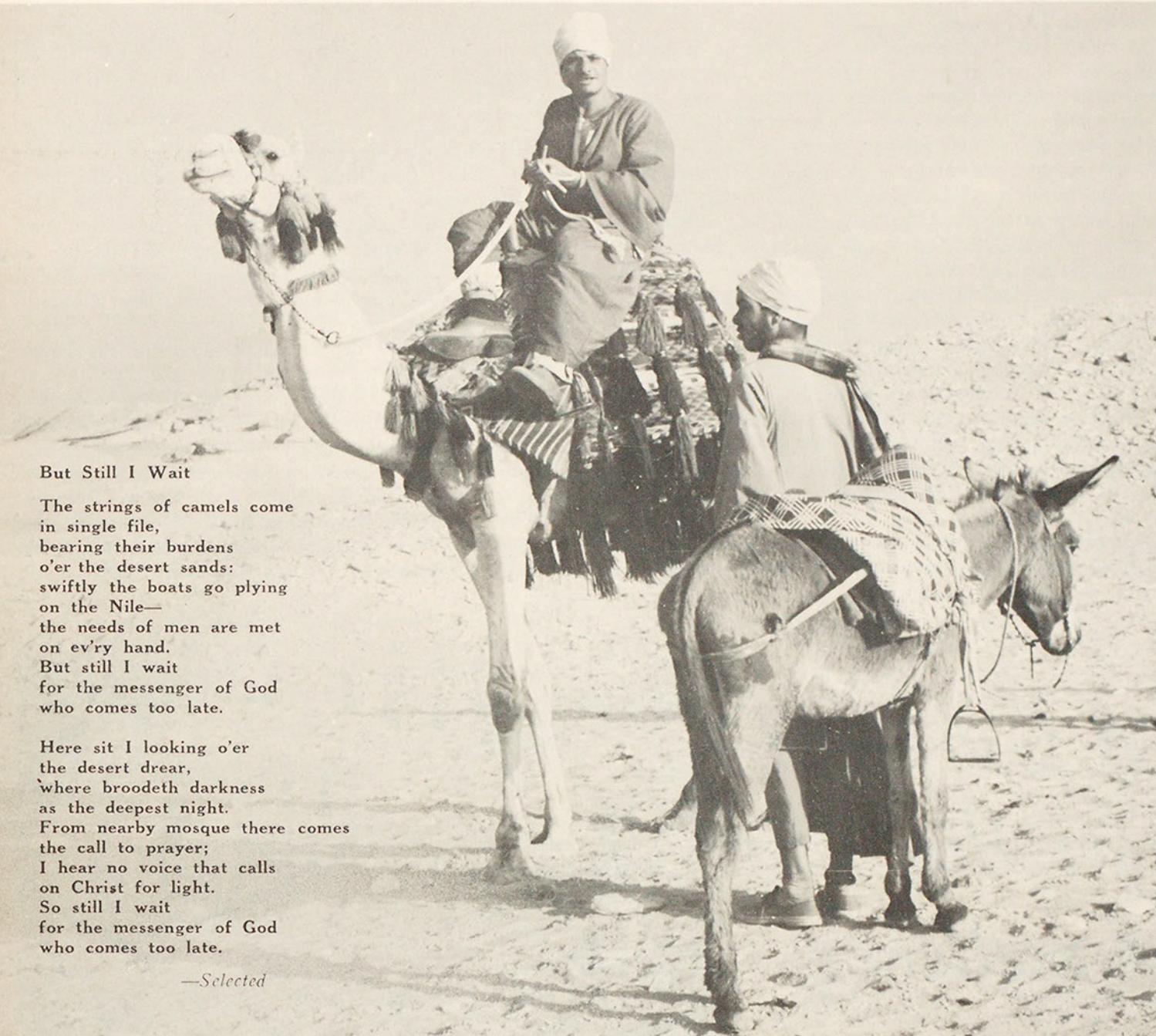


WORLD
MISSIONS
ISSUE

THE PENTECOSTAL evangel

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



But Still I Wait

The strings of camels come
in single file,
bearing their burdens
o'er the desert sands:
swiftly the boats go plying
on the Nile—
the needs of men are met
on ev'ry hand.
But still I wait
for the messenger of God
who comes too late.

Here sit I looking o'er
the desert drear,
where broodeth darkness
as the deepest night.
From nearby mosque there comes
the call to prayer;
I hear no voice that calls
on Christ for light.
So still I wait
for the messenger of God
who comes too late.

—Selected

PHOTO BY H. ARMSTRONG ROBERTS



FEBRUARY 24, 1963 . TEN CENTS

The welcome for the President did not turn out as planned!

YEARS AGO WE WERE MISSIONARIES IN THE BEAUTIFUL little Republic of Ecuador. We were stationed for some time in Riobamba, a city located about halfway between the seaport city of Guayaquil and the capital city of Quito which is situated high among the Andes Mountains. It was a two-day trip by railroad and all the trains going to or from Quito would stop overnight in our city. The passengers, lodged in local hotels, were objects of interest.

I shall never forget a visit the President of the Republic paid to Riobamba. I remember the incident every time I think of the future return of the Lord Jesus to this world.

You know, His coming will be instantaneous. It will happen "in the twinkling of an eye." The Lord Jesus likened it to lightning which flashes instantaneously from the western horizon to the east. He explained that two shall be working in a field at the moment of His coming. One shall be taken and the other shall be left. In another part of the world, at that instant, it will be night. Two shall be asleep in the same bed; one shall be taken and the other shall be left. Again and again He gave the warning, "Be ye also ready."

Well, the president of Ecuador had been down at the coast for many weeks recuperating from a critical illness. People throughout the country had been following the reports of his progress from day to day very closely. There was great excitement when the news finally came that His Excellency's heart was strong enough to permit him to return to the high altitude of the capital; and nowhere was the excitement greater than in Riobamba, for the President's special train was to stop overnight in our city.

The governor of the province and the mayor of the city issued proclamations that Riobamba should get ready

to welcome His Excellency. The front of each house was to be whitewashed, the streets were to be swept, and the citizens themselves were to be ready to give a tremendous ovation to their Chief Magistrate on his arrival at the railroad station. Two military bands paraded each day in the streets. They polished the brass on the horses' harness. Everything and everyone was to be ready for the President.

The local newspaper published the program for the welcome. The governor and the mayor were to speak. The two army bands were to lead a parade to the railroad station before the arrival of the train. The soldiers were to form a hollow square so as to provide a guard of honor for His Excellency. It was expected that the President himself would go to the balcony of the nearest hotel and from there would address his fellow citizens.

I love a parade as well as anyone so I decided to be present for the ceremonies. I walked from our home to the station, but when I arrived I found the plaza or open square of the station was empty. There were two Indians fast asleep in the shade of the station platform, but other than those two there was no one in sight. I had walked quite a distance and I wondered if the long walk was in vain. Had there been a change in the President's plans?

I went into the depot and inquired of the agent, "Any word about the President's special train?"

"Oh, yes, it left Huigra at six o'clock this morning."

Quickly I checked my watch. It was nearly ten o'clock.

"Why," I said to the agent, "that train should be here most any time now. Seems to me it should not take more than four hours from Huigra to Riobamba."

"That's right," he responded, and at the same moment he reached for the telegraph machine which had begun to chatter a message.

A Surprise for His Excellency

By V. RAYMOND EDMAN



"Just a moment," he said, and listened intently to the message. Then looking up at me, he said, "The train just passed the next station up the line. It will be here in less than five minutes."

"Thank you," I said, and turned to go out on the station platform. Where were the people, the governor, the mayor, the military? As yet, no one was in sight except the two Indians, still soundly asleep.

Rapidly I walked the length of the platform to see if there were not someone I could call. Just then I heard the whistle of the locomotive, and, more quickly than I can say, I saw the engine and train appear in the narrow pass just a few hundred yards from the station. Already the brakes were being applied and it was slowing up to stop.

I turned and walked rapidly back the long platform toward the station. I aroused the two Indians who sleepily responded to my insistence that they get up. There was no time to call anyone else. No one was in sight. By that time the locomotive and baggage car had passed me, and the train had come to a stop. I stepped toward the platform of the first coach, and the two Indians hovered behind me.

Two young army officers stepped smartly down the steps of the railroad coach, and stood at attention. Behind them came the President of the Republic of Ecuador. I removed my broad Stetson hat by way of welcome to him, and the Indians bowed to His Excellency.

I shall never forget the President's look. He glanced to his right and then to his left as he returned my greeting. I could see his consternation that no one had come to welcome him but an American and two Indians.

He squared his shoulders, and with head aloft marched straight across the plaza to the door of the hotel. His officers followed in a column of two. In less than a minute they were inside the hotel. By that time the citizens of Riobamba began to swarm into the empty plaza. Within five minutes it was packed solid with humanity.

I made my way through the dense crowd toward the street leading from the center of the city. Far down the street I saw the soldiers and their band coming out of the barracks. At the same moment, I spied the governor of the province hurrying on foot toward the station. He was dressed properly with top hat and cutaway coat, and in his hand he had the speech prepared for the occasion.

In just a few moments the military bands arrived, as did the mayor of the city and his counselors. The bands played the national anthem. The governor and the mayor read their speeches of welcome. Every eye was fixed on the balcony of the hotel where the president was to appear.

He did not come to the balcony. He had arrived in the city, and only a stranger from the United States and two native Indians had been on the station platform to meet him. The officials and citizens of Riobamba had had plenty of advance notice, but none of them were ready to receive their president.

When the Lord Jesus comes, will we be ready—or will we be among those who plan to be prepared but are not watching and waiting for His appearing?

—*Gospel Herald*



Frozen to Death on the Prairie

MANY YEARS AGO A WOMAN AND HER CHILD WERE traveling by train in North Dakota. A fierce blizzard was raging as she neared her destination, and the cold outside was intense. Since she was not certain about her station, she asked information from the conductor. A traveling salesman, overhearing the conversation, assured her that he knew the neighborhood thoroughly, and that he would see that she got off at the right place.

With this assurance the woman seemed to be content. At a certain point he told her that the next stopping place was her destination. The train finally stopped, and the salesman assisted her in getting out. Then the train rushed on.

Not long after this the conductor came by to tell the woman that she should get off at the next stop. "I put her off at the last station," said the salesman.

"That stop was a water tank, and no one lives within miles of it," exclaimed the conductor.

The engineer backed up the train, and a search party was organized. Eventually the woman and child were discovered, but for the mother it was too late. She was frozen to death. She had perished through accepting wrong advice. The salesman had meant well, but as a result of his advice a mother perished. Though sincere in his belief, he was sincerely mistaken.

There is but one way to heaven. Many, however, don't believe it. They declare that there are many ways, and that if a man is sincere in his belief, and acts accordingly, he is sure to turn up in heaven! What a delusion!

Sincerity will not help anyone to get home if he is on the wrong road. In fact, the more "sincere" a person is, the more serious it is for him if he is taking the wrong route.

Where do you stand? Are you on the broad road that leads to destruction or the narrow way that leads to eternal life? Whose instructions are you following? However sincere, conscientious, earnest, or zealous a person may be, he can never get to heaven on his own merit. The Lord Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). Christ is the only Way to God. Believe on Him, and He will save you and give you a home in heaven.—A. M.

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STATEMENT OF FAITH

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

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Sent Back to Siberia!

The cry of those Pentecostal believers who reportedly were sent back to Siberia, after appearing at the U.S. embassy in Moscow on January 3 and vainly asking for asylum, cannot be forgotten.

"Help us," they cried. "We appeal to all brothers and sisters who believe in Jesus Christ." They did not want to go back to Siberia; they wanted to emigrate to a land where they could worship as they pleased without being jailed or deprived of their children.

Some of them wept as they were forced to leave the American embassy. "They will shoot us," they said. "Let us be sent to any country. It doesn't matter. There's no place for us here."

They described themselves as Evangelical Christians from Chernogorsk, a mining town in Siberia. Undoubtedly they were Pentecostals, for the name of the full gospel organization once led by John Voronaeff in Russia was "Christians of Evangelical Faith." Brother Voronaeff and his wife Katherine, Russians by birth, had come to America shortly after they were married, and while in America had received the Baptism of the Holy Spirit. In 1922 they returned to Russia determined to make the full gospel known to their countrymen and a revival broke out which spread to many parts of southern Russia. Hundreds of churches sprang up. The work kept growing until 1930 when the Communists suddenly seized Brother Voronaeff and eight hundred other preachers, cast them into prison, and forced the church work to go underground. Today John Voronaeff's family does not know whether he is dead or alive.

Mrs. Voronaeff, after being separated from her husband, spent many years in Soviet prisons and concentration camps. After her release she was able to emigrate to the U.S. In 1960 she joined her children in California and her report on conditions in the U.S.S.R. was published in *The Pentecostal Evangel* on November 27, 1960. Her story substantiates the charges of religious persecution made by the thirty-two Siberian Christians last January.

The little company of believers presented written pleas to the American embassy. The contents of those petitions have not been divulged either to the public or to Soviet authorities. Embassy officials did say there were many pages in the petitions, "handwritten and signed by many names." It remains to be seen what action the U. S. State Department will take now that the petitions presumably are in Washington.

The National Association of Evangelicals sent a cable to Nikita Khrushchev asking for a guarantee of safety for the thirty-two Christians and for the necessary permission to leave that country. The NAE offered to help if they wanted to enter the United States.

The Baptist World Alliance has suggested that an impartial international committee be allowed to go to the Soviet Union to investigate the charges of religious persecution. Other groups also have asked the U.S. and the U.S.S.R. to protect the Christians' rights.

Meanwhile the thirty-two Pentecostals, wherever they may be, are probably worshiping the Lord, praying for their persecutors, and witnessing for Christ at every opportunity. Years of suffering have disciplined them to the way of the Cross. But we cannot forget their cry for help. They represent many thousands of full-gospel believers in Russia who carry on their gospel work under cover. We must keep them on our hearts—we must pray for them—and we must let the authorities know that these Russian believers have a multitude of spiritual brothers and sisters in America who are greatly concerned for their welfare.

—R.C.C.

DON'T WAIT TOO LONG!

A huge truck went out of control on a curve in the road and pinned a young man under it. Spectators wanted to help him, but the mass of metal could not be budged.

"Get this off of me!" he screamed in agony. "Somebody help me!" He wanted to live, but the tormented pleas finally ceased.

He was unable to concentrate on his soul's need—the pain was too great. He died pleading for someone to save his life—not his soul!

Are you putting off the matter of your conversion to Christ? Don't wait too long! Don't depend on faith when you are dying to save your soul. Usually it is not easy to become a Christian when the death angel is standing at the door. Tragedy often strikes without warning and finds people unprepared to die.

The choice is yours. You must decide—and you must act *in time*. The Bible says, "Now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2)!

—ADA B. BROWNELL

THE GREATNESS OF GOD'S LOVE

As I was meditating on the mighty love of God, a little wasp flew by. It landed on a large tank of water nearby. It took a drink out of that tank—perhaps it was only a tenth part of a drop, but it flew away *satisfied*.

And I thought to myself: "I am that wasp. I cannot understand the greatness of God's love—it cannot be measured. But, like the little wasp, I can drink to my fill." And there, alone with Him, I drank and my soul was *satisfied*.

—Choice Gleanings Calendar

THE SHADOWS WON'T GO AWAY

"... INASMUCH AS YE DID IT NOT TO ONE OF THE LEAST OF THESE ..." MATT. 26:40&45



GRADUATING IN THE SCHOOL OF LOVE

The key to the knowledge of the love of Jesus is not in singing rapturous hymns, nor in seeking to arouse intense emotion; but in quietly doing daily deeds of self-denial for His sake.

And surely this is the way to sow ourselves as corns of wheat in the ground; while He measures the least act of love, not by the magnitude of the deed itself, but by the strength of the love which prompts it.

It is astonishing how quickly we graduate in the school of love, when we begin to put in practice all we know.

—F. B. MEYER

NO NAILPRINTS!

An old saint lay dying. For over eighty years she had been on pilgrimage to Zion, until her face had grown bright with heaven's approaching glory. A Catholic priest, under the misapprehension that none of his parishioners could find access to the City unless he unlocked the gate, called to see her.

"Madam," he said, "I have come to grant you absolution."

And she, in her simplicity, not knowing the meaning, inquired, "What is that?"

"I have come to forgive your sins," was the reply.

"May I look into your hand?" she answered. Gazing for a moment at the hand of the priest, she said, "Sir, you are an imposter."

"Imposter!" the scandalized cleric protested.

"Yes, sir, an imposter. The Man who forgives my sin has a nailprint in His palm."

—R. MUFFATT GOUTREY

RUSTPROOF CHRISTIANS

Corrosion is said to cost the oil, gas, and chemical industries the huge sum of five and one-half billions of dollars annually! The lifeline of these industries is their conductive equipment, but the corrosive nature of the commodities handled poses a real threat to the pipelines.

Rust-encrusted pipe, to be reclaimed and put back into use, must be chemically treated by immersion in solutions of de-greasing and cleaning acids and caustics. The next step is sandblasting. Then the pipe is ready for an application of tough plastic coating. It is an expensive process.

God wants us to be lifelines carrying the Gospel, winning souls, and being channels of blessing to others. But careless living, unbelief, worldliness, and lack of prayer will become troublesome and costly corrosives.

Did you say your religion was a little *rusty*? An immersion in God's Spirit and power will remove the rust. The joy of the Lord will protect against corrosion. Then let God fill your life with His Spirit, His power, and the joy of His salvation.

—NORMAND J. THOMPSON

Chief Lucas Attains His Goals

BY E. E. SHAFFER
Missionary to South Africa



Chief Lucas Mangope

IT WAS HOT. THE WIND BLOWING FROM THE KALAHARI Desert brought dust and dryness. Young Lucas Mangope stood in the veldt and pondered the situation before him. The atmosphere was tense. Lucas knew it would remain that way for quite some time because the villagers walked circumspectly when the big witch doctor was in the area!

The heathen circumcision school was just opening in the mountains near the village. Because many families had young boys who were preparing to attend the school, it had been the subject of discussion for many days. Some of Lucas' friends were going. They would return as men, respected in the villages. The fathers of the villages would know the honor of having sons who had gone through the secret initiation rites of the school and were ready to do a man's work.

Lucas thought it would be "great" to have people respect him. And they must—for some day he would be chief of the village. However, he did not want to attain greatness the ways some chiefs had. He did not want to shed blood, rule by fear, or pander to the evil desires of witch doctors. Lucas hated the fear and superstition that accompanies witchcraft! Such crass behavior was not in keeping with his ideas of the chieftainship. He would wait.

That night the sound of drums floated down across the valley. The villagers kept a close watch on their small children because it was a known fact that the witch doctors used human flesh in some of their concoctions. Death would stalk the valley until a victim was found.

Lucas listened to stories told by the elders of his people—tales of daring courage, of men who became great in times of trouble, famine, or disease. These stories enthralled him.

His people told often about a great man in whose honor a statue had been erected in a neighboring village. This man, whom they called David Livingstone, had no idols, they said. He consulted no witch doctors and had no superstitions. He believed in a God who is omnipotent, omnipresent, and omniscient. Livingstone was great because of what he believed. He fought against slavery. He fought for human rights and preached peace through a man called Jesus Christ, who, he taught, was the son of God.

"Some day," Lucas thought, "I will emulate this man's deeds. I will find this God and serve Him. I will teach my people to sublimate their evil desires."

When Lucas did not go to any of the heathen schools in nearby areas, the witch doctor came to Lucas' father and demanded that Lucas submit to the ancient rites. Lucas was called and told to prepare himself for the ordeal. He refused. The witch doctor stood erect, pulled his animal skin robe about him, looked sternly at Lucas and said, "If you will not consent, prepare to die!" Lucas knew what the witch doctor meant—a curse would be placed upon him which would cause his death.

The young man fled into the veldt where he stayed for two days. Later, in Johannesburg, he entered a school which was operated by an overseas group. Teachers and



Tent campaign precedes the erection of the new Assembly.



Chief Lucas lays the cornerstone for the Motswedi Assembly.

students of this school continually stirred up strife and agitation against the government. In their zeal they overtook the elder Chief Mangope (Lucas' father) when he was on his way home from a neighboring town. Led by a priest, a group of nationals overtook the elderly chief's car and ran it off the road. Quickly they surrounded the car. The priest demanded that the chief join their activities. When he refused, an African drew a revolver and, pointing it at the partially paralyzed chief, threatened to kill him. The chief's driver swung the car around the priest's car and sped away. They chased the chief to his village but were afraid to molest him there. A short while later the chief died.

The same priest came to Lucas and asked him to attend a sedition meeting. Lucas refused. The police discovered the plot and were able to deal with the uprising which followed. The school Lucas had attended was later closed by the government and the priests involved in these activities were deported.

Lucas had studied the religions and customs of his people and was well prepared to succeed his father as chief. His philanthropic outlook and wisdom gained him popularity. He is now chairman of the Regional Chiefs Council and vice-chairman of the Western Transvaal Council which extends from Pretoria to Bechuanaland. Lucas favored education and advancement for his people. So successful were his reforms that nearby tribes envied his success. A government official called him the most respected and influential chief in South Africa. Lucas had attained his desire for power but he was yet to attain the spiritual goal David Livingstone's life had inspired him to strive for.

Lucas' cousin who lived in the village was very ill. He went to Johannesburg for a time. When he returned he was completely well. Surprised, Lucas asked how it happened. "I went to an Assemblies of God church in Johannesburg and was prayed for," was the reply.

"Did they give you special water to drink?" queried the astonished chief.

"No."

"Did they roll the bones?"

"No."

"What did they do?"

"They laid hands on me and prayed in the name of Jesus and I was healed."

"Bring that minister to me!" the chief commanded his cousin.



Motswedi Assembly of God is now finished.

MISSIONARIES NEEDED

AS THE HOLY SPIRIT MOVES UPON THE NATIONS OF the world, new demands arise for qualified missionary personnel. Here are some of our most urgent current needs:

AFRICA

GHANA: Two couples for general missionary service.

LIBERIA: A business agent for the port city of Cape Palmas and two couples for general missionary service in the interior.

THE CONGO: An offset printer.

UPPER VOLTA: An offset printer.

FAR EAST

INDONESIA: One couple for Bible school and general missionary work.

KOREA: Several couples for general missionary work.

THE PHILIPPINES: An offset printer.

LATIN AMERICA

ARGENTINA: One couple for general missionary work.

BRITISH HONDURAS: One couple for general missionary work.

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HONDURAS: One couple for general missionary work.

PARAGUAY: One couple for general missionary work.

URUGUAY: One couple for Bible school and general missionary work.

VENEZUELA: One couple for general missionary work.

SOUTHERN ASIA

INDIA: One couple for the industrial school in Shencottah.

A meeting was arranged and the minister, Samuel Makhaola, led Chief Lucas Mangope to Christ. The chief asked Samuel to come to his village for special meetings.

Missionary Fred Burke and I assisted Samuel in one series of tent meetings; later, I returned for another meeting. Because of the stand which Chief Mangope has taken, many have come to Christ and other chiefs are asking us to come to their villages for campaigns.

One night Chief Mangope came to me and discussed building a church. The government gave us a tract of land in the center of the village (where the tent campaigns had been conducted) and building was begun. The church was dedicated recently. Located in Motswedi, it will be the center of revival efforts which will extend along the nearby border of Bechuanaland in Western Transvaal. Chief Mangope laid the cornerstone for the church. He is realizing his spiritual goal! ◀◀

OFFERINGS FOR ANY OF THE FOREIGN MISSIONARY PROJECTS MENTIONED IN THIS MAGAZINE SHOULD BE MAILED TO:

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Repetez, S'il Vous Plait
Gyore N Ta

REPEAT THAT PLEASE!

By DELBERT TARR, *Missionary to Upper Volta*

"REPEAT THAT, PLEASE." THIS IS A STOCK EXPRESSION for missionaries learning another language. Whether we are studying French (the official government language of Upper Volta), Moré (the language of the largest tribe in Upper Volta), or Kasem (the language of a small tribe we are working with) we find ourselves in the position of a small child facing the vast problem of limited expression and comprehension. Like a child, we say, "What? Why? Say it again." We learn "line upon line, line upon line, here a little, there a little."

Studying a foreign language in a foreign country is frustrating because of its loneliness. The first few weeks you are in the country you feel completely isolated although you are surrounded by people. Strange customs, unfamiliar governmental policies, different travel methods, unusual foods—it is trying enough to become accustomed to these things. But having to become accustomed to them without a means of communication is an experience lonely beyond description.

My wife and I decided that, in order to learn French, we would go where only French is spoken. I shall never forget the desolate feeling I had as I stood in front of the train station at our destination with no one to meet us, no place to stay, and no one who could understand me or answer my questions.

Language study is frustrating because after six or ten hours a day of study, study, study, all you have been taking in wants an outlet. But the outlet is impossible because you cannot speak the language.

Language study is frustrating because you can't simply learn the vocabulary of the new language and employ the words substitutionally in English. The question, "How is your car running?" illustrates this. In French, cars don't run, they walk; in Moré they neither run nor walk, they obey! The difficulty in starting to speak a new language is not only new words to be memorized,



A national pastor instructs Delbert Tarr in the Kasem language.

but new thought patterns to be mastered. This is to say nothing of other grammatical constructions which are different—the inverted placement of adjectives and personal pronouns, for example.

Language study also produces some wonderful and beneficial experiences. Lasting friends are made as you find another student as deep "in the woods" as you are who is willing to listen to you talk or read if you will reciprocate. I will never forget the Christians who knew the language but showed godly love and patience to bear with my stumbling words and ungrammatical phrases.

When you finally learn to speak a few words, hope springs up inside you. "At last," you think, "I can express myself!" Taking the initiative, you hunt for a stranger with whom you can converse. You realize you have bitten off a bigger bite than you can chew when you have used up the two memorized sentences and it is again your turn to speak. Your open mouth betrays your blank mind while your conversation partner politely waits for you to say something. On your way home, embarrassed and full of self-reproach, you are sure you will never learn the language. In your discouragement you seek the Lord and He teaches you new lessons in courage and determination. The temptation to think of language study as wasted time appears as the Lord makes you realize that this is an integral part of fulfilling His call to preach the gospel to every creature.

Days become weeks and you find yourself at last talking, reading, and thinking in the new language. Suddenly you are rewarded with the realization that a new translation of the Bible is open to you. Each language has words with shades of meaning which bring out truths in a way not possible in any other language. Being able to read the Bible in other languages gives greater perspective to this living Book. This is like looking at something with both eyes instead of only one. The view is not different with both eyes, but it has greater depth.

"You can't be a good missionary until you can communicate with people on their own level," an older missionary told me. This is true. Here in Africa, if you want to know how the national thinks and what governs his choices, it is necessary to learn his language. His real person and his language are inseparable. What a thrill it is to come into a strange town or marketplace and notice the sudden hush that comes when you speak! The people give you undivided attention and stare in surprise at a white man who took the time to learn their language. Being able to talk to the African in his own language goes a long way toward breaking down the barrier to approaching him with what he calls the "white man's religion." If we can communicate to the African through his mother tongue, our chances of touching his soul with the gospel are greatly enhanced.

Language study is hard; it is taxing on the nerves. The missionary student experiences times filled with hopelessness and discouragement—but it is worth it.

If you know a missionary couple leaving home for the first time and facing language study, encourage them by praying for them and letting them know you are doing so. If you are contemplating missionary work in the future, take all the language courses you can, for this will be a great aid in your preparation to do God's will. ◀◀◀



CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

MORE MONEY FOR MISSIONS

DECEMBER, 1962, WAS A BANNER month in Assemblies of God missionary giving. Offerings to foreign missions amounted to \$524,200 with the result that the year's total exceeded that of 1961 by more than \$300,000.

To everyone who helped make this possible I express the gratitude of the Foreign Missions Department and

our worldwide army of missionaries.

It is not a time-worn cliché, it is a great vital truth: *If you remember the lost abroad, God will remember you!* I have been selling missions to churches on a money-back guarantee for many years. I have been bold enough to tell people that, no matter what their obligations are at home, if they set aside a portion for the lost abroad God will help them in their local outreach.

A few months ago we surveyed the one hundred churches in the Fellowship that give the most money for missions. To my amazement, I discovered that these churches—all of them—had either just finished a new building, were in the process of building, or were planning a building program. Yet, in spite of the high cost

of local building enterprises, they were reaching out to the lost of other lands.

Recently I was guest speaker for the Men's Fellowship of First Assembly in Memphis, Tenn. The church budget for the new year was presented—more than \$200,000. Most of this sum was easily pledged in one Sunday. The missionary budget of this church exceeds twenty-five percent in spite of the costly local program the church sponsors.

The Holy Spirit has placed deep in the fiber of every born-again Christian a yearning to help fulfill the Great Commission. I have never met a Spirit-filled believer who, when given the opportunity, did not respond in love and sacrifice to a true presentation of missions. ◀◀



John Garlock

New Editor for Foreign Missions Publications

JOHN GARLOCK, FORMER MISSIONARY TO SOUTH AFRICA, has been named editor of Foreign Missions publications. He succeeds Raymond T. Brock, who has resigned to study at Claremont University (California) for his doctorate.

In his new capacity, Brother Garlock will edit *Global Conquest*, *Call to Prayer*, *The Missionary Forum*, the "Heroes of the Conquest" series, and the foreign missions pages of *The Pentecostal Evangel*.

Reports of foreign missions advance, national workers, literature, and evangelism are included in *Global Conquest*. This bi-monthly magazine contains thrilling testimonies of national pastors, short news items, and reports on Global Conquest projects. Initiated in 1959, *Global Conquest* is mailed to 150,000 persons. Subscription is free.

Recognizing the importance of prayer in missionary endeavor, the Foreign Missions Department makes available a monthly publication, *Call to Prayer*. The photo and address of each missionary having a birthday during the month are included. Additional space is given to urgent prayer requests.

The Missionary Forum is printed exclusively for Assemblies of God foreign missionaries. It is designed as a sounding board between the missionary on the foreign field and the home office. Foreign missions policy, news

items of special interest, missions philosophy, and how-to-do-it articles are among the contents.

Capturing in print the thrilling history of Assemblies of God missions, the "Heroes of the Conquest" series gives brief biographical sketches of missionaries. Missions advance, geographical information, personal incidents—both tragic and humorous—are interwoven to reveal pioneer Assemblies of God missionary work. Nine of these sixteen-page booklets are available at fifteen cents each. Eleven additional titles are in production.

From articles submitted by missionary personnel and news notes gleaned from correspondence, Brother Garlock will prepare two pages of foreign missions news for the *Evangel* each week. The *Evangel* reserves six pages of the last issue of each month for foreign missions news.

Twelve years of service in South Africa gives Brother Garlock a missionary background for his new position. While in Africa he founded and was principal of South African Bible Institute in Brakpan, Transvaal. Under his leadership, enrollment increased, a new building was completed, and a three-year curriculum established. In addition to responsibilities at the school, he conducted Christian training programs among both the African and white populations of South Africa.

Brother Garlock, who has pastored in Tulsa and Oklahoma City, Oklahoma, formerly served as head of the Music Department of South-Eastern Bible College, Lakeland, Florida. He was also a member of the editorial staff of *Reveille* and the *C. A. Herald*, publications of the C. A. Department.

A graduate of Central Bible Institute, Springfield, Missouri, Brother Garlock received a bachelors degree from Florida Southern College, Lakeland, Florida, and a masters degree from Phillips University, Enid, Oklahoma. He is the son of H. B. Garlock, for 36 years a missionary to Africa and a former field secretary.

Brother Brock will serve as administrator of a convalescent home while studying at Claremont Graduate School, Claremont, California. ◀◀◀



Breaking the Barriers of Dark Silence

By MAXINE STROBRIDGE

National Representative for Deaf and Blind Ministries

BARRIERS OF DEAFNESS AND BLINDNESS prevent more than six thousand Americans from living a normal life. Many of these deaf-blind individuals, who at one time could both see and hear, were suddenly plunged into a dark silent world through sickness.

Breta Cornelius of Topeka, Kans., found herself without sight or hearing after a tonsillectomy operation early in the 1930's. She was a happy housewife in her late twenties when the tragedy struck. Mrs. Cornelius became very depressed when she began to realize she would live in darkness and silence the remainder of her life. However, she determined to try to break the barriers which isolated her from the rest of the world.

Ruth Cornelius helped her mother learn to communicate through the glove method. A glove, on which the letters of the alphabet are marked, is placed on the hand of the deaf-blind person, who learns the position of the letters on the glove. Sighted persons can then spell words to them by touching the desired letters. Many deaf-blind persons, however, communicate by using the manual alphabet and the sign language used by the Deaf.

Lovelius Hitty, a blind lady in Topeka, taught Mrs. Cornelius how to read and use Braille. Mrs. Cornelius then took Braille correspondence courses in English and journalism offered from the Hadly School for the Blind, Winnetka, Ill.

Mrs. Cornelius' strong faith in God helped her overcome her feelings of depression. She is thankful that, although she has no physical sight or hearing, she has spiritual sight through Jesus Christ, and is anxious for other deaf-blind persons to know of God's blessings also.

A short time after Mrs. Cornelius became deaf and blind, she began cor-

responding with Miss Myrtle Ponds, a deaf-blind lady living in Stanley, Ia. Mrs. Cornelius' encouraging letters did not stop after one person read them, however, but were circulated to other deaf-blind persons.

Soon Mrs. Cornelius became the editor of a new magazine which was named *Good Cheer*. It is now sent quarterly to more than three hundred deaf-blind persons in the United States and several other countries.

Because Mrs. Cornelius broke the barrier of her deafness and blindness she is still living a happy, fruitful life. She works four or five hours each day to bring good cheer to others.

The first successful attempt to educate a deaf-blind child in America was made by Samuel Gridley Howe. He strongly believed that obstacles are things to be overcome, even those caused by deafness and blindness. He met his first deaf-blind pupil, Laura Bridgman, in 1837 in the parlor of



Deaf-blind Mrs. Breta Cornelius, pictured at her Braille-writer, brings joy to others through her quarterly magazine *Good Cheer*.

her New England farmhouse. He presented her with a silver pencil case, but the trembling child was terrified and let the gift fall to the floor. In October, 1837, however, Laura was taken to Perkins School for the Blind, and there was successfully educated.

Six years later Dr. Howe tried to break the barriers surrounding Julia Brace, an older deaf-blind person. He took Laura to visit her. Laura impulsively threw her arms around the deaf-blind lady, and then put a braided chain which she had made around Miss Brace's neck. Miss Brace took the present Laura gave her but showed no further interest. "Why does she push me away; why does she not love me?" asked Laura. Miss Brace's mind was imprisoned by the barriers of darkness and silence, and she knew not how to love. Attempts were made to help her, but she seemed too old to have the barriers broken, and the American Asylum became her home for the remainder of her life.

One of the most successful attempts to break the barriers of deafness and blindness began in 1886 when Anne Sullivan attempted to teach deaf-blind Helen Keller by using Dr. Howe's methods. A doll was the subject of Helen's first lesson, but when the new teacher spelled the letters d-o-l-l in Helen's hand in the manual alphabet there was no response. The concept of word meaning later struck Helen while her teacher held Helen's hand under water. "Water" was the first word she learned to associate with the object. A thrilling moment came to Helen when she discovered the truth that there is a God. She overcame the barriers in her life through faith in Him. She once said, "A simple, childlike faith in a Divine Friend solves all the problems that come to us."

A number of deaf-blind persons attend church services conducted for the Deaf. An interpreter sits next to the deaf-blind person and interprets the songs and sermons into the sign language. The deaf-blind person follows the motions of the interpreter with his hands.

Two years ago at the Michigan Camp for the Deaf a deaf-blind camper earnestly sought God in prayer. Early each morning he could be found in the chapel worshiping and praising God. One night as he was praying

(Continued on page twenty-three)

Building a Church at the Top of the World

By ALVIN E. CAPENER

Presbyter, Arctic Coastal Section of Alaska

CONSTRUCTION OF THE NEW CHURCH at Kaktovik on Barter Island took only four weeks with much of the labor being donated. But bringing the building materials to Kaktovik took more time than erecting it, and it could have cost us our lives!

Mrs. Capener held the "fort" at Point Hope for me while I and Allen Ahnangnatoguk, pastor of the new church at Nome, set out for Barrow. We traveled in my sixteen-foot boat and 35 HP outboard motor along the coast, with a stopover Sunday at Wainwright. The church at Wainwright is quite new, but the members are filled with fervor for God's work.

Upon reaching Barrow we waited there until the *North Star* ship came and unloaded our building materials for Kaktovik. I had been promised the use of two boats for freighting the supplies across the north coast to Kaktovik, but I learned that neither of them were ready for use. This was a blow to my faith. Other boat owners refused to let us have their boats but the Lord led us to a man with an LCVP in good condition, and he allowed me to use it (with the understanding that I would hire a diesel engineer whom he would choose to be in charge of the motor operation). It has a 175 HP GM diesel motor. Then, with the promise of this boat, I was able to get another smaller one to go along as a second in case we had a mechanical failure.

The crew for the small boat was made up of Earl McKenzie, interim pastor at Barrow, Allen Ahnangnatoguk, and the brother of the small boat owner. The hired diesel engineer and a friend of his who assisted him, besides the Mel Cooleys, and I were in the other boat. The trip required two weeks. The wind, weather and ice conditions were for the most part in our favor; but even at best it was a very unpleasant experience of dampness, cold, and exposure. I have never

spent two more miserable weeks in my life.

We traveled at night over the wide expanses of open bays. We encountered snow mixed with rain which froze on our decks and made movement outside the cabin very dangerous. The person at the wheel had to be outside in order to see; and in



Alvin E. Capener

September on the Arctic Ocean this is far from desirable.

The last fifty miles going in to Kaktovik we encountered a huge ice field packed nearly solid. We were able to maneuver among them; but it was an act of faith even to enter the field since a strong wind could have pushed it and us onto the beach. But the situation turned out to be favorable in that it made the beach a dead calm for unloading when it could otherwise have been breaking.

The return trip was made with some difficulty. We had to tow the small boat, due to a motor failure, and when a high wind came up the last day we kept breaking the tow line. The waves rose to about twenty feet; and our tow would slide down the waves to catch up with us, and then jerk when we took up slack.

We finally sought refuge behind an island and in searching for the entrance got into shallow water breakers. (We lost my sixteen-footer which we

were towing. There was no chance for recovery in those circumstances but later I went back thirty miles to that point with another small boat to take it off the beach and get it to Barrow.) This involved spending a night on the island for which we had not prepared. We spent most of the night carrying driftwood to our fire to keep from freezing.

On arrival in Kaktovik, I was told by DEW Line authorities that the Air Force had "withdrawn" the entire island for their use during the past year and that it would require a permit from them before I could build there. This involved two lengthy night letter telegrams and a week's delay in construction. In the providence of God, the top man of that branch of the Air Force came to Barter Island on an inspection trip and we were able to do business with him directly, which expedited the matter.

The construction itself proceeded beautifully so that we were able to have the dedication service just four weeks later. Barrow Assembly's interest in the project was high, so they arranged to charter a C46 and 47. Barrow people, accompanied by their small children, came for the dedication service. I was especially pleased to see many of this group who were converted through our ministry.

The building at Kaktovik is similar to the Wainwright church in the type of materials used and the general form. It includes an auditorium 20 by 28 feet in size into which we crowded about one hundred people for the dedication service. And it has a two-bedroom apartment which will be comfortable for the Ahnangnatoguk family. It is L-shaped, being 42 feet in one direction and 36 feet in the other.

The Ahnangnatoguks have been graciously received by the villagers and are appreciated for their exemplary lives and ministry. They made this move at their own expense. Brother Ahnangnatoguk gave up a good position to accept this pastorate but he now has a good position with the DEW Line.

To see this new church erected to the glory of God at the top of the world is reward enough to all who had a part in getting it established. Kaktovik—one of the "uttermost" parts of the earth—now is having its chance to hear the full gospel. ◀◀

By Way of Appreciation—

WMC 'FINGERPRINTS'

By R. L. BRANDT, National Home Missions Secretary



Members of the WMC group at Ripon, Wis., display their handiwork which is ready to be sent to the Alaskan and American Indian fields.



These Christmas gifts for Indian children at Quincy, Mich. where the Carl Peppiatts are missionaries, were made by WMC's.



Indian WMC's of Flagstaff, Ariz. make quilts and do other sewing for needy Indian families. Rowena Chavis is missionary-pastor.

FINGERPRINTS TELL ON YOU. THEY are the only unchangeable, infallible means of positive identification known to man. Every individual has his own. Never in the history of fingerprinting have two sets of identical fingerprints been found. The Encyclopedia Americana reports that "the prints of identical twins, triplets, and even of the Dionne quintuplets reflect completely different pattern characteristics."

Although fingerprinting is generally associated with criminal identification its use for other purposes is very broad. Originally it was used by individuals for personal identification as a protection against fraud and forgery.

Archaeological research indicates that fingerprinting for personal identification was widespread 2,000 years ago. Chinese tablets dating back to perhaps 200 B.C. bear fingerprints with clear, firm, ridge impressions apparently used to identify the author.

Now, in a figurative sense, our WMC's have a set of "fingerprints" all their own. From my many visits with our missionaries to the American Indians and in Alaska I have become so well acquainted with WMC "fingerprints" that I can recognize them with ease—a set of beautiful bed linens, a lovely quilt or blanket, a dainty apron, a set of silverware, even a refrigerator or a washing machine, and many other items.

It is doubtful if we have a missionary on the field whose home is not blessed with WMC "fingerprints." And the missionaries themselves are the first to gratefully acknowledge this.

I have just reviewed a stack of reports from our missionaries and have noted that nearly every one of them has some expression of appreciation and thanks for what the WMC's have done. Many hearts have been warmed and cheered, needy adults and children have been brightened and made more comfortable, and literally scores have been reached with the gospel message. ◀◀

That the WMC's are leaving their "fingerprints" not only in the form of tangible materials, but also in the form of spiritual impact upon needy souls, is underscored by these lines from one of our missionaries: "It was hours after midnight when the last package was finished on Saturday night and placed in the gaily-covered family box that included a Christmas gift for every member of the family, and one quilt. Our Sunday school average last month was 187, so you see our Indian family is slowly growing each year. Also, all the very old people in the village and the sick and shut-ins were remembered with a small bag of treats and a quilt. To many these were their only gifts. When we asked one old lady if she would like to ask Jesus to come into her heart, she told us through our interpreter that she did not know what we were talking about. There was not the slightest recognition of the name of Jesus—only that empty stare. How it moved us to see her in her little wick-i-up sitting on the ground before her fire telling us she did not know or understand what we were telling her about."

WMC "fingerprints" are to be seen in other places, too. Think of our Alaska Children's Homes and also the pioneer projects in many of our districts.

In the Children's Homes these "fingerprints" take a dozen different forms—the clothing worn by the children, the stove in the kitchen, the linens on the beds, the washing machine, some of the furniture, food on the tables, toys for the youngsters, gifts for all at Christmastime.

And only this week a grateful district superintendent wrote of the blessing of the WMC, march-of-dimes project in the interest of a current *Breakthrough* program. Certainly volumes could be written of the WMC "fingerprints" in the homes and churches of our pioneer pastors. I have seen them in the form of food in the cupboard, songbooks in the rack, tile on the floor, paint on the wall, and souls in the kingdom.

May God bless the faithful women of our Movement as they go on leaving their "fingerprints" in every corner of the earth. Let them remember that there is One who reads "fingerprints" better than men. He will make no mistake in identification when eternal rewards are given. ◀◀

I Found a Positive Cure for Dope Addiction

BY SONNY ARGUINZONI

I USED TO SPEND UP TO \$75 A DAY for drugs. I worked every angle known to support my habit. I "burned out" my neighborhood; robbed stores; mugged on Wall Street and all over New York; broke into apartments and cars; held up taxicabs; and I even robbed drug pushers themselves. I had this "monkey on my back" for six straight years.

I have been in every jail in New York—ten times behind bars. I never lasted but a few months on the street—then it was back to "cold turkey" in prison.

I have been treated at the Federal Narcotics Hospital at Lexington, Ky., by doctors, psychiatrists, and social workers. They cured my "physical habit" but could not cure my "mental habit." After five months of treatment I went right back to "mainlining" the stuff. I gave up—my family gave up—my friends gave up. I was absolutely hopeless. I was "hooked" for life. I spent the entire day and half the night trying to "work an angle" to get another "fix."

Now I have no more desire for heroin or any other drug. I have taken them all—but it is all in the past. I have found the only positive cure for drug addiction. I have found Christ.

It is a simple story. I was born and raised in a Christian home. At the age of twelve I got sick of the church and strict religion. I joined the gang and ended up sucking "pod" and then "sniffing," "skin popping" and "mainlining" heroin.

One day they let me out of jail for the tenth time. I was standing on the corner "goofing." I was high. A converted "junkie" asked me to go to the Teen Challenge Center with him to



Sonny Arguinzoni

hear about the power of God to cure every habit. I used to "shoot it up" with him—but now he was completely cured and was preaching.

That day I humbled myself when I heard that Jesus loved me. I got on my knees and cried out to God for help. I suddenly saw myself for what I really was—a good-for-nothing, dirty, filthy, stealing, conniving, hopeless drug addict.

I prayed, "Save me, Jesus—take my habit away. I want you with all my heart."

He heard my prayer. I went "cold turkey" just like in jail—with no medication. I had no withdrawal pains. God did for me in two days what no doctor, hospital, clinic or psychiatrist could do in six years or ever. *The only cure for drug addiction is a desperate call on God and a faith that He can keep His promises!*

—Teen Challenge

* * *

Note: Two Teen Challenge Centers are now operating (under the Prison Division of the Home Missions Department) in Chicago and New York. Thousands of youthful gang members and delinquents have been saved through this ministry. Also a Training Farm is being established in Pennsylvania under the sponsorship of New York Teen Challenge Center to help young converts make a new life for themselves as they break with the old.

PERSPECTIVE

MEN ARE IMPORTANT

BY R. L. BRANDT
National Secretary of Home Missions

HOW IMPORTANT ARE MEN TO GOD'S program? Perhaps much more than is commonly realized. Strong emphasis is placed on man's inability apart from God; but who can measure the loss suffered by God's program for the lack of men?

Whenever a man makes himself fully available to perform the divine will, God is able to manifest Himself and to make Himself known to other men.

Think of Elijah. In his day Israel had deteriorated spiritually until the people did not know whether God was God. But when Elijah made himself available he became the vehicle whereby God was able again to manifest Himself, and in a short while Israel was crying, "The Lord, he is the God; the Lord, he is the God" (1 Kings 18:39).

And what of David's mighty men? Glowing accounts of their deeds are recorded in 2 Samuel 23:8-16: "Adino . . . lift up his spear against eight hundred whom he slew at one time . . . ; Eleazar . . . arose and smote the Philistines until his hand was weary, and his hand clave unto the sword; . . . Shammah . . . stood in the midst of the ground, and defended it, and slew the Philistines." But there is a twice-repeated statement tucked away in this passage which may be easily overlooked, and which is the key to understanding the whole glorious history: "And the Lord wrought a great victory" (vv. 10 and 12).

Apart from God these men could have done no such exploits. Yet apart from these men, God could not have done them either. And God still needs men. America is little different from Israel in Elijah's day. Her vast multitudes no longer know that God is God. Nor will they know until men again place themselves completely at God's disposal.

Then He will again manifest His supernatural might. Then will men cry out, "The Lord, he is the God."

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.



Peggy Penny's Great Adventure

—by Jewell Ready

"OH!" PEGGY PENNY BRACED HERSELF as she slipped from the grasp of two fingers and dropped through the slot of a BGMC barrel bank. She fell on her side, striking a very important-looking dime. "I'm sorry," she said shyly.

"Glad you're here," the dime answered politely. "We haven't seen anyone new for quite some time now."

"Yes," said a big nickel in the far side. "We're tired of hearing the same stories. I've told about everywhere I've been at least three times."

Peggy Penny giggled. After all, she was very young and not used to chit-chatting with impressive nickels and dimes.

"I haven't been very many places," she apologized. "So far I've been to

three banks and two grocery stores. In fact, I was in the grocery store until this morning. Janie got me in some change—big pieces, all but me."

"I wish she'd put some of the big pieces in with us," sighed the dime.

"I guess you get lonesome," Peggy Penny said. "I mean, since you're the only dime."

The dime nodded. "But it isn't only that—it's that there is such a big job to do, and there are so few of us." He turned to Peggy Penny, whose surprise was showing. "You know what we're here for, don't you?"

"Well, no," admitted Peggy Penny. "Janie didn't say anything. She just offered her mother the change from the groceries, and her mother took everyone but me. So Janie dropped

me in. What are we doing?"

"This is a Boys and Girls Missionary Crusade barrel bank," the dime told her. "Boys and girls all over the country have them, and they save money."

"Save?" Peggy Penny almost cried. "I don't want to be saved—I want to go places. I'm too young to be saved!"

Everybody in the bank laughed at her—everybody but the dime. He smiled patiently and explained: "We're just kept for a while. Then there comes a great day for us—a big day all over the country. On that day—BGMC Day—all the money in the barrel banks is taken to local churches. And we're put into a big pile—it's a big coin convention where we meet and discover where we're going. But the best part is this: we're going to be missionaries!"

Peggy Penny gasped. "Missionaries? Real missionaries?"

"Yes," the dime told her. "No matter where it's decided that we'll be used, we will buy gospel literature and provide other means for boys and girls in foreign lands to know about Jesus. I heard Janie tell a friend all about it."

Footsteps were coming closer to the barrel, and all the coins looked at each other with anticipation. Then suddenly the bank was jiggled up and down and the coins bounced all around. Peggy Penny herself hit every other coin in the bank. A last jolt shook them and the bank was still again. Then they heard Janie.

"I'm going to put my BGMC bank here on the coffee table, Mother. Then maybe all the family will remember to put money in it. I just have to have more—a lot more—by Sunday. We won't feel that we've done our part in the BGMC program if I don't."

Sure enough, as every day came and passed, coins dropped from Dad's hands, from Janie's brother's, and from even Aunt Cora's delicate hands. Peggy Penny felt very warm as each one joined them. She moved very close to the dime and whispered, "This is the most thrilling and exciting adventure any coin could have—to be a BGMC special offering!"

The dime smiled broadly. "Yes, and the boys and girls who give us are very happy, too. They're special missionaries!"

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

WORK THIS PUZZLE

First, draw a pencil line through the numbers, connecting them in order. You will create a picture of something very important to BGMC Day. Next, color each picture, and write on the line beneath what you think it is. The correct answers (don't look until you've finished) are upside down at the bottom.



1. I am round, and I am yours—to be used foolishly or wisely. Color me brown. I am



2. I am made of wood, and I'm very proud of my position. There is a slot in my top. Color me tan. I am



3. I need the gospel message. My boys and girls are so important, and they need your help. Color me blue. I am



4. We are special missionaries because we contribute to the BGMC program. Color us as you like. We are

ANSWERS: 1. Penny; 2. BGMC bank; 3. France; 4. Boys and Girls.

Speed-the-Light Reports Greatest Year in 1962

Giving reaches \$373,666.17

BY VERNE B. MACKINNEY

SPEED-THE-LIGHT, MISSIONARY ARM of the Christ's Ambassadors, reached a new high in offerings received during 1962. Offerings for the year totaled \$373,666.17—which was \$5,000 better than the previous high year of 1956.

Among districts setting a new record in their Speed-the-Light giving were Southern California, which took first place in the nation for the thirteenth consecutive year with a total of \$53,663.46; Northern California-Nevada, which took second place with a new high of \$34,400.31; and North Texas, which placed third with a new high of \$26,867.12.

Other districts which gave more than \$10,000 were: Arkansas—\$19,808.01; Kansas—\$18,091.77; Northwest—\$15,108.91; Oregon—\$14,831.66; Arizona—\$11,913.88; and Peninsular Florida—\$11,664.76. Each of the above districts will receive a beautiful "perma-glaze" plaque.

Award plaques are also prepared for 31 local Christ's Ambassadors groups which gave \$1,000 or more to Speed-the-Light in 1962. Leading these groups and first in the nation for 1962 was the first Assembly of God C. A. group in Phoenix, Ariz., where V. E. Shores is pastor. They contributed \$4,194.26 to Speed-the-Light. Their plaque will identify them as "first place in the nation." The top five in the nation will be similarly identified. They are: Full Gospel Assembly of God, Bell Gardens, Calif.—\$3,901; Assembly of God, North Hollywood, Calif.—\$3,245.13; First Assembly of God, Van Buren, Ark.—\$3,019.75; Assembly of God, Garden City, Kans.—\$2,842.

Other churches contributing \$1,000 or more to Speed-the-Light last year were:

Viewcrest A/G, Mount Vernon, Wash.—\$2,609.69
First A/G, Wilmington, Calif.—\$2,280.00
Pentecostal A/G, Albany, Oreg.—\$2,147.14
Central A/G, Richmond, Calif.—\$1,957.32

First A/G, Glendale, Ariz.—\$1,792.28
A/G, Covina, Calif.—\$1,718.13
First A/G, Kansas City, Kans.—\$1,555.63
Trinity Tab., Baytown, Tex.—\$1,475.00
A/G, Fillmore, Calif.—\$1,444.00
Bethel Temple, Sacramento, Calif.—\$1,428.98
First A/G, Springdale, Ark.—\$1,399.11
First A/G, Madison, Tenn.—\$1,317.45
A/G, Winfield, Kans.—\$1,297.00
First A/G, Salem, Oreg.—\$1,282.00
First A/G, Rapid City, S. Dak.—\$1,231.25
First A/G, Globe, Ariz.—\$1,215.94
First A/G, El Dorado, Ark.—\$1,200.00
Calvary Full Gospel Assembly, Inglewood, Calif.—\$1,170.00
First A/G, Griffin, Ga.—\$1,125.00
First A/G, Grants Pass, Oreg.—\$1,111.01
First A/G, Fontana, Calif.—\$1,093.00
Pleasant Valley A/G, Wichita, Kans.—\$1,068.49
A/G, Glendora, Calif.—\$1,055.00
Bethany A/G, Adrian, Mich.—\$1,034.08
First A/G, Fargo, N. Dak.—\$1,018.62
Bethel A/G, Arlington, Tex.—\$1,005.00

But offerings are just the beginning of Speed-the-Light. During 1962 the offerings were turned into 181 vehicles of various types to provide transportation for missionaries. Radio and printing equipment purchased in 1962 totaled \$44,000 and an additional \$53,500 went back to the districts to help provide buildings for pioneer churches.

A new phase was added to Speed-the-Light in 1962—vehicles for home missions workers in Alaska and among the American Indians. This phase re-

ceived almost \$14,000. These funds are administered by the National Home Missions Department together with the National C. A. Department.

During the year the Foreign Missions Department together with the C. A. Department approved 248 applications for new Speed-the-Light equipment calling for \$309,000. On the percentage basis on which Speed-the-Light offerings are divided, it will take more than \$450,000 to meet all these needs.

An encouraging feature of the year's achievement is that it has been made without a high-pressure approach. Rather, we have enlisted broader participation with every church encouraged to make a pledge for the year instead of strong appeals to rally audiences. This tends to increase both the rally attendance and the total annual offering. With greater acceptance of the church pledge idea in the future, increased giving should enable Speed-the-Light to keep up with the mounting requests for equipment.

Every Christ's Ambassadors group is encouraged to receive an offering for Speed-the-Light at least once each quarter. These offerings are to be forwarded to Speed-the-Light, 1445 Boonville Ave., Springfield, Missouri.



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



JANUARY 1—DECEMBER 31, 1962

| | | | |
|-----------------------------------|-----------|--------------------------------------|----------|
| ALA—Crichton A/G, Mobile | \$ 358.35 | OKLA—A/G, Catoosa | 379.00 |
| APP—1st A/G, Dante, Va | 71.01 | OREG—Pentecostal A/G, Albany .. | 2,147.14 |
| ARIZ—1st A/G, Phoenix | 4,194.26 | PEN FLA—Bethel Temple, Lake | |
| ARK—1st A/G, Van Buren | 3,019.75 | Worth | 671.00 |
| EAST—1st A/G, Wilmington, Del. | 469.21 | POTOMAC—A/G, Petersburg, Va | 623.92 |
| GA—1st A/G, Griffin | 1,125.00 | RKY MT—1st A/G, Greeley, Colo .. | 785.00 |
| ILL—The Stone Church, Chicago .. | 239.30 | S CAR—A/G, Rock Hill | 271.30 |
| IND—A/G, Lafayette | 209.00 | S DAK—1st A/G, Rapid City | 1,231.25 |
| KAN—Faith Tab, A/G, Garden City | 2,842.00 | S CALIF—Full Gos A/G, Bell | |
| KY—Calvary A/G, Louisville | 107.45 | Gardens | 3,901.00 |
| LA—1st A/G, West Monroe | 599.35 | S IDAHO—Gos Tab, Aberdeen | 433.56 |
| MICH—Bethany A/G, Adrian | 1,034.08 | S MO—Berea Temple, St Louis | 455.00 |
| MINN—Gospel Tab, Minneapolis .. | 609.84 | S N ENG—Gos Tab, New Haven, | |
| MISS—East End A/G, Meridian .. | 607.00 | Conn | 909.22 |
| MONT—A/G, Lewistown | 823.94 | S TEX—Trinity Tab, Baytown | 1,475.00 |
| NEBR—A/G, Broken Bow | 709.52 | TENN—1st A/G, Madison | 1,317.45 |
| N J—Grace Tab, Dumont | 364.47 | W CENT—Calvary 1st A/G, | |
| N MEX—1st A/G, Albuquerque | 215.50 | Ft Madison, Iowa | 296.03 |
| N Y—South Buffalo Tab, Buffalo .. | 321.33 | W FLA—Oak Grove A/G, Port | |
| N CAR—A/G, Franklin | 211.00 | St Joe | 290.00 |
| N DAK—1st A/G, Fargo | 1,018.62 | W TEX—A/G, Levelland | 539.58 |
| N CALIF-NEV—Central A/G, | | WIS-N MICH—A/G Tab, Green | |
| Richmond | 1,957.32 | Bay, Wis | 440.41 |
| N NEW ENG—A/G, Concord, N H | 279.48 | WYO—A/G, Newcastle | 656.48 |
| N TEX—Bethel A/G, Arlington .. | 1,005.00 | HONORABLE MENTION | |
| N W—Viewcrest A/G, Mt | | Evangel College, Springfield, Mo.... | 911.48 |
| Vernon, Wash | 2,609.68 | S Western A/G College, | |
| OHIO—Bethel Temple, Dayton | 540.92 | Waxahachie, Tex | 2,450.28 |



Division Tripled Our Number

By RUTH P. MONSTUR

Brightmoor Tabernacle, Detroit, Michigan



WMC executive officers of Brightmoor Tabernacle check missionary address file. President is Mrs. Aleta Wilburn, center.

AFTER A NUMBER OF YEARS AS A single WMC group, the women of Brightmoor Tabernacle have discovered the many advantages of dividing to multiply. We are grateful for nine active WMC circles with over 100 total average attendance, and a fine Missionette group.

But it didn't just happen! There had to be vision and cooperation on the part of all the women.

In the early forties, before the Women's Missionary Council became a national organization, a group of missionary-minded women of Brightmoor began to meet each week to pray for the needs of missionaries around the world and for their own local church needs. At first this was the extent of their ministry; then one of the ladies began to collect clothing in her own home. She packaged it and sent it overseas to Christians desperately in need following the war. Other ladies in the group became interested and began to help her. They wrote to Springfield for the names and addresses of our missionaries who needed the help they were able to give. This

resulted in their mailing clothing for the destitute in China, India, Germany.

About this time Blanche Appleby visited the church and gave the ladies additional names and addresses, including that of Elva Vanderbout in the Philippines. Although this was nearly twenty years ago, our original group still regularly mails packages to Sister Vanderbout for the orphanage and her personal needs. It was a great thrill for the ladies of this group finally to meet and entertain Sister Vanderbout when she visited the church during her last furlough.

In recognition of the dedication of the women to the task they had undertaken, the church board in 1949 set aside a room in the new church building for their activities. They also arranged for payment of the postage on missionary packages which by then had become a heavy expense.

Shortly after the National WMC Department was organized, the Brightmoor Tabernacle WMC group was formed and Pastor Bowman appointed the first officers in November 1952.

Interest increased and the WMC

group soon outgrew its room in the new church annex. Division into smaller groups seemed the next logical step for continued growth. It was recognized that groups for different age groups, locations, and interest would open WMC ministry to all the ladies of the church. In February, 1960, reorganization was begun under the direction of Mrs. Hazen McDonald, wife of the assistant pastor.

Nine circles were organized. Eight of them took their names from the word "Gleaners." These included the Go Getters; Load Lifters; Eager Workers; Ardent Doers; Niche Filers; Earnest Helpers; Right-at-Handers; and Stand-byers. The original WMC group chose the name Stand-byers. They still take the responsibility of packing and mailing all the boxes brought in by the various circles, thus continuing the ministry they began so many years before.

Some of these same ladies, along with others who felt the need, organized the ninth group, known as the Prayer Circle. They meet once a month or more often and take the many re-



The "Stand-byers" prepare materials for mailing to missionaries from all the various circles.



The "Earnest Helpers" finish garments and stuffed toys for the children at Hillcrest.

quests from our missionaries and church to the Lord in earnest prayer.

Each circle has a president, vice-president, and secretary-treasurer. The original group still meets weekly, and other circle meetings are held once each month, six in private homes and three in the church WMC room. Five circles meet in the evening; four during the day. Offerings are taken at each circle meeting and a tithe paid to the general treasury once each quarter. The general treasurer forwards the tithe, which amounts to about \$100 a year, to the district WMC office.

Less than two years after our WMC's divided into circles, the average monthly attendance had increased from thirty to well over 100. Once each month all the circles meet together in a fellowship meeting at the church. Guest speakers are invited, letters from missionaries are shared, ideas are exchanged and a very pleasant and inspirational time of fellowship and blessing is always enjoyed.

Because each circle has "adopted" at least one missionary family from among the missionaries supported by the church, the ladies of Brightmoor Tabernacle now share the responsibility and blessing of ministering to thirteen missionary families. They send gifts of food, clothing, toys, medicine, and other things needed at Christmas and on birthdays. They have also sent gifts to Bethany Retirement Home, Hillcrest National Children's Home, and our children's homes in Alaska.

The year 1962 saw a significant increase in our WMC ministry in the various areas of WMC service. Clinic supplies, food, clothing, personal gifts for missionaries, bedding, linens, toys, as well as good used clothing were

TODAY IS NATIONAL WMC DAY

THEME: TAKE MY BEST

Today several thousand Assemblies of God churches will observe the twelfth annual National WMC Day with special services. There are now over 100,000 WMC and Missionette members in approximately 6,000 local assemblies. Most of them, together with their pastors, will be presenting WMC DAY programs today, built around the theme, TAKE MY BEST.

This year's theme was inspired by David's words in 2 Samuel 24:24: "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

Through the Women's Missionary Council and Missionettes the women and girls of our church have an opportunity to give both materially and spiritually to the cause of Christ. Whatever is given, whether cash or time or skill or hours in prayer, both we and our Master are better satisfied if our gift represents our best.

TAKE MY BEST is not a prayer we can pray once and forget. It is an attitude, a way of life, a matter of deeds as well as words.

Year after year as our churches have joined in this annual WMC Day service and offering for the support of the National WMC Department, God has made the program a spiritual blessing in the church. In addition, the offerings have always been sufficient to cover the operating expenses of the department and its services. Your offering again this year will be deeply appreciated. It will be returned to you and to our missionaries in the form of continued services from the National WMC Department.

among the items provided for home and foreign missions and benevolences. In the line of food, more than 1,000 cans and more than 700 pounds of dried foods were provided. This included our contribution to the Harvest Festival, the annual food shower for Michigan pioneer pastors.

The Brightmoor Tabernacle WMC's also carry on an active ministry in their home church and local community. This ministry includes visitation work, cleaning, decorating, arranging for communion services, and other practical work projects.

We sincerely believe there is a place in WMC for every woman in the church, whatever her age, interests, or abilities. The dividing of a single group into nine working groups has proved this dramatically in our church.

Where we had 30 in the original group we now have over 100. It is our desire that as our scope of service to missionaries, benevolences, and the work of the local church continues to broaden, many more women of the church may become members of our multiple-group WMC organization, and find the joy of *ministering as unto Christ*.

Write to the National WMC Department for a free pamphlet entitled, "Enlisting All the Women."



Missionettes of Brightmoor Tabernacle pose with their sponsors. They participate in various activities.

A Word From Pastor Bowman on the WMC's



"The Women's Missionary Council has made a great impact upon our church program both in spiritual and practical ways. The whole church looks forward each year to hear their report read at our annual business meeting.

"As pastor I have found the WMC a ready source of help when appeals of any kind come into the church. They are always willing to serve, and we have come to depend upon them for many things. Mrs. Aleta Wilburn, our WMC president, is a very capable and dedicated person. Along with the other executive officers and circle presidents, she is indeed ministering as unto Christ."—Pastor Bond Bowman.



Missionette officers at Parkway Assembly, Revere, Mass. Doris Squibb, treasurer, Carol Neal, president, and Lorna Maracle, secretary.



Junior Missionettes with several junior boys who presented six dozen songbooks to their local church in Pleasant Plains, Ark. Sponsor is Mrs. Homer Richie.



The charter members of the Missionette Club at Mont Clare Gospel Church, Chicago, Ill. Sponsors are Mrs. Mary Kraiss, far left, and Mrs. Sue Jones, second from right, back row. Girls have completed several projects for missionaries.



Mrs. Charles Smith is shown with her Missionettes at Escatawpa, Miss. They send a monthly offering to the Hillcrest Children's Home. Have provided clothing and other items for missionaries.



Leona Dew, Highland Park Assembly, Topeka, Kans., being congratulated by her pastor, Ruth Smith. At the left is Mrs. Edna Moses, sponsor. Leona was the first girl in Kansas to complete the STAIRWAY TO THE STARS program and become an Honor Star. She was also honored at the Wichita Camp.



These girls attended a luncheon to interest new girls in becoming Missionettes. As a result the membership more than doubled. Ina Egnert sponsors this group at Boston Assembly, Dorchester, Mass.



Here are the Missionettes of Glad Tidings Assembly, Tampa, Fla. with their sponsor, Mrs. Sharon Harvey. Average attendance at meetings is twenty. Each month they have a service at a rest home for elderly people.

BRITISH GUIANA

BRITISH GUIANA IS STRATEGICALLY LOCATED ON THE northeast coast of South America between Venezuela and Surinam. It borders Brazil on the south and has a 270-mile coast on the Atlantic to the north. The colony's 83,000-square-mile area is comparable in size to Minnesota.

The colony is divided geographically into three sections: an alluvial coastal plain which is below sea level and maintained by an elaborate system of dikes; sandy grasslands called "savannahs"; and forested mountains, for the most part inaccessible and covering eighty-five percent of the country. British Guiana lies in the tropics. Rainfall is abundant; ninety-one inches is the annual average in Georgetown.

Although British Guiana was discovered by Christopher Columbus in 1498, it was not claimed or colonized by Spain. The Dutch were the first settlers in the area; they established a colony in 1616. Between 1781 and 1809 possession of the colony changed from Dutch to French hands, and finally to British. It has been a British Crown Colony since 1814 and is administered by a governor. Under a new constitution, effective in August, 1961, the colony received internal self-government with the right to petition for complete independence.

Georgetown, the capital and chief seaport, has a population of 160,000. It is a city of white wooden houses built on concrete pillars seven feet above the damp ground. Except for some thousands who live in villages along the rivers, ninety percent of the Guianese live and work on the coastal plain.

When the first colonial settlements were made, the arable land was divided into large estates for the cultivation of rice and sugar cane. Negro slaves were imported to work on the plantations. However, when slavery was abolished, the freed slaves bought land, formed villages, and no longer wanted to work on the estates. Large numbers of indentured laborers were then brought from British India. These are today British Guiana's farmers and constitute one-half of the population.

Sugar accounts for half of the country's exports. Rice is the most important domestic food crop and is second only to sugar among agricultural exports. Lumbering and mining also are important in the colony's economy. British Guiana, as a leading producer of bauxite, contributes one-fifth of the world's output.

Names of persons and places often epitomize the story of a country. It is so in British Guiana where Dutch, French, and Portuguese names are mingled with English and *Amerindian*. The cosmopolitan population of the colony numbers 590,000.

Guianese are not only diverse in their racial origins, but also in their religious beliefs. A large percentage are either Catholic or Anglican Christians, while others adhere to Hinduism, Islam, or tribal paganism. The Guianese are united in their official language, English,



and in their desire to develop their country socially and economically.

Protestant churches were introduced in British Guiana by the Dutch Lutheran Church in 1743. This work was not missionary in purpose and worship services were exclusively for the benefit of Dutch settlers. Nothing was done to evangelize the Negro population until the London Missionary Society sent missionaries in 1807. Later in the century, Methodist and Presbyterian missionaries arrived. In recent decades a number of societies have sent representatives to the colony.

Assemblies of God missionary activity dates from 1953, when Mrs. J. B. E. Chow visited the United States, became associated with the Assemblies of God, and brought a small Pentecostal work in British Guiana into fellowship. During the next five years the work enjoyed a substantial growth, with one main church and four branch churches springing up in Georgetown, and several preaching points in outlying districts. In 1958 these churches were organized as the Assemblies of God of British Guiana. Shortly thereafter Mr. and Mrs. Chow withdrew from the Assemblies of God.

Mr. and Mrs. David Guenther were then appointed as Assemblies of God representatives and took up residence in the colony in January, 1959. Mr. and Mrs. Paul Palser joined them in the summer of 1960. Mr. and Mrs. Milton Kersten, new recruits, reached the field in November, 1962.



Missionaries Paul Palser and David Guenther pose with Bible school students before distributing literature. Photo at right shows the Sunday school at Central Assembly in Georgetown.

When the Guenthers arrived in 1959 there were four organized churches and fifteen Sunday schools. Today there are fifteen organized churches (six of these in Georgetown), thirty-two outstations, and 1,200 members. The sixty-six Sunday schools have a total enrollment of 6,000. These statistics represent a 600 percent growth in three years.

The increase in outstations, all of them potential churches, is credited to the evangelistic fervor of established churches. An outstanding example is the First Assembly of God in Georgetown. The pastor, Stanley Morris, an English businessman, inspired his church to open eight outstations. Two of them are now duly organized churches. A national minister, Charles Clarke, has been used of the Lord to open seven new churches.

Albert Lee, a Chinese national pastor, has established a fine work in Essequibo County. Through the missionary outreach of his church six outstations have been opened. Several of these are accessible only by boat. People come for miles in dugout canoes to attend services. One man brings twenty-five to thirty people in his motor launch.

Another worker went to the industrial bauxite city of Mackenzie, located sixty-five miles up the Demarara River, to pioneer for God. Today there are two organized churches with more than 200 members, besides five outstations. One of the churches is near an Amerindian settlement and five Amerindians are now members of the Assemblies of God.

Outside of the Georgetown area, the largest concentration of people is in Berbice County. Along a fifty-mile roadway are scores of villages. In 1961, Trinidad-born Frank Roberts, graduate of Northwest College in Kirkland, Wash., went to British Guiana for evangelistic ministry. He became burdened for Berbice County and, in cooperation with the pastor of New Amsterdam, began witnessing to this parish of 150,000 souls. Now there are six preaching points, one of them an organized church.

In September, 1960, the Paul Palsers assumed the responsibility for Central Assembly in Georgetown. This church has a regular Sunday school attendance of 300 and a record attendance of 586. The chief hindrance to further growth is the lack of an adequate building.

When Evangelist Morris Plotts visited British Guiana he saw the tremendous opportunity for advance and is presently raising funds for a building that will serve the

capital city as an evangelistic center. It is hoped a building seating 750 will be ready for dedication in August, 1963.

Paul Palser also directs a revival center in Georgetown which was the outgrowth of a city-wide campaign in August, 1961. Since that time Sunday afternoon services have been conducted rent-free in a theater. Most of the people who attend are of other faiths. There have been conversions and many outstanding healings. A young East Indian, healed of heart trouble and filled with the Spirit in these meetings, began holding services at the sugar estate where he lives. Now thirty-two candidates are ready for water baptism.

"Christ Is the Answer," a daily radio broadcast, is conducted by Paul Palser. This is financed by the revival center and radio listeners. There has been splendid response to this radio ministry. A Home Bible Study course is an integral part of the follow-up program.

Revivaltime has made a vital contribution to the Assemblies of God of British Guiana since the program was first released over Radio Demarara in 1954. People of all walks of life express deep appreciation for the broadcast. The *Revivaltime* evangelistic crusade held in March, 1961, resulted in 1,900 people signing decision cards.

"Christian literature is the lifeline of our churches," writes missionary David Guenther. "In the past three and one-half years we have distributed over 200,000 tracts, 75,000 *Pentecostal Evangel*s, and 100,000 pieces of Sunday school literature. Literature has been supplied by the Boys and Girls Missionary Crusade and Women's Missionary Councils of the U.S.A."

Space will not permit a complete account of what God is doing in British Guiana. "The work is growing so rapidly we can hardly keep up with what is happening," say our missionaries.

To help meet the need for more trained workers, the British Guiana Bible School was opened in 1961. Thirty-five students are enrolled. Today's student will be tomorrow's leader. Paul Palser is principal; David Guenther and Milton Kersten serve on the faculty.

Opportunities for expansion are limited only by the lack of trained, Spirit-filled workers and adequate buildings to conserve the results of evangelism. The country is wide open to the Assemblies of God. Dedicated national ministers are "workers together" with our missionaries in the glorious task of making Christ known in British Guiana.

—Christine Carmichael

Christ Heals on the Sabbath

Sunday School Lesson for March 3, 1963

LUKE 13:10-17; GALATIANS 5:13, 14

BY J. BASHFORD BISHOP

The Need for the Miracle (Luke 13:10, 11). Here is a sufferer in a most deplorable situation. For eighteen years she had been bent over forward and unable to see anything but the ground beneath her feet. She had come to the synagogue—the place where one presumably could meet God and find help—but, until Jesus appeared, it seems that her need went unnoticed.

The Working of the Miracle (Luke 13:12, 13). Christ's attitude toward sickness is emphasized over and over again by the Gospel writers. He was never indifferent to man's bodily needs. Only pseudo-spirituality is guilty of such a thing! He never took a passive attitude toward sickness, but opposed it with all the intensity of His holy being! Not once did anyone ever come to Him for healing and fail to receive! If sickness is the will of God as some say it is, then Christ and God were at variance with each other!

"Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight and glorified God." Observe: (1) Christ's method—laying on of hands, a method He authorized believers to use (Mark 16:18); (2) the nature of the miracle—instantaneous; (3) the result—"she glorified God," which is the ultimate purpose of all God's dealings with man.

The Criticism of the Miracle (Luke 13:14). Christ was charged with violating the Sabbath. His critics thus revealed again that to them the healing of the body was a secular and material matter. This mistake is so common today.

The real reason for their criticism, however, was their resentment toward Christ for exposing their own spiritual powerlessness and their jealousy of His power.

The Justification of the Miracle (Luke 13:15, 16).

1. Human sympathy and ordinary decency demanded it. Since His critics quite properly loosed their animals on the Sabbath to feed them, how could they sincerely object to Christ loosing from Satanic bondage a human being who suffered agony?

The tendency toward this type of hypocrisy is still with us today. How easily we, too, strain at a gnat and swallow a camel!

2. The Satanic origin of the sickness required it. This sickness was not due to natural causes. Luke pointed out that the bent and paralytic condition was the work of "a spirit of infirmity." Jesus said that "Satan had bound" the sufferer. And John declared: "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). The knowledge that Satan is directly responsible for much existing sickness today should constrain every believer

to feel an obligation to pray energetically and believingly for the healing of the sick.

3. The promises of God guaranteed it. This woman was "a daughter of Abraham"; that is, a child of faith. We read in Galatians 3:13, 14: "Christ hath redeemed us from the curse of the law [which curse included poverty, sickness, and death—see Deuteronomy 28], being made a curse for us: . . . that the blessing of Abraham [which included physical, temporal, and spiritual blessing] might come on the Gentiles . . . through faith." See also Romans 4:16.

"OUGHT NOT this woman, . . . be loosed?" The force of the words must not be overlooked! These words *ought not* should inspire faith in any sick or suffering one who reads them! Jesus was saying that it is not merely possible, permissible, or optional, but absolutely right, proper, just and binding that she be healed. Not to heal her in view of the opportunity to do so would be wrong!

Common decency causes one to sympathize with and minister to the physical needs of creatures, even animals; Satan was responsible for the affliction; and this woman was a believer who came under the covenant promises made to Abraham and made *available* through Christ's atonement and *experiential* through God's Spirit. In view of all these things, this woman—and all who look to Christ for healing—OUGHT to be healed!

A SHADOW "CROSSED OUT"





PHOTO BY H. ARMSTRONG ROBERTS

Mother Love Is Not Smother Love

By ADA E. TOMLINSON

ONE OF THE GREATEST PSYCHOLOGICAL needs that children have is love. This need exists all through life. Closely related is the need for belongingness and security. "Out of a true feeling of security springs an attitude of independence and relative freedom," says C. B. Eavy in his book *Personality Building for Christian Parents*.

Because you want to be a good parent and you love your child, you may over-protect him. You say, "I want Johnny or Susie to have every advantage that I didn't have when I was a child." Yet unless you exercise wisdom and forethought that very desire can be harmful.

Psychologist Smiley Blanton, in his

book *Now or Never*, says: "Many of us block our children in trying to help them. We sense that they need love desperately, so sometimes over-indulge them."

For example, Jimmie's mother would not allow her six-year-old to get out of her sight. She would not permit him to play with other boys in the neighborhood. She had lost one little boy in death and did not want to lose Jimmie. Her intentions were all right but his first day in school was a traumatic experience for both of them. It was difficult for Jimmie to make friends. Although the school was only a block away she met him at the noon hour, and also in the afternoon when school was out.

There are a lot of boys and girls who have a mother like Jimmie's.

Maybe you are one of them. David M. Levy, in his book *Maternal Over-protection*, tells us some of the causes for over-protection are: the death of a father, sickness in early childhood, the child being close to death, incompatibility in marriage, your mother's over-concern for you as a child, father working away from home, giving birth to a child in middle years.

Examples of over-protection or smother love are:

Compelling a child to sleep in the same room as the parents.

Delaying a child's schooling so as to have him home longer.

Preventing him from developing responsibility.

Preventing his growth in independent behavior.

Guarding him from social contacts outside the home.

Interference with the child's marriage although he has reached a marriageable age.

Refusal to be resigned when he goes away to college.

A girl in New York was taken to Bible school but was so tied to her mother's apron strings that she never unpacked. She could not bear the thought of leaving her mother although she was twenty-five years of age. Did her mother love her? Yes, I'm sure she did, but possibly it was a case of "smother love."

Excessive dependence hinders the child in the attainment of a sense of reality. Abraham Myerson makes this observation: "One of the greatest arts of parenthood is that of retreating gracefully as the child gets older." We must not withdraw the support too soon. He should become accustomed gradually to deciding for himself and to directing his affairs.

In James 1:5 we have the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

One lady who did a magnificent job rearing a large family of happy, enthusiastic, outgoing children said her formula was simple. "I guess I just pour the love into them until it runs back out." She had enough wisdom and understanding to keep her affection from becoming smother love.

We have to realize that our children are not our possession. They are a loan from the Lord, and not a gift.

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A child is an individual in his own right, with dignity and integrity that must be respected at all times. He senses when we are distrustful or resentful toward him. Our attitudes do show.

A mother can show her love in being firm, yet well composed. She does not have to cater to a child's every whim to keep in good standing with him. By holding the reins firmly and exercising the authority God has given her by consistent discipline, she will do more to show her love—and to win his love—than by a namby-pamby, unrestraining attitude.

There is in each child an inherent desire to express himself and to stand on his own feet. The ability to make decisions and take action without dependence on others marks a real person. The child finds satisfaction in achieving for himself; we must not keep trying to make him do things our way. He wants to experiment, explore, conquer. If we thwart these instincts we will stunt his growth.

Show confidence in your child. Give him opportunity to develop his own abilities, great or small. Set the stage so that he may play the roll his special nature and abilities fit him to fill. When we free the child from dependence upon us we find the love and respect bestowed upon him is returned in ample measure, in the bonds of companionship with a fully developed human being. We never keep a child by seeking to hold him. "Train up a child in the way he should go;

and when he is old, he will not depart from it" (Proverbs 22:6).

After children have gone away to college, or are working away from home, or have married, the mother can content herself that she did the best she could to teach and train them while they were at home, and commit them to God's love and care. She will pray for their needs and minister in many ways but will keep hands off, allowing them to make their own decisions. The fact that they are now capable is evidence that she has done a good job of mothering.

Clyde Narramore, a Christian psychologist, believes that no parent should let his entire life and happiness be wrapped up in his children. If we allow this to happen, then when they are taken away we will be completely lost. Rather, we should let our joy be in God and His Word. We should occupy ourselves in the work of His kingdom. We may find time for many new interests, work on church and community projects, attend school, find a career, or engage in a profitable hobby.

Let not your hands be idle just because your children are grown and do not need your help as much; for there will always be motherless children in this world. They need protection and care. The kind of love they need is not spelled with an "S"—it is called "mother love." ◀◀

Breaking the Barriers

(Continued from page ten)

after a church service, he was filled with the Holy Spirit and spoke in other tongues as the Spirit gave utterance. God is no respecter of persons. He can do for deaf-blind persons what He does for others.

Some deaf-blind persons, who are able to read Braille, are enjoying the gospel literature sent to them by the Home Missions Department of the Assemblies of God. The first piece of literature prepared by Mrs. Whitney, an Assemblies of God missionary to the Blind, went to a deaf-blind man. It was later reported that the man wept continually as he read (with his fingers) the materials sent to him by Mrs. Whitney. His wife said it was the first time he had wept for years. He opened his heart to

the Lord and accepted Him as Saviour.

More is being done to help the Deaf-Blind today than ever before. It is time for us to reach them with the gospel through the sign language and through Braille materials. This work is expensive. Braille materials cost the department about \$10 per year per person and are provided for the Blind and Deaf-Blind free of charge. Contributions should be sent to the Home Missions Department, 1445 Boonville Avenue, Springfield, Missouri, marked "For Deaf-Blind Ministry." ◀◀

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

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DO YOU READ SPANISH BETTER THAN ENGLISH? Do you have friends who prefer Spanish publications? Are you looking for good Spanish literature to put in the hands of unsaved friends? You will be pleased to know a Spanish issue of The Pentecostal Evangel, using many of the same articles, is now available. Write to PODER, 1445 Boonville Avenue, Springfield, Missouri, requesting a sample copy and subscription rates.

MUSICAL INSTRUMENTS

ACCORDIONS: BUY DIRECT FROM CHRISTIAN IMPORTER. Save to 75%. Lifetime guarantee. Free accordion course. See and play Italy's finest 1963 model accordions in your home before buying. Priced from \$50.00. High trade-in allowance. Sensational payment plan. Down payment as low as five dollars. Free large color catalog. Write direct to CROWN IMPORTERS, Box 175E, Sioux City 2, Iowa.

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

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



Radio Department Hears from Ministers of Many Denominations among Whom the Spirit Is Moving

Ministers Write to Express Gratitude for Revivaltime

BESIDES TRANSMITTING SALVATION'S story to the unsaved around the world, *Revivaltime's* weekly broadcast service also brings inspiration to many denominational ministers. Requesting spiritual guidance or just thanking the team for *Revivaltime's* full-gospel witness in their area, these "servants of God" write to register their gratitude.

"I wish to express my appreciation for the ministry of *Revivaltime*," a Baptist minister writes. "For the past five years it has been a part of my own spiritual replenishment.

"I would appreciate an interest in your prayers. Even though I did undergraduate work at a Holiness school and sat under very meaningful preaching, I can honestly say I have not experienced the deeper work of grace God has for me. There have been conflicts in the process of theological preparation which have prevented me from going all out for this 'experience.' But the need is there and must

be met if I am to be the minister He would have me be.

"Would you please send me a copy of your recent booklet, 'TODAY'S HEADLINES Written Yesterday,' and a copy of your recent radio message, 'Corners,'" he concludes.

The comments of this minister are similar to those of pastors from fifty denominations who have written *Revivaltime*. It is another one of the broadcast's unique services—presenting the whole message of the Holy Scriptures.

These letters from ministers are promptly answered. Many of these listeners tell of the "added spark" given to their ministry by a particular broadcast service. Others request copies of literature and sermons for use in their local church ministry. Still others say *Revivaltime* is an added asset to their local church program.

These testimonies, from men and women who minister to needy souls,

have encouraged members of the *Revivaltime* team. Answers are quickly returned to meet problems of Christian doctrine and queries about the "deeper life" experience described in the Acts. The hunger and humility of many of these ministers have thrilled us, and we would like to share a few of these testimonies with you.

Methodist Minister, Tennessee:

"I thank God for men such as you and pray for you and the work God has for you and the denomination. Keep putting out the Word and we here will 'amen' you on and give God all the glory."

Baptist Pastor, North Carolina:

"I wish to thank God for you and your radio program, *Revivaltime*. I know that you are not a Baptist but thank God I also know that you have been with Jesus. I know by the way you teach and preach the Word of God that you have been born from above by the Holy Spirit of God.

"I will be much in prayer for you always. I wish to help you with your work. I am sorry I only have one dollar at this time but I send this out of a heart of love with a prayer to God that there will be many more dollars to follow."

Community Church Pastor, North Dakota:

"I was traveling to the first church on my charge last Sunday and tuned you in over KLPM in Minot, N. Dak. I enjoyed the program so much; at least, that part that I heard. The sermon seemed especially for me for I had left home that morning, after a sleepless night, feeling discouraged. I felt that not enough was happening in my ministry. I long so much for God to use me in every way He sees fit."

Salvation Army Captain, Tennessee:

"I would like to take this opportunity to tell you my wife and I surely do enjoy your program on Sunday nights."

Friends Church Pastor, Kansas:

"We enjoy your program so much. It stirs our hearts as we listen every Sunday morning. We have been wanting to ask for some of your 'little Bibles.' Enclosed is one dollar, and I would like as many as you can send to me. They will be helpful in witnessing to people of all faiths."

ITINERARIES

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

C. M. Ward

March 5-10: DELPHOS, OHIO—Crusade and Origination, High School Auditorium.

March 11: KETTERING, OHIO—Sectional Monthly Ministerial Banquet.

March 12-15: SPRINGFIELD, OHIO—First Assembly of God.

March 18-22: SOUTHERN CALIFORNIA DISTRICT—*Revivaltime* rallies.

March 26-27: LAWTON, OKLAHOMA—*Revivaltime* Emphasis Week, First Assembly of God.

March 28: CRESTON, IOWA—Area-Wide *Revivaltime* rally, Assembly of God.

March 29: JENNINGS, MISSOURI—First Assembly of God.

D. V. Hurst

March 5-10: DELPHOS, OHIO—Crusade and Origination, High School Auditorium.

March 11-21: NORTH CAROLINA DISTRICT—Sectional rallies.

Stan Michael

March 5-10: BAYONNE, NEW JERSEY—Special meetings, First Assembly of God.

March 25-April 16: INDIANA DISTRICT—Sectional councils.

Lee Robbins

February 26-March 1: KANSAS CITY, MISSOURI—Special meetings, Sheffield Assembly of God.

March 25-29: FAYETTE, ARKANSAS—Revival services, Central Assembly of God.

EVANGELISTIC EVENTS

Navy Chaplain, Tennessee:

"I listen to your broadcast every Sunday morning in my home while I am making preparations to go to the Naval Air Station for my own services. You have no idea what inspiration I receive from your timely messages. How I thank God for your evangelistic work. I just wanted you to know how your messages thrill my heart."

Southern Baptist Minister, Missouri:

"I hear you often over the car radio as we drive home from our church services. I am a Southern Baptist minister and enjoy the program of *Revivaltime* and the gospel preaching. May God richly bless your continued ministry over radio and your co-workers everywhere."

These contacts with denominational ministers have a multiplied effect, the results of which we will not be able to record until we meet inside Heaven's gates. The ministers, through their congregations and influence on the community, have the ability to personally witness to many who might never tune in.

Through the blessing and "added spark" received from the broadcast service, perhaps these ministers will be enabled to preach sermons that will lead their congregations into the deeper life—the full gospel.

As monthly radio airtime costs continue to rise, we request your assistance to help beam the full-gospel message to those hungering and thirsting for more of God—for the Spirit-filled life. Please send your offerings to REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI.

ANNOUNCEMENTS

ANNUAL SERVICEMEN'S RETREAT Mar. 11-15 at General Walker Hotel, Berchtesgaden, Germany, sponsored by Assemblies of God. Dick Fulmer, retreat master; Richard Dortch, assistant; Captain Ronald McConnel, retreat chaplain. Servicemen and their families invited. For further information contact Paul Willisroft, Box 6, 6106 Erzhausen bei Darmstadt, Germany.

DEDICATION of new First Assembly of God, Topeka, Kans., Mar. 1, 7:30 p.m. T. F. Zimmerman, speaker. Paul E. Lowenberg is pastor.—by R. B. Harrold, secretary of the board.

DEDICATION of First Assembly of God, Crossett, Ark., Feb. 24 at 3 p.m. G. W. Hardcastle, Sr., Arkansas District superintendent, speaker. Former pastors and friends invited.—Grover Kirksey, pastor.

WYOMING DISTRICT COUNCIL Mar. 5-7 at Calvary Temple, Cheyenne, Wyo. Earl W. Goodman, Montana District

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR |
|---------|---------------------|----------------|-----------------|-------------------------|-------------------|
| Ala. | Birmingham | Norwood | Feb. 26-Mar. 10 | Joel Palmer | Leonard Page |
| | Decatur | First | Mar. 3-17 | Grant Daniel | M. O. Bruce |
| Ariz. | Phoenix | Glad Tidings | Mar. 3-10 | Steve & Pat Rexroat | David J. Geist |
| | Tucson | Eastland | Feb. 26-Mar. 10 | Arnold & Anita Segesman | Gail Copple |
| Ark. | Crossett | First | Feb. 24-Mar. 3 | Charles Northcutt | Grover Kirksey |
| | N. Little Rock | First | Feb. 27-Mar. 10 | The Tanner Team | D. A. Hastie |
| | Pine Bluff | Forrest Park | Mar. 3— | Jimmy & Carol Snow | Harold Thompson |
| | Pocahontas | First | Feb. 26-Mar. 10 | Jackie & Peggy Nichols | Earl Teeter |
| Calif. | Covina | Charter Oak | Feb. 26-Mar. 10 | Doug Payne | E. L. Hughes |
| | Downey | First | Mar. 3-10 | Adele Carmichael | Ray F. Curtis |
| | El Monte | Calvary | Feb. 20— | Glen Shinn | Wm. R. McKay |
| | Livermore | A/G | Mar. 3-10 | Marvin Schmidt | Elmer Bueno |
| | Lodi | First | Mar. 3-17 | Ward Popejoy, Sr. | Gene Forrest |
| | San Jose | Bethel | Mar. 3-17 | Ron Prinzing | L. F. Keys |
| | San Jose | Spanish | Mar. 3-17 | D. Bazan, Sr. | Jose Gonzalez |
| | Santa Clara | * Glad Tidings | Mar. 3-8 | Charles Senechal | Esther Brady |
| Fla. | Miami | Christian | Feb. 26-Mar. 3 | Thomas Lazarre | Maurice Spencer |
| | Ocala | First | Feb. 26-Mar. 3 | Bob & Pat Ludwig | Ernest Corbin |
| | Tallahassee | First | Feb. 26-Mar. 10 | G. A. & Mrs. Snavely | K. L. Claycomb |
| Ga. | Valdosta | E. Magnolia | Feb. 20-Mar. 3 | Milford Addison | Jimmy White |
| Idaho | Cascade | A/G | Feb. 17-Mar. 3 | Warren D. Combs | Don James Smith |
| Ill. | Alton | Edwards St. | Feb. 26— | Jimmy & Mrs. Swaggart | Lloyd Shoemaker |
| | Alton | North Alton | Feb. 26-Mar. 10 | Bob & Jeri Winford | Alfred E. Cope |
| | Decatur | First | Mar. 3-17 | R. D. & Mrs. Bornert | Charles White |
| | Peoria | Glad Tidings | Feb. 27-Mar. 10 | Musical Lebsacks | H. A. Hamilton |
| | Plymouth | A/G | Feb. 24-Mar. 10 | Jack & Mrs. Kinard | V. W. Spain |
| | Rockford | Haven | Mar. 3-17 | James Burkett | Truman Turner |
| Kans. | Great Bend | First | Feb. 25-Mar. 3 | Don Logan | J. O. Rosenberg |
| | Iola | A/G | Mar. 3-24 | Lula B. Ware | Lavern Pember |
| | Manhattan | A/G | Feb. 17-Mar. 3 | The "Singing" Sandalls | George Flora |
| Md. | Baltimore | Essex | Mar. 3-17 | L. G. "Buddy" Creel | Steve Bogdan |
| Mich. | Detroit | Tabor Tab. | Feb. 27-Mar. 10 | Kudra Team | Wm. F. Grams |
| | Sturgis | A/G | Feb. 17-24 | I. E. Ade | Donald Matthews |
| Miss. | Jackson | Southside | Feb. 26-Mar. 10 | Frank Martin | J. F. Patton, Jr. |
| Mo. | Canalou | ** A/G | Feb. 24-Mar. 10 | Bonnie Ruble | Roy G. Bennett |
| | Chillicothe | First | Mar. 3— | Ivan & Mrs. Kimmel | Orville Grace |
| | Columbia | First | Feb. 19-Mar. 3 | Larry Allbaugh | Charles Parker |
| Nebr. | Lexington | A/G | Feb. 26-Mar. 10 | Ray C. Eskelin | Dale K. Eden |
| | Milford | A/G | Feb. 13-Mar. 3 | Jerry & Joy Spain | Paul Sherman |
| | Naponee | Pleasant Green | Feb. 25— | C. M. Smitley | Eugene Shaw |
| N. J. | Salem | First | Mar. 3-24 | Oren & Inez Paris | Bob Lundstrom |
| N. Mex. | Albuquerque | Revival Tab. | Feb. 20— | R. R. Morrison | W. F. Watkins |
| N. Y. | Batavia | A/G | Mar. 3-17 | Al & Tommy Reid | John E. Brown |
| N. Dak. | Grafton | A/G | Feb. 26-Mar. 10 | Wes & Pat Larson | Don Schorsch |
| Ohio | Cuyahoga Falls | A/G | Feb. 26-Mar. 10 | John Higginbotham | L. A. Thompson |
| | Johnsville | A/G | Feb. 26-Mar. 10 | Andrew & Mrs. Basell | Terry T. Diehl |
| Okla. | Lawton | Bethel | Mar. 3-17 | Wallace S. Bragg | Claud H. Davis |
| | Yukon | A/G | Feb. 17-Mar. 3 | Ervin & Mrs. Asiatico | J. L. Robertson |
| Oreg. | Milwaukie | First | Feb. 10— | Frank Lummer Party | Bennie R. Harris |
| Pa. | Connellsville | Calvary | Feb. 26-Mar. 3 | John French | Edward Hatcher |
| Tex. | Duncanville | First | Feb. 17-Mar. 3 | Dewey L. Heath | H. S. Cowart |
| | Ft. Worth | Bethel Temple | Feb. 20-25 | Bob Hoskins | Charles Jones |
| | Houston | Radio Rev. Ch. | Mar. 3— | Melvin McKnight | Kenneth Berry |
| | Waco | 18th & Pine | Feb. 20-Mar. 3 | The Roland Hasties | Eddie Hundley |
| | Wichita Falls | Southside | Feb. 12-24 | Calvin Melton | Carl Alcorn |
| Va. | Roanoke | First | Mar. 3-10 | Arthur Bristol | Claude McKeel |
| Wash. | Centralia | First | Feb. 26-Mar. 3 | Christian Hild | R. M. Phillips |
| | Maple Valley | Tahoma | Feb. 26-Mar. 10 | Leonard White | Glen D. Cole |
| | Spokane | Hillyard | Feb. 26-Mar. 10 | John Irish Smith | R. R. Nichols |
| | Vancouver | Bethel | Feb. 26-Mar. 3 | W. F. Morton | Sam McGill |
| Wyo. | Cheyenne | Calvary Tem. | Feb. 26-Mar. 3 | Earl W. Goodman | H. W. Thiemann |
| | Laramie | First | Mar. 3-17 | A. J. Chandonnet | Don Young |
| Africa | Senegal, Dakar | A/G | Feb. 26— | Keith & Mrs. Belknap | David Wakefield |
| Canada | Princeton, B.C. | Pent. Tab. | Feb. 26-Mar. 3 | Arnold L. McLellan | G. E. Falconer |
| W. I. | Pt. of Spain, Trin. | Seaman's Hall | Mar. 3-24 | Paul Olson Party | Patrick Ryan |

* Children's Revival

** Youth 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.

superintendent, guest speaker. Calvary Temple will be dedicated during the council.—by H. W. Thiemann, host pastor and district secretary-treasurer.

BIBLE AND PRAYER CONFERENCE of the Metropolitan New York churches at Hidden Valley Conference Grounds, Kingston, N. Y., Mar. 11-13.

First session at 2:30 p.m. Donald Gee of England, Bible teacher and editor of *Pentecost*, will speak on the theme "Pentecost Today." For information and reservations write R. G. Mohrman, 325 W. 33rd St., N. Y. 1, N. Y. or phone area code 212 LOnacre 3-4437.—by R. G. Mohrman, N. Y. District Metropolitan promotions director.

FOREIGN NEWS DIGEST



Missionaries who celebrated the 40th anniversary of the Assemblies of God work in Upper Volta.

Twenty-eight missionaries and 176 national ministers are working in the country.

Moslems Won to Christ Through Printed Word

The print shop in Ouagadougou, Upper Volta, is now printing fully illustrated Sunday school quarterlies in English, Moré, Dagbani, and French. A two-ton power paper cutter has been added to the equipment of the print shop.

Missionary Eva Radanovsky has written an effective booklet for distribution among Moslems. Published at the Ouagadougou press, copies have been distributed in the villages.

The pastor of an outstation near Yako bought the book. He went from village to village in this strong Moslem community reading the book aloud. By the end of the first week seven Moslem men had been saved. Attendance at the outstation grew from 20 to 65 in two months.—*John Weidman*

Biennial Council Convenes

Among highlights of the Biennial Council which convened in Ouagadougou was a morning session devoted to literature. A lesson on the differences in orthographies was given to enable Christians to better read the Bible. A skit illustrating the importance of the printed word was presented and a new booklet was explained and distributed to the Christians. Its presentation resulted in a volume of praise by the nationals.

Hilarious Giving at Koudougou Convention

Giving was hilarious at the annual Koudougou Convention. After the people had given of their money, they began to give other possessions. This was a true example of giving joyfully to the Lord, because every offering resulted in more praise and singing to the Lord. Given were three bicycles, four watches, many scarfs, shoes, and garments of every description. One woman placed her baby in the offering basket, thus dedicating the child to the Lord.—*Curtis Dean*

Nigeria

New Areas Opened to Gospel

New areas among the Bekworra tribe have been opened to the gospel. Several years ago, I attempted to open a work in Anyana. The chief refused the entrance of the gospel. He has been succeeded by

Upper Volta

Fortieth Anniversary of Field Fellowship

Upper Volta missionaries celebrated the 40th anniversary of the Assemblies of God work in that country. The foundation of the work, laid at the price of the lives of many missionaries, has grown to large proportions. There

are eleven mission stations, a print shop, and a Bible school. Large numbers of buildings have been erected including new churches and evangelistic centers at Ouagadougou, Tenkodogo, Koudougou, Ouahigouya, Boromo, and Zabere. A new mission station has been opened at Boulssa. New churches are under construction at Kaya, Yako, Boulssa, Koupela, and Reo.

Veteran China Missionary With the Lord



Marie Stephany

Death came quietly November 28 to Miss Marie Stephany at Bethany Retirement Home, Lakeland, Florida. Twenty-six of her 84 years had been spent as an Assemblies of God missionary in North China.

A woman of exceptional courage and dogged determination, Miss Stephany worked tirelessly for the Lord in Shanshi Province, North China. She sailed for the field in 1916 and by 1919 had learned the Chinese language sufficiently to move into the interior to begin her active ministry. She established chapels in Huei Ren and Ta Ch'ang.

The following year, during the great famine, she opened her home to thirty Chinese children. She shared her meager supplies with them and saved them from starvation. In addition to her orphanage work she carried on an active

evangelistic ministry, walking from village to village with her two Chinese companions.

In the fall of 1928, during her second term of service, Miss Stephany opened a Bible school to prepare Chinese workers for the ministry. One of the students, Eng Wah, became a pioneer evangelist in Mongolia.

Miss Stephany remained at her station for ten years; she was still at her post in Ta Ch'ang when the communists took over the area. Following a short furlough in the late 1930's, Miss Stephany returned to China in 1939. She was permitted to remain only three years before the Japanese invasion forced evacuation. Though she never forgot the treatment she received at the hands of her Japanese captors, Miss Stephany preferred to remember her happy days in Shansi and the Chinese she won to Christ.

Born December 9, 1878, in Austria-Hungary, Miss Stephany was the seventh of twelve children. As a child she migrated to the U. S. Converted from Roman Catholicism, Miss Stephany became a member of the Christian and Missionary Alliance. In 1906 she received the infilling of the Holy Spirit and dedicated her life to the full-gospel ministry.

Miss Stephany spent her declining years at the Bethany Retirement Home in Lakeland, Florida. She is remembered by her American friends as a woman of courage, because her dauntless nature and indomitable will led her to pioneer where the faint-hearted refused to go. By the Chinese, however, she is remembered as "Mother Peace," for that is the name they gave her and the accolade she most treasured during her long years of service in North China.—*R. T. Brock*

a new chief who has welcomed a Bible school student to minister in the village and has promised him land on which to build an Assemblies of God church.—*Martha Jacobson*

Hong Kong Radio Ministry Expands

Radio evangelism in Hong Kong is expanding. A wider variety of programs is being broadcast and schedule time has been increased to three and one-half hours daily over station KSBU. All broadcasting is in Chinese dialects.

A large part of our tapes are prepared by FEBC in Manila and are released here in Hong Kong.

Letters continue to come from Mainland China, telling us the broadcasts are a blessing to those behind the Bamboo Curtain. Refugees from communist China have explained that many who have access to radios feel the responsibility to pass what they hear from the outside world along to those who have no radios. Radio is our most effective way of evangelism in Mainland China. Pray for this evangelistic outreach to millions in darkness.—*Riley Kaufman*

Greece

New Churches Being Built

Funds are needed to advance the Assemblies of God work in Greece. The Assembly in Katerina is building a Sunday school annex and needs additional funds to complete the project. Also the church in the village of Sevasty



A Moslem priest reads the Arabic Bible sold to him by Missionary George Flattery.

Senegal

Gospel Translated into Another African Dialect

Senegal has 25 percent literacy—a high percentage for West Africa. This makes our literature work unusually profitable. We have completed the first manuscript of the translation of Mark in the Wolof language and have begun night Bible study classes for three young men. Our textbooks are the Bible and the French edition of *We Believe* by R. M. Riggs.—*George Flattery*

is in need of renovation. Much of the material in the present building was taken from the homes of the members who sacrificed to build a chapel.

A new church building is needed at Thessalonika. The evangelistic center in Athens needs \$5,000 additional funds. Pireaus still needs \$3,000 to renovate the lower auditorium of the recently purchased property.

The Christians in Crete must meet on the second floor of a rented building. The room is located in a section of the city where the believers are easily spied upon. They are constantly in court for attending the "heretical" church. If they had their own property they would have more freedom.

There are four preaching points on Crete where the people meet in secret because they do not have a license to conduct services. Licenses cost \$350 each.

Should you like to help advance the work in Greece and Crete, send your offering to the Foreign Missions Department, 1445 Boonville Avenue, Springfield, Mo. Designation: *Greek Assemblies*.

Venezuela

Fifteenth National Convention Convenes

The fifteenth national convention of the Assemblies of God of Venezuela convened at Barquisimeto. About 1,300 attended the night sessions. They came from all parts of the country. One church chartered two buses to bring 90 people about 800 miles.

A group of Guajira Indians, who were introduced to the Gospel only last year, were among those attending. They testified to their joy of knowing Christ. Offerings were taken to help build needed churches among these Indians.—*Inez Sturgeon*

Cuba

Crowd to Attend Commencement

A crowd of 300 is expected to attend the Cuban Bible school commencement. Missionary Floyd Woodworth, in charge of the Bible school, will conduct a series of seminars throughout Cuba between school terms.

Singapore

Sunday School and Youth Revival

Our Sunday school is bursting at the seams with more than 230 in average attendance. In addition, attendance at the Sunday school sessions we conduct in the afternoon is about 100. Classes meet under the trees because there is no room for them in the church.

There is revival among the



The Richard Dortch family



The Robert Cobb family

MISSIONARY NEWS NOTES

Mr. and Mrs. Richard Dortch and family have resumed missionary duties in Belgium.

Transferring to Ghana from Nigeria are **Mr. and Mrs. Robert Cobb**.

The **Richard Fulmers** (N. Calif.-Nev.) have arrived in Germany to take up duties with the American servicemen.

On furlough are **Mr. and Mrs. Raymond Stawinski** and family (Paraguay), **Mrs. Roy Dalton** (Spain), and the **Howard Hawkes** family (Pakistan).

Letters to **Miss Margaret Carlow** (Korea) should be addressed to Assemblies of God Mission, APO 64, % Postmaster, San Francisco, Calif. Packages and second-class mail will reach her at Assemblies of God Mission, Yong Seng High School, 97 No Song Dong, Chonju City, Cholla Pukto, Korea.

Charles Greenaway's address is 66 F Rue Demay, St. Jean le Blanc (Loiret), France.

The **Philip Mangums** (South Africa) have a son, Kerry Donald, born December 8.

TOGO MISSIONARIES SAFE

Reports of the assassination of Premier Olympio of Togo shocked the Western world. His loss is especially felt by the Assemblies of God because he had shown personal interest in establishing a church in the capital city, Lome. Missionary William Lovick called the Foreign Missions Department Monday, January 14, to report that all Assemblies of God missionaries are safe. Although there were no plans to evacuate the country because of the impending political crisis, the three Assemblies of God missionary families stationed in Togo were out of the country for personal reasons when the revolt occurred. The John Halls and the Murray Browns were in Nigeria to place their children in the Hillcrest school, the William Lovicks were in Dahomey for a conference. Two other families under appointment to Togo were on fur-

lough and two families were engaged in language study in Switzerland.

Field Secretary E. L. Phillips instructed the Togo missionaries to remain outside the crisis area until it is obviously safe for Americans to reside in the country. They will minister in other West African countries until the Togo situation is calm.

Pasteur Daniel, national superintendent of Togo, is directing Assemblies of God ministries in the absence of the missionaries. He visited the U. S. in 1960, participating in the International Sunday School Convention and ministering in Assemblies of God churches across the nation. Pray for this qualified African leader and the Togolese pastors as they continue to direct evangelistic expansion in their troubled land.

young people. New ones come every week to hear the gospel. Many are being saved and baptized in the Holy Spirit.—*Stevens Nolin*

Ghana

Government Schools

Open to Gospel

We are still free to conduct religious instruction classes in the

government schools of Ghana. This is one of the greatest opportunities we have had for getting the gospel to Ghana. In several schools our Bible school students conduct the classes under our supervision as part of their pastoral training. We are allowed to teach all our doctrines freely in the schools.—*W. F. McCorkles*

Homefront Highlights

Glimpses of Special Ministries of the Home Missions Department

DEAF AND BLIND MINISTRY

Lakeland, Florida

More than forty-five students at South-Eastern Bible College in Lakeland, Fla., are enjoying the sign language classes taught by John Taylor.

There are not many deaf persons living in the Lakeland area, but the students met three while conducting a street meeting in Eloise. The students sang for them in the sign language and told them about Jesus.

Some of the students sing in the sign language in various churches. Also, a sign language choir is being organized.

Puxico, Missouri

Monthly services are now conducted at the Puxico Assembly of God church by Lloyd and Monika Couch, ministers to the Deaf in St. Louis, Mo.

Lincoln Park, Michigan

William and Joyce Bingham conduct services for the Deaf each Thursday evening at the Bethel Assembly of God, 2984 Fort Street. (Seth Balmer is the pastor.) They also minister to the Deaf on Sundays in Pontiac, Detroit, and Ferndale.

The estimated number of deaf persons in the Detroit area is 8,000.

TEEN CHALLENGE MINISTRY

Chicago, Illinois

Grady Fannin, director of the Chicago Teen Challenge Center, reports that recently a fine-looking sixteen-year-old white boy was saved in their chapel service. He soon brought seven of his buddies to a service. Five of them were saved and also two nice-looking Negro boys in their late teens were saved.

Buena Vista, Colorado

The November 24 issue of the Denver Post carried an article entitled "Neglect Feeds Delinquency, Chaplain Says." An excerpt reads:

"Buena Vista, Colo.—The larger church denominations too often concentrate their efforts on middle-class youngsters and ignore the lower income groups, the Rev. Curtis Krey, Protestant chaplain at the state reformatory here, believes. And the lower income groups account for an overlarge

proportion of the reformatory's inmates.

"The groups which are doing the most good are the Nazarenes and Assembly of God and similar denominations," he said. "They're doing a wonderful job of trying to get the lower classes into church."

"There is no such thing as a 'criminal type,' he believes, but there is a criminal type of home environment, and the churches can do a great deal to counteract that."

New York

Frank Reynolds of Staten Island, N. Y., has been appointed superintendent of the new Teen Challenge Training Center in Pennsylvania. The Reynoldses resigned their pastorate in Staten Island to accept the new position.

The building is not quite finished. The Francisco Ramos will be teaching in Spanish. The James Hammerles are also joining the staff as teachers. The Arthur Graybills who own the farm are also working with the staff. Seventeen people, including several students, are at present living in the farm home which serves as a dormitory and houses the staff.

AMERICAN INDIAN MINISTRY

San Bernardino, California

"Peyote Sentence Suspended" was the bold headline of an AP release in the *Arizona Republic* Nov. 30, 1962. We quote:

"San Bernardino, Calif. (AP)—Three Navajo Indians were convicted and given suspended sentences yesterday on charges arising from their use of peyote in religious rites.

"On trial were Jack Woody, 28, of Dinnebito Trading Post in Arizona; Dan Dee Nez, 52, of Ludlow, Calif., and Leon B. Anderson, 44, Parker Dam, Ariz.

"Superior Judge Carl B. Hilliard suspended state prison terms of 2 to 10 years each and placed the three on two years' probation. Their attorney immediately filed notice of appeal.

"Peyote is a kind of cactus. Its users chew peyote buttons, part of the cactus, which the prosecution claimed produces stupor.

"But members of the Native American Church say the effect of peyote is an integral part of their religion.

"Woody, Nez and Anderson were

arrested last April 28 in a raid on some 30 peyote-chewing Indians in a hogan near Needles, Calif.

"The three were charged with violating the state narcotics act.

"They had a three-day trial with no jury before Judge Hilliard. It ended Nov. 14. During the trial, the defense established that the articles of incorporation of the

Indians' church in California include the fact that peyote is used.

"The defense said religious freedom was involved. Judge Hilliard's decision put California members of the church on notice that the peyote-chewing rites are illegal.

"The judge said any relief for the members of the church from the narcotics law must come from the state legislature."

Arizona and New Mexico Indian Seminars

Seminars for missionaries to American Indians were conducted in Albuquerque and Phoenix in December. Raymond Hudson, superintendent of the New Mexico District, and R. L. Brandt, National Home Missions Secretary, were in charge of the Albuquerque Seminar; and J. K. Gressett, superintendent of the Arizona District, and Brother Brandt, were in charge of the Phoenix meeting.

The WMC presidents spoke on "The WMC's and the Indian Missionary." Ruth Lyon, Home Missions promotional editor, spoke on "The Publicity of the Indian Missionary." Mrs. Raymond Hudson is WMC president of the New Mexico District and Mrs. D. E. Gribbling is WMC president of the Arizona District.

Mr. and Mrs. Albert Tsosie were

special guests of the Seminar. Mr. Tsosie, a Christian Navajo Tribal Councilman, gave an inspiring and helpful talk concerning missionary work among his people and the proper procedures to insure the best results and relationships in establishing missions. Mrs. Tsosie also gave an inspiring testimony.

Following the seminar in Albuquerque, the district WMC's held a Christmas party for the missionaries in Highland Assembly of God church.

Following the Phoenix Seminar, the WMC Convention began in the Sunnyslope Assembly of God. Brother Brandt was the first man ever to address this convention. Lovely Christmas gifts were provided for the Arizona missionaries.



R. L. Brandt (left), national Home Missions secretary, and J. K. Gressett, superintendent of the Arizona District, conducted the Arizona Indian Seminar.



Mr. and Mrs. Albert Tsosie, Christian Navajos, participated in the Arizona Indian Seminar in Phoenix, Ariz. Mr. Tsosie is a tribal councilman.



Part of the missionaries who attended the Arizona Seminar. W. Earl Cummings, Arizona District secretary, at the right.



Evangel College students who visited Indian reservations are shown with Louise Reddick (seated, right), faculty sponsor of the student committee on national missions. The students are (seated, l. to r.) John Smith, Miller, S. Dak.; Sandra Rees, Battle Creek, Mich.; Martha Konkle, Albion, Mich.; (standing l. to r.) Sandra Boucher, Milwaukee, Wis.; Madilee Childress, Manassas, Va.; Ann Murray, South Bend, Ind.; and Paul Demchuk, Flushing, N. Y.

College Students Tour Reservations

Student delegations from two Assemblies of God colleges have completed tours of Indian reservations this semester.

Seven students represented Evangel College, Springfield, Mo., and four students were in the delegation from Southwestern Assemblies of God College, Waxahachie, Tex. Accompanying the Evangel students as sponsors were Louise Reddick, chairman of the business administration division at Evangel; Alfred Hutchinson, chairman of Evangel's languages and literature division; and Mrs. Hutchinson. Herbert Sims, instructor in Spanish, was faculty sponsor of the group from Southwestern.

The Evangel and Southwestern students met on the Mescalero Apache Indian reservation in New

Mexico and took part in a service in the Apache Assembly of God in Albuquerque, N. Mex., where L. E. Davis is pastor; the Canoncito Navajo reservation, the Laguna Acoma reservation, and the Isleta Indian reservation, all in New Mexico.

"The students were overwhelmed by the spiritual need and the poor living conditions of the Indians," Miss Reddick said. "Many of the Indians have only 60 to 90 days work a year. Catholicism is strong, and on the Isleta reservation we saw a 350-year-old Catholic church."

The students also found there is a great opportunity for Christian teachers in the excellent government schools on the reservations. Other students have been stirred by the reports of the group who made the survey tour.

ALASKA MINISTRY

Seward

Robert Cousart, missionary at Seward, reports he baptized four in water October 21 at a joint baptismal service held in the Baptist Church. Two more gave their hearts to the Lord after this.

Anchorage

The First Assembly of God in Anchorage was host church for a Thanksgiving fellowship meeting. William Cummins of Kodiak was the speaker. A Thanksgiving dinner was served by the ladies of the church.

A number of new folk have come into the Anchorage church. Many are servicemen stationed at one of the nearby military bases. This year, as before, the Anchorage Assembly had a Christmas dinner at the parsonage for servicemen.

Howard Shaffett, assistant pastor and servicemen's director at the Anchorage Assembly, resigned in January to be on the Alaska field full time as a fill-in pastor and evangelist. The Shaffetts will be interim pastors at Valdez until the end of April. In May they will fill in for pastors at the Fairview Church at Anchorage.

Chugiak

On October 14 the Chugiak Assembly set a new Sunday school record with 117 present. Their Sunday school superintendent's husband (who was also a member of the Assembly) disappeared in a plane on a hunting trip and there has been no trace of him or his hunting partner.

The Chugiak Assembly had good meetings with the Mel Cooleys October 24-31. One woman was saved.

Missionaries Enter Special Ministries

MORE DEDICATED WORKERS HAVE OFFERED themselves for service in the ripened harvest fields of Special Ministry in the homeland.

The Home Missions Department recently appointed four couples for ministry in Alaska, in Teen Challenge, and in Cuban refugee work besides one missionary to American Indians.

Mr. and Mrs. NICKY CRUZ, Brooklyn, N. Y., have been appointed to the Teen Challenge ministry in New York. Nicky graduated from the Latin American Bible Institute, La Puente, Calif., with a major in religious education. He is a licensed minister in the New York District.

Mrs. Cruz (Gloria) attended the Latin American Bible Institute for two years, working toward a religious education major.

Mr. and Mrs. RUDY CERULLO, Hatboro, Pa., who have been successful evangelists, have been appointed to the Cuban Refugee work in Miami, Fla. Brother Cerullo attended EBI and graduated from CBI. He is an ordained minister in the Eastern District.

Mrs. Cerullo (Edith) also graduated from CBI and is a licensed minister in the Eastern District. The Cerullios have three children, Edith, Rudolph, and Jennie Ann.

Mr. and Mrs. ROBERT DALE UMPHREY, Washburn, Me., will minister in Alaska. Brother Umphrey, a college graduate, is a licensed minister in the Northern

New England District. He has served in the capacities of young people's leader, Sunday school superintendent, deacon and a member of the board of trustees.

Mrs. Umphrey (Mary Jane) has taught a Sunday school class for many years and has assisted with young people's services. The Umphreys have two children, Robert D. Jr., and Vicki Lynn.

CLAUDE AND VIVIAN MALCOM, Azusa, Calif., have been reappointed to the Alaska field. The Malcoms were originally appointed in April, 1952. They served as missionaries in McGrath, Alaska. Brother Malcom is a licensed minister in the Southern California District and Mrs. Malcom is ordained in the Oregon District. The Malcoms plan to return to Alaska in the spring.

PAULINE J. MASTRIES, Springfield, Mo., will enter the American Indian field. She is an ordained minister in the Southern Missouri District and has been a pastor and evangelist since 1934. She engaged in evangelism in British Guiana for about a year, after pastoring Bethel Assembly in Springfield, Mo., for ten years. (Bethel Assembly's new building was built while she was pastor.) Sister Mastries also pioneered an English-speaking Assembly in Tella, Honduras.

We thank God for these dedicated workers. Many more are urgently needed for ministry to the Deaf and to the Jews.



Mr. and Mrs. Nicky Cruz

Pauline Mastries



The Rudy Cerullo family



The Robert Umphrey family

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Three pages for kindergarten, six for primary, nine for junior, four for junior high. Includes musical recitations for juniors; pantomimes, readings, and platform decorating ideas for adults. 21 songs.

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Four pages for kindergarten, six for primary, seven for junior, two for junior high. Includes exercises, readings and playlets. 16 songs.

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Easter Program Builder No. 4

Two pages for kindergarten, five for primary, four for junior, three for junior high. Includes recitations and exercises for children, plays and readings for adults. 7 songs.

30 EV 9947 50c

Easter Program Builder No. 5

Two pages for kindergarten, five for primary, four for junior, three for junior high. Includes playlet for reader and choir; reading for junior high; play entitled "Because He Lives," for various ages.

30 EV 9840 50c

Easter Program Builder No. 6

Two pages for kindergarten, three for primary, four for junior, five for junior high. Includes playlet in two scenes and an allegoric play for junior high; musical reading and two plays, one in three scenes, for adults. Decorating ideas. 6 songs.

30 EV 9844 50c

Easter Program Builder No. 7

Three pages for kindergarten, seven for primary, six for junior, four for junior high. Includes pageant with missionary emphasis for juniors; musical reading for boys and girls; a twenty-minute play for junior high; a short, one-act play and a pantomime for adults. 6 songs.

30 EV 9948 50c

Easter Program Builder No. 8

Four pages for kindergarten, five for primary, seven for junior, nine for high school and adult. Recitations and exercises for all ages of the Sunday school, and a one-act play, entitled "With the Women at the Well," for adults. 5 songs.

30 EV 9841 50c

Easter Program Builder No. 9

Two pages for kindergarten, four for primary, seven for junior, seven for junior high, and six for senior high and adults. Includes three simple, short pageants, one of which is for junior children, the other for young people and adults. 6 songs.

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AM MATERIALS

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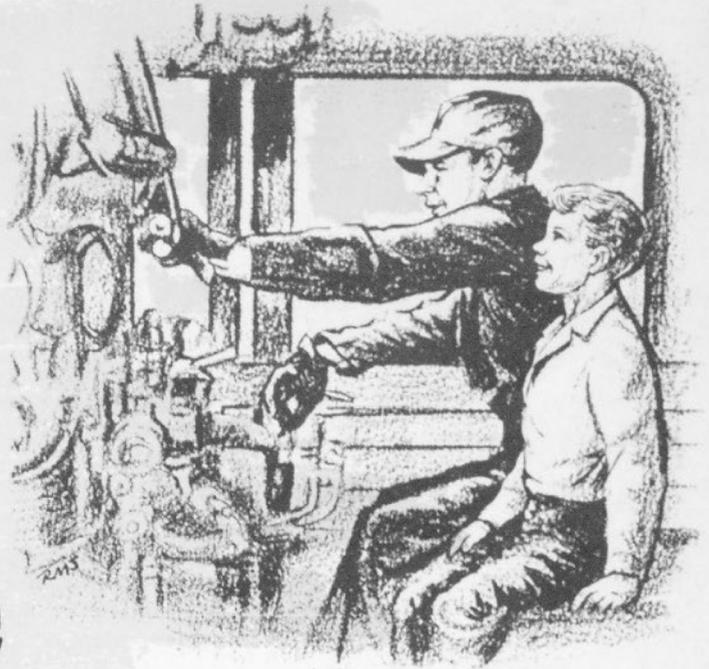
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A Big Friend for Little Joe



By taking a personal interest in a crippled boy, this engineer exemplified a disappearing human trait.

By JAMES E. ADAMS

TEN-YEAR-OLD JOE HAD NEVER WALKED: HIS LEGS were practically paralyzed. The only time he had playmates was on rainy days when children could not be outdoors. So the little fellow was lonely.

But he always looked forward to 2:30 in the afternoon. That is when a small locomotive, the "yard engine," came down the tracks by his home. The engineer always rang the bell and waved: he was Joe's hero.

One day the engine stopped and the engineer came into the boy's yard. "Is your mother home?" he asked smiling.

Little Joe sat there in his wheel chair speechless. The big man looked so strong and kind. "Is your mother home?" the engineer repeated.

"Oh, I—I'm sorry. Yes—yes. I—I'll call her," Joe stammered.

"No, don't bother. I'll just knock."

Joe could not hear what his big friend and his mother were saying. But several minutes later they came toward him. "Joe, would you like to take a train ride with me this afternoon?" the engineer asked.

"Oh—oh boy! I sure would. Can I, Mother?"

"Yes, Joe. You may," his mother replied.

"I have only one car on today," the engineer explained. "And it goes twenty miles down the line. So I'll have plenty of time to show you the ropes."

Little Joe had a wonderful afternoon. He rang the bell and blew the whistle for the crossings. He handled the throttle. He even shared the lunch in the engineer's huge bucket.

It was a tired but happy boy that the man lifted from the engine that morning. As he carried the young cripple home he said, "Joe, you don't have to be carried. You can walk—if you'll try real hard."

Joe looked into the kind face so close to his. His friend surely wouldn't spoof him, he thought. But he just couldn't—he just couldn't walk.

"I know it's hard to believe, Joe," the big man continued quietly. "But you try. I know you can walk if you will just try real hard."

That was the turning point for Joe. Every time he waved to his friend he could almost hear his words: "I know you can walk if you will try real hard."

Joe walks today, and that fact is ample reward for his big friend.

The engineer had a trait which seems to be fast disappearing from the hearts of men today—compassion. Compassion comes from root words which mean "to suffer with." It distressed the man to see little Joe so small, so helpless, so alone. The compassion he showed encouraged and inspired the lad.

Nowadays we are so busy, so taken up with our own problems. But if we can just catch the vision of Jesus who was frequently moved with compassion; if we will take time to sit where others sit, to weep with them that weep, to help the helpless—then we too can give the word of encouragement and deliverance that's so sorely needed.

The Bible admonishes us to do so: "Be ye of one mind, having compassion one of another, love as brethren... knowing that ye are thereunto called, that ye should inherit a blessing" (1 Peter 3:8, 9). ◀◀◀