

The Pentecostal *Evangel*

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

November 25, 1962

TEN CENTS

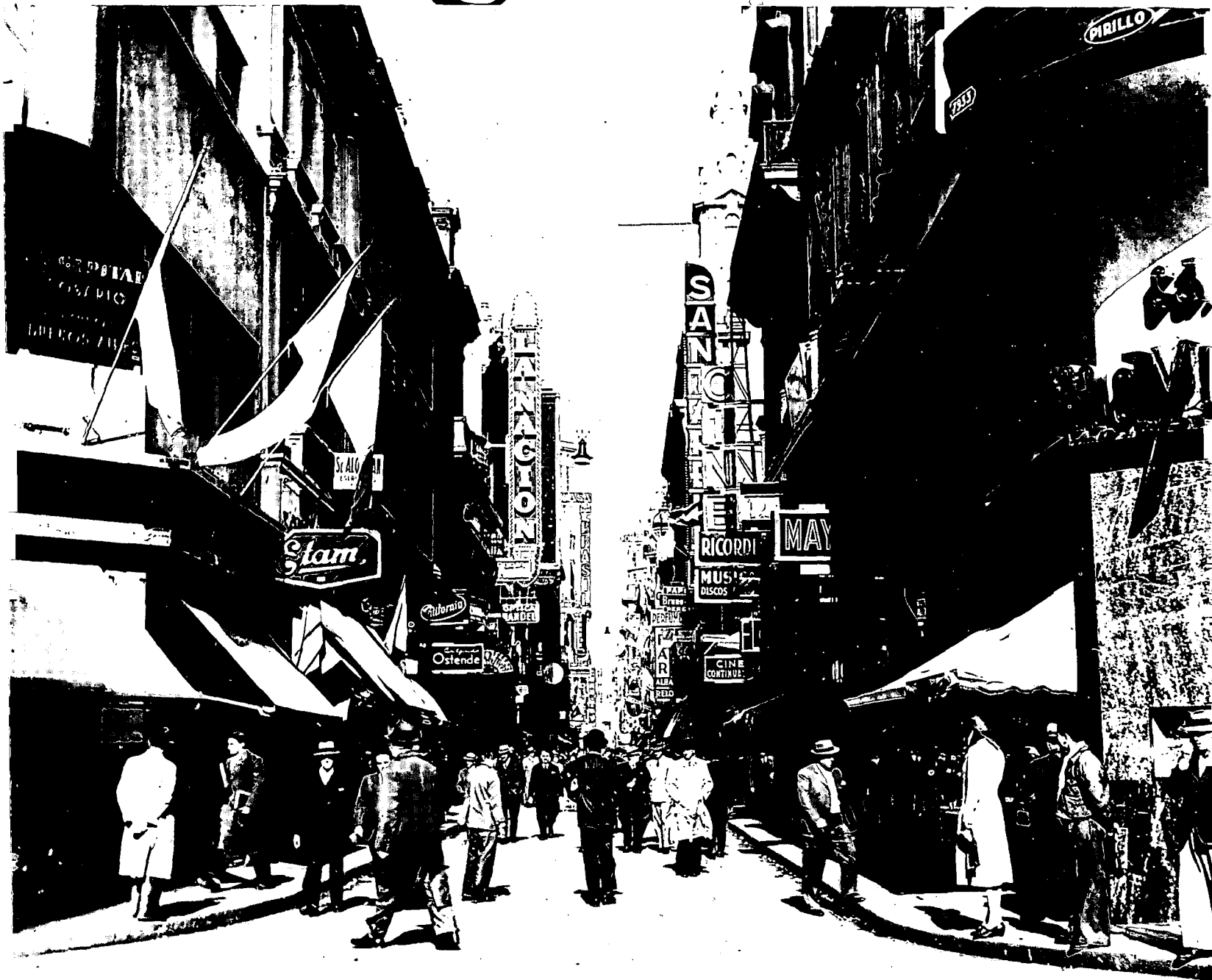


PHOTO BY THREE LIONS

A narrow street in Buenos Aires, Argentina—largest city in South America. To reach the unevangelized millions in this thriving metropolis the Assemblies of God has established a large evangelistic center, bookroom, and weekly radio broadcast. Twelve new churches and fifteen outstations have been opened as a result. For a detailed survey on Argentina see pages 21 and 22.

THE LORD'S GALLEY SLAVES

Perhaps you have seen the picture of a large boat surging through the rough waters toward its destination. It is propelled by slaves who are rowing with all their might. These galley slaves are chained to their places in a small area up and down each side of the ship, and their position is so arranged that they cannot see each other. They can look up and see a man stationed high up in the front of the boat. He gives them their directions, and whenever there is a need for one of them to receive an order for special rowing he gives it.

Like the slaves, the baptized believer is also chained—chained by love. He is a love slave to the Lord Jesus Christ.

In our great gospel ship, we are toiling with all our strength. We have eyes only on Christ. When He sees we have a need, He gives the order to the Holy Spirit to operate through us the "best gift" for our task.

This picture has satisfied my heart for it seems just so right. It takes away the idea that anyone has a gift for "keeps" and brings out the great truth that the Holy Spirit has all the gifts and divides to "every man severally as *He* will." As He sees we need them, He makes the gifts of the Spirit available to us all.

—ALMA WARE CROSBY

BURDENED BUT TRIUMPHANT

In one of our revival crusades recently a woman past middle age came to the altar for prayer and counseling. One could see she was a person with a wealth of experience. Life had smiled upon her with manifold blessings, but now a heavy burden overwhelmed her. She said the burden was more than she could bear and she *must* have help.

We prayed with her and pointed her to Christ our Burden-bearer. Repeatedly, we reminded her that most people have burdens of one sort or another—that it is as we bear one another's burdens we "fulfill the law of Christ" (Galatians 6:2). We told her it was scriptural and right for her to "*get under the burden*," but she must "*not let the burden get her under!*"

After listening carefully, the lady earnestly prayed and humbly confessed that the burden was "*getting her under*." Afterward she went away in triumph.

The enemy of our souls would like nothing better than for a Christian to be "*drowned*" with the cares of life, or even with spiritual burdens for others. Let us learn the secret: *Get under the burden*, but don't let the burden **GET YOU UNDER!**

—ARTHUR BERG

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



November 25—Begin 1 Corinthians 4

December 1—Finish 2 Corinthians 11

THE HAPPY MISFIT

A missionary is a malcontent,
Dissatisfied to leave for what it is
The world he finds, and so his life is spent,
And muscle, mind, and heart forever bent
On building up a kingdom never his.

The rule of *law* is hard enough of birth,
As conquerors in every age have found;
Yet missionaries dare to tell the earth
There is a higher rule of greater worth:
The rule of *love*, its changes more profound.

A man must be a radical at least
To lose perspective in so grand a way,
To suffer to see suffering decreased,
Nor be at rest till every war has ceased,
Yet, in the path to peace, *fight* every day.

For sin and darkness never yield with grace;
He must have zeal who would defeat such foes.
When crisis comes in his appointed place
Small wonder if he shows it in his face,
Or scars of mind and body mark the blows.

Real are the marks, intangible the treasure
To justify this man's eccentric ways.
In what strange things he seems to find his pleasure!
It must be he has some peculiar measure
In terms of which his kind of living pays.

Can he have seen a value hidden deep
In bringing heaven's light to empty eyes?
In rousing pagan mind and soul from sleep
And giving hopeless hearts a hope to keep
Till ears once deaf hear music from the skies?

They tell me such a man seeks a reward,
Some bright eternal bonus coming due,
Which, though deferred, is what he's working toward,
And seeking which he feels he can afford
To think his present troubles small and few.

But in his countenance I see the gleam
Of satisfaction never found in wages.
His spoils are in the doing, it would seem,
And just to bear the words that can redeem
Is wealth enough to last him through the ages.

—JOHN GARLOCK, *Missionary to Japan*

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.

The Pentecostal Evangel

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

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EDITORIAL COMMENT

God's Plan for Peace

Will armaments preserve the peace forever? Can the nations prevent another world war by continually frightening one another with threats of their military might?

The Cuban crisis in October had the whole world trembling. If Premier Khrushchev had not backed down in the face of President Kennedy's ultimatum we can only speculate on what disaster might have come upon mankind. Russian ships carrying offensive military weapons to Cuba turned back rather than try to break through the U.S. Navy which ringed the Caribbean island. Russian technicians dismantled their Cuban missile bases rather than subject them to threatened American destruction.

It was only America's show of military strength that turned back aggression in this case and there can be no doubt that similar tests will continue at points of tension all over the earth. Meanwhile the armament race continues, with the testing of nuclear bombs both in the U.S.S.R. and in the U.S. Statesmen know that armament races always lead to war eventually. The only path to peace is through disarmament but as long as the nations distrust one another they are not likely to discard their weapons. There is no hope, therefore, of a lasting peace apart from the return of Christ. This is made clear both in human experience and in the Word of God.

The return of Christ will bring the Golden Age of which men have dreamed for so long. Theologians call it the Millennium because Revelation 20 says it will last a thousand years.

Jesus said, "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matthew 13:43). In that day swords shall be beaten into ploughshares, and spears into pruning-hooks. The promise appears twice—once in Isaiah 2:4 and again in Micah 4:4. But notice that in both cases it stipulates that this universal disarmament shall occur when Christ rules as Judge over the nations. "He [not the armies of democracy] maketh wars to cease unto the end of the earth" (Psalm 46:9). "He [not the United Nations] shall speak peace to the heathen" (Zechariah 9:10). His name shall be called, "The Prince of Peace," and as a Prince He shall one day reign over mankind. And of the increase of His government and of peace there shall be no end.

The world wants peace but it also wants its sinful pleasures, and God's Book says, "There is no peace, saith the Lord, unto the wicked" (Isaiah 48:22). Men are wasting their strength if they try to make peace with other nations without first making peace with their Creator. And they are deceiving themselves if they think any agreement made by godless statesmen can be trusted. Only the preaching of the gospel can turn wicked men into peace-loving individuals, as Job 22:21 says—"Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee."

But the individual can have peace, even in a world filled with strife. It is blessedly possible to know the peace that passes understanding and to enjoy a foretaste of millennial peace in our own hearts by accepting the Lord Jesus Christ as our personal Saviour here and now. Without Him there can be no peace, no salvation, no eternal life.

As with the world, so with the individual—the divine promises of peace are all wrapped up in the person of Christ. "He that hath the Son hath life, and he that hath not the Son of God hath not life, but the wrath of God abideth on him" (1 John 5:12). Our future, as individuals and as nations, depends upon our acceptance or rejection of the claims of Christ.

—R.C.C.

"Baa!" was all they said. But the message in their simple bleat was one that all should hear.

WHAT DID THE SHEEP SAY?

By Don Mallough

Pastor, Faith Tabernacle, Tulsa, Oklahoma



IS IT POSSIBLE FOR A SHEEP TO SPEAK to a human being? If so, what type of message would such an animal convey? Out of the ancient past comes an interesting incident that provides an answer to both these questions.

In any court trial each witness testifies under oath as to what he knows about the matter at hand. Often there is a parade of such witnesses—and many give contradictory testimonies. It is the responsibility of the judge, or jury, to ferret out that which is the truth.

Recorded in the fifteenth chapter of First Samuel is an incident in which there are contradicting testimonies of what was, or should have been, done. Four people had a voice in the matter: God, King Saul, Samuel, and—of all things—some sheep. Let us examine the testimony of each.

WHAT DID GOD SAY?

His instructions to Saul, the warrior king, were very clear. "Now go and smite Amalek, and utterly destroy

all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (v. 3). This harsh action was ordered because of what Amalek did to Israel in the past and to forestall similar trouble in the future.

WHAT DID KING SAUL SAY?

Saul heard God's command and started to obey it. When he next saw the prophet Samuel he exuded all sweetness and piety in declaring, "Blessed be thou of the Lord: I have performed the commandment of the Lord" (v. 13).

WHAT DID SAMUEL SAY?

He did not condemn nor criticize but merely asked a simple question. "What meaneth then this bleating of sheep in mine ears, and the lowing of cattle which I hear?" (v. 14).

WHAT DID THE SHEEP SAY?

The sheep said, "Baa!" What would you expect the sheep to say? What

else *could* they say? Strange as it may seem, that unusual and simple testimony clinched the conviction of Saul, who denied his guilt in pious tones.

In no way am I being facetious or flippant when I lay this emphasis upon what the sheep said. There is a full, well-rounded message in the "baa." Allow me to translate it into English so that you may get the message. I don't claim to be an expert interpreter of the language of animals but I am confident of the meaning in this case.

There are four major truths that the sheep declared publicly by their repeated bleating:

1. *Baa! "God's will has not been done."*

Contrary to what Saul had said, the command of God had not been carried out. The sheep that should have been dead were still very much alive. The apparently inarticulate utterance said more than Saul's pious words.

2. Baa! "Saul's consecration is defective."

He purposed to do God's will and claimed to have done so. An ulterior motive and selfishness sidetracked him. While failing God he attempted to cover up his glaring inconsistencies by honeyed words and vain excuses.

3. Baa! "Saul's actions are different from his words."

Basically he was a hypocrite, and the sheep brought about an exposé of what he really was. His boastfulness was but a facade and camouflage for his failures.

4. Baa! "Saul is lying to the prophet of God."

The very beasts he spared were the ones who convicted him of his disobedience. Then, to cover up, he lied and veritably took the name of God in his prevarication. The bleating of the sheep brought all of that to light.

In our generation, as in all others, we hear the bleating of sheep which expresses more than words or pious public actions. Perhaps ministers have their ears attuned to such sounds more than others. When the pastor enters, the conversation in the living room becomes spiritual while secrets are guarded from him in the back room. One such spiritual leader tells of being in a home where there was every outward indication of spirituality. While conversing in the living room, a son came in the back door with groceries and called out, "Dad, do you want the beer put in the refrigerator?" Baa!

Saul was trying to hide things from the man of God. Samuel was not looking for sheep. When he had no reason to doubt Saul, he heard the sheep bleat forth. A preacher is not a detective or a snooper. Neither is any other really spiritual person. They do, however, have good ears to detect the bleating of sheep and the lowing of oxen. Unslain sheep and cattle just won't keep quiet!

What do the unslain sheep of our lives say to those round about us? Do they convict us of being hypocritical as they did Saul? Do they remind us of lies to our consecration vows, in our praying, singing, or testifying? Do they openly contradict the words that we speak for the Lord?

Too often our outward show of spirituality is contradicted by the bleating of worldliness. Our claims to the virtue of humility are annulled by the

lowing cattle of pride that has never been crucified—even to being proud of our humility. Theoretically, we have crowned Christ as Lord of our lives only to have the telltale sounds of selfishness say that all the animals have not been slain. We exhibit apparent interest in God's work but the bleating of indifference and unconcern mocks our sincerity. We own Christ as Master of our lives, only to have evidences of carnal habits sound forth at the most unexpected and embarrassing moments. All these things speak of defective consecration. Who can contradict the message of bleating sheep and lowing cattle?

Knowing these things, what shall we do? Can we really fool God, or even those around us, by our continued self-justification? Sweet talk doesn't cover brazen disobedience. Saul was immature enough to try to lay the blame on others. It did not help him and it will not work for us either.

The best course of action is to put the bleating sheep upon the altar. God says, "Utterly destroy... and spare them not..." Anything pertaining to the Amalekites has caused you trouble in the past and will do so again in the future. Having such an enemy calls for drastic action. Slay utterly. We must get the bleating stopped before we can get the blessing down.

Dead sheep don't bleat!

He Shall Choose

Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it leads
Right onward to Thy rest.

I dare not choose my lot;
I would not, if I might,
Choose Thou for me, my God;
So shall I walk aright.

Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem;
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Not mine, not mine the choice,
In things both great or small;
Be Thou my guide, my strength,
My wisdom, and my all.

—Horatius Bonar



CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

A Heart-Warming Tradition

THERE IS NO PLACE IN THE WORLD where it is economical to live. This is difficult for casual observers of the world scene to understand.

While it is evident that there is a great deal of poverty and hunger in the world, it is also true that in most cities where missionaries live and work—particularly in the restricted sections where they are forced to live—there is a very sophisticated culture. On my recent trip to Africa I was surprised at the cost of living abroad.

I believe the Assemblies of God missionary family is as sacrificial as any segment of missionaries sent from North America. Although we house them the best we can, and through Speed-the-Light they are the best transported in the world, there are still many sacrifices to be made on the field that have nothing to do with either food or housing. Missionaries are sent to accomplish a purpose, and there is no particular reason for them to be hindered in accomplishing this purpose by imposing upon them physical suffering and privation.

Although there is no place in the world more than three days by plane away from your city, this does not in any sense shorten the term of service for missionaries. It is true that when they start home they can arrive in a few hours, but five years is still five years!

For these and many other reasons, I am appealing again as Christmas approaches for a generous Christmas offering from our constituency for our missionaries. This is a heart-warming tradition which has been observed among us for years. Offerings received will be sent exactly as designated. Because of stepped-up mailing schedules, we can get the offerings to the missionaries in time for Christmas if you send them this week to the Foreign Missions Department, 1445 Boonville Avenue, Springfield, Mo. Be sure your gift is clearly designated *Christmas Offering*.

Christ Is the Answer

By MARION E. CRAIG

FROM ALL PARTS OF THE SOUTHERN CARIBBEAN—British Guiana, Surinam, Trinidad, Tobago, St. Vincent, Barbados, St. Lucia, and Grenada—come letters of listeners to "Christ Is the Answer," the fifteen minute daily radio program of the Assemblies of God in British Guiana.

From a city: "I enjoy your broadcast so much that if I do not hear it, it is like something I lost."

From a new convert: "How often I wish I could

attend your services, but I am so far away. Nevertheless, listening to your sermons over the radio still makes me feel that I am with you."

From a new convert: "Since I accepted Christ as my personal Saviour, I feel as if I am a new person. By next week I will finish reading the Bible through—I enjoy it very much."

From an island: "Jesus truly is the answer. He has given me joy, peace, satisfaction, and a blessed hope."

At the close of the Morris Cerullo evangelistic campaign in Georgetown, British Guiana, several months ago, Missionary Paul Palser felt the Lord directing him to begin a fifteen-minute daily broadcast to supplement *Revivaltime*. Letters of response to this broadcast increased from twenty-five the first week to an average of 500 monthly. A record of 801 letters were received.

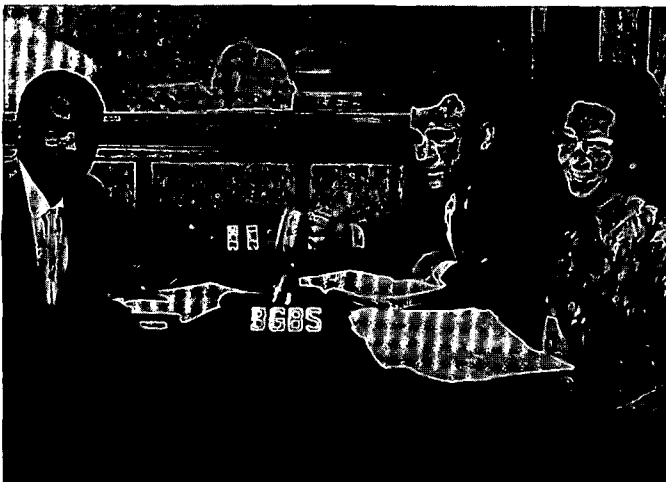
Following the theme song, "Christ Is the Answer," Radio Pastor Paul Palser gives a six-minute devotional. Gospel recordings, letters from listeners, and questions and answers are included in the program. Announcements of special services in Assemblies of God churches throughout British Guiana are given.

Frederick Benjamin, chief operator for the radio station and a Christian layman, is the announcer. Three national workers assist Sister Palser with the office work.

"Christ Is the Answer" is sparking a forward move for God in Georgetown. Crowds in excess of 500 regularly attend Sunday afternoon evangelistic rallies conducted in a downtown theater in Georgetown. Many Guineans listen personally to their radio pastor, Paul Palser, as he conducts the afternoon rallies.

By recent action of the Foreign Missions Department, a loan of \$15,000 has been approved to construct an evangelistic center to accommodate these crowds and to consolidate gains made through this radio ministry. Evangelist Morris Plotts is now raising funds to make this loan possible.

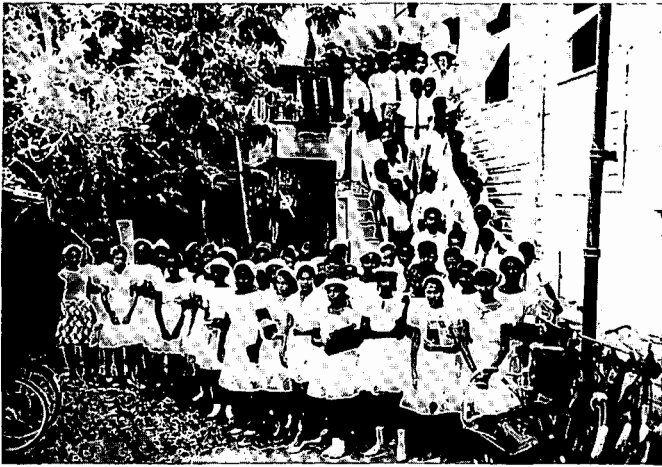
More than 1,300 people have joined a Bible reading crusade sponsored by the broadcast. Several have already earned certificates showing they have completed reading the entire Bible. One newly converted Moslem read the



Brother and Sister Paul Palser (right) talk over plans for the radio program, "Christ Is the Answer," with Frederick Benjamin, chief engineer at BGBS, who is also a member at Central Assembly in Georgetown.



Brenda Dornford and Adrian Morris (at typewriters) serve on the radio office staff. An average of 500 letters to "Christ Is the Answer" are answered each month and many listeners are enrolled in Bible correspondence courses.



This young people's class at Central Assembly in Georgetown is taught by Mrs. Paul Palser.

Bible through and then started through again! Letters of testimony are still being received, telling how the reading of God's word has altered lives.

A substantial increase in attendance at Central Assembly in Georgetown has resulted from the broadcast, Brother Palser reports. On Easter Sunday there were 565 in the morning service.

Addresses of listeners in outlying areas are given to national pastors so they can make personal contact with everyone who has indicated an interest in God. One pastor from MacKenzie, an interior village, wrote, "I visited a certain district thirty miles from MacKenzie. People there who listen to the broadcast say it has caused them to know more about God and His power to heal."

Gospel literature is important in radio follow-up ministries. *Christ Is the Answer Messenger*, printed bi-monthly, is sent to a mailing list of 5,000 listeners. An additional 10,000 copies are distributed in the Assemblies of God churches and by national home missionaries in outlying areas.

Although begun only a few months ago, the Home Bible Study Course has already enrolled nearly 500 students. Backdated Sunday school teachers' quarterlies, with a Home Bible Study Course cover, are used as a text. A set of questions has been prepared for each lesson.

The Saturday morning broadcast is dedicated to youth. Many requests have been received for New Testaments from interested children and young people.

Monthly operating costs of this evangelistic ministry total \$370. The radio audience is contributing forty per cent of air time cost and office expenses. Until the month of July the remainder was underwritten by an interested Christian in the United States. Since these funds are no longer available, the listening audience and the revival center are now completely responsible for "Christ Is the Answer" radio program. The national churches are already carrying the cost of releasing *Revivaltime* in British Guiana, so are unable to assist in financing the local broadcast. Whether or not "Christ Is the Answer" remains on the air depends on you. Pray earnestly for this radio ministry and send your offering today to the Foreign Missions Department, 1445 Boonville, Springfield, Mo. Designation: *Paul Palser—Radio Ministry*. " "

INDEPENDENCE LEADER FINDS REAL FREEDOM

By MRS. DAVID WAKEFIELD
Missionary to Togo-Dahomey

MR. MALM, AN EWE MAN FROM LOME, TOGO, HAS BEEN A leader in Togo's independence movement for several years. Since 1960, when Togo won its independence, he has been active in government circles and acted as special advisor to the President of Togo, Mr. Olympio. Mr. Malm is highly respected by the Togolese.

One day my husband heard that Mr. Malm was ill. He visited the sick government official. Mr. Malm had taken a tetanus shot which acted adversely—he had taken the dreaded disease. My husband told Mr. Malm about Christ and prayed with him.

The next day my husband visited Mr. Malm again. He was much better. Rejoicing in his Saviour, he told my husband, "I was reared in a denominational church in Ghana. I knew about God, but yesterday I met Him! He has saved my soul and raised me up from my death-bed. I have been giving my life and all my energy to working for my country but now I have promised God I will give my life and energy to Him. Is there something I can do in your mission?"

Rejoicing with the new Christian in his experience, my husband promised the government official we had plenty he could do at the mission. We were in a pioneer work and we could keep a well-educated, zealous man such as Mr. Malm busy for the Lord.

We made him the Sunday school superintendent. How he worked! He made arrangements for us to have story hours in several places in town. We invited the children to Sunday school and sent buses to pick them up. In a short while our Sunday school attendance was running between 200 and 250. The children loved the superintendent who always had a big smile for them and often a piece of candy or a cookie.

Since Mr. Malm had been active in literacy work in Lome, we asked him to help us organize two literacy classes a week in the church. He directed the reading class and we held a gospel service afterward. This gave us a wonderful opportunity to reach people with the gospel who would not ordinarily come to church.

From the day he met the Lord, Mr. Malm has been radiantly happy in his Saviour. He wanted to tell everyone what the Lord had done for him so he took a correspondence course from the Berean School of the Bible in Springfield, Mo., and soon began preaching. He is now in charge of the work in Lome and the Lord is blessing his ministry. " "

Pentecost in Alicante, Spain

By ROY AND ADELE DALTON
Missionaries to Spain

IT WAS ALMOST TWO YEARS AGO THAT a slender young man with soft, dark hair and a pale, sensitive face, dressed in the drab uniform of the Spanish army, first walked into our chapel in Ronda. Sitting quietly at the back of the room, he took in the joy with which our people sang—their fervency as they prayed. He was already a believer, belonging to an evangelical church in Alicante, the capital city of the Spanish province which bears the same name. But here in our chapel, Francisco Baena sensed a spiritual quickening that he had never experienced before.

On the Sunday morning after his arrival at the army camp in Ronda to fulfill his year of compulsory military service, Francisco had started toward Bethany in search of an evangelical service. Although he knew that the state religion in Spain is that of the Roman Catholic Church, he had failed to realize what a serious offense it was for him to be absent from the camp without permission at the hour of Sunday morning mass. When it was discovered that he was missing, someone was sent to apprehend him—even before he reached our chapel—and he was thrown into the *cala-*



Francisco

bozo. However, after explaining to his officer that he was a bona fide member of an evangelical church, he was given full permission to attend our services.

During the months that followed, Francisco listened earnestly to the preaching of the Word. Nothing moved him more deeply than the spiritual power he felt as our people prayed. Although at the time he made no expression of his interest, he was also strongly attracted to Encarna Bravo, one of our girls who is in her late teens. After being transferred to the army base in Ceuta, which is a Spanish possession on the northern coast of Africa, he wrote asking her to correspond with him. Encarna tells us that his letters were filled with his hunger for the Lord and questions about the baptism in the Holy Spirit. In her answers, she explained as fully as she was able, telling him how she herself had received her Pentecostal experience.

When Francisco was released from his military service, he stopped in Ronda on his return trip to Alicante. During the week he was here, he attended all of the services in our chapel. Encarna says that their conversations constantly reverted to his desire to know God more intimately, his hunger for the Holy Spirit, and his conviction that he should become a worker for the Lord.

Upon reaching his home, Francisco went to work with his father who is an electrician. The greatest impact his return exerted upon his family was spiritual. When he had explained to them everything he had heard about Pentecost, they, together with a few

friends, began to pray, seeking for an infilling of the Holy Spirit. Since Francisco's father is a deacon in their church, he has in his possession a key to the sanctuary. There they gathered each morning at seven o'clock to pray until nine, the hour when they must begin work.

It was not long before these prayer meetings became a source of contention. Heated discussions developed among the other members of the church, in which they spoke disdainfully of the Holy Spirit and His ministry in the life of the believer. Deeply grieved, Francisco listened to their cutting comments.

"This Pentecostal experience," he answered, "is not something you argue about. It is something you believe and receive." In spite of criticism, Francisco and his friends continued with their daily hours of prayer.

Some months ago Manuel Espi, another member of the church, went to work in Switzerland where he attended Pentecostal services and received the baptism in the Holy Spirit. Recently, when he returned to Alicante for a visit, he met with this prayer group and recounted his experience. So moved were they by his testimony that they unitedly went before the Lord in prayer. At 9 A.M. only one of the number had to leave for his work. The others continued seeking God.

"We had fallen upon our knees," Francisco tells us, "placing everything we were in complete submission to the Lord. Before long, an overwhelming joy descended upon all of us. We scarcely noticed what was happening when we began to speak in unknown tongues. But when we tried to speak in our own language, we were unable to do so. The fire that we felt burning in our bodies was beyond our understanding. For about an hour we continued giving glory and honor to the Lord in unknown tongues. Then a great peace enveloped us. God had poured out upon us His divine Promise!"

"I can scarcely believe," Francisco

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FOREIGN MISSIONS DEPARTMENT
1445 Boonville Avenue
Springfield, Missouri

added, speaking of the opposition which presently is even more intense than before, "that our wonderful experience could create such difficulties. However, we continue firm in our belief that we should glorify this marvelous Gift."

Since receiving his Pentecost, Francisco has been testifying freely and holding services in nearby communities. Unfortunately, Alicante is so far away from our responsibilities in Ronda that at present we can do very little to cooperate with him, except by means of our fervent prayer that God may keep His hand upon this consecrated boy. Will you help us pray for Francisco and his friends? Also pray that he and Encarna may find their place in the plan of God for the advancement of His Church in Spain. "

Tanganyika-Nyasaland Coordinate Literature Ministries

By ELTHA N. FURMAN
Missionary to Tanganyika

A COMMITTEE TO COORDINATE LITERATURE evangelism in Tanganyika and Nyasaland has been established. The committee held its first meeting in Tukuyu, Tanganyika, July 10-12. Missionaries Harry Downey, Delmar Kingsriter, and Paul Wright of Nyasaland joined with Missionaries John Friesen and Lionel Furman of Tanganyika in planning the united literature program for East Africa.

The result is a blending of efforts, prayers, and talents in the printing and distribution of gospel literature. Projects planned by the committee are increasing our evangelistic outreach. A monthly *Evangel* for Tanganyika is being printed in Swahili. Tanganyika is also adopting the "Blanket Every Village Crusade" which has been so successful in Nyasaland. This distribution program provides a packet of gospel literature for every home.

Tanganyika Christians are already



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



JANUARY 1—SEPTEMBER 30, 1962

ALA—1st A/G, Robertsdale	\$ 99.69	OKLA—A/G, Commerce	229.00
APP—Full Gos Tab, Selma, Va ..	16.00	OREG—A/G, Turner	351.85
ARIZ—1st A/G, Phoenix	1,843.40	PEN FLA—1st A/G, Clearwater ..	382.00
ARK—1st A/G, El Dorado	623.64	POTOMAC—A/G, Petersburg, Va ..	554.42
EAST—Full Gos Tab, Moosic, Pa ..	231.07	RKY MT—1st A/G, Grand Junction, Colo ..	741.00
GA—Wash St A/G, Atlanta	144.11	S CAR—1st A/G, Spartanburg ..	196.50
ILL—1st A/G, Springfield	153.12	S DAK—1st A/G, Rapid City	1,002.59
IND—1st A/G, Terre Haute	182.00	S CALIF—1st A/G, Wilmington ..	1,325.00
KANS—A/G, Anthony	366.00	S IDAHO—Gos Tab, Aberdeen ..	76.83
KY—E End A/G, Louisville	107.45	S MO—Revival Tab, Maplewood ..	99.58
LA—1st A/G, W Monroe	499.35	S N ENG—Gos Tab, New Haven, Conn ..	630.14
MICH—Bethany A/G, Adrian	633.47	S TEX—Trinity Tab, Baytown ..	1,365.00
MINN—City of Lakes A/G, Mpls ..	160.00	TENN—1st A/G, Madison	487.75
MISS—East End A/G, Meridian ..	284.00	W CENT—A/G, Ft Madison, Ia ..	241.00
MONT—A/G, Lewistown	783.94	W FLA—Oak Gr A/G, Port St. Joe ..	195.00
NEBR—A/G, Burton	314.47	WIS - N MICH—1st A/G, Green Bay, Wis ..	228.91
N J—Grace Tab, Dumont	304.09	WYO—A/G, Newcastle	277.00
N MEX—1st A/G, Artesia	60.00	W TEX—1st A/G, El Paso	195.00
N Y—1st A/G, Utica	176.45		
N CAR—A/G, Havelock	25.00	HONORABLE MENTION	
N DAK—A/G, Minot	651.83	Evangel College, Springfield, Mo ..	678.18
N CALIF-NEV—1st A/G, Santa Cruz ..	610.06	SW A/G College, Waxahachie, Tex ..	676.00
N ENG—A/G, Concord, N H	226.67		
N TEX—A/G, Longview	231.00		
N W—Gos Tab, Davenport, Wash ..	500.82		
OHIO—Bethel Temple, Dayton ..	440.92		

sending 20,000 tracts every month to members of the "Crusaders Tract Fellowship." New members are joining this fellowship and letters continually come in from people who have given their hearts to the Lord after reading the tracts.

In addition to the tracts distributed

by nationals, Bible correspondence courses, a number of religious books, and Sunday school materials are distributed through bookstores and porteurs. God is blessing the literature program which is being developed through the united efforts of the Tanganyika-Nyasaland team. "



The East Africa Literature Management Committee plan the united literature campaign. Left to right are Delmar Kingsriter, John Friesen, Harry Downey, Lionel Furman, and Paul Wright.



AKIHIRO'S HAPPY NEW YEAR

AKIHIRO WAS A YOUNG JAPANESE HIGH-SCHOOL student who lived in Tokyo. His devout Buddhist parents taught their large family the many traditions which mean so much to Orientals. Each morning the children would rise early, greet their mother warmly and then give a stiff, formal greeting to their father which was his due as head of the family.

Everything in Akihiro's life was formal, rigid, without flexibility. He feared evil spirits. He feared the disfavor of his haughty father whom he never could really know in an intimate relationship. He feared the misunderstanding of friends and acquaintances. There were so many rules to be followed and it would be a disgrace to break any of them. Akihiro's life was one of constant striving for the unobtainable. Rules of perfection in daily living, family relationships, and worship to gods that seemed to benefit nothing, all were impossible to keep.

One of the few bright spots in his life was New Year's holiday. He always looked forward to this happy celebration. For three days all business would be at a standstill. His mother would be busy many days before,

A True Story from Japan

By Lois Beans

preparing rice cakes and many delicacies his family would enjoy. There would be games. He even could lay aside his studies and this was a rare occasion in his life. Japanese young people study even during vacation in order to prepare for the difficult college examinations. It is a dishonor to fail. Many of Akihiro's acquaintances had been so embarrassed and defeated upon failing that they killed or attempted to kill themselves.

At last the holiday season arrived. Before the festivities could begin Akihiro and his family had to go to one of the Japanese shrines and worship. Since they lived in Tokyo, the greatest shrine would be the Meiji just outside the emperor's palace. There they would give their offering, make their petitions, and trust that they would be acceptable. Akihiro's heart was heavy for he realized he had not been the person he should have been. His relationships were not completely true in regard to family, friends, and their many gods. Conviction gripped Akihiro's heart as he realized that if his god was real and true, he was living in the god's constant displeasure although he tried as hard as he could to abide by the rules of life.

He was pondering these many thoughts as he left the garden. At the park entrance was an American girl. She was smiling at the people as they passed and she was giving out little pieces of paper. Akihiro had studied English in high school and was very interested in Western culture. He quickly made his way through the vast throng and obtained one of the little colorful papers. (He did not know it, but this was a gospel tract which had been provided possibly through BGMC funds.)

He read it eagerly. There were words and phrases new to him. It talked about Jesus Christ—a person he had never heard about. It told about peace of heart, something that interested him as his conscience was hurting badly. It talked about eternal life.

This was new to him. He could not understand it. Perhaps the American girl could tell him more. He hurried to her and tapped her lightly on the shoulder. He was embarrassed, because it was not proper for a Japanese young man to speak with a young woman, especially a foreigner, whom he did not know. However, he had to know whether this paper told the truth.

Shyly he asked, "Jesus, who Jesus?" This young woman had left her family, friends, and country behind to come to Japan to present Jesus Christ, her Saviour and Friend, so her heart was overflowing as she told Akihiro in very simple English that Jesus was God's Son who left heaven, came to earth, and died to redeem man.

Man had sinned. How well Akihiro knew that *he* had sinned. Man could not save himself. How many times Akihiro had tried to reform. Only a perfect offering could appease a righteous, holy God. His Son offered to come to earth, to live and die that man might once again have perfect fellowship with God as His

child. Akihiro could hardly grasp the profound truth, but this was what his heart was longing for. He wanted to be a child of God but he knew he was not worthy. He was amazed that God's Son, this Jesus, had loved him enough to die for him.

Oh, how the redemption story stirred Akihiro. He opened his heart to Jesus. Right there on the busy street corner he gave his heart to Him. Peace and joy filled his life. Many people had gathered during the discussion. He told them the wonderful story and then added his own testimony: "The paper tells the truth. Jesus is the Son of God and He lives in my heart!"

And then to the girl he said, "Thank you for the paper telling the *blessed story*."

* * *

It is papers such as this one—that you boys and girls pay for—that have helped to win many to the Lord Jesus Christ. Your offering each month is used for translating and printing gospel literature in the language of people in many countries. Keep up the good work!

Offerings should be mailed to: Boys and Girls Missionary Crusade (Frances Foster, Director), 1445 Boonville Avenue, Springfield, Missouri.

The Christian Home

'I'm Glad My Boy Friend Would Not Turn'

By (MRS.) PATRICIA A. LEALI

AS I LOOK BACK ON JIM'S AND MY COURTSHIP, I MARVEL at the way in which God honors faithfulness. How happy I am now that my fiance refused to turn from his faith.

Jim and I had been dating for a short time when, much to our dismay, we discovered we were of different faiths. However, we were in harmony in so many other things that we pushed the religious factor into the back of our minds.

Until we had fallen so deeply in love that there was little thought of possible retreat, we talked of everything but religion. But when the web was tightly woven, we talked of little else.

It was a warm summer night. We had just come home from a date and were sitting on the front porch enjoying the breeze. For about ten minutes, Jim cracked his knuckles and brooded—a sure sign to me that something was wrong. Finally he blurted out, "Patty, you know I love you and I want to marry you, but I can't!"

My rocking chair banged down on the porch. I could only stare at him, startled, wondering.

"I couldn't possibly accept your faith," he hurried on. "I've known the truth all my life; I can't turn away from it now. And you can't seem to accept my way. Everytime I mention Jesus or going to church with me, you turn green." He shot me a stricken look. "I guess this will have to be good-bye."

My heart was pounding so fast I was sure he could hear it. Tears stung my eyelids. At that moment I felt prepared to do anything he asked of me.

"All right," I sobbed. "Then I'll try your way."

I knew, just as he did, that a house divided cannot stand. Unity in religion, as well as unity in all other important aspects in life, must be the foundation for a happy, successful marriage. But as yet I did not understand the complexity of my statement, nor did I fully comprehend what "your way" meant.



The insinuations, the berating, and the tears from my family began slowly. When I first announced to my mother that I would be going to church with Jim, she accepted it calmly—confident, I believe, that I would recognize the folly of my ways.

"Well, how was it?" she asked when I returned home that first evening after visiting the church.

"Not so bad," I replied. "At least not half as bad as I expected it to be. They sing, you know, and pray. The preacher's sermon was just a little different from what we're used to, that's all."

"Well," she said curtly, opening the Sunday paper with a snap, "just make sure you go to your own church Sunday mornings!"

She had hidden her face behind the paper, but I could tell by her tone she was disturbed. As she and my father found me entering more and more into Jim's church services, they became more determined to change my mind.

"Someone told me about that church," my mother would say triumphantly. "Why, everyone laughs at those people. They're fanatics."

Or again, "You know all the Protestants make up their own religions to please themselves."

I was constantly torn in two.

"You must be born again," Jim's pastor told me.

"Why? Why be born again?" I asked myself. Lately the services had only made me anxious to leave. I did not know the dealing of the Spirit with a guilty heart.

Then Jim's mother asked us to drive her to the home of his sister who lived quite a distance away. What I

Continued on page twenty

APACHE TEARS

BY INEZ BRYANT, LA MIRADA, CALIFORNIA



THERE IS A LEGEND AMONG THE Apaches that goes this way:

Many, many years ago a band of Apache warriors was fighting its enemies. During the battle the band was pursued to the top of a mountain, now called Apache Leap. Rather than face capture, followed by torture and death or a life of slavery, the Indians single-mindedly leaped over the steep, high cliff to die together on the rocks below.

The mountain became so sad it shed many tears, and the tears hardened into glass. These solidified "tears" of smoky glass are found in beds of perlite (lava which burst from the ground and cooled rapidly). Their beauty attracts many people to collect them.

Oh, that the tears of the Apaches would draw many who would be interested in the souls of these who have little chance to hear of Christ, the Redeemer.

I am thinking particularly of the cowboys—probably the most neglected, spiritually, of the Apache Indians. These short and usually stocky men—often heavy drinkers, and holding fast to their old superstitions and religion—lead hard, lonely lives.

Their land is a country of mesas, deep canyons, and long ridges. Streams bordered with cottonwood trees, soft green in the spring and golden in the fall, flow down the canyons whose sides are covered with the deep green cedars. In season, the wild flowers cover the slopes of red soil, and over all is the dome of the clear, blue sky.

It is hard for Apaches to become Christians. They meet severe and unreasonable opposition from their people. In fact, they suffer a type of ostracism. Many of the cowboys speak and understand little English and are very retiring even when back in their camps. These facts all combine to make it difficult to reach the cowboy for the Saviour.

Some have had the chance to hear the gospel and, upon hearing, have accepted Christ as Lord of their lives. Because of this, they and other Apache

Christians are interested in "Apache tears"—the real tears shed by the Indians.

Would you know more of the life of these cowboys? A life often lonely, but one that holds a certain fascination for most every male—regardless of age or color.

When as young as five years of age, the little Apache boys often begin to learn to rope. How the dogs in an Apache camp suffer when there is an aspiring cowboy around! At this early age they also learn to ride and as the years go on there is practice, practice, and more practice. It is said that a cowboy must have a sixth sense about stock. He almost has to know what a cow is going to do before the cow knows it! Be in the right place at the right time! Crowd them! Give them more room! These are but a few of the things he must know if he is to become a tough, hard-riding cowboy.

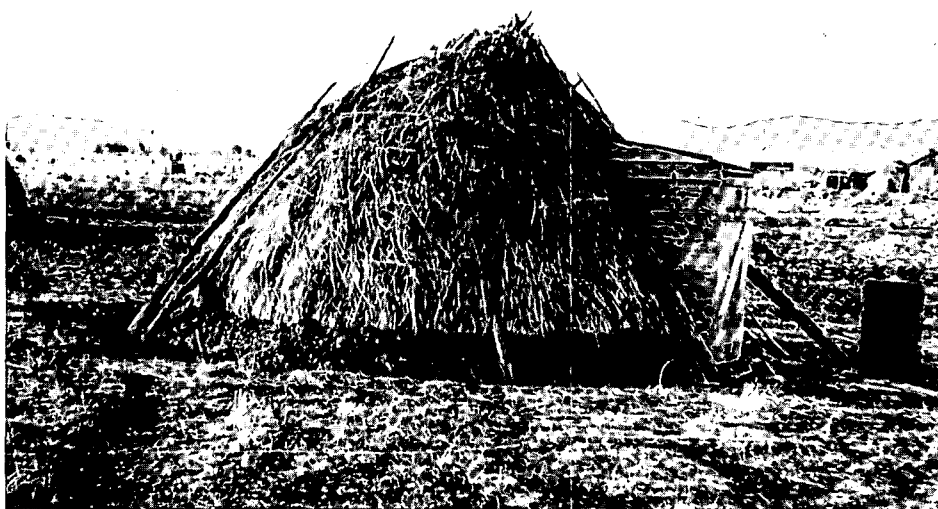
The work of merely tending the cattle is different from that which involves a "roundup." Roundup! What an exciting, busy time! Actually there are two roundups during the year, one in the fall when the cattle are gathered to take to winter pasture or to sell, and one in April or May when the

cattle are moved to limited pasture where the new calves are branded and sometimes the ears are marked.

Each cattle owner has a brand—of which more than nine hundred are recorded in the agency office. The brand may be X-Z, for instance, or an "E" lying down, to form a "Lazy E." These letters or figures are formed out of angle iron, much like a rubber stamp. The irons are heated over a campfire. The calf to be branded is lassoed, and the back feet and one front foot are tied together. Then as it lies on the ground, held in position by one or more cowboys, the hot branding iron is applied to the hip or side. There is smoke and the smell of burnt flesh and hair. The calf bawls, adding his cries to the already almost deafening sound of hundreds of cattle bellowing. The mother calls her calf; the calf responds. Of course, the bulls make a tremendous show as they bellow and paw the ground, sending up clouds of dust throughout the herd.

The cattle are now taken to summer pasture, with those to be sold in the fall being taken to the best pasture to put them in good shape.

During roundup time the cowboys



Many of the Apache Indians still live in wickiups, like the one shown here, thatched with bear grass.

live together, usually ten to fifteen in each group. Each has six horses. There is a horse wrangler who is in charge of all the horses. He sees that they have proper pasture and water, and moves them when necessary. A cook rides with the cowboys to prepare the meals, which consist of beef, beans, biscuits (cooked in dutch ovens over open fires), coffee, and potatoes. They also use canned fruits and vegetables. Breakfast is served early in the morning; supper late in the evening by a glowing campfire.

(Prior to 1950 or 1951 pack mules or horses were used to carry bed rolls and supplies to the cowboy camps. Now a truck is used.)

After returning to the camp in the evening the horses are put out to graze, with two being kept in camp to ride out for the others in the morning. The cowboys sit around the fire and play poker. Most do not have money with them, so the players use their lassos, spurs, or other possessions with which to gamble.

Often there are young horses which have not been ridden and the cowboys have to break them. The horse is put in a corral, where several cowboys keep him running round and round by hitting him with lariats. He is given no rest. When he is finally tired out (if the cowboys do not tire first), he is lassoed and thrown to the ground. Then a saddle is put on him. The saddle is left on until he is accustomed to it. The same procedure is followed until he will allow the saddle and the bridle to be put on and taken off. When the horse is adjusted to these, the cowboy attempts to ride him. Often the man is thrown to the ground many times, but eventually the horse lets him stay on. For some time now he will be ridden only with another horse on each side. Gradually he is ridden out alone.

In the fall, when the cattle are rounded up for transfer to sales yards or winter pasture, the procedure is much the same—except that the branding is not done. Much of the cattle moving (after the cattle are out of the hills) is done by truck.

The cowboy is not paid a salary. When his cattle check comes in the fall, he receives seventy per cent of the proceeds minus his food, rope, salt, fencing, horseshoes, and grain and hay for the stockman's horse. (The stockman is responsible for the

care and sale of the cattle and also oversees all the cowboys. He is paid a salary.)

During the summer months, between roundups, two cowboys camp together. They watch for breaks in fences and for cattle that break through the fences. They see that scratches and cuts on cattle are cared for and that plenty of water is available.

When a water hole dries up, around the small amount of water left there will be soft mud. Occasionally a cow will venture toward the water and sink in the mud, where she stands helpless. Unless rescued, she will die of starvation. The cowboy pulls her out with his lariats, which are fastened to the horn of the saddle. When water is depleted the other cowboys are notified and together they move the herd to new pasture. These cowboys who work in pairs do their own cooking and sleep with their clothes on, ready to move out on a moment's notice.

The Apaches have a cattle owners association which handles all the business. Its officers are voted in by the members.

Most of the work is over in November, until the next spring. One or two cowboys remain with the stockman to help him and keep check of the cattle. The other cowboys return to their homes. Now there is a better chance to reach them with the gospel, but even at home cowboys seem to continue their semi-isolated living. The cattle check for which a cowboy has worked so hard is often spent during an extended "spree."

The cowboy is home now, and winter has come. The chilly winds are beginning to blow, carrying here and there the smoke from the fires as it filters out through the tops of wickiups (Apache homes thatched with bear grass). The pretty wild flowers are gone and the sparse grass is brown. In some places there will be snow. The small streams will have ice along their edges. Later they will rush wildly down their courses, full of the muddy water from melting snow and ice.

Perhaps during the winter months the cowboy will attend the debut or "come-out dance" for an Apache girl. This is a great occasion. The girl's male relatives give the most elaborate party they can afford. No formal invitations go out, but word gets around and any Apache is welcome. This party goes on for four days and

nights with feasting, dancing, and, of course, gambling. Everyone wears his best, but the girl making her debut outshines them all. The god-mother is dressed splendidly, too, and plays an important part in the ceremony. (In the old days the girl would have worn buckskin. White sacred feathers are in her black hair and a piece of shell is on her forehead. She dances from sunup to sundown each day. She is given instructions by a medicine man, who tells her what is expected of her as an Apache woman.

The sun, moon, and winds play an important part in Apache religion—as does the White Painted Woman, ideal of womanhood.

Often the cowboys and their families will sit around their campfires, telling over again the myths of their origins, gods, and migrations. Heroes in the past have established patterns of behavior, giving their learning and lore.

Some of the Indian tribes, for example the Hopis, have a calendar of ritual events, but the Apaches have no fixed dates for ceremonies which cover almost every event in their lives.

Throughout the reservation there is still the beat of the tom-toms, the gambling, the superstitions and fears of the native religion, the drunkenness, the neglected children. Do you wonder that there are real "Apache tears" falling down the cheeks of those who have come to know Christ? Yes, there are tears for the conditions which exist and affect the physical bodies of the Apaches; but, the tears which fall most often are for souls.

With Job, the Apache Christians say: "My friends scorn me: but mine eye poureth out tears unto God" (Job 16:20). And until they see the tears of repentance of their friends and families, including the lonely cowboy, they will shed tears of sorrow.

* * *

The author wishes to acknowledge the help of E. W. Kaufmann, missionary to the Apache Indians in Carrizo Station, Show Low, Ariz., who contributed much of the information for this article.

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.



Staff and children of the Valdez Assemblies of God Children's Home. D. T. Schmidt (right) and Mrs. Schmidt (left) are supervisors of the Home. Julia Ford (sitting third from the right) and Carol Riley (not in the photo) are the other two staff members. Cecelia Haffner (sitting second from the left) has joined the staff of the Juneau Home.

The Handiwork of God

By MRS. D. T. SCHMIDT, *Valdez, Alaska*



Packages from WMC groups over the nation arrive at the Valdez home for Christmas.



When the packages are opened and gift wrappings removed, Christmas is complete.

ALL AROUND US IN ALASKA WE SEE the handiwork of God. It is winter here and very pretty outside. We have several inches of snow sparkling in the bright sunlight.

But the handiwork of God is not limited to nature. We see it in the twenty boys and girls who brighten our Children's Home here in Valdez. As they grow physically, we are de-

lighted to notice their spiritual growth as well.

Some of our children are helping in church and they all love to attend the house of God. They enjoy singing gospel songs and hearing the Word of God. Most of the children take a real stand for Christ in school and this is not easy in this "hard" town.

God was good to us in allowing us to raise our own children for Him here in this great land of America. He led us out in time from Russia when our children were very small, for which we praise Him every day. Now we wish to give Him our lives in service.

We do our best to make this orphanage, in every sense of the word, *home* for our children—and not an institution. None of us like that word. Love, strictness, and obedience are *musts* here. Every morning we have devotions. The Word of God is taught to them whenever we have a chance—morning, noon or evening, in words and deeds. Each must have his chance to hear the gospel. When the children leave, we expect them to reflect the Christian training they have absorbed in the Home. They must represent this home as a Christian home.

The children like to play in the snow and ice-skate as well as fish, hunt, swim, and hike in the summer.

But all the time is not spent in play. All have a chance to help in the house. Every morning the downstairs floors are mopped and upstairs floors are mopped twice a week. Some of the children wash dishes, set tables, clear tables, and dust. They are all on a weekly routine of jobs, so all get a chance.

The girls like to bake cookies, to knit sweaters (when we have wool available), and to sew (when sewing materials are available). The boys helped in the garden this summer. We raised our own potatoes and strawberries. Yes, this is a houseful of activity. Sometimes the job is done too fast or missed entirely. It all takes guidance and patience as well as wisdom from God.

You will rejoice with us to know that the Lord has supplied many of our needs: beautiful Melmac dinner dishes, a commercial clothes dryer, a refrigerator, a walk-in freezer and money to deliver it, much-needed new clothing, and canned goods from the Oregon WMC's.

Part of the time, Brother Schmidt and I were operating the Home alone. The Lord graciously sent us Julia Ford from Washington and more recently, Carol Riley, who transferred to us from the Juneau Home. Cecelia Haffner helped us for a time after the closing of the Children's Farm Home at Palmer, where she had been a staff member. She has now transferred to the Juneau Home. These workers have helped tremendously to ease the load and we are so thankful for them.

We could not have carried on this work without your prayers and your financial support. We send a hearty "thanks" your way and ask that you continue to remember us as we endeavor to mold for God the lives of the boys and girls who call us "Dad" and "Mom."

* * *

Note: The Juneau Children's Home needs a restaurant-type range with a double oven, and the Valdez Home urgently needs a recreation hall. The Lyle Johnsons are supervisors of the Juneau Home and the D. T. Schmidts are supervisors of the Valdez Home. The Home Missions Department plans to send each Home an extra Christmas check to be applied on a gift both children and staff members may enjoy. You may have a share in this gift by sending your offering today for the Children of Alaska Christmas Fund direct to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo.

'I Feel So Alone'

By FRIEDA NEUHAUS

Los Angeles, California

"I FEEL SO ALONE. IF THERE IS A God, I want to find Him!" This cry, almost a prayer, came from a Jewish heart.

As I witnessed to her she said to me, weepingly, "You say Jesus brought you to God; you say you know God not by name only but by personal experience. I want to know Him the way you do. I am so alone! I went to many rabbis for help but they give me only lip service. Lip service is not what my heart is *crying* for. You say you found peace! Please do not fool me. Tell me the truth—have you really found God and peace?"

Oh, what a privilege it was to lead this Jewish soul to the Messiah of Israel. In Him she found what she wanted. He became her Saviour, her Peace, her Lord of lords and King of kings.

With Micah we can say, "Who is a God like unto thee...? He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:18-20).

The Lord does delight in mercy; although Israel's sins are a burden to Him, He waits to be gracious unto them. Although they often provoke Him, yet He will have compassion upon the remnant of His heritage. He remembers they are but dust, and God

our Saviour, the Holy One of Israel, pledged Himself not only to pardon but to subdue their iniquities. This promise was made to Abraham, Isaac, and Jacob. And this promise is being fulfilled to the remnant in Israel.

We have seen His mercy; we have seen the Holy Spirit pierce Jewish hearts to whom we have witnessed; we have seen the Holy Spirit convict and convince them of sin;—we have seen them yield their hearts to Jesus their Saviour; and we have marveled at the grace of God for us *rebels*. Rebels we were and there was nothing in us to merit His favor. But Jesus our Messiah delights in mercy, and so He waits to be gracious unto us. Who is like our Saviour!

We praise the Lord for the Jewish souls we have had the privilege to lay at His feet, many of whom today are witnessing to our people. We praise the Lord for those who are writing us for spiritual help in response to our radio program. It is to be regretted that we have only one broadcast a week.

A Jewish listener writes: "May I tell you what I did after listening to your broadcast. I spoke to Jesus to this effect: 'Jesus, please let me know—and *know I must*—of your relationship to the God of my fathers and your relationship to me, a Jew.' Believe me, Mrs. Neuhaus, that many times in my lifetime I thought I could be plucked like a ripe fruit for Christianity, but the Gentiles make me afraid of Jesus. What you said over the radio made me weep. I ran away from your urgings to come to Jesus. However I shall be listening again, and maybe the day will come when I, like you, shall embrace Jesus."

My friends, will you pray with me for this searching soul. There are many other blessed experiences we could share with you but space will not permit. Only let me say again, "Who is a God like our God!"

Our hearts' desire is that we may have more than one broadcast a week, since the area in which we are broadcasting is a thickly populated Jewish area. To this end we would appreciate your prayers.

* * *

Note: Mrs. Frieda Neuhaus and Mrs. Pansy Williams are co-workers among the Jewish people in the Los Angeles area. Alice Tan-Ditter is continuing ministry among them in the Hollywood area since the death of her husband Meyer.



OUTWARD APPEARANCE

BY R. L. BRANDT

National Secretary of Home Missions

ARE WE TRYING TO PERSUADE GOD OR men? Some argue that any sort of building will do for a pioneer church. They insist that God does not look on the outward appearance, but they overlook a most important fact—that *man* does look on outward appearance.

In the pioneering of new churches in ultra-modern America we must not think only in terms of the presence of God, but also in terms of the presence of unsaved men. God will meet with men wherever they will meet with Him. But ungodly men may be unwilling to meet with God if to do so they are required to enter a shack across the track.

A self-respecting individual—if he has a choice between eating in a dingy, shabby, dimly lighted, greasy-spoon cafe, or in a beautiful, clean, modern, well-lighted one—has no problem deciding. Neither do the unsaved have a problem deciding when they must choose between a neat, attractive, well-located church and one which outwardly has no attraction or appeal.

Some will insist that God forsook the beautiful sanctuaries of the land and instead met men in storefronts, garages, barns, etc. This is true. But God forsook the beautiful sanctuary, not because of its beauty, but because of the spiritual coldness of men who attended the place.

It is not ungodly to appreciate beauty and to be attracted by it. The Creator Himself has the profoundest appreciation of beauty. Consider the beauty of His creation—the brilliantly colored birds and flowers, the majestic mountains, the awe-inspiring seas. Then why not build attractive churches to win the wayfaring man?

Attractive buildings need not be excessively costly. Sometimes the greatest beauty is wrapped in simplicity. A neat landscape requires only a little energy. Bright, pretty lights take only a few kilowatts more than dim, unattractive ones. An appealing sign will pay for itself. Remember, we are trying to persuade men, not God.



Pansy Williams and Frieda Neuhaus



It is a happy time for Hillcrest youngsters when the Christmas boxes begin to arrive and it's time to put up the Christmas tree.



A little girl, tired from the excitement of Christmas, drops off to sleep with her soft teddy bear in her arms.

A Christmas to Remember

BY ELVA M. JOHNSON

National WMC Representative

LIKE MOST OTHER PEOPLE, I ENJOY SPENDING CHRISTMAS with members of my family. But last year was different. I spent it at Hillcrest Children's Home at Hot Springs, Ark., with nearly a hundred children, who were also away from their families, and the staff of dedicated workers who make Hillcrest "home" for them.

Arriving a few days before Christmas, I found houseparents finishing the gigantic two-week task of processing packages sent in for the children by churches, WMC groups, and interested individuals. Large, gaily decorated Christmas trees brightened every cottage from the pre-

schoolers' to the teen-boys'. Packages (each Christmas-wrapped and tagged) were piled knee-deep under the trees, and joyous excitement was everywhere.

There was wistfulness too. I saw it in the face of the young man who had left the home voluntarily months before to go "on his own." He appeared unexpectedly at the superintendent's back door a night or so before Christmas. He had come back to the only place that really seemed like home to him—because home is the place to go when it's Christmas. And there was room for him.

There was wistfulness in the face of the teen-age girl I'll call Ruth. I caught a glimpse of it as she and I cleared some of the twelve tables after dinner one evening. "I don't have the Christmas spirit," she confided. I waited, and she explained, "I'll probably get it if my mother calls. I wonder what she'll give me for Christmas."

I thought of all the WMC packages under the tree which would be marked for Ruth, and knew in that moment that while packages from strangers were fun to open, they could never take the place of a word or a gift from her own mother. When later her mother did call, Ruth was a different girl. "I have the Christmas spirit now!" she announced.

I saw hard experience in the eyes of a bright nine-year-old. He had been in the home two years, and when I asked if he liked it he said quietly, "It's a lot better than some things." Later I learned what "some things"

were, and knew the significance of this little boy's statement.

Sunday was also Christmas Eve. Transporting the "family" to and from church is no small chore, but by using all vehicles, including the workers' cars, everyone makes it. On Sunday evening several Hillcresters took part in the Christmas program at First Assembly in Hot Springs. They did well.

During the program I sat between two small brothers who somehow won out over several others for the "privilege." It was nice being their "aunt" for a little while. In fact, I left the home richer by many adopted nieces and nephews. First one and then another of the children shyly asked, "May I call you aunt?" then proceeded to make as many occasions as possible to do so. They like the idea of belonging to someone.

After the program we went to the big recreation room at Garrison Memorial Cottage where the teen-age boys and girls gathered to open their gifts. A cheery fire blazed on the hearth and packages were piled high around the tree. Mrs. James Alcorn, boys' housemother, chose one of the older boys to read a Christmas Scripture passage.

We prayed. Then the workers began to distribute packages. What fun! There was excitement and wonder and gratitude as the packages were opened. I sat near a boy who was rather new. It was his first Christmas at the home. A set of cuff links and a tie clasp were in his first package. Quickly he opened it, and turned to show it to me. Even as he did so other packages were placed

before him. He was overwhelmed and kept saying, "I don't deserve all this."

It took at least an hour for several workers to distribute the packages. Many of the gifts had come in designated for certain boys or girls, and these were given to them. In addition, undesignated packages were sent to the home, and these provided the balance needed to assure everyone of plenty of gifts.

On Christmas morning the younger children gathered in the dining room to open their gifts. What a time they had! Everyone was so eager to show what he had. The joy in receiving had to be shared to be complete. There were toys and games and dolls and sweaters and many other things dear to the hearts of children.

The black eyes of a tiny girl literally danced as she called to me, "Come and see! Come and see!" When I got to her she pushed aside the big doll and other toys that were hers and came up with a small box. "Shoes!" she cried in sheer delight. I had forgotten the thrill a new pair of shoes could bring to a child, but in that moment I remembered.

It was a joy to go to the various rooms afterward and see the display of lovely and practical gifts, including new clothing which would serve them well in the coming year. I observed that the children received much more than the workers in the home, but the workers did not bring this to my attention. They, like our many WMC groups who help make Christmas at Hillcrest, have learned the truth that "it is more blessed to give than to receive."

WMC LAUNCHED IN SOUTH AFRICA

THE WMC PROGRAM WAS LAUNCHED IN SOUTH AFRICA during the annual Christmas convention last year. Over 1,000 registered for the convention which was held at Sharpeville from Christmas through New Year's Day. Two hundred and twenty-five new converts were baptized during that time also.

Weeks before the convention Mrs. Vernon Pettenger, Mrs. Eugene Grams, and Mrs. Molefe, wife of South African evangelist P. Molefe, began to plan the presentation of the WMC Day. Three hundred women from all over the Transvaal and Orange Free State gathered outside the church and marched down the street to the convention tent to begin the day's activities. They carried a large WMC banner and sang the WMC chorus as they went.

The entire WMC program was explained in the morning service and officers were elected. Mrs. P. Molefe was chosen president. An even larger crowd attended the afternoon service, which was a time of great spiritual blessing. After the message by Mrs. Edgar Pettenger, the Spirit of the Lord moved upon the people and they stood with hands raised praising the Lord.

South Africa WMC's find many opportunities for service and ministry. They are looking forward to the Christmas convention this year as a time to share experiences and opportunities for greater ministry.



South Africa WMC's, carrying a large banner and singing the WMC chorus, march down the street to the convention tent.



Mrs. P. Molefe (center) is president of South Africa WMC's. Missionaries are Mrs. E. Grams (left) and Mrs. V. Pettenger (right).

Missionettes Remember Indians

By Charlotte Schumitsch

AN UNUSUAL PROJECT ENGAGED THE EFFORTS OF THE Missionettes of Sunnyslope Assembly in Phoenix, Ariz., last spring. The girls gathered eighty pairs of good used shoes for babies and small children. They cleaned the shoes and added new strings. Then, on Good Friday, they met and colored nineteen dozen eggs.

That afternoon they took the shoes, eggs, and some candy to the Casa Blanca Indian Reservation. The girls enjoyed a good time of singing and fellowship in a mud "sandwich" church (made of cactus ribs and adobe mud, and resembling a sandwich) with about forty-five children present—plus adults.

While the service was in progress some of the girls hid the colored eggs around the mission station. It was an exciting time when the Indian boys and girls began their search for the precious eggs. After all the eggs were found those not already eaten were divided so that each child received four. (One of the missionaries told the Missionettes that the children on that reservation average less than four eggs a month apiece.)

The Indian children also appreciated the Easter candy and shoes. A box of groceries, fresh vegetables, a birthday cake, and dress were given to Home Missionary Marcia McCorkle.

The Sunnyslope Missionettes plan to make the collecting of shoes an annual project. Their visit to the Casa Blanca Reservation gave them a new vision of the many needs of the Pima Indians. Other projects include the making of scrapbooks, which they mailed to Africa, visitation at rest homes, and the giving of homemade cookies to the residents of the homes.

This club has nearly twenty members and the sponsor is Rosie Fugate. The Sunnyslope Assembly also has a club for junior girls.

Serving others is an integral part of the Missionette program. The girls learn by doing. In addition to working with their hands, they learn the importance of witnessing and being ready to help wherever needed.



Sunnyslope Missionettes and sponsor, Rosie Fugate. They collected these shoes for American Indians.



Indian children with the Easter eggs they gathered during a hunt sponsored by Sunnyslope Missionettes.



Missionettes from Lock Haven, Pa. (Janet I. Beahm, sponsor). They presented fans, which they made, to their pastor, Paul Wonders.



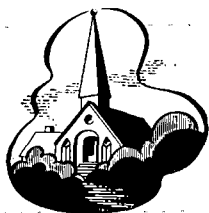
Missionettes from the Assembly in Howard Beach, N. Y. Sponsors are Gail Devoe and Ruth Meyer.



Missionettes from Wampum, Pa. who enjoy doing visitation work. Sponsor is Mrs. Eileen Shearer.

Sunday's Lesson

RIGHTLY DIVIDING THE WORD OF TRUTH



A SAD HARVEST

Sunday School Lesson for December 2, 1962

2 SAMUEL 18:24-33; GALATIANS 6:7, 8

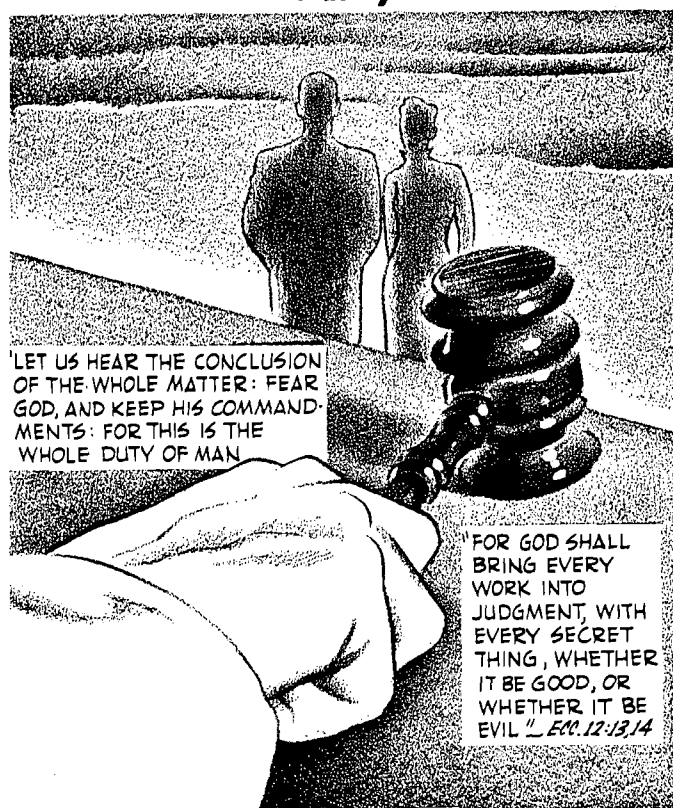
In our previous lesson we considered the deceitful and despicable plan by which Absalom, the treacherous son of David, had planned to overthrow his father. For a time it seemed certain that Absalom would prosper in his wicked devices. However, in our lesson today the tables were turned. There is borne in upon us with great force the old, old truth—"whatsoever a man soweth, that shall he also reap."

Absalom deceived himself when he thought that he could sow pride, deceit, flattery, and violence, and then reap lasting benefit and success. God was not to be mocked. Instead He so arranged things that, for all of us who read of him today, Absalom became a monument to the retributive justice and judgment of God.

ABSALOM'S DOOM (2 Samuel 18:6-8)

Because of Absalom's treachery David was forced to flee from Jerusalem into the wilderness east of Jordan. There he mustered his forces to wage war against the much larger army of Absalom. When David heard that Ahithophel, his trusted friend and counselor, had betrayed him and had become counselor to Absalom, he

Finality



simply prayed, "O Lord, . . . turn the counsel of Ahithophel into foolishness." His prayer was answered, for Ahithophel saw his advice rejected. This brings us to the point of Absalom's downfall.

Defeated by Self-deceiving Pride (See 2 Samuel 17:1-14). Personal vanity ruined Absalom! When Hushai suggested that Absalom should personally lead his army, the thought of being a grand and glorious leader of so mighty a host generated a pride in Absalom's heart. This conceit stifled his better judgment. Thus Absalom was punished by his own sins. It often so happens!

Arrested by Divine Judgment (2 Samuel 18:6-9). When the battle went against him, Absalom sought to escape. But he became victimized by the thing in which he gloried most—his long beautiful hair! God used a dumb animal and a tree as instruments to fulfill His plans in dealing with a man who opposed His divine will.

Buried in a Shameful Grave (2 Samuel 18:17, 18). Absalom was put to death while hanging by his hair from the tree. Then he was laid in a pit and covered with stones. What a contrast to the monument he had erected as a memorial to himself! Instead of being buried like a king, he died like a dog and was buried as a criminal!

His fate is a warning which is especially applicable to any young people who may be inclined to be careless and flippant in their attitude toward God's immutable Word.

DAVID'S GRIEF (2 Samuel 18:24-33)

David's Concern (vv. 32, 33). David's first question to each of the two messengers who came from the battlefield was, "Is the young man Absalom safe?" Though his son had betrayed him and probably would have killed him, David loved him with deep and tender affection. His words suggest a number of lessons.

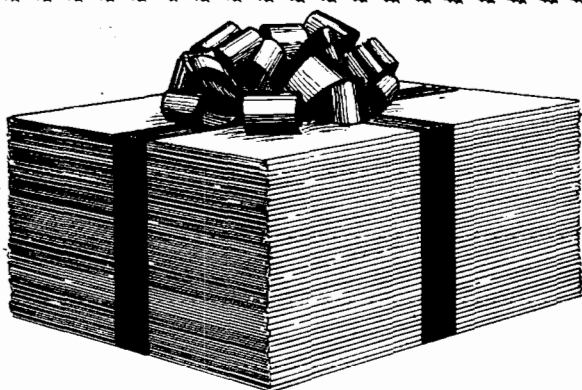
1. Applying this same question to our own children, when may it be answered in the affirmative? The answer is: when they love and obey God's Word; when they live lives of watchfulness and prayer; and when they apply their Christian ideals and principles to every department of their daily living.

2. How ought parents to conduct themselves in order to make possible such safety for their children? They must lead the way in accepting and serving Christ themselves, and set an example of Christlike living. They should administer discipline faithfully in the right spirit. They ought to maintain the family altar and, in order to know and understand them, spend time with their children.

David Typifies God the Father. David's sorrow over his wicked and rebellious son is but a faint foreshadowing of the Father's love for prodigals—a love that is not turned away by sin and ingratitude! Although David wished he might die for Absalom, it would do no good. But God found a way to do what David could not do, and sent His *well-beloved* and only-begotten Son, even Jesus Christ of Nazareth, to die for sinners everywhere!

—J. Bashford Bishop

We are not always responsible for the experiences that befall us in this life, but we are responsible for the way we react to them.



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BOY FRIEND (Continued from page eleven)

did not know was that Lydia's husband was a minister and wanted to have a long talk with me.

When we arrived Mama fixed dinner. Later we three women chatted while we washed and dried the dishes. Frank, Lydia's husband, came and stood in the doorway a few moments. Then he asked, "Patty, I wonder if you'd mind coming into the living room so we could talk."

Mama and Lydia exchanged meaningful looks and glanced expectantly at me. I could not say no, so I nodded briefly and walked reluctantly into the living room. Inwardly I seethed. I wanted to please Jim and yet, paradoxically, I was determined that no one was going to tell me anything.

Frank reverently lifted the Bible and, placing it before me, set it so we both could read. I remember reading John 3:16, Romans 10:9, 10, and a few other verses. But it was 1 Timothy 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus," that really bothered me.

For the remaining hours of our visit, I sat quiet and withdrawn while that verse whirled in my brain like paper caught in a fan. How could this be? I had always been taught differently. Yet that was what the Bible said; I had read it myself! Somehow I could not bring myself to believe it.

On the way home, I told Jim I was "through." I could see the battle on his face—relief that the arguing, the pleading, and the tension were over; but grief that I would be lost not only to him but also to God.

"Forgive me," I said, ready to burst into tears, "but I can't marry you."

"What did Frank tell you?" His knuckles whitened as he gripped the wheel.

"Oh, he just read some verses from the Bible. It wasn't that," I lied.

"Well, then what is it?"

I shook my head in dumb anguish.

"Do you love me?" he asked.

"You know I do."

"Then," he pleaded, "will you do one more thing for me and I promise you I won't bother you about it again?"

I looked at him questioningly.

"Come to church with me one more time."

That Sunday I sat in the pew beside Jim going through the motions of participating in the service. But life itself seemed to have lost its meaning.

The pastor preached that night on the forgiveness of sins and the mediatorship of Jesus. I remembered what Frank had told me: "There is one mediator."

Between my musings I could hear the pastor's voice, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

This was for me! The door of my heart opened and I found Jesus waiting to enter in His sweetness and His fullness. I walked to the altar that night and surrendered my life to Him.

I rejoice now when I think what our marriage has become, but I shudder when I think what might have happened had not *his* way become "*our* way"!

ARGENTINA

THE REPUBLIC OF ARGENTINA, SECOND LARGEST OF THE South American nations in area and population, contains 1,073,700 square miles of territory and 21,000,000 people. Economists allege that Argentina could easily support at least 100 million.

Argentina and Chile share the distinction of being the world's most southerly nations. Argentina's southern tip is the chilly island of Tierra del Fuego. To the north, where Argentina's frontier meets Brazil and Paraguay, is the spectacular two-mile-wide Iguazu Falls. Argentina's varied topography also includes snow-capped Mount Aconcagua (22,834 feet), the hemisphere's highest peak.

Discovered in 1516 by the Spanish explorer, Juan de Solis, Argentina remained under Spanish domination until 1810 when it declared its independence. Serious political disturbances in 1955 resulted in the exile of President Peron and the inauguration of Pedro E. Aramburu as provisional president. When Arthur Frondizi, his successor, was overthrown by military forces in April, 1962, Jose M. Guido was installed.

The early colonists' anticipation of finding silver prompted them to name the country Argentina, "Land of silver." Their descendants were to discover that the country's true wealth lies in its fertile soil and grassy plains, enabling it to become one of the largest food exporting countries in the world.

Argentina's national progress is most clearly seen in Greater Buenos Aires, the capital, where 7,000,000 people—one-third of the total population—are concentrated. Buenos Aires is the largest city in South America and ninth largest in the world.

Argentina has been called "the melting pot of South America." During the past century, people from almost all European countries have settled in Argentina and now 90 per cent of the population is of European descent. Here Spaniards, Italians, Russians, and Slavs mingle together, proud that they are called Argentines. Spanish has remained the official language—and Roman Catholicism is the official religion. In the mountain areas many of the customs connected with Catholicism have come from pagan Indian practices.



Nahuel Huapi National Park high in the Andes.



Protestant missionary work in Argentina was begun by James Thompson of the British and Foreign Bible Society. In 1820 he opened a number of his famous Lancasterian Schools and, as was his custom, used the Bible as the main textbook. Catholic opposition eventually closed the schools and some years elapsed before other Protestant missionary efforts were attempted. Methodists began working in the capital city in 1836 and since that time other Protestant denominations also have established churches and missionary institutions throughout the more densely populated areas of the republic.

The Pentecostal message was first taken to Argentina in 1909 by a group of Pentecostal Italians from Chicago who witnessed primarily to the Italian colonists in the country. Their work continues, augmented from time to time by immigrants from Italy.

Miss Alice Wood, an independent Pentecostal missionary from Canada, went to Argentina in 1909 and opened an Assembly in the town of 25 de Mayo. When the General Council was organized in the United States in 1914, Miss Wood affiliated with the organization, and the 25 de Mayo congregation became the first Assemblies of God church in Argentina. Miss Wood passed away at the age of 90 shortly after her return to the States in 1961. She had served in Argentina for 50 years without a furlough. Her work continues through trained national workers.

Dr. and Mrs. C. M. Wortman from Canada began working in Buenos Aires in 1921 and within two years established a congregation in that city. Leaving this work

(Continued on next page)



Faculty and students at the River Plata Bible Institute.



One of the many outstation Sunday schools in Argentina.

in the care of Swedish missionaries, the Wortmans located in Bolivar in 1923. Their faithful labors brought an abundant harvest. A congregation was established and in 1926 a revival began, continuing through 1929. As the spiritual awakening spread to other towns, new Assemblies sprang into being.

The Assemblies of God of Argentina is now a national organization, officially known as the Union of the Assemblies of God. It includes the American Assemblies of God, the Pentecostal Assemblies of Canada, and the Spanish-speaking national churches. (The Russian-, Slavic-, and German-speaking Assemblies have separate organizations.) The Union's member organizations had separate beginnings, yet they have been closely related in their activities and each has developed certain missionary projects which contribute greatly to the success and general progress of the entire constituency. Paul Sorensen (Pentecostal Assemblies of Canada) is currently superintendent of the Union of the Assemblies of God of Argentina. Louie Stokes is secretary-treasurer.

The major portion of the work spearheaded by the American Assemblies of God has been accomplished by missionaries who were appointed after 1943. The early group of missionaries included Mr. and Mrs. Fred Leonard, Mr. and Mrs. T. Kermit Jeffrey, Mr. and Mrs. Robert Thomas, and Mr. and Mrs. Paul Brown. The present missionary force includes Mr. and Mrs. Louie Stokes, former missionaries to Cuba; Mr. and Mrs. Herbert Felton, Ruth Couchman and Pansy Blossom who formerly served in Peru; Mr. and Mrs. Clarence Ollson who served in Venezuela, and Mr. and Mrs. Verne Warner who recently transferred from Dominican Republic. Mr. and Mrs. Richard Ellis, new recruits, will be assigned to Argentina after completion of language studies in Costa Rica.

Realizing the need for trained workers, Kermit Jeffrey took steps toward establishing a Bible institute in Buenos Aires in 1945. River Plata Bible Institute is now located in Lomas de Zamora, a suburb of Buenos Aires. The responsibility for the project is shared by the Pentecostal Assemblies of Canada and the American Assemblies of God. For some years E. Howard Kerr, a Canadian, served as director of the school. The present director is Verne Warner. Our missionaries in the Buenos Aires area serve on the faculty. The student body includes Germans, Russians, and Italians, besides Spanish-speaking students from Argentina and neighboring republics. Since the school was founded there have been

140 graduates, at least ninety of whom are engaged in full-time ministry.

In 1954 Louie Stokes took a leading part in promoting city-wide evangelistic campaigns in Buenos Aires. The first campaign was conducted by Tommy Hicks, an American evangelist. The prayers, tears, and labors of the past were rewarded as Argentina was stirred in a move toward God. Thousands professed faith in Christ and multitudes testified to physical healing. The Bible became the "best seller" in this Catholic country. Prejudice against Pentecostals was broken down and there was a great influx of people to every Protestant church. Outstations sponsored by the Assemblies of God soon became organized churches.

This sudden increase in the number of converts accelerated plans for an evangelistic center in Buenos Aires. Property for the center, purchased through the co-operative efforts of the Canadian and American Assemblies of God, was remodeled to house the headquarters of the Union and provide an auditorium seating 800 people. Louie Stokes serves as director of the evangelistic center. Through the center's tremendous evangelistic outreach twelve churches have been established, fifteen outstations are being sponsored, and six street meetings are conducted each week. A bookstore in the building is a distributing point for Bibles and evangelical literature. A weekly radio program called "The Voice of Faith" is sponsored and financed by the center.

The past two years have been marked by great blessing and victory. Despite the trying economic situation, Assemblies have been established in ten of Argentina's twenty-two provinces, the largest number being in Buenos Aires province. Hundreds of believers have been baptized in the Holy Spirit. In 1960 nine churches were inaugurated, built by Argentine funds and revolving church loans. Six other churches are under construction. Capable national evangelists are witnessing for Christ throughout the republic. One worker pioneered seven churches in seven years. When the Clarence Ollsons arrived in Argentina two years ago they were challenged by the spiritual needs of Rosario, the second largest city in the republic. God has enabled them to establish an Assembly in this important city.

With a deep sense of urgency and purpose our missionaries are making intensive efforts to reach Argentina with the Pentecostal message. They are aware that the trained national worker is the key to achieving this goal. How important, therefore, is the contribution of the River Plata Bible Institute! —Christine Carmichael

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HAVE YOU HAD DAILY FAMILY ALTAR THIS WEEK?

USE GOD'S WORD FOR TODAY



TWO MORE EVANGELICAL DENOMINATIONS JOIN NAE

Two more denominations were accepted as members of the National Association of Evangelicals in September thereby bringing NAE's total number of constituent groups to forty.

These two groups are the Evangelical Congregational Church which has a total of 164 churches and a membership of 30,000, and the Pilgrim Holiness Church which has 1,018 churches with 32,709 members.

ANNOUNCEMENT

WORKERS TRAINING CLASS beginning Nov. 25 at Plymouth, Ill. N. B. Rayburn, instructor. (V. W. Spain is host pastor.)

WITH CHRIST

ELMER E. STUMP, 59, of Sunnyvale, Calif., went to be with the Lord August 12. Ordained in 1938, he pastored at Liberal, Kans., for several years. He then

WEEK OF PRAYER

January 6—12, 1963

"It is time to seek the Lord"

moved west, affiliated with the Northern California and Nevada District and pastored at Morgan Hill and Gilroy, Calif. He also served for some years as an evangelist.

PAUL L. McCREIGHT, SR., 53, of Greenville, S.C., went to his eternal reward March 19. Death was attributed to a heart attack. Brother Creight is survived by his wife and six children.

WALTER G. HAVRON, 85, of Sorento, Ill., went to be with the Lord on October 17. His death was attributed to cancer. Brother Havron affiliated with the Illinois District in 1932 and served as pastor and evangelist until 1954 when he was superannuated. He is survived by his wife.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Huntsville	East Huntsville	Dec. 2-16	Robert Rogers	H. G. Hamilton
		Lanett	Dec. 3-16	Joel & Mrs. Palmer	James B. Dykes
		First	Dec. 2-16	Alfred Allen	C. V. Barker
Ariz.	Safford	First	Nov. 25-Dec. 9	Fisher-Cheek Team	R. C. Davis
Ark.	Hamburg	A/G	Dec. 2-16	A. G. & Mrs. Calaway	Mark Spencer
		Hickory Ridge	Nov. 25-Dec. 9	Fred & Mrs. Inman	Fred F. Davis
		Rogers	Dec. 2—	Johnny & Betty Garrison	Don Smothers
Calif.	West Helena	First	Dec. 2-16	Eddie Eaton	Louis Yendrek
		Bethel Temple	Dec. 2 (am & pm)	Doug Payne	E. Stenhouse
		Marysville	Nov. 20-Dec. 2	Stanley P. MacPherson	J. R. Adkins, Jr.
	Norwalk	A/G	Nov. 24—	David Bunch	Orrin Kingsriter
		Sacramento	Dec. 2-16	D. Bazan, Sr.	Sirilo Vidaauri
		Westmorland	Dec. 2—	Arvel Kilgore	Viola Duncan
Colo.	Woodland	Gateway	Nov. 27-Dec. 9	O. E. (Gene) Vaale	Ruben Wilson, Jr.
		Full Gospel Ch.	Nov. 27—	Ray & Sue Schaeffer	R. Ken George
		Evangel Temple	Nov. 27—	John French	E. R. Schulz
Fla.	Fort Meyers	First	Nov. 29-Dec. 2	John Wesley Briscoe	James T. Galligan
		Holly Hill	Nov. 14-25	Linton (Buddy) Creel	C. B. Wasdin
		Jacksonville	Nov. 30-Dec. 2	John Wesley Briscoe	A. B. Wainwright
Ga.	Jacksonville	Riverview	Nov. 28-Dec. 9	Perrelle Brothers	Raymond Wetzel
		Columbus	Nov. 21-Dec. 2	Tommy Barnett	Eldon Vincent
		First	Nov. 29-Dec. 2	The Lambertson Party	John Shaw
Hawaii	Honolulu	A/G	Nov. 27-Dec. 9	Paul W. & Mrs. Murray	G. A. Uldin
Idaho	Shoshone	Bethel	Nov. 25-Dec. 2	Bob & Pat Ludwig	Allan Ullestad
Ind.	Elkhart	A/G	Nov. 27-Dec. 9	Norman & Evelyn Hays	Grace Burggraaf
Iowa	Keokuk	A/G	Nov. 27-Dec. 9	Victor Etienne	Edgar Larson
	Seymour	A/G	Nov. 25-30	Samuel Calk	Clay Brooks
Minn.	Stillwater	First	Dec. 2-16	Bonnie M. Ruble	Joe Marr
Mo.	Illmo	First	Nov. 26-Dec. 9	O. H. Virgin	Carl L. Roberts
	Marshall	A/G	Nov. 25-Dec. 9	Jerry & Joy Spain	H. H. DeMent
	Rolla	A/G	Dec. 2-9	Deerman-Franks Team	Harold E. Hill
Nebr.	Holdrege	A/G	Nov. 28-Dec. 9	Bill & Verna McPherson	Frank D. Christie
N. Mex.	Truth or Conseq.	First Ukrainian	Nov. 26-Dec. 2	Paul & Evelyn Graban	Wm. Nockowski
N. Y.	Buffalo	A/G	Nov. 27-Dec. 9	Lowell Lundstrom Party	Paul Sandgren
	New York City	A/G	Nov. 26-Dec. 9	Erwin Moore	M. Irvie Pierce
N. Dak.	Minot	A/G	Dec. 2—	Hildreth Brissey	Guy Phillips
Okla.	Mangum	A/G	Nov. 20—	Walter & Ruth Lascelle	Ward Honey
	Tulsa	A/G	Nov. 27-Dec. 9	William Caldwell	C. F. DeArmitt
Oreg.	Willamina	A/G	Nov. 27-Dec. 9	Dan & Anita Bogdan	Bob Bradley
Pa.	Freeport	A/G	Nov. 28-Dec. 2	Dave & Jan Olshevski	Gerald Olshevski
	Latrobe	A/G	Nov. 25—	George Hayes	James McKeenan
	Northampton	A/G	Nov. 25-Dec. 9	M. R. Boatright	Dave Laughlin
Tex.	Houston	A/G	Nov. 25-Dec. 9	Paul Olson Party	J. H. Law
	Olney	A/G	Nov. 28-Dec. 9	Kudra Musical Team	Nicholas Siblock
Canada	Med. Hat, Alta.	A/G	Nov. 20-Dec. 2	Evelyn Glosser	G. N. Fulford
	Oshawa, Ont.	A/G	Nov. 26-30 (p.m.)	Evelyn Glosser	G. N. Fulford
	Tisdale, Sask.	A/G	Nov. 28—	Michael & Peggy Lord	R. Barajas, Chm.
	Tisdale, Sask.	* A/G			
Mexico	Matamores	First			

* Children's 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.



Part of crowd attending the broadcast service at the First Assembly of God in Santa Ana, Calif., on October 7. During the crusade twenty-three received the baptism in the Holy Spirit.



Cyril McLellan leads the Revivaltime choir which was made up of choir members from the churches in the area. The service was taped in the afternoon for release on the ABC network at 10:30 p.m.



Ministers attending luncheon following a ministers' meeting. C. M. Ward spoke on "The Outpouring of the Holy Spirit Today." Standing are William H. Robertson, secretary-treasurer of the Southern California district; D. V. Hurst, producer of Revivaltime; C. M. Ward; L. E. Halvorson, superintendent of the Southern California district; and Earl Odell, host pastor.

It Was an Old-Fashioned Meeting in Santa Ana

HOST PASTOR EARL ODELL SAID: "THE impact which the *Revivaltime* crusade and broadcast release made upon Santa Ana and the nearby cities was terrific. The superb preaching of Brother Ward won many new listeners for the broadcast. Brother Hurst's technique of producing the program was admired by all. Under Brother McLellan's leading, the choir outdid it-

self. It was a boost to our local singers to know they could do it. All in all it has been a great week.

"Our latest count shows twenty-three received the baptism in the Holy Spirit and many received a refilling. Some from our church received a refilling that equaled their original experience. Everyone sensed that we had a visitation of God. For example, the

young man who removed his cast and threw it away is a testimony of God's healing power today."

From the outset of the crusade, it was clear that the hearts of the people were open and God was there to bless. The very first night a Catholic boy was saved and filled with the Spirit. He experienced an old-time filling—he was "drunk" with the Spirit.

Pastor Lloyd J. Cagle, sectional presbyter, said:

"The *Revivaltime* team was signal-ly used of God to bring blessing to both the saved and the unsaved.

"The moving of the Holy Spirit was evident in each service, and a good number of souls were saved and filled with the Holy Spirit. There were testimonies of God's miraculous healing power. Thank the Lord, the Great Physician, the Healer of Broken Hearts, the Baptizer was with us."

Among the supporting pastors was Walther M. Price who, together with his wife, was saved twelve years ago under Brother Ward's ministry in the Full Gospel Tabernacle in Bakersfield, Calif. He rejoiced with the hundreds of others who attended the crusade and stated:

"All of us concluded from the first service, 'The Master is come, and calleth for thee' (John 11:28).

"During this crusade, night after night, a feeling of being on holy ground permeated our hearts and lives. Folk from all walks of life attended. They came to Jesus for salvation, healing, the baptism with the Holy Spirit, and with problems of

Revivaltime Giving

TOP DISTRICTS

January 1 to September 30, 1962

TOTAL GIVING

1. Southern California\$15,864.87
2. New York 14,010.30

AVERAGE GIVING PER CHURCH

1. New York\$89.23
2. Montana 85.43

INCREASE IN TOTAL GIVING

1. Southern California\$4,109.28
2. N. Calif. and Nevada 1,873.40

INCREASE IN AVERAGE GIVING PER CHURCH

1. Wyoming\$34.15
2. Montana 27.34

GREATEST INCREASE IN NUMBER OF CHURCHES GIVING

1. North Texas 17
2. Southern California 11

GREATEST INCREASE IN PERCENTAGE OF CHURCHES GIVING

1. Wyoming 8%
2. New Mexico 8%
3. Montana 7%

many kinds. The prayer chapel was filled with those answering the call: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matthew 11:28). They left the prayer room knowing Jesus was present to break every fetter. The feeling of the people's hearts concerning Brother Ward's ministry was: 'This was a man sent from God.'

Pastors Dorman Buttram and Ralph Wilkerson trained the personal workers and organized old-fashioned "cottage" prayer meetings before the crusade began. They led in the prayer room services each night where ministers of other denominations also were seeking the Holy Spirit.

Personal workers were interspersed throughout the crowd each night. They wore red carnations, making them easily identifiable and available to help seekers. They were truly "prayer evangelists!"

The prayer room saw a circle of young men—full of spiritual fervor—eagerly working with seekers night after night. The gifts of the Spirit were manifest in the services again and again.

All the ministers felt that the groundwork of organization and preparation laid in advance of the crusade contributed greatly to its success. Floyd Westbrook, program chairman, worked tirelessly in anticipating the needs of each service and in engaging

choirs and musical talent. Working diligently in advance as well were Ralph Markey, finance chairman; and Earl Odell, publicity chairman. T. C. Cunningham, assistant superintendent of the Southern California district and *Revivaltime* representative, was active from the outset in arranging for the crusade and origination and gave counsel and help throughout its planning stages.

Perhaps the folk of Cypress Assembly of God were symbolic of all in their feeling. Following the third night's service they said, "This was our night!" Pastor William O. McKenzie of this church stated: "We are rejoicing in the goodness of the Lord. The *Revivaltime* crusade has been a great blessing to us and our congregation.

"On September 27, 1962, Winifred Gregory, an eighteen-year-old girl from a Christian Science home, was gloriously saved at the home of one of our members. She voiced her desire to be filled with the Holy Spirit. She said, 'I need it to help me stand true to the Lord at home.' Just six days after her conversion she attended the *Revivaltime* crusade and was graciously filled.

"On the same night Armand Gonzales, another member of the Cypress Assembly, was filled in a most abundant way, after having sought for the filling of the Spirit for more than four years. His wife was healed on the second night of the 'crusade. She came to the meeting suffering constant pain from a condition which demanded surgery within three weeks. She testified that the Great Physician got to her before Brother Ward did. All the pain left instantly and she felt the Great Surgeon doing the work."

Following the crusade, Host Pastor Earl Odell said: "An open door is yours for a return engagement."

ITINERARIES

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

C. M. Ward

December 3-7: GREENVILLE, MISSISSIPPI—First Assembly of God.

December 10-14: HAMPTON, VIRGINIA—Missionary Convention.

December 23 (a.m.): DETROIT, MICHIGAN—Revival Tabernacle.

Stan Michael

December 1-13: PENINSULAR FLORIDA DISTRICT—Sectional Fellowship Meetings.



Make this a special Christmas...



... for otherwise homeless and neglected boys and girls who live in anticipation at Hillcrest Children's Home...

... for aged and infirm ministers, missionaries, and their widows, who depend entirely on your support through Aged Ministers' Assistance...



... for the faithful pioneers of the Assemblies of God who now, in their sunset years, reside at Bethany Retirement Home...

... and it will be an extra-special one for you!

Contributions should be addressed to—

Department of Benevolences

1445 Boonville Avenue
Springfield, Missouri





DIRECT REPORTS FROM MANY LANDS

FOREIGN NEWS DIGEST

Bolivia

Officers Elected at Annual Convention

The annual convention of the Bolivia Assemblies of God convened at Santa Cruz. Officers elected were Ray G. Jones, superintendent; Paul Hoff, assistant superintendent; Bruno Frigoli, secretary-treasurer; Jesus Altamirano, presbyter.

Bruno Frigoli was elected in absentia while studying at Central Bible Institute, Springfield, Mo., and working in the Spanish Literature Department at the Assemblies of God headquarters in Springfield.

Growth in all areas of the Bo-



Officers of the Bolivia Assemblies of God are Ray G. Jones, superintendent; Paul Hoff, assistant superintendent; Jesus Altamirano, presbyter; and Bruno Frigoli (inset), secretary-treasurer.

success were Sister Clement and Pastors Evans, Leeming, Lepczynsky, Van Kesteren, and Amié.

Eight young people were filled with the Holy Spirit during the camp. Missionary John Hall, en route to Togo-Dahomey, ministered during the last day of the camp and was an inspiration to the youth.—A. F. Amié

Liberia

Cleansed Lepers Build Church

Missionaries at New Hope Leprosy Mission report an entire village has turned to Christ and a church is being built as the result of the ministry of a couple who recently received symptom-free papers from the colony.

Several years ago they left their village hopeless outcasts. Now they have returned as spiritual leaders, bringing their people new hope in Christ.

Brazil

Persecution Continues in Varginha Area

The church in Varginha, Brazil, has grown phenomenally in spite of persecution, reports Missionary Antonette Johnson.

She and her co-workers were driving into a leper colony to preach the gospel when they were accosted by four men who threatened to kill them if they preached in the colony.

Instead of leaving, Sister Johnson explained the way of salvation to the men. They were touched by the missionary's attitude and message. When Sister Johnson proceeded into the colony, they accompanied her and listened to the service. When the altar call was given, the men joined 15 lepers in indicating their need of Christ. The following week the four would-be persecutors walked 15 miles to attend the Assembly in Varginha!

Congo

Missionary Printer Needed

Our literature program in the Congo continues to grow. An offset press is being run by two Africans. Missionaries Gail Win-



Platform scene at the fifth annual feast of Pentecost in Buenos Aires. The service was directed by Missionary Louie W. Stokes.

Argentina

3,000 Commemorate Pentecost

Three thousand believers representing all Pentecostal fellowships in the greater Buenos Aires area celebrated the fifth annual feast of Pentecost at a rally in the Argentine Boxing Stadium. The service was directed by Missionary Louie W. Stokes, and a generous offering was received for the Pentecostal Old Folks' Home sponsored by the Argentine Assemblies of God.

Belgium

Sixty-five Young People Attend Camp

A two-week international Bible youth camp was conducted recently in Andrimont, Belgium. Sixty-five young people from Flemish, French, Slavic, English, and Scandinavian groups filled the building to overflowing.

Assisting to make the camp a

livian Assemblies was reported by missionary and national leaders who participated in the council meeting.—Ray G. Jones

El Salvador

Evangelistic Efforts Bring Results

Missionary-evangelist Gladys Pearson reports a successful evan-

gelistic campaign in San Salvador, El Salvador. In four nights, 33 were baptized in the Holy Spirit.

Sister Pearson spent one week in Santa Ana, speaking each morning to the Bible school students and each evening conducting evangelistic services in Santa Ana's Central Assembly. More than 20 were filled with the Holy Spirit during the Santa Ana meetings.



Large crowds attended the services at Central Assembly in Santa Ana, El Salvador, with Missionary-evangelist Gladys Pearson.

SPECIAL NOTICE

Needed immediately for Assemblies of God reading room: new or good used Christian books for children, young people, and adults. Also Christian study books. Send to: Assemblies of God Mission, Literature Department, P.O. Box 2292, Dar-es-Salaam, Tanganyika.

ters and Lillian Hogan are writing and translating literature which is being used by other missions. The Congolese Army is now appealing to the Assemblies of God mission for literature. They especially desire Christian literature to be used in their education program for the troops.

A printer trained in offset printing is urgently needed to direct this literature production program. Qualified candidates should write to the Foreign Missions Department, 1445 Boonville, Springfield, Mo., for detailed information.—*E. L. Phillips*

Fiji

Workers Attend Seminar

Sixty-eight Fijian workers and prospective workers attended the recent seminar conducted in Suva, Fiji. Missionary Ralph Elmore conducted an evangelistic campaign in connection with the seminar. Fifty-three Fijians were baptized in the Holy Spirit during this five-night session and several were saved.

Several members of a denominational church attended the campaign and sought the baptism in the Holy Spirit.

India

Students Busy at Bethel

Students at Bethel Bible School in Punalur visited 35,231 homes, gave out 275,000 tracts, sold 4,308 pieces of literature, and enrolled

a large number of people in Bible correspondence courses.

They also visited 55 schools and conducted 191 meetings. One group of students reported 92 had taken a stand for Christ in their services. These new converts, from homes bitterly opposed to the evangelical gospel, need much prayer.

The students met thousands of pilgrims seeking favor from their gods. Running 65 miles in 24 hours to visit 12 temples, the devotees of Gopala and Govinda called to these gods whose favor they sought.

How grateful the students are that they have the message of life and love for the lost of their own country!—*Mildred Ginn and Lydia Graner*

Singapore

Elim Church to Become Evangelistic Center

Elim Church in Singapore has purchased property on which to build an evangelistic center. This property, located on a main thoroughfare, has an estimated value of \$50,000—five times the purchase price.

The 70-year-old building on the lot was remodeled but has a seating capacity of only 150. It is rapidly deteriorating.

An educational unit will be erected first. Then an auditorium seating 750 persons will be added.—*R. B. Cavaness*

Ghana

Church Attendance Increasing

In spite of political unrest in Ghana, Missionary Homer T. Goodwin reports he has felt nothing but friendliness and a welcome from the people.

Churches in Accra, the capital city, have continued services as usual. Church attendance is more popular now than it was before the recent demonstrations against the Nkrumah regime.



The Paul Chastagner family



The Charles Greenaway family



The David Irwin family



The Ralph Cimino family



The Wayne Turnbull family



Mr. and Mrs. C. Leroy Williams



Irene Crane W. Shaneyfelt



The Henry Bartel family



Hilda Meyrick



M. Anderson



Hilda Olson

Missionary News Notes

Missionaries returning to the field after furlough are **Misses Margaret Anderson and Hilda Olsen**, South Africa; **Miss Irene Crane** and the **Ralph Cimino** family, Nigeria; **Harry Bartel** and family, Colombia; and the **Wayne Turnbulla**, Dominican Republic; and **Hilda Meyrick**, Venezuela.

Mr. and Mrs. Paul Chastagner (Oregon District) are new recruits in Upper Volta. Brother Chastagner is a second-generation missionary ministering in the area pioneered by his par-

ents, the **Emil Chastagners**.

Wayne Shaneyfelt (Indiana District) has arrived in the Philippines to minister among the Deaf of the republic.

Three missionary families are transferring to other fields of ministry: **Mr. and Mrs. C. Leroy Williams** have transferred from Peru to Honduras; the **David Irwins**, formerly in Egypt, are now ministering in Nyasaland, and **Mr. and Mrs. Charles Greenaway** have transferred from Senegal to France where Brother Greenaway will be Co-

ordinator of European Evangelism.

Missionaries home on furlough are **Miss Martha Jacobson**, **Miss Carol Wingren**, and **Mr. and Mrs. Vinton H. Shumway, Sr.**, Nigeria; the **Paul Weidmans**, Japan, and **Miss**

Hilda Wagenknecht, North India.

Proud parents of a son, David Lee, are the **Leland Goods**, Bolivia.

Also celebrating the birth of a son, Lance, are the **Claude Redigers**, Samoa.

Home Front Highlights

Glimpses of Special Ministries of the Home Missions Department

JEWISH MINISTRY

Chicago, Illinois

Shalom Center, Assemblies of God Hebrew Mission in Chicago, has prepared a study course for Jewish friends who wish to study the Bible in their own homes. This free course, "Zion's Living Waters," is a condensed study of the whole Bible, with an explanatory introduction to guide the student in his approach. Anyone interested in taking the course may write to *The Jewish Friend*, 4505 N. Kedzie Ave., Chicago 25, Ill.

Miami, Florida

James Pulver, missionary in Miami, is teaching a course in Old Testament to a class of sophomores at Miami Christian High School.

DEAF MINISTRY

New Appointees

Mr. and Mrs. Alfred Gisselberg, Seattle, Wash., have been appointed to work among the Deaf. Brother Gisselberg graduated from Northwest Bible College with a major in missions. He is an ordained minister in the Northwest District. Mrs. Gisselberg (Barbara Jean) also attended Northwest Bible College. The Gisselbergs have been working with the Paul Carlstroms in the Deaf work. They have one five-year-old son, Vernon James.



Mr. and Mrs. Alfred Gisselberg

AMERICAN INDIAN MINISTRY

Laveen, Arizona

Lois Carruthers is assisting the Harold Hansons in the new work at Laveen.

Cibecue, Arizona

A wonderful spiritual move is evident among the congregation at Cibecue. Some come to the church every night to pray. One night recently, some of them prayed all night. Souls are being saved. Some

of the Indian people who have not come to church for months are coming back. Sunday school attendance is increasing.

Guadalupe, Arizona

Armado Castro of San Salvador, who recently came to the U.S.A. to live with his family, conducted a week's revival at Guadalupe where Mary Booher is pastor. Several young people were saved. Forty-five young people attended a C. A. banquet.

Cuba, New Mexico

Thomas A. Koons, pastor at Cuba, reports five souls found the Lord in the last few weeks—including the chief's wife. Brother and Sister Koons have been holding regular hogan services in two areas. They also are teaching a released-time Bible class each Tuesday at the Trailer School.

LaPush, Washington

Brother Berglund and friends from Bremerton are building cabinets in the kitchen of the new parsonage at LaPush, where the Esko Rentolas minister. A recent revival conducted here by the William F. Reeds was blessed of the Lord. Several were saved and several testified to healings.

Grants, New Mexico

William Joe, a young Navajo minister of Albuquerque, conducted a week's revival here recently and the church was greatly blessed. Three were saved and two were filled with the Holy Spirit. Several new people are in the area working on vegetable farms.

Denver, Colorado

Ruby London, pastor of the Denver Indian Assembly, reports a recent revival with Jim Sasanett as evangelist. Don Cummings, a noted musician, contributed much to the meetings. Many were saved and filled with the Holy Spirit.

Bito Hochee, Arizona

Brother and Sister Watson of Mentone, Calif., supplied for Helen Burgess at Bito Hochee for five weeks and will continue to assist Sister Burgess. Brother Watson is able to walk with crutches after a fourth operation on his hip.

Tucson, Arizona

The Virgil Zeiglers are encouraged with the work in Tucson. Recently, during four days of special meetings, four accepted Christ as Saviour and three received the baptism with the Holy Spirit.

Phoenix, Arizona

The recent revival conducted on the Papago Reservation near Phoenix was successful and a door has been opened for a new work there. Three were saved. Following the revival, Lucille Farmer and other workers have been going to the reservation each Sunday night for services and nine more have come to the altar.

Bloomfield, New Mexico

Joe Hanna, missionary at Bloomfield, reports they are now having services in the new building. Tile for the floor was donated by the Barstow, Calif., assembly.

Shiprock, New Mexico

Arthur Stoneking, pastor of the Indian Assembly in Bell Gardens, Calif., conducted a week of services for the Charles Lees at Shiprock following youth camp. Several were saved and others were filled with the Spirit. Some gave up their fetishes, which they had kept all this time; they decided to break away completely from the old Indian worship. This was a great victory for the church.

Bell Gardens, California

Charles Lee, pastor at Shiprock, N. Mex., held a revival for Arthur Stoneking at Bell Gardens in September. God richly blessed his ministry.

Oneida, Wisconsin

Six Oneida Indians were baptized in water in August. The Oneida church has received \$100 from the Wisconsin and Northern Michigan District WMC's toward the installation of an electric pump for the well.

Winterhaven, California

Mrs. Winifred Conley is back at her post in Winterhaven. The John Swanks, who supplied for Sister Conley, are itinerating.

Flagstaff, Arizona

Rowena Chaves, missionary-pastor at Flagstaff, is rejoicing over the salvation of several members of new families who have started attending the mission. Some have been healed. One Indian woman, a backslider, had been attending peyote meetings, and her husband was drinking excessively. The missionaries have been able to lead both of them to the Lord and the mother recently received the Baptism. She was also healed of a nervous condition (caused by eating peyote). This family of seven are faithful attendants at the services now.

Canyon Day, Arizona

Recently while the Leo Gilman, pastors at Canyon Day, were visiting in Oregon, several of the Canyon Day C.A.'s who accompanied them sang during a service. The Spirit so moved while they were singing that several young

people rushed to the altar seeking God. One Oregon teen-ager was filled with the Spirit and spoke clearly in the Apache language, glorifying God! The girls praying with her repeated to those around in English what she was speaking in Apache.

While the Gilmans were in Oregon, the Oscar Butterfields supplied for them in Canyon Day and they had a wonderful revival there.



Rita Ann, an Indian girl, has been adopted by the Carl Peppiatts, missionaries in Michigan. Her Indian name, Wa-wa Stac Shee, means "Little Fawn."

Quincy, Michigan

Rita Ann, a nine-year-old Potawatomi Indian girl, is happy to be with her new parents, the Carl Peppiatts, who have been trying to adopt her for two years. Rita loves her new doll—the first doll she ever owned.

Tuba City, Arizona

Forty-one children from the boarding school have registered for the Assemblies of God class which is conducted at the school by Phyllis Hammerbacker of the Tuba City Mission. On Sunday, Mrs. Don Ramsey (of Cameron) takes the children to the church for Sunday school. This group of children has grown from nine (three years ago) to 20 last year and to 41 this year.

Stanfield, Arizona

The J. D. Holders, missionaries at Stanfield, were recently in a serious automobile accident. They were caught in a blinding sand storm and a large truck hit them from the rear, knocking them head-on into a utility pole, smashing both front and rear ends of the car. Since they were unable to care for their mission, John and Betty Swank supplied for them for a month. The Holders are now able to minister.

Early October floods did much damage in the Papago reservation around Stanfield, Sells, and Maricopa, but did not touch our church-

es. Many Indian people had to leave their homes.

Cameron, Arizona

Attendance at Cameron where the Don Ramseys minister averages slightly over 100. Grass for the Navajos' sheep is very scarce and the county has been designated by the governor as a drought-stricken area. Recent rains have relieved the situation a little. Virgil Sampson, a Pima Indian evangelist, conducted a week of revival at Cameron a few weeks ago. He was assisted by George Garcia, a Papago Indian. Attendance was around 100 nightly and results were gratifying. New families came as well as visitors from four states and several surrounding communities. Several were at the altar who had never prayed there before.

FOREIGN-LANGUAGE MINISTRY

Miami, Florida

The students of the new evening Bible school, conducted by Hilda and Andres Roman, have been organized into a choir by Brother Roman. The pastors of the American churches heard them sing on the opening night of the school. On several occasions American pastors have requested the Romans to bring the students to fellowship meetings or missionary services to minister in song.

The school recently received a donation of classroom chairs from the Etta Calhoun fund administered by the National WMC Office.

Twenty-nine students have been doing a first-rate job on their courses. One of the students who became very ill was miraculously healed after much prayer.

Puerto Rico

The principal of the new Bible school in Bayamon, Puerto Rico, writes that \$22 a month will provide a scholarship for candidates who need sponsors. A number of young people who feel the call of God to the ministry are anxious to attend the school but are financially unable to do so. Because Puerto Rico is a "free commonwealth, associated with the United States," it is considered a home missions field. Offerings for the Puerto Rican Scholarship Fund may be sent to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo.

Brooklyn, N. Y.

The new Chapel at Puertos Camuy in the Arecibo area, Puerto Rico, which has been sponsored by the Iglesia Christiana Bethania of Brooklyn, N. Y., is now



The congregation stands in front of the new church at Puertos Camuy in the Arecibo area of Puerto Rico.

completed. Gustavo Jiménez is pastor of the "mother" church, which belongs to the Spanish Eastern District of the Assemblies of God. The pastor of the new church, "Third Bethany Church," is Felipe Nieves, former assistant pastor of Bethany Church in Brooklyn. Brother Nieves officiated at the dedication service on September 28, with nearly 350 in attendance. The Sunday school attendance reached 104 in October.

The entire cost of the building was only \$3,800 due to the unselfish cooperation of the people in the community who assisted in the construction.

The encouraging interest which people in Puerto Rico show in our church activities is evidence of the need for expansion of the Assemblies of God work throughout the island. The Brooklyn Assembly is planning to launch another church in Arecibo as soon as possible. This project will be financed by church members of Bethany who will buy shares in the building material; some will take shares for buying bricks and mortar, others for nails and lumber, etc.

ALASKA MINISTRY

Point Hope

The village of Point Hope was happy about a successful whale hunting season. Six whales were taken, which is good for a village this small.

Evangelist Mel Cooley and his wife held special meetings recently for the Capeners. During this time several sought the Lord and two adults were filled with the Spirit. These are the first of the native people here to receive this wonderful experience. These same two were later baptized in water in a tank prepared in the church; the

church was well filled with interested people. It was new and strange to them since this was the first baptismal service (by immersion) they had seen.

Juneau

The C. C. Persones, veteran missionaries in Alaska, will spend the winter in Pennsylvania. They have been supply pastors at Seaward for three months for the Robert Cousarts who have been on furlough. They have also assisted several other missionaries. The Persones plan to return to Juneau in the spring.

Cordova

The Edgar McElhannons, pastors at Cordova, are the proud parents of Richard Dean, born August 28. He weighed 6 lbs. 14½ oz.

The Cordova church recently enjoyed a good revival with the Mel Cooleys of Kansas City, Mo. Attendance was excellent.

Fairbanks

The Oscar D. Butterfields, who have been engaged in American Indian ministry in California and the Southwest for about a year following their evangelistic ministry in Alaska, will return to Alaska in early December. They have been elected pastors by the Fairbanks Assembly.

Kaktovik

Allen Ahnangnatoguk, an Eskimo minister, will become the pastor of the new church at Kaktovik when it is finished. His wife, the former Mary Mendenhall, and family will join him later. Alvin Capener of Point Hope and Brother Ahnangnatoguk went to Barrow (about 330 miles from Point Hope) in Brother Capener's outboard motor boat. Supplies for constructing the new church in the village of Kaktovik (which is

some 310 air miles east of Barrow) were unloaded there. They had been shipped from Seattle. These supplies (weighing approximately 16 tons) were transported with two boats which were loaned to our workers by men of the Barrow church. Earl McKenzie, supply pastor at Barrow, went to Kaktovik on Barter Island to help transport the material for the new church. The 700-mile round trip took two weeks.

The Eskimo people are anxious to erect a new church. Building a church in the north this time of the year is far from easy. Prayer is requested that Brother Ahnangnatoguk may find employment and that this venture of faith may be successful.

McGrath

Ken Andrus wrote recently: "The Lord has just opened the door for us to take the gospel to a new village that has never had any service other than Russian Orthodox, and not even that in the lifetime of most of the children."

Chugiak

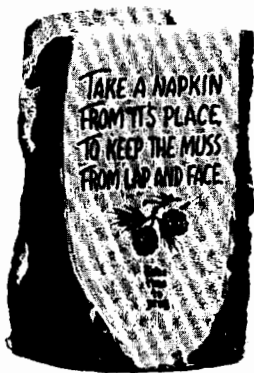
Bernard Tewell, pastor at Chugiak, held a Youth Crusade August 13-17 with an average attendance of 73. Jim and Tammy Bakker were with the Tewells for one service. On August 5 the church had a groundbreaking service for the new church basement. Paul Riley, sectional presbyter, was with them for this occasion.

North Pole

Ralph Miller, pastor at North Pole, is very much encouraged with the work there. In a recent Sunday evening service, during a special outpouring of the Holy Spirit, two twelve-year-old boys from unsaved homes were saved and one young lady received the Baptism. Many others received wonderful blessings. In August, Brother Miller baptized seven persons. It was his first baptismal service in North Pole.

SONGBOOKS DONATED FOR MISSIONARIES

The Skyview Assembly of God at Sand Springs, Okla., recently provided new songbooks for several American Indian and Alaska churches. L. M. Reed is pastor. Also, a Sunday school class of Sunnyvale Assembly near Fair Grove, Mo., (Hardy Steinberg, pastor) bought songbooks for a home missionary. Missionaries and congregations alike are grateful for the much-needed books and express their appreciation for the generosity of those who supplied them.



RUSTIC PINE NAPKIN HOLDER

An attractive and useful table decoration, with motto—"Take a napkin from its place, to keep the muss from lap and face." Text: Take Time to Pray. Size approximately 2½ x 4½ inches. Lends a rustic effect to any dinner table or kitchen.

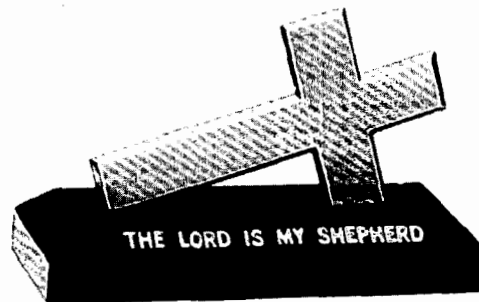
17 EV 7187 75c



PRAYING HANDS ART-WOOD PLAQUE

You will thrill at the beauty and reverence of Durer's masterful carving of "Praying Hands," fashioned in this lovely Art-Wood plaque. It will be an attractive addition to any home, school, or office. This popular plaque, molded in deep relief with highlighting, is individually boxed and has a beautiful fruitwood finish. Sawtooth hanger in the back for easy, convenient hanging. Size 9½ x 5 inches.

21 EV 8379 \$3.95



LUMINOUS CROSS DESK MOTTO

A gift that radiates its own inspiration, the Desk Motto gives forth in the night a soft, pleasing glow. The luminous Cross gives a light blue glow. The nonluminous black plastic base is stamped in gold. The base measures 3¼ x 1 inch; the over-all height of the Desk Motto is two inches.

21 EV 8238 Text: Follow Me

21 EV 8239 Text: By Faith Alone

21 EV 8240 Text: The Lord Is My Shepherd

35c each; \$3.85 for 12

SPECIAL!

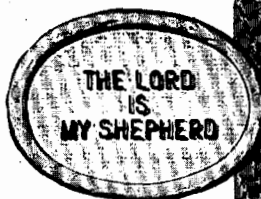
CHRISTMAS NAPKINS

People everywhere appreciate these symbols of reverence. Ideal for parties, socials, church functions and at home. Scalloped edge, rich, colorful design on soft crepe-finish embossed paper. Text: "Joy to the World." 40 napkins per package. Gift boxed.

17 EV 7433

REGULAR PRICE ~~\$1.00~~

SPECIAL PRICE .75



IVORY PLASTIC OVAL PLAQUES

Interesting, inspirational oval plaques framed in decorated ivory plastic. Texts are printed in relief in a pretty blue on a white plastic waffle-weave background. Full-color pictures are varnished to protect surface. Using several, makes an interesting unusual grouping for a child's room. Excellent for Sunday school award and gift distribution. Plaques measure 3 x 4 inches. Each in envelope.

- | | |
|------------|-------------------------|
| 21 EV 8333 | Prayer Changes Things |
| 21 EV 8334 | The Lord Is My Shepherd |
| 21 EV 8335 | Jesus Loves Me |
| 21 EV 8336 | Trust in the Lord |
| 21 EV 8337 | The Good Shepherd |
| 21 EV 8338 | Jesus Blessing Children |
| 21 EV 8339 | Christmas |
| 21 EV 8340 | Jesus and the Children |
- 35c each

IVORY-COLORED PLASTIC FRAME

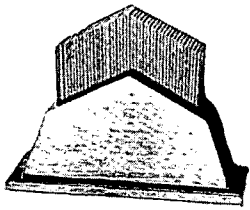
A handy-sized little frame available with any one of a number of Sallman's famous prints. The frame itself is an ivory-colored plastic item which has a unique modern design along its outside edges. This new frame uses 2½ x 3½-inch prints which are protected by a plastic facing. Over-all frame size is 3½ x 4½ inches.

- | | |
|------------|------------------------|
| 21 EV 8359 | Head of Christ |
| 21 EV 8360 | Christ at Heart's Door |
| 21 EV 8361 | The Good Shepherd |
| 21 EV 8362 | Boy Christ |
| 21 EV 8364 | Pilot |
| 21 EV 8367 | Look Unto Me |
- 25c Each

TRU-TEXT DESK MOTTOES

An excellent new line of mottoes for awards and small gifts. Here is a unique blending of modern design with favorite Scripture texts that makes these new mottoes a leader in their line. The delicately molded letters of red plastic are surrounded by a carefully molded white plastic shell that gives an appearance of depth and magnificence to the letters. Size 5½ x 1¼ inches. Gift boxed.

- | | |
|------------|-----------------------|
| 21 EV 8268 | Prayer Changes Things |
| 21 EV 8269 | Jesus Saves |
| 21 EV 8270 | God Answers Prayer |
| 21 EV 8271 | Jesus Never Fails |
| 21 EV 8272 | Jesus Loves Me |
| 21 EV 8273 | Trust in the Lord |
- 35c each

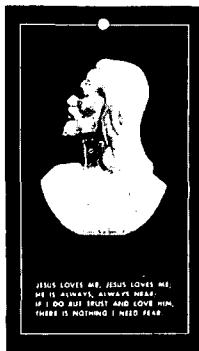


PRECIOUS PROMISE CARDS

A suitable gift at all times. This gift box contains approximately 200 verses of God's wonderful promises. A unique way to learn the Word of God and at the same time receive a spiritual blessing. Printed on a good grade of colored card.

A lovely cedar container has been made to hold the Everlasting Promises. Of beautiful simple lines, this holder adds a decorative touch to table, mantel, or shelf. Size 5¼ inches long by 2¼ inches wide, and 3½ inches high. Complete in packing box it is the gift unusual.

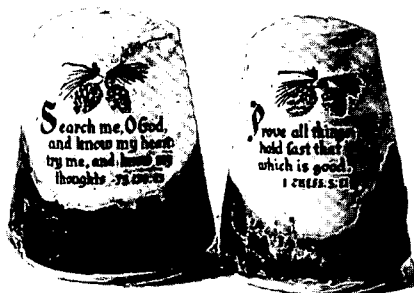
17 EV 7257 Cards Only 75c Box
17 EV 7259 Holder Only \$1.00
17 EV 7258 Holder with Cards \$1.50



GOLDEN GEM LUMINETTES

A new series of low-priced attractive mottoes with meaningful hymn verses and luminous plastic figures that shine in the dark. Serve as delightful wall mottoes. The white luminous plastic figure attached to the blue card background can be removed and used as a stand-up plaque. A hymn verse, familiar and loved by children, appears on each card. Size 3½ x 6 inches. Each in envelope.

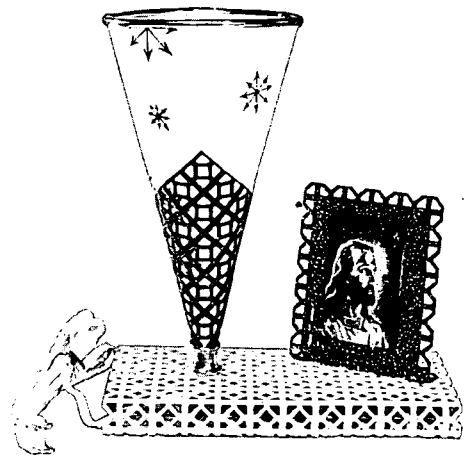
21 EV 8620 Boy Praying
21 EV 8621 Girl Praying
21 EV 8622 Good Shepherd
21 EV 8623 Head of Christ
21 EV 8624 Praying Hands
21 EV 8625 Rugged Cross
25c each



PINE SALT AND PEPPER SHAKER

These handsome shakers, made from natural California pine, are ideal for table use or as gifts. Natural grain with high-gloss finish; silk-screen Scripture imprints.

17 EV 7248 75c a pair



"CHRISTIAN ART" LITE

This lamp has an artistically patterned white metal base and a black picture frame complete with the popular Sallman "Head of Christ" laminated print. The shade is made of hard-wearing parchment-type plastic set into a black metal base. Flocking on the bottom of the base aids in the prevention of scratching of fine table and desk finishes. Complete with a 6-foot UL approved cord. Size 3¾ inches (depth) x 8½ inches (width) x 9½ inches (height). 17 EV 7467 \$3.95



PLASTIC MUGS AND BOWLS

These flexible polyethylene mugs and cereal bowls are available in four different colors, impregnated tinsel. Each unit has a table grace printed on it with an attractive decoration that will add cheer to the table setting and delight any child. The mugs and bowls may be purchased separately or in sets.

17 EV 7278 Mug, Blue
17 EV 7279 Mug, Pink
17 EV 7274 Mug, Yellow
17 EV 7276 Mug, Green
Boxed, 30c each
17 EV 7284 Bowl, Blue
17 EV 7285 Bowl, Pink
17 EV 7282 Bowl, Yellow
17 EV 7283 Bowl, Green
Unboxed 40c each
17 EV 7289 Mug and Bowl Set, Blue
17 EV 7288 Mug and Bowl Set, Pink
17 EV 7286 Mug and Bowl Set, Yellow
17 EV 7287 Mug and Bowl Set, Green
Boxed, each set, 75c



RUSTIC PINE TIMER

A 3-minute timer resting on a desk or dresser is your constant reminder to "Take Time to Pray." This natural bark novelty is varnished to preserve its rustic but smooth touch. Glass timer sits solidly in hewn-out section of pine bough. Overall size, 4 inches high, 2 inches in diameter.

17 EV 7470 85c

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BACKSLIDER, THIS IS FOR YOU

If you are depending on an experience of salvation that is past, you are trusting in a false security. It is your present relationship to Christ that counts.

By FRANK E. FROST

TWO TEXTS I WISH TO DRAW TO YOUR ATTENTION AND one feature is common to both: each is written in the present tense. In Nahum 1:7 we read, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Then in 2 Timothy 2:19, "The Lord knoweth them that are his. . . ."

It is apparent by these verses that God does not consider what we were and leave the present out of it (though this would suit many today). God is concerned with what we are *now*; this means far more to Him than what we have been in past years. Some love to dwell in the past and count upon that, but the Scripture says, "The Lord knoweth them that are his," which indicates the necessity of present continuance in the grace and service of God.

We may be encroaching upon a well-debated and controversial subject, but I would seek to warn you against putting yourself in a place of security without striving all the time to keep within the limits of God's grace. Many sincere Christians will quote John 10:28, 29: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." In so doing they put all the onus upon God. A careful reading of the previous verse will not allow this injustice, for it says, "My sheep hear my voice, and I know them, and *they follow me*."

Then some say that if a person ceases to follow the Lord it is proof that he never was saved. This I think is a complete contradiction of Acts 16:31 which says, "Believe on the Lord Jesus Christ, and thou shalt be saved. . . ." Many earnest and sincere believers have fallen by the way and none could have doubted their sincerity before they fell.

A good example is found in the Book of Jonah. When we study the story of backsliding and apostate

Nineveh, we discover that there was once *repentance and salvation* in her people's lives.

Jonah preached repentance (preaching which is unpopular today). God's ultimatum to the Ninevites was, "Repent or be destroyed," and Nineveh did repent (Jonah 3:10). God has said that all will be judged—and the judgment will be the determining factor for their eternity—according to their acceptance or rejection of Christ as their personal Saviour. *If you repent, God will forgive.* Do not leave this matter until you stand before the judgment throne, for you will appear there to receive your sentence—not to repent and seek forgiveness.

Can any doubt the sincerity of Nineveh's repentance? God did not, and He repented of the evil that the prophet said would fall upon them. Jesus said: "They repented at the preaching of Jonah. . . ." (Matthew 12:41). I cannot conceive anything other than that the whole Assyrian nation, of which Nineveh was the capital, turned from evil to serve the God of Israel. The sad thing is that afterward they turned their back and became a *backslidden and apostate nation*.

Wesley, in his revival days, preached that men could be saved and afterwards turn aside and go to hell. This was hard and pointed preaching, but he turned thousands to God. The preacher who seeks to lull his hearers into a state of carnal security is not fulfilling the task to which he is called. There are many doctrines being spread abroad today which only tend to unsettle Christians in their belief—and also give the critic extra levers to pull in an endeavor to wreck the Church of Christ. This is one of the crafty ways in which Satan does his evil work. Let us consider, then, whether or not our pet theories are more to us than the Church and family of God, for these are so often the weapons that the adversary causes the Christian to use within the Church to smash the work of the Lord.

In addition to wrong doctrines, beware of half-truth theology, for you may be getting the wrong half! If I am wrong in my interpretation of the Scriptures, I wish to err on the safe side so as not to deceive any by my preaching. Remember, my friend, your soul is at stake, and you have only one soul. You cannot afford to lose it!

Let us see *the doom of the apostate*. The Assyrians came up against Jerusalem with messengers to undermine the faith of Judah in the living God (2 Kings 18:27). They came up to lay siege against the city, but Hezekiah the king sought the face of the Lord in this matter. He prayed for deliverance and the angel of the Lord went out and destroyed 185,000 Assyrians in one night; this was the nation that God once spared when it repented. Beware, backslider, for "whatsoever a man soweth, that shall he also reap." What are you sowing?

You may be like the inhabitants of Nineveh when Jonah went there to preach; you are still in your sin. If so, the mercy of God calls you now to repentance. Are you still unrepentant, backslidden? Remember, "The Lord knoweth them that are His"; therefore, before the wrath of God's justice falls upon you, I urge you to repent and turn to Jesus who waits to save and restore to you the "joy of salvation."

—Elim Evangel, London