

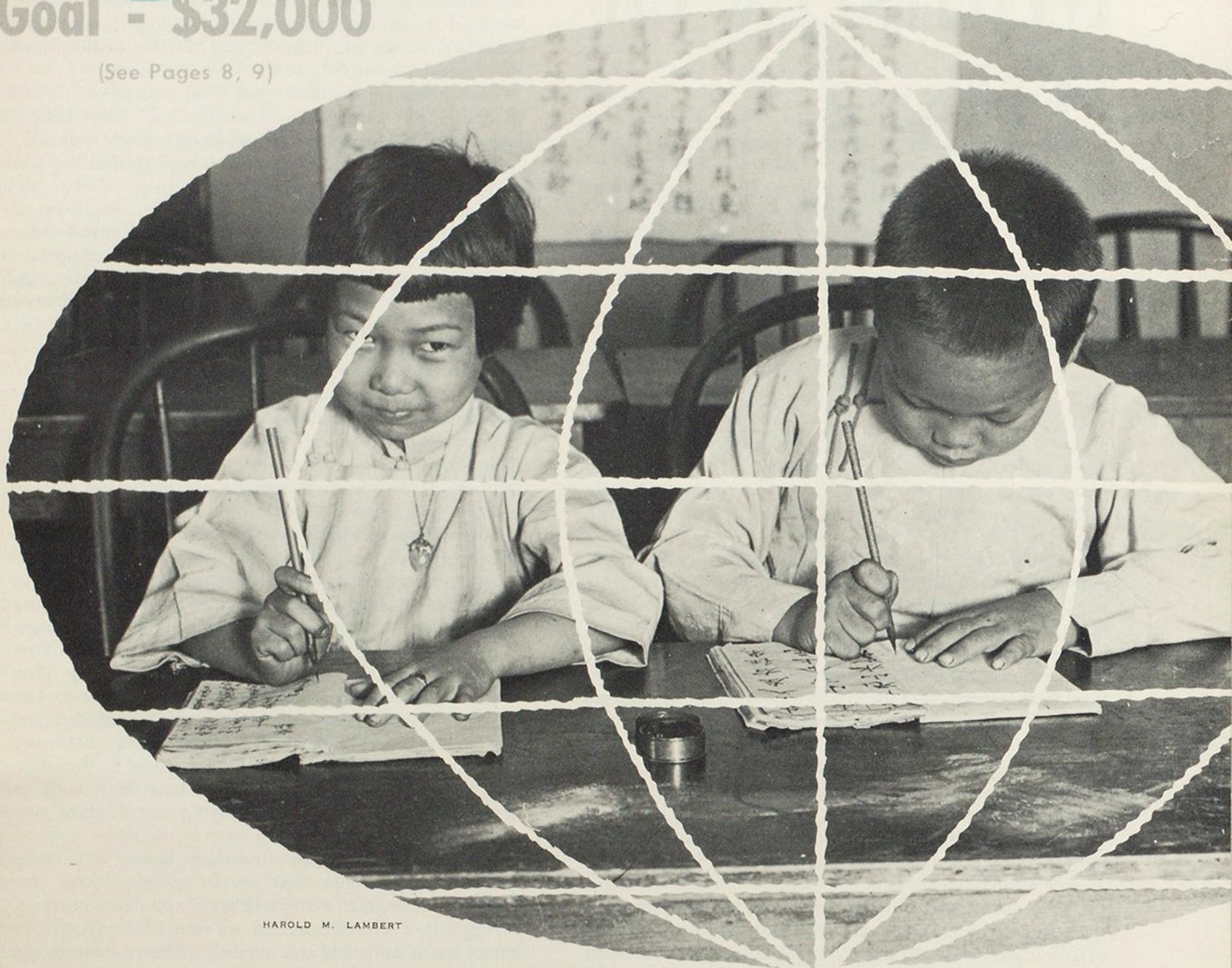
# THE PENTECOSTAL evangel

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



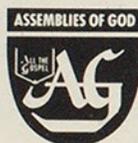
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(See Pages 8, 9)



HAROLD M. LAMBERT

**World Missions Issue**



JANUARY 26, 1964 • TEN CENTS

# The Ministry of Tears

BY W. E. MOODY



I KNOW OF NO THEME WHICH IS OF MORE VITAL importance to Christian workers today than the Ministry of Tears, unless it be the message of the Cross; but the one is involved in the other.

The Word of God is honeycombed with this theme; and if the reader gets as much blessing and inspiration from the perusal of this vital truth as the writer has received in its preparation, it will be a real joy to his heart. Let us note—

First, the large place the Ministry of Tears has occupied in the lives of Christ and His followers.

Second, the blessings that have followed this ministry.

1. We will begin first to note *the large place the Ministry of Tears has occupied in the lives of Christ and His followers.*

*The Lord Jesus.* In Hebrews 5:7 we read that in the days of His flesh He “offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.”

No doubt this refers primarily to the agony of Gethsemane. Finney and others taught that in Gethsemane

Jesus was saved from death in response to His “strong crying and tears,” and was thus enabled to accomplish His work on the Cross. Doubtless there is much to be said in favor of this position. But we may well believe that Jesus had many other reasons also for “strong crying and tears.” Have we entered into this phase of “fellowship of his sufferings”? If not, we are missing the very cream of Christian privilege.

In Luke 19:41 we read that pathetic statement, “And when he was come near, he beheld the city, and wept over it.” He came near. He beheld. He wept.

As the context makes clear, Jesus was weeping over the impending doom of the city of Jerusalem. It was the vital touch and contact that brought the tears. And when we “come near” and “behold” the world’s need, we too will “weep.”

Then what of the short but vital statement of John 11:35, “Jesus wept”? The “Son of God,” “the Lord of Glory,” the “Maker of the universe” stood weeping.

This was not the wailing which characterized the tears of Martha and Mary and of the Jews who wept with them. Jesus wept *silently*, but there was a depth in His tears which was foreign to the weeping of the two sisters and of the Jews. There was sympathy and compassion in Christ’s tears, but there was more. He wept also because of the unbelief of these sisters, and of those who mourned with them. Verse 33 tells us that “He groaned in the spirit, and was troubled”; and later in verse 40 He uttered a searching reproof to Martha, “Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?”

It is well to be “moved with compassion.” It is also well to be “moved with righteous indignation” as we behold the inroads that Satan is making on the hearts and lives of men—yea, moved even to tears.

*Paul.* What of Philippians 3:18, 19? “For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.”

Are we weeping over those who profess to be followers of Christ, and yet who, in works, are denying Him? We are surrounded by multitudes of such cases. Does the sight break our hearts, or do we sit by comparatively unconcerned, and without a tear?

In Acts 20:18, 19 we read Paul’s words to the elders, “Ye know . . . after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears.”

Then in verse 31 we find him saying, “Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.”

Again in 2 Corinthians 2:4 we find Paul saying, “For out of much affliction and anguish of heart I wrote unto you with many tears.” I think I am safe in saying that much of our preaching, praying and writing is lacking in this element of tears.

*Timothy.* This young man evidently walked closely in

the footsteps of Paul, his father in the gospel; for we find Paul saying to him: "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy" (2 Timothy 1:4).

It is precious to have a tender heart and a broken spirit. Timothy stands before us as one of this class, and it was this that rejoiced the heart of Paul—"being mindful of thy tears."

*Hezekiah.* How stirring are the words of 2 Kings 20:3-5 relative to this man! The Lord had commissioned Isaiah the prophet to tell Hezekiah, "Set thine house in order; for thou shalt die, and not live." "And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him saying, . . . Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears. . . . And I will add unto thy days fifteen years."

Some Bible expositors tell us that Hezekiah made a mistake in thus praying and weeping before God to spare his life; but that may be open to question. Whether or not, we know that God's dear children are still being thrilled by the words, "I have heard thy prayer, I have seen thy tears . . . I will heal thee."

*Job* also was a man of tears. In Job 16:16, 20 we read (verse 16), "My face is foul [R. V., *red*] with weeping." "My friends [verse 20] scorn me: but mine eye poureth out tears unto God."

*David* was not only "the sweet singer of Israel," but he also mingled his songs with tears. He said, "All the night make I my bed to swim; I water my couch with my tears" (Psalm 6:6, 8).

Then in Psalm 39:12 we find him praying, "Hold not thy peace at my tears." And in Psalm 42:3 he cries out, "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" And in Psalm 56:8 he gives voice to those remarkable words, "Thou tellest [R. V., *numberest*] my wanderings: put thou my tears into thy bottle; are they not in thy book?" Did you know that God bottles up your tears, and that those tears are recorded in His book?

*Jeremiah* has been termed "The weeping prophet." He knew what it was to weep over the condition of the people. In 9:1 he cries, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

And in 13:17 he says, "But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive."

Again in 14:17 we find him saying, "Let mine eyes run down with tears night and day, and let them not cease." Oh, that God would raise up more Jeremiahs that they might weep over the sins of the people!

*Ezra* was both priest and scribe, and had the welfare of the people deeply on his heart.

In 10:1 we find it stated of him, "Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore."

All these saints of God had the "ministry of tears."

Have we graduated at that school? Do we know anything *experimentally* about this important ministry?

That great preacher, George Whitefield, seldom preached without weeping; and it was said of Murray McCheyne, the Scotch preacher, that he preached as "a dying man to dying men."

Thomas Cook, the great Methodist evangelist of my boyhood days, appeared before his congregation one Sunday morning with his eyes red with weeping, having spent three hours in secret before God pleading with tears for the salvation of men.

And as he stood in the pulpit in silence for a few moments, the power of God fell all over the congregation, and cries for mercy were heard all through that vast throng. No sermon was required—God had taken control of the meeting. Do not our hearts yearn for similar scenes today?

It was said of Mrs. Alexander McArthur, a titled lady of my youthful days, that she wept herself blind over the sins and miseries of East London. *O that the mantle of some of these weeping saints might fall upon us!*

Modernistic heresies have dried up the tears of multitudes of God's children. It is surely time we were getting back the lost vision of perishing men and women and that "passion for souls" which led us to cry to God with "strong crying and tears" until God came forth in the magnitude of His power.

2. But let us look for a moment at *the blessings, as recorded in the Word, which follow this Ministry of Tears.*

In 2 Chronicles 34:27 we read God's message to Josiah, one of the good kings of Judah: "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord."

And in Joel 2:12-18 we see that the weeping spirit is one of the sure forerunners of a great revival: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar. . . . Then will the Lord be jealous for his land, and pity his people."

Psalm 126:5, 6 tells us that "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And in the touching account of the sinful woman who washed Christ's feet, we read (Luke 7:37, 38) that she "stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head." Then in verses 44-48 we read, "And he [Jesus] turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss. . . . My head with oil thou didst not anoint. . . . Wherefore I say unto thee, Her sins, which are many, are forgiven."

We know what blessing came to Mary Magdalene as  
(Continued on page seven)

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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 a thousand years. WE BELIEVE in the Blessed Hope, which is the Rapture of the Church at Christ's coming. 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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## Hilarious Giving

Two things, among others, characterize a Pentecostal revival—great joy and great generosity. Wherever people receive an outpouring of the Holy Ghost they respond with an outpouring of gifts to finance the work of the Lord. Their hearts *overflow* with joy and generosity. They become "hilarious givers."

You may wonder if "hilarious giving" is not rather an exaggerated and undignified expression to be attached to Christian stewardship, but actually it is entirely scriptural. According to 2 Corinthians 9:7, "The Lord loveth a cheerful giver," and in Greek the word "cheerful" is *hilario*. It is the very word from which we get "hilarious." It means prompt, willing, merry. "The Lord loveth a *hilarious* giver."

J. B. Phillips gives us a free translation that is refreshing and illuminating: "God loves the man whose heart is in his gift." A few verses earlier he quotes the apostle as saying: "I should like it to be a spontaneous gift, and not money squeezed out of you by what I have said. All I will say is that poor sowing means a poor harvest, and generous sowing means a generous harvest" (verses 5 and 6).

Squeezing out money reminds us of what Farmer Applegate said about his cow. Someone asked how much milk she gave. He replied: "Wal, ef you mean by voluntary contribution, she don't give none. But ef ye kin get her cornered, so's she can't kick none to hurt, an able-bodied man kin take away about 'leven quarts a day from her." Hilarious givers are *not* like a cow!

There are four great revivals described in the Bible, each of which is closely associated with money.

1. The building of the Temple—1 Chronicles 29:6-19 and 2 Chronicles 5:6-14. The people were generous toward God in giving their time, their treasure, and their livestock; and the Lord was generous to them. He gave them such a blessing that the entire Temple was filled with the cloud of His glory.

2. The revival under Hezekiah—2 Chronicles 30:13 to 31:10. The people began paying their back tithes and the financial needs of the Temple were quickly met.

3. The revival under Josiah—2 Chronicles 34. Probably there would not have been any great return to God throughout the nation had not the people given liberally to repair the house of Jehovah.

4. The Day of Pentecost—Acts 2:41-47. The joy and generosity of the believers who had been filled with the Holy Ghost were so great they did not merely give a tenth of their income, but put *all* their belongings on God's altar.

Today the work of God is being hindered in some respects by a lack of finances. There are churches to be built, Bible schools to be maintained, homes to be kept for children and old folk. Ministers need support in order that they may devote themselves wholeheartedly to spiritual work without financial concern. Missionaries need to be sent forth. The poor need to be helped. Gospel radio and literature programs need to be financed.

May the Lord grant such a reviving in all our hearts that we shall give generously and hilariously to promote His kingdom. —R.C.C.

REMEMBER WELL MY PERSONAL REACTION TO THE historic announcement that appeared in the November 1913 issue of the periodical entitled *Word and Witness*. It stated that a meeting was to be held in Hot Springs, Ark. for the purpose of finding ways and means toward a closer fellowship among the churches of the Pentecostal Movement.

The ministers whose names were signed to the announcement were not known to me personally. They were known through the printed page only. The name of M. M. Pinson appeared at the top of the list, which included the names of Howard A. Goss, Arch P. Collins, and E. N. Bell, the editor and publisher of *Word and Witness*. All these ministers were located in the southern and southwestern states.

Up to that time, no serious effort had been made to gather the churches and missions of the Pentecostal Movement in any form of an organic fellowship. There was in existence a loosely-knit fellowship known as the Churches of God in Christ, a name adopted from a group of churches established by colored brethren, with its headquarters in Memphis, Tenn. Provision had been made in this loosely-formed fellowship for issuing credentials to ministers who had received the Pentecostal baptism in the Holy Spirit, but the prerogatives of that fellowship did not extend much further than that. The influence of this association was centered largely in the states of Texas, Arkansas, Oklahoma and Arizona. The vast majority of Pentecostal churches and missions which had mushroomed all over the country had no organic tie with the Churches of God in Christ, nor with the Apostolic Faith Mission of Los Angeles which had been, spiritually speaking, a mother church for most of the churches of like faith in the United States and Canada.

The one tie of fellowship which held these independent churches and missions together was the experience of a personal baptism in the Holy Spirit, resulting in speaking in "other tongues" as the Holy Spirit gave utterance (Acts 2:4).

The Apostolic Faith Movement had brought into its ranks Christians of many denominational backgrounds. They had entered no agreements affecting doctrine with the exception that a modern-day Pentecost was being experienced by devoted Christians wherever the message was carried and received.

Some of these people had been forced out of their churches, their testimony being rejected on the ground that the experience of a charismatic utterance was fanaticism and was bringing disunity instead of unity. Because of this experience, there was a widely held feeling that any form of organization was carnal in nature. It was feared that organization would stifle the work of the Holy Spirit, if not destroy it altogether.

It was, therefore, with some feeling of apprehension that we received the call for the meeting. The convening committee had been wise in their decision to announce

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J. R. Flower, born June 18, 1888, was ordained to the ministry in 1913. He was named secretary of the General Council of the Assemblies of God at the first meeting in April 1914 and from that date until he retired in 1959 he continued to be an executive presbyter. During these 45 years he served alternately as pastor, editor, district superintendent, missionary secretary, and assistant general superintendent. He was general secretary for about 25 years.

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1928

# I REMEMBER



1964

**BY J. R. FLOWER**

Former General Secretary  
Assemblies of God

the meeting several months ahead of the scheduled date, allowing time for prayerful consideration to be given to the advisability of attending.

The writer well remembers his own reaction and the final decision that he should go and take part; so he, together with two other ministers serving churches in Indiana, made the journey to Hot Springs. It was a venture of faith but this was quite common in those days. If God was leading, He would provide the means of transportation. The account of how we reached Hot Springs and returned home again is not part of this story, so it will be omitted. The Lord whom we served did provide. It was a wonderful experience.

The manner in which the Preamble to Constitution was conceived and adopted at Hot Springs is a matter of record and will not be repeated. It was a sort of declaration of independence of autonomous, sovereign churches who purposed to cooperate in all matters which affected common interests, and to advance the cause of their Lord and Master in all the earth.

The effects of the decisions reached in that first meeting in April 1914 have been worldwide, as the record will show. The form of association for cooperative evangelism has been studied and approved by other groups who are not of Pentecostal persuasion, and we still have the conviction that the move to bring Pentecostal assemblies together in cooperative fellowship was of God. ◀◀

# Bind the Cord in the Window

By ALICE REYNOLDS FLOWER

**T**HERE WAS DISASTER AHEAD FOR JERICHO. BUT IN THAT doomed city dwelt one woman marked by God for deliverance. Disturbing rumors had reached her ears—rumors of a great nation overshadowed by a mighty God, Jehovah—who was leading them on an unparalleled exodus from Egypt into their promised land of Canaan.

How well she believed these reports is evidenced by her words to the two Israelitish men who suddenly applied at her house for lodging. Their presence added weight to what she had heard, and she frankly declared her faith in the God of Israel as she uttered these positive words: "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you . . . and what you did to the two kings of the Amorites . . . for the Lord your God, he is God in heaven above, and in earth beneath" (Joshua 2:9-11).

Furthermore, she acted directly upon her belief by first showing kindness to these two representatives of the host that threatened Jericho, and then by bargaining with them for future mercy in the dreaded hour of impending destruction. Our good English friend Smith Wigglesworth often said, "Faith is an *act*." And Rahab understood this as indicated by her words: "I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will show kindness unto my father's house, and give me a true token; and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death" (Joshua 2:12, 13).

The name Rahab means "broad" and so was the scope of her faith both, in God and in the promise of His two servants: "Our life for yours, if ye utter not this our business. And it shall be when the Lord hath given us the land, that we will deal kindly and truly with thee." It took faith to shelter and hide the two spies, then speed them on their way. But her action of faith in their behalf became a pledge of safety for her.

The very cord used to effect their escape became the token of escape for her whole household. "Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee . . . and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him" (Joshua 2:18, 19).

Only a scarlet cord! But "broad" was its reach of protection for all her father's household sheltered in the

home marked by that scarlet token. The promise was a blessed certainty for Rahab. And yet it was conditional, as are all God's promises to us. In addition to binding the cord there was the stipulation that Rahab remain silent concerning the secret business of the spies. It was a definite covenant carrying clear responsibility for each side. And over all hung the scarlet cord!

But why a *scarlet* cord? This color suggests that safety is obtainable only through sacrifice. All through God's Word we find a "red strand" emphasized by various types and shadows always pointing to the Lamb of God who alone "taketh away the sin of the world." Only by our obedience to the divinely-appointed way can we know salvation personally and for our households. Truly—

*"No creed nor form can stand the storm,  
Only the blood can save."*

For Rahab, God's way was both *exclusive* and *inclusive*. The scarlet cord was the only mark that could protect her house, but it was sufficient for all the family who found shelter there. And of what does this remind us? It is that final night in Egypt when God's provision for His people was the blood of a lamb sprinkled upon the doorposts and lintel. God's way was sharply exclusive, but (wonderful mercy to each Israelitish home!) it was sufficiently inclusive!

Rahab lost no time in binding that same scarlet cord in her window. There was no hesitation, no procrastination, no reconsidering, no substitution. Life for her household was at stake! With an assured finality she accepted the spies' word. It was God's message to her through His servants, and she promptly acted thereon. She had come to grips with reality, and she had responded wholeheartedly and immediately.

So often delay has dimmed a conviction until eventually there has been no action; and defeat, even disaster, has resulted. "Today if ye will hear his voice" is a principle which may determine far-reaching effects for blessing or woe.

Would to God we saw more of Rahab's response today—more wives, husbands, mothers, fathers, actively concerned over their households, each faithfully "binding the scarlet cord in their window," and fully recognizing God's gracious provision for successful family living in every area of outreach. From the beginning of time God's concern over this matter has been clearly shown in His Book. It is on a covenant basis, however, and when we fail we actually tie God's hands. We prevent Him from answering our prayers.

It should refresh us to read again, prayerfully, God's warning: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hands, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and

Mrs. J. R. Flower, author of this article, has written a most interesting book entitled *Grace for Grace* which recounts some of the incidents in the Flower family during the past fifty years. You may purchase this faith-building book from the Gospel Publishing House, Springfield, Mo., for \$1.25. Order it by title and number. 3 EV 1601

when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon the gates: that your days may be multiplied, and the days of your children, in the land" (Deuteronomy 11:18-21).

Ah, yes, today there is much involved in the careful binding of the scarlet cord—much more than was required of Rahab who was only a slightly enlightened Canaanitish woman. A steady building for God in the home must follow "the binding of the cord." It is "precept upon precept; line upon line... here a little and there a little." A full-time job, dear parents!

There must be much prayer and faith, example and wise discipline, love and understanding mingled with firmness and consistency, and over all the assuring blood covenant. God's concern for every family is wrought out by obedient, devoted fathers and mothers. And it takes *both* to do the job right!

The glorious end of Rahab's faith is given in Joshua 6: "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers which Joshua sent to spy out Jericho." To this we add the final chapter—Rahab's marriage to an Israelite named Salmon, thus making her an ancestress of Jesus Himself (Matthew 1:5).

Well rewarded was her faith as she put it into action! It certainly grew *broadly* (Hebrews 11:31). And so it will be for every mother who in faith and practice binds the scarlet cord in her window. Of her Solomon's words may be fittingly spoken: "She is not afraid of the snow for her household; for all her household are clothed with scarlet" (Proverbs 31:21). ◀◀

## The Ministry of Tears

(Continued from page three)

she stood by the sepulchre weeping. (Read carefully John 20:11-18.) Because Mary Magdalene waited patiently she saw the Lord. Peter and John missed that sight. In which class do we find ourselves?

In Luke 6:21 Jesus said, "Blessed are ye that weep now: for ye shall laugh." Real spiritual joy always follows the spirit of weeping.

Paul enjoins us to "rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15).

And James, the practical apostle, gives good advice to those who have sinned or are doubleminded: "Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:9, 10).

Oh, that God would lay upon His Church in these last days the spirit of grace and of supplication—that He would give us that spirit of weeping and brokenness before Him which is essential to that last and greatest revival for which many of His intercessors are praying so earnestly.

Our God is still "mighty to save and strong to deliver." Let us then in these closing days of time throw ourselves into the breach, and plead with God with strong crying and tears as we have never yet done, that He may flood this world with salvation; and that multitudes may be brought to His feet. ◀◀



# Your Questions

Answered by Ernest S. Williams

*What is the difference between the "gifts of healing" and the "working of miracles" (1 Corinthians 12:9, 10)?*

Healing is related to sicknesses. Miracles could include the healing of diseases beyond the power of man to help, but could also be manifest in many other fields. By a miracle Elijah rolled back the waters of Jordan. By a miracle Peter raised the lame man at the beautiful gate of the temple.

*Is a person made perfect when he is born again?*

Perhaps the greatest crisis of Christian experience is the new birth. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (2 Corinthians 5:17). While the life of God is imparted to the believer in the new birth, it is not perfected. The new believer is a babe in Christ, and God expects him to "go on to perfection," until he comes "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

The baptism with the Holy Ghost should greatly increase the believer's ability to be "conformed to the image of his Son" (Romans 8:29).

*Must I receive the baptism with the Spirit in order to get into heaven?*

All who are saved and walking in the light are the children of God, as such, "heirs of God and joint heirs with Jesus Christ." But we need to be filled with the Spirit in order to obey the command of Christ and to advance in the Christian life.

See Ephesians 5:18; Luke 24:49; John 14:13-31; 16:7-15; Acts 1:8; Romans 8:26, for the importance God places on the infilling of the Spirit and benefits of the Spirit-filled life.

*In Matthew 5:23, 24, does Jesus forbid partaking of the Lord's Supper until we are reconciled with our brother? And what if the brother refuses to be reconciled? What is the gift we are to leave at the altar until we are reconciled?*

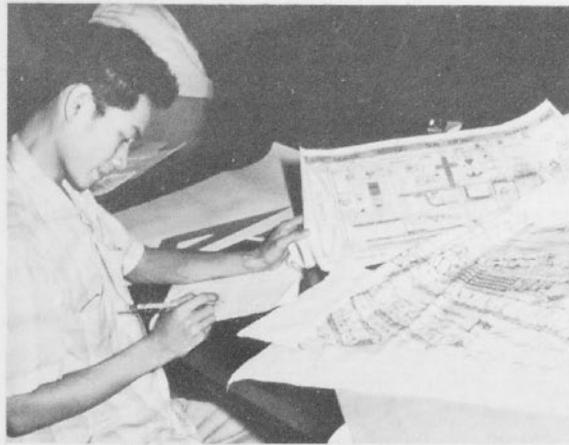
Jesus was teaching here that Jews who brought their sacrifices to the altar were to leave them at the place of sacrifice and seek reconciliation with an offended brother before offering their sacrificial gift. Whether successful or not, if they tried to effect reconciliation, they were then free to offer their sacrifice.

This principle might also apply to the Lord's Supper (1 Corinthians 11:27-29). In preparation for communion one should seek reconciliation if misunderstandings have arisen. In fact, whenever we have had misunderstandings let us seek forgiveness and peace. "Let not the sun go down upon your wrath" (Ephesians 4:26).

*If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. 65802. Brother Williams will answer if you send a stamped self-addressed envelope.*



Planning of the literature program is done by the Philippine literature committee. Kenneth McComber, director, attends to business details.

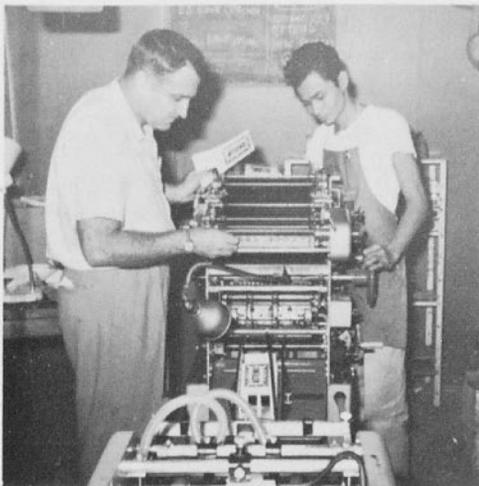


Before a piece of literature is ready for the press, much work must be done in editing and layout. Here Flora Fernando carefully prepares artwork.



Flora Herrera translates stories into the Tagalog language and prepares them for printing.

# WHAT YOUR MONEY IS DOING IN MANILA



Floyd Horst and Filipi Arcena operate the printing press. From this press flows a stream of Sunday school literature for those hungry for the gospel.



Philippine Sunday school director J. Edward Blount (right) has had a great deal to do with Sunday school literature from the beginning. Rudy Esperanza is general superintendent of the Philippine Assemblies.



J. Edward Blount and Rudy Esperanza distribute Sunday school literature. Teachers' quarterlies are produced in four dialects. Sunday school papers for the children in color are also printed in four dialects.



Mrs. Edward Blount (right) shows Lagrimus Magno one of the books from the Evangel Book Room, gospel literature center for the Philippines.



Carmelita Gallardo holds diplomas earned by students of the Bible correspondence course, which is sent to those responding to radio evangelism.



Floyd Horst, production manager, prepares plates for the multilith press.



Mrs. Filipi Arcena sets type by hand for use on old letterpress.

BY FRANCES FOSTER

This is the picture story of BGMC's work in the Philippines. There is a strong literature program in the Philippines, financed by the Boys and Girls Missionary Crusade. The overall planning of the program is done by a literature committee. Missionaries Kenneth McComber, J. Edward Blount, and Floyd Horst, who provided these pictures, are in charge of the work.

Many Filipino people welcome this gospel literature; let's do our best to provide it for them. Teachers' quarterlies are produced in four dialects. Translations are made or original stories are written in the language of the people. Sunday school papers in color are prized possessions of the junior age boys and girls. These are but a few of the uses made of BGMC money sent to the Philippines.

This is the story of the Philippines, but it is being repeated in many other countries of the world. All money given on BGMC Day, February 2, will go to the Far East for projects such as you see in these pictures. On this one day of the year adults are asked to help boys and girls in their giving to missions.

## BGMC DAY IS FEBRUARY 2



Hunger for the gospel is revealed as Manila high-school students reach for Gospels of John in their own dialect. Tracts are also distributed throughout the island.

"DAD, THIS IS YOUR ONLY CHANCE."



"My only chance for what, Son?"

"This is the only chance you have to give to BGMC!"

"Give to BGMC! What is BGMC?"

"It's the Boys and Girls Missionary Crusade. **YOU CAN GIVE** to BGMC next Sunday."

"I don't understand, if it's for boys and girls, how can I help?"

"Well, Dad, it's like this, once a year we have a special field of emphasis. This year all the money given on BGMC Day goes **TO** the Far East."

"But that still doesn't tell me how I can help **BGMC**."

"This is the only day of the year that grownups can help the boys and girls reach their goal."

"That sounds fine; when did you say I could help you?"

"**ON FEBRUARY 2.** Our theme is 'Jesus Loves Them Too.'"

"I'm glad I can help you. By the way, what is our goal?"

"\$32,000!"

NATIONAL  
SUNDAY SCHOOL DEPARTMENT  
1445 Boonville  
Springfield, Missouri 65802



# MA RUTH

## Today's WMC Leader in Liberia, West Africa

REPORTED BY NORMA JOHANSON

*Cape Palmas, Liberia*

**A**T THE CAPE PALMAS DIVISIONAL COUNCIL OF THE ASSEMBLIES OF GOD OF LIBERIA IN OCTOBER 1961 THE WOMEN'S MISSIONARY COUNCIL BECAME AN OFFICIAL ORGANIZATION WITH CONSTITUTION AND DULY-ELECTED OFFICERS.

From the beginning growth has been phenomenal. Prayer for pastors is the primary concern. Witnessing and evangelism follow. Supplying clothes for lepers, helping fellow Christians in times of stress, providing for orphans in Assemblies of God Bible schools, and assisting disabled ministers, are major projects. The yearly budget of \$320 is divided proportionately among designated areas of service. Pastors say in typical Liberian vernacular, "The women are 'pulling strong.'"

Influential in the rapid growth of WMC is a central figure, Ma Ruth Weah ("Ma" is a title of respect and affection in Liberia). Mrs. Weah has been president of WMC's in the Cape Palmas Division since its inception. She and Mrs. Lucille Jaffa, vice president, travel about teaching the Bible and courses from the book, *The Christian Wife*, by Norma Johanson. Following is her story as it was related by Mrs. Leroy Ward.

Ma Ruth remembers when the first Pentecostal missionaries, "Daddy" and Mrs. John Perkins, visited her village bringing specially-prepared food for the sick. Upon one such occasion Mrs. Perkins' eye fell upon little Ruth. After some discussion with the child's father she was taken to the mission for training at Newaka Girls School. The mother was working in the fields when Ruth left home. Upon her return there was "much palaver" in the family. Every day the mother went to the mission for her daughter, and it was only after much persuasion that she allowed Ruth to stay.

Does it seem strange that a missionary would take a child from its home without consent of both parents? Children in Liberia belong to the father. He may do as he wishes with them.

In due time Ruth was married to an older man, pastor of the church. There a school was begun for the young people and children.

Though by that time she was a mother with a tiny infant upon her back, Ma Ruth attended classes until she learned to read and write well. This background helped her to become the WMC leader she is today. Because she understands the need of the hinterland women, she is able to reach them as no one else can.

At the Cape Palmas Council, Ma Ruth reported that

she and Mrs. Jaffa had toured the interior to visit various WMC groups. Only a few of the churches could be reached by car, so they walked. Their itinerary was during the rainy season when one tropical storm can raise the rivers eight to ten feet and suddenly overflow the swamps until roads disappear. When the sky threatened, the two appealed to God to stay the storm. The report declared that they were always resting under someone's piazza when the downpour came.

Ma Ruth told how God honored prayer for the sick. The joy of the ministry counteracted the weariness of the long walk.

In one service an unsaved woman gave marked attention to the lesson from *The Christian Wife*. The following day a man approached Ma Ruth and said: "What did you say to the women? My wife had left me for a long time. Today she returned to say she was sorry. Thank you too much. Keep teaching your powerful book that other homes may be mended!"

Ma Ruth always wonders why Ma Perkins chose her from among all the others to be taken to Newaka for training, yet in her heart she knows it was really God who had His eye upon her, preparing her for this hour.



WMC officers of Cape Palmas, Liberia, are: (left to right) Mrs. Lee Roy Ward, retiring counselor (furlough); Mrs. Lucille Jaffa, vice president; Ma Ruth Weah, president; Mrs. Martha Kuo, secretary-treasurer; and Miss Betty Savage, counselor.

# New York WMC's Hold Convention

A PROJECT DEMONSTRATION, A PANEL DISCUSSION, AND workshop sessions highlighted a two-day WMC convention in Schenectady, New York. A skit "Under the WMC Umbrella" depicted the five phases of WMC ministry.

Mrs. Jean Risner, newly appointed District Missionette Director, was formally introduced and a Missionette choir provided music. Mrs. Mary Jane Flower is district WMC president.

Among projects promoted at the convention were: the purchase of a de-humidifier for Brazilian missionary, T. R. Hoover; a special Christmas offering for Gertrude Clounce, missionary to the Jews of New York City; and a rug, drapes, and furniture for the district WMC office, which had recently been redone in cherry panelling and acoustical ceiling.

North Syracuse "Breakthrough" pastors, the Leon L. Miles, gave a report of their progress. The pioneer pastors listed the needs of the new congregation for classroom equipment and pledged support.

It was reported that a Home Missions revolving fund is supported by a WMC March of Dimes. In March, 1962, \$3,480 helped purchase a building site in Malone, New York. In May, 1963, \$3,837 was invested in lots and remodeling of a building in Hamburg, New York.

Earlier in the year, at the district council in Niagara Falls a missionary "outfit" plus a bonus of \$268 for a refrigerator was presented to the Joseph Vitellos, witnesses to Italy.



Mrs. Mildred Smuland (sixth from right), national WMC secretary, enjoys a banquet with the New York WMC's during a two-day convention at Schenectady. Mrs. Joseph Flower, district WMC president, is at the left of Mrs. Smuland and Mrs. R. D. E. Smith, district vice-president, at the right.

A beautiful light blue Econoline bus, purchased with 1100 books of S & H Green Stamps, was presented to the Francis Snyders, home missionaries on the Cattaraugus Reservation, for the use of their Sunday schools.

An exemplary WMC group represented at the meeting was from the city of Flushing. This large organization is made up of many committees. Together they have provided several dozen pillows for Mountainview Youth Camp, rugs, bandages, clothing, fruit baskets and various other items to comfort the needy and to support the missionaries.

A banquet with appointments expressing the theme "Fragrant Living" climaxed the two-day session. Mildred Smuland, National WMC Secretary, was guest speaker for the convention. ◀◀◀

## WMC'S USE TRADING STAMPS

Through a statewide collection of trading stamp books the Arkansas WMC's were enabled to present \$630 to their district superintendent to be used for camp buildings. An additional \$400 worth of furnishings were also made available. In the same manner three steam irons were purchased for Hillcrest Children's Home.

Cash coupons that accompany magazine ads or grocery items have been used to purchase \$400 worth of food for Arkansas home missionaries ministering in other states.

Future plans include using General Mills coupons to secure furniture for the lobby of the new district camp building. It is estimated that an average of 25 coupons per WMC group per month would complete the project.



Mrs. Joseph Flower (photo above), district WMC president of New York, presents the keys of an Econoline bus to presbyter Charles Thomas to be used by the Francis N. Snyders, missionaries on the Cattaraugus Indian Reservation. The bus was purchased with 1,100 books of trading stamps donated by WMC groups and individuals.

Typewriters, like the one shown below, were obtained for the WMC Secretary and Missionette Director of the Eastern District by means of a trading stamp pool, to which all churches contributed. Similar machines were purchased for the use of two sectional WMC representatives. Each WMC group contributed one book to make up a total of 26½ books needed for each typewriter.





### POSSIBILITIES OF THE GOSPEL

A man saw a field filled with gullied clay banks where no profitable crop could be grown. He thought he saw possibilities in the field so he purchased it. Then he started a program of adding certain elements to the soil. Within a decade that worthless land was a prize-winning field of hybrid corn.

The world is a gullied field of worthless clay banks. Jesus Christ looked the ruins over and saw the possibility. He purchased the field.

There is not a thing wrong with the world that Calvary cannot cure. There is not a man, however degraded, forlorn, or despairing, that cannot be made into a new creation by the power of the gospel.

It does what nothing else can do. It bridges the chasm of hate. It spans the gorges of slander. It scales the mountains of despair and sails every sea where there is a human need. The gospel can make the impure pure, the untruthful truthful, the thief an honest man.

—OLIVER G. WILSON, in *The Wesleyan Methodist*

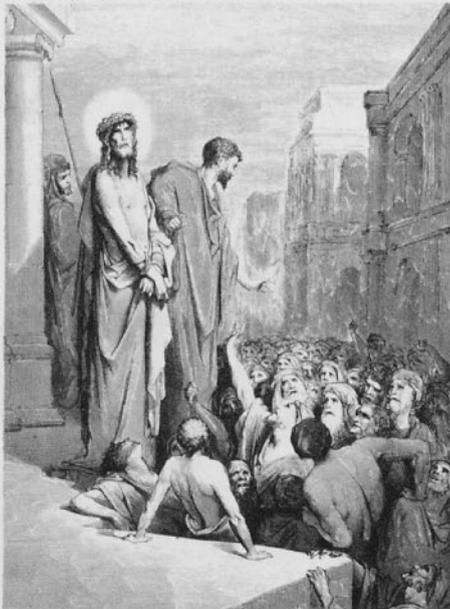
### GET THE STINGER OUT!

A photographer, failing to take adequate precaution while photographing bees at work, was stung by a guard bee. Before applying a healing preparation, the beekeeper deftly removed the barbed stinger. "If we leave the stinger in," he observed, "the poison from the bee will stay in your body and cause trouble."

Satan has left the stinger of sin in our lives, and no cure, however concealing, is effective as long as the stinger remains. We must first let Christ remove the stinger of sin. Then He will pour in the healing balm. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

—Adapted

DRAWING BY PAUL GUSTAVE DORE



### EACH MUST CHOOSE FOR HIMSELF

At the beginning of the century, two young Russian Jews were invited to a noonday service in a little Methodist church in New York City. One of them, Abraham Silberstein, accepted the invitation. He heard the gospel, accepted Christ as his Saviour, and became a missionary to the Jews. The other young man, known later as Leon Trotsky, refused to enter the church. He returned to Russia and dedicated his life to atheistic communism. Ultimately he fell into disfavor with the party, fled from Russia to Mexico, and was murdered there in 1940!

—WALTER B. KNIGHT, in *Gospel Herald*

### "I AM ONE OF THEM!"

"This seems a cheerful world, Donatus, when I view it from this fair garden under the shadow of these vines. But if I climbed some great mountain and looked out over the wide lands, you know very well what I would see. Brigands on the high roads, pirates on the seas, in the amphitheatres men murdered to please applauding crowds, under all roofs misery and selfishness.

"It is really a bad world, Donatus, an incredibly bad world. Yet in the midst of it I have found a quiet and holy people. They have discovered a joy which is a thousand times better than any pleasures of this sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are the Christians—and I am one of them!"

(A letter written over seventeen centuries ago from Carthage, North Africa, by Cyprian to his friend Donatus.)

### CONSCIENCE DEFINED

"Oh, yes," said the Indian, "I know what my conscience is. It is a little three-cornered thing in here" (he laid his hand on his heart) "that stands still when I am good; but when I am bad it turns around, and the corners hurt very much. But if I keep on doing wrong, by-and-by the corners wear off and it does not hurt any more."

—*Weapons for Workers*

## Friends Asleep

BY HUGH P. JETER

Alone He stood at the judgment hall—  
A scene to make angels weep!  
Betrayed by friends, abandoned by all,  
While good men were fast asleep!

Where are the friends of the Nazarene?  
Can they His love forget . . .  
Sinners He pardoned, lepers made clean?  
It's early, they're sleeping yet!

Today, as of old, sin's hosts advance,  
They're marching ere break of dawn,  
While heedlessly, as if in a trance,  
The friends of the Lord sleep on!

Oh, Saviour, stir and inspire us!  
We long Thy harvest to reap.  
The victory will come Thou desirest  
When good men wake from their sleep!

# PROGRESS in UPPER VOLTA

THE LAND-LOCKED TERRITORY OF UPPER VOLTA IS ONE OF the new republics in West Africa. It is bounded on the east by the Republic of Niger, on the south by Dahomey, Togo, Ghana and Ivory Coast, and on the west and north by the Sudanese Republic.

Upper Volta is for the most part primitive bush country. During more than one-half of the year the climate is hot and dry. Annual rainfall averages 40 inches in the south and less than 20 inches in the north.

Principal products are guinea corn, millet, rice, peanuts, cotton, and kapok. Native handcraft industries have been developed in leather, iron, weaving, wood carving, and basketry.

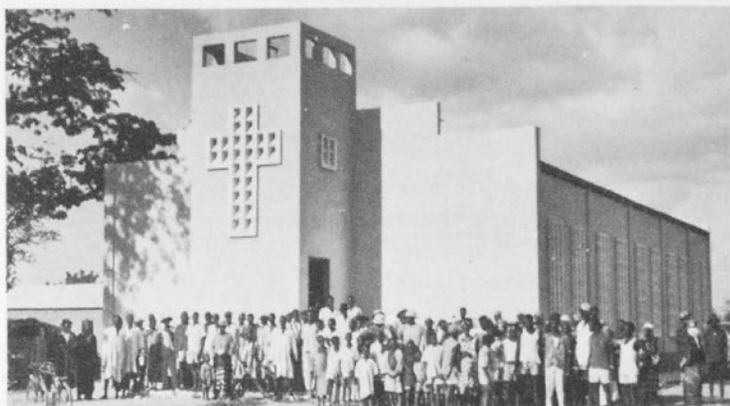
Upper Volta has a population of 3,326,000. Altogether there are about 30 tribes; the Mossi tribe, numbering 2,500,000 is the largest. Ouagadougou, the capital city, has 75,000 people including 1,800 Europeans.

The first explorer, Scotsman Mango Park, reached Upper Volta near the end of the 18th century. French conquest of the country was effected in 1896.

Upper Volta was granted independence in August, 1960, and took as its name The Republic of Upper Volta. Maurice Yaméogo is president.

Fetish and ancestral worship with blood sacrifice is woven into the lives, manners and customs of the people. Witch doctors are the spiritual leaders. In practically every situation they are consulted and their advice followed. Roman Catholicism also is strongly entrenched and Islam is making tremendous inroads.

The Assemblies of God was the first Protestant mission to send missionaries to the Mossi tribe—the largest tribe in West Africa. This work came into existence in 1920 when missionaries from the coast made an exploratory trip to Upper Volta and French Government officials



Assemblies of God church in Tenkodogo.

granted permission to the Assemblies of God to open a mission station in Ouagadougou. Our Foreign Missions Department took immediate steps to evangelize the Mossis. A call for recruits was made and many young people responded. One of them, Eric Booth-Clibborn, had been on the field only three weeks when he died. His untimely death was a serious blow to the new work in Mossiland. Three years later another contingent of workers arrived.

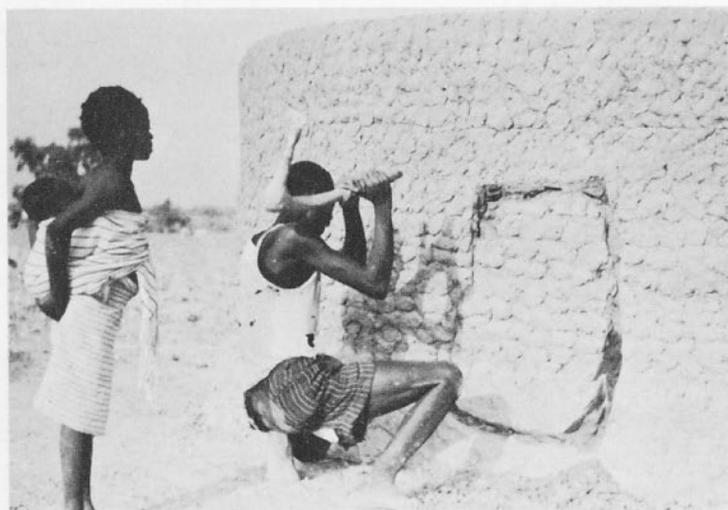
Our early missionaries formulated the policy of building a mission station in the capital town of a county (called a "cercle" by the French) and then opening outstations in villages surrounding these centers of population, with Mossi preachers in charge.

Ouagadougou was the first station and Kaya was second. Some of the leaders in the work today were converted in Kaya when they were lads only big enough to carry baskets of adobe mud to the masons for the building.

The Vivan Smiths, who built the station in Yako, told of the eagerness of the people to learn to read. A boy retrieved a scrap of paper from a wastebasket and said to Mrs. Smith, "Madame, please write just one word on this paper and teach me to read it."

In order to reach both the Mossi and Gourounsi tribes, Mr. and Mrs. Harold Jones opened a station in Koudougou. In 1950 Mr. and Mrs. Howard Fox established a church in Tenado in the Gourounsi tribe. Due to lack of personnel this station was without a resident mission-

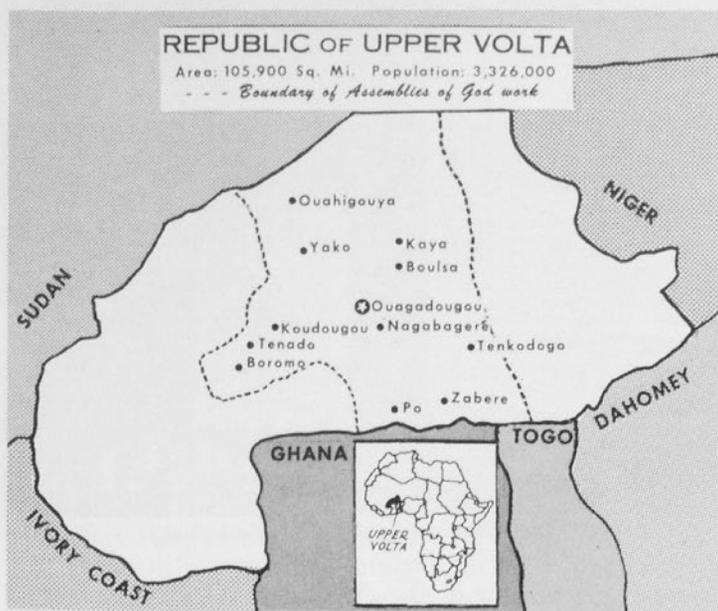
*(Continued on next page)*



First build a wall, then chop a door....



Simple village church and congregation.



ary for some years. Recently Mr. and Mrs. Fox returned to Tenado where they will supervise the work and translate the Scriptures for this tribe of 100,000 people.

In order to reach the Kasinas, the George Flatterys (now missionaries in Senegal) opened a station in Po. Mr. Flattery prepared a primer and translation of the Gospel of Mark in the Kasem language.

Mr. and Mrs. John Mattox were instrumental in opening a station in Boromo. The Herman Engelgaus dedicated a new cement-block church there in 1960. A church was established at Zabare in the Bussansi tribe by the Herbert Butlers. The David Pecks, former missionaries to Congo, recently built a church at Boulsa in a pagan area of 100,000 people.

To give leadership to the emerging national church, training classes were held on various mission stations. In 1933 a Bible school was opened in Ouagadougou, later moved to Koubri, and located since 1953 on the shore of Lake Nagabageré.

Credit is due many missionaries who contributed to the success of the school through the years. Pasteur Sidabé, an African minister, is now director of the school.

Early missionaries faced a formidable language barrier. Arthur E. Wilson, one of the pioneers, recalls: "Moré, the language of the Mossi, was an unwritten language and we realized that we must learn it and then reduce it to writing. So with notebook in hand we started out. Talk about signs and wonders! We made the signs and the people did the wondering! However, by diligent study we finally were able to preach in Moré."

Our missionaries realized that the Word of God in the vernacular was indispensable for the upbuilding of a vibrant, indigenous church. Just as soon as Moré was reduced to writing, translating of the Scriptures was begun. Many missionaries shared in this task. When Dr. Eugene Nida, Secretary of Translations for the American Bible Society, visited Upper Volta in 1955, he highly commended our missionaries for the care with which the translation had been prepared.

The African's thirst for knowledge and the lack of Christian literature led to the establishing of a print shop in Ouagadougou under the supervision of Harold Jones. Equipment was provided by Speed-the-Light. A book-

shop was opened in conjunction with the printing plant and colportage work was launched. Literature is produced in French and Moré besides a number of other languages. John Weidman was appointed in 1960 to assist with the printing program.

Our work in Upper Volta was launched on an indigenous basis, thus avoiding dependence upon foreign funds. Young ministers step out in faith with no assured salary. Church members have little money but give a tithe of their crops for the support of their pastors.

The Assemblies of God of Upper Volta (Assemblees de Dieu en Haute Volta) includes American and French Assemblies of God missionaries and all recognized African ministers. Current superintendent is Pasteur Lebende Miningou. Chairman of the Field Fellowship is Raymond Zents.

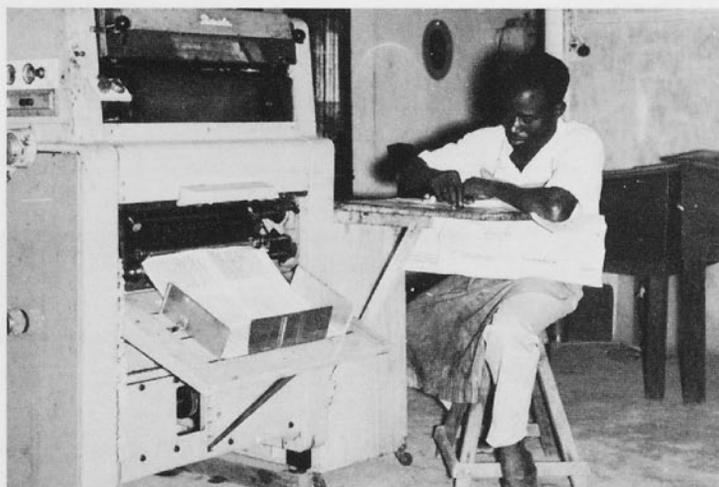
God has blessed the Assemblies of God of Upper Volta. The Bread of Life cast upon the waters forty years ago has indeed returned after many days in abundant measure. According to recent statistics the work includes 184 national workers, 198 churches and preaching points, a constituency of more than 10,000 and a Sunday school enrollment of 11,000.

Some years ago our missionaries felt that the adobe church in Ouagadougou should be replaced by a larger and more centrally located church in order to better serve the growing capital. George Flattery supervised the construction of a reinforced concrete building that cost \$13,000. It was dedicated debt-free in November 1957. One thousand people attended the dedication.

Since 1921 a large number of missionaries have served in Upper Volta. It is not possible to mention all of them in this brief summary. Twenty-eight missionaries are currently under appointment.

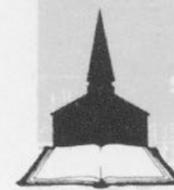
Africa has been described as "a continent in commotion." Others have called it "an awakened giant on the march." Missionaries must strengthen the national church by training workers who will spearhead evangelism in every tribe. The accompanying map shows the location of our twelve mission stations in the geographical section of Upper Volta for which the Assemblies of God is responsible. Surrounding these centers are 186 churches and outstations. Villages yet unreached number 2,000.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).  
—Christine Carmichael



Preparing a plate for the mission press in Ouagadougou.

# Matthew's Call



Sunday School Lesson for February 2, 1964

MARK 2:13-20; 2 TIMOTHY 1:6-9

BY J. BASHFORD BISHOP

## THE CONVERSION OF MATTHEW (vv. 13-15)

*His Profession.* In the eyes of the Jews no trade was more vulgar, more despised, or more unbecoming a gentleman than that of tax collector or "publican." This was true for these reasons:

1. Taxgatherers, especially those of the class to which Matthew belonged, were notoriously greedy, unjust, scheming, and dishonest. This was implied in John the Baptist's preaching (Luke 3:13) as well as in the words of Zaccheus (Luke 19:8).

2. Because these men were employed by the hated Roman government to collect taxes from their own countrymen, they were regarded as traitors.

3. Most Jews held that God was the only One to whom it was right to pay tribute; therefore, the tax collectors were disloyal to God and consequently were sinners.

Thus it was that the taxgatherer was classed with Gentiles (Matthew 18:17), with harlots (Matthew 21:31), and with sinners (Matthew 9:10, 11; Luke 5:20; 7:34; 15:1). Not only so, he was debarred from serving as either a witness or a judge, and from membership in the synagogue.

*His Invitation and Decision.* "And [Jesus] said unto him, Follow me. And he arose and followed him." What an illustration of the infinite grace of God! Matthew was hated by his countrymen but loved by Jesus. He was denied full freedom of worship in the synagogue and temple, but he could not be excluded from redeeming grace! We are not to suppose that this was his first contact with Christ. Undoubtedly from his tollhouse he had heard the preaching of the Master and had felt within the awareness of his spiritual need. Thus when the invitation came to him, he was ready to respond at once. And it must be remembered that he risked far more than Peter and John. They could go back to their fishing if, later on, they came to regret their decision, but not so with Matthew. It was unlikely that Rome would hire again one who so readily had given up his position.

*His Zeal and Hospitality.* Matthew's first impulse upon conversion was to share his new Friend with the only friends he had—other tax collectors and sinners who, like himself, were outcasts from society. So he at once prepared a feast and opened his home to Jesus and his friends. The story of the call of Matthew should serve to encourage the most abject sinners to believe in the possibility of full and free redemption. If an apostle of Christ could come from such an environment as Matthew's, then there is hope for every man.

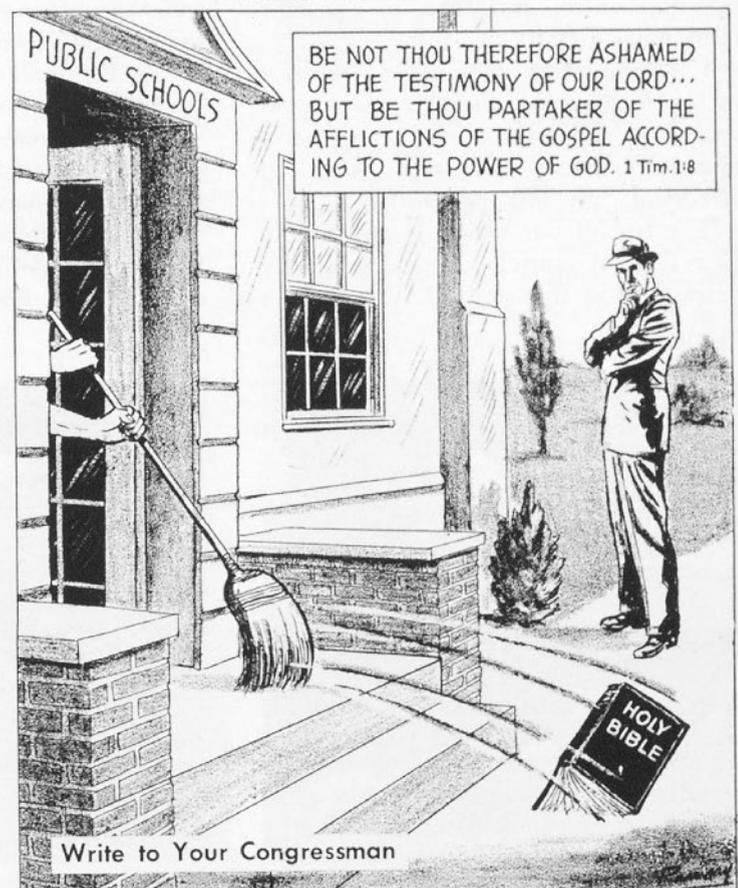
## THE CRITICISM OF THE PHARISEES (vv. 16-20)

The happy celebration of the conversion of Matthew and the feasting in his home gave the Pharisees an excuse to level a twofold charge against Christ.

1. *Christ Charged with Worldliness and Immorality.* The Pharisees objected to Christ's eating with and having fellowship with sinners. In His answer to them, Christ admitted that those with whom He ate were sinners and, by implication, reminded the Pharisees that He was as sensitive to evil as they were. But He went on to point out He was prepared to do what they could not do—serve as a Physician to cure sin. The Bible certainly speaks against wholesale and unrestrained fellowship with sinners, but it also makes clear that Christians should not shut themselves completely apart from the world of lost men. They are to go out among them and sit where they sit without compromise—not to share their sin, but to cure them of it.

2. *Christ Charged with Insobriety.* The Pharisees objected because Christ and His disciples did not fast as often as they fasted. They felt Jesus and His followers ought to be more sober. Identifying Himself as the "Bridegroom," Jesus pointed out joy and not long-facedness is characteristic of wedding days. Similarly, He said, it was right that His disciples should rejoice in His presence and company. Frivolous and worldly joy is one thing, but the joy of the Lord is quite another! Have we been criticized lately because of our happiness in God? ◀◀

## AFRAID TO PROTEST?



# From Where I Sit

R. L. Brandt, national home missions secretary, discusses Assemblies of God church-extension efforts.



The test of our vision is our action.

**W**HAT ARE YOUR IMPRESSIONS REGARDING Assemblies of God church-extension efforts now that you have been in the Home Missions Department for nearly six years?" That is the question I will endeavor to answer in this article.

And let me hasten to add that these impressions are not based merely on an over-the-desk view of the field. They spring from intensive tours of 25 districts, speaking engagements and rallies in nearly every state in the nation, and constant contact with the field by correspondence.

Our procedure will be first to state the impression and then to consider it in more detail.

1. *While there is a rising interest in the home field, there is yet a general lack of vision and a general unawareness of the real need of Americans in this generation.*

The test of our vision is our action. Our lack of church-extension activity betrays us at this point. "Where there

is no vision the people perish," but where there is genuine vision and awareness of need there is action.

Many of our churches contribute nothing year after year to see new churches started in America. They send forth no young men with a passion to reach the lost and they indicate no vital interest in this area. Think what would happen if every Assemblies of God church produced just one pioneer preacher every ten years. In ten years' time we would have an army of over 8,000 pioneer preachers!

Sometimes our actions betray our lack of vision. I know of some pastors who strongly object to the opening of new Assemblies of God churches in the cities where they pastor, even though the population of those cities far exceeds 10,000. I find it difficult to reconcile such an attitude with true vision, and I believe it indicates a failure to comprehend the well-established fact that most Americans will not leave their own immedi-

ate communities to attend church.

2. *In the light of potential strength, the Assemblies of God is barely scratching the surface.* The population increase is overshadowing our increase of new churches drastically, but unnecessarily. My impression is that our organization is a sleeping giant. Inherent in one-half million members, most of whom have been filled with the Holy Spirit, must be the power to place an Assemblies of God church in every American community. But across the land today are numberless communities unreached by us, and the number increases constantly.

Let us examine ourselves on this score. In 1962, 176 new churches were added to our list. Considering that we had over 8,000 churches, this is an average of only one new church for each 45 already in existence. Furthermore, on a membership basis, an average of over 2,840 members was required to start each new church.

Looking at this from a purely mon-



...population increase is drastically overshadowing our increase of new churches.



...we have been lulled into a deep sleep in the rocking chair of materialism.



...married to certain methods which should have been divorced long ago.

etary standpoint—and I well realize that more than money is necessary—I am impressed with the idea that we are all but motionless. It seems to me that the average Christian could give a minimum of \$1 each week in the interest of church extension. At this rate 2,840 would contribute \$147,680 annually. No one can ascertain the actual amount required to open a new church, but let us suppose \$20,000 is necessary. This would mean that instead of 45 churches opening only a single church annually, these same churches would be able to open at least seven new churches each year.

But this will never happen until our vision catches up with the need—until we see Americans truly lost, and see ourselves as God's only means of saving them.

It seems to me that we have been lulled into such a deep sleep in the rocking chair of materialism and in the lap of selfishness that we have become oblivious to the need of perishing men. We seem quite content to enjoy the blessings of God in our own increasingly lovely churches, while at the same time we have little concern for the vast multitudes without Christ.

3. *There is urgent need for a more organized and systematic approach to the whole business of church extension.* In those districts where the church-extension program is well organized—and the number of such districts is increasing—progress is much more evident. But in districts where church extension is allowed to fend for itself, progress is at a snail's pace.

4. *There is a tendency to cling to outmoded methods.* I fear that we are

married to certain methods from which we should have been divorced long ago. Methods which worked 40 years ago may not work today. There is nothing necessarily spiritual about methods. For example, just because we were successful in storefronts in days gone by, we should not feel that to be successful today we must make the same approach. There are some places where the storefront approach will be very successful, but in most modern American communities storefronts are not available, and if they were the sophisticated residents could not be enticed to enter.

Let's take a long look at our methods. Then let's abandon those that are not producing and try new ones in keeping with the age.

5. *We are inclined to feel that the pioneer church must be built on the sacrifices of pioneer pastors and their infant congregations, and that the rest of us have graduated from sacrificing.* My impression is that Satan is defeating us at this point. He has sold us a bill of goods for which there is no Biblical foundation or precedent.

When a movement is in its infancy it is necessary for the pioneers to do the sacrificing, for there is no other means available. But when a measure of maturity arrives and the movement becomes strong it is a sad mistake to insist on the same pattern. Yet we have done exactly this. Instead of the parents—the strong, the mature, the able—carrying the load, they have laid an undue burden on the children. Listen to the apostle Paul on this: "The children ought not to lay up for the parents, but the parents for the children" (2 Corinthians 12:14).

I am convinced that when our movement (pastors and members alike) begins to share the burdens of pioneering new churches, we will be on our way to the greatest era of church extension in our history.

6. *There is urgent need for active involvement of stronger districts in projects to aid the weaker but more heavily-populated districts.* In some ways district walls are necessary, but they can deter church extension.

A district leader once indicated to me that there was little room or need for new churches in his district. In his opinion the field was covered. What a grand opportunity this should have created to lend a helping hand to a needy district, but the tragedy is that in such instances there is a feeling that responsibility ends where the next district begins.

Admittedly few districts have really reached saturation, but nonetheless many are relatively much stronger than others and could help them.

7. *Leadership holds in its hands the key to future church-extension progress.* One of my deepest impressions is that the people of our movement are ready to rally to the cause, but that district leaders and pastors will determine the extent to which they do so. Wherever leadership accepts the challenge, imparts vision, creates opportunity, and sets the pace, the people will follow.

Paul's admonition is appropriate here: "Awake to righteousness and sin not; for some have not the knowledge of God; I speak this to your shame" (1 Corinthians 15:34).

8. *There are four major considerations which apply to successful church extension today—selection of able, Spirit-filled men; provision of support for the worker; purchase of strategically located sites; provision of suitable first-unit structures.*

a. It has been observed that selectivity is the secret of success. Yet in our movement we have veered away from this practice—and I fear to our own detriment. We have practiced an *if-God-is-leading-you* philosophy which has in many cases left the pioneering of new churches in unqualified hands.

We are well aware of the fear that we may miss God's will when we begin to select men to pioneer. But to be consistent with this line of rea-

(Continued on next page)



... "the children ought not to lay up for the parents, but the parents for the children."



... people are ready to rally... district leaders and pastors will determine the extent.

soning we should abandon our practice of selecting pastors, deacons, and others in responsible positions. Of course, we realize this would be utterly disastrous.

The Bible teaches selectivity, even for the positions of lesser importance such as serving of tables (see Acts 6:1-3). How much more important then is the practice of selectivity for the high position of pioneering and foundation laying? This is not to say that we should rule out the leadership of the Spirit in individual lives but rather that the leadership of an organization should be in a position to recognize and implement that leadership of the Spirit.

b. A pioneer preacher can still support himself and at the same time establish a church. But the odds are against his success. How much better it is if he is supported so that his hands are free for his pioneering efforts.

There are numerous ways to do this. A larger church may solely support him, or it may provide a nucleus of families for the new church. Vocational volunteers may surround him and thus care for his financial need. Or he may be permitted to itinerate and obtain pledged support from several churches.

c. Much of modern pioneering is curtailed for lack of sites for the new churches. Because funds are lacking and because good sites are costly, many pioneer churches must settle for inferior sites. As a result they are forever thereafter hindered.

The new *Sites for Souls* program has been launched to help solve this problem and it is anticipated that soon many of our pioneer churches will be blessed with fine sites. Already \$50,000 has been allocated for this purpose. A goal of \$100,000 has been set for 1964 and if this is reached pioneer churches across America will benefit.

d. But sites are not enough. Suitable first-unit structures must be built on them. We may have a fine worker, well supported, and we may have an excellent site, but without a suitable building we may still fail.

How shall this problem be solved? Again, there are many ways. Several well-established churches have used their credit strength to make funds available for pioneer churches. Some districts have guaranteed loans. And

some able churches have even built first-unit structures for pioneer congregations.

We cannot go into more detail here, but we are persuaded that where there is a will to open new churches a way will be found. *From where I sit it*

*appears there should be more than one Assemblies of God member for every 375 people in America, which is the case today. But I am persuaded that we alone can change that figure for the better by a renewed church-extension vision and thrust.* ◀◀

## Another Victory in Alaska

**W**RANGELL, ALASKA, LOCATED ON Wrangell Island, was one of the old forts when Russia owned Alaska. Many battles between the Thlinget, Haida and Stikine Indians were fought in this area. On this island slaves were held in bondage and much blood was shed in the fight for power.

Today an Assemblies of God church stands in Wrangell, the result of many spiritual battles fought and won by dedicated gospel workers. From its pulpit goes the good news of Him who shed His blood to free the slaves of sin.

Beautiful totem poles are silent reminders of the past when the white man was a stranger in this part of the country. Contrary to popular belief, totems here were not used for worship, but each tells a different story of a tribe, an individual, or several individuals—sometimes mystical stories.

Wrangell is a lumber center as well as a fishing port, with shrimp and crab canneries. Fish and game are plentiful—deer, black bear, salmon, halibut, shrimp, Dungeness crab, and clams. It is a hunters' paradise with moose and brown bear inhabiting the Stikine River area. Every month Japanese ships, the largest in the world,

dock to take on tons of lumber. In summer the *Prince George* and *Princess Pat*, Canadian passenger ships, stop over for several hours each week to allow their passengers to see the totem poles and historic Shakes Island, located in Wrangell Harbor, and to buy souvenirs.

Of all the southeastern towns in Alaska, Wrangell has the most beautiful setting. It is situated at the mouth of the famed Stikine River. The mainland mountains are capped with snow all year long. Because of the Japanese Current, the climate is comparable to that of the Pacific Northwest. It rains much more than the sun shines. Summers are cool, necessitating heat in the house most of the time. The winters are milder than one would anticipate—wet and sometimes quite windy. The temperatures range from freezing to zero. Snowfalls are light but enough to cover the ground and trees and make the country look like a fairyland. Heavy hoar frosts make the trees and grasses sparkle like diamonds. The handiwork of God is beyond compare and indescribable.

William Gunn, who is now with the Lord, ministered here for 18 years, making his living by repairing shoes.



The new Assembly of God in Wrangell, Alaska, was dedicated last October.

The services, begun in 1937, were conducted for two years in Redmans Hall. Brother Gunn did not see many folk saved, yet he built a solid groundwork for the present church by his devotion to the Lord and his love for the people of the community.

The Lewis Welker family arrived in Wrangell on a cold, rainy day in March, 1957, to pastor the church. They found the mission to be a storefront building on the main street.

Prior to the Welkers' arrival, the little congregation had purchased a lot on which to build a new church. It had an ideal location. However, the congregation had no funds with which to build a new sanctuary. Even when God provided a cash buyer for the old building in 1957, there were many difficulties which delayed the start of construction, and the church moved into a rented building.

After a short time a cannery put some of its property up for sale. One building would provide a large auditorium and six Sunday school rooms with very little remodeling, and another a parsonage with five rooms. The National Department approved the purchase of this property. Friends in the South Texas District provided \$1,500 for a furnace for the church.

But before the Welkers could have the furnace installed, some men from the Department of highways came through Wrangell looking for a ferry landing for the proposed ferry system which was to run from Prince Rupert, B. C., to all the ports in Southern Alaska. The new church property seemed to be the logical location. They had two choices: to sell them the property or let the state take it. In the spring of 1962 they sold the property. The state then gave the congregation notice to vacate immediately, and for a year the church rented a small, one-room hall.

The Welkers were called to Houston, Tex., due to illness in the family. Brother and Sister George Downs came over from Pelican, Alaska, in August 1962 to pastor the church and



The Lewis Welkers, former pastors at Wrangell, are shown (standing at back), with part of the congregation.

proceed with a building program.

They invited E. C. Rosen, a minister and contractor from Sacramento, Calif., to come up and take charge of the building program. He arrived January 8, 1963, and began construction. No sooner had the workers started the main structure than the temperature dropped to 10 degrees, but they worked in spite of the cold. By the end of the month the building was boxed in and left to dry out.

During the rest of the winter the Downses painted the siding after drying it on the inside of the building, and did what they could. Then on May 30 the builder returned. The mill at Wrangell was able to supply most of the necessary lumber. Other material came via steamship.

Then began the finishing process. It meant working from dawn until dark, long days for that time of the year. Lyle Johnson, supervisor of the Juneau Children's Home, with one of the boys from the Home, and the Salvation Army Corps leader put in the heating and plumbing. E. L. Strom, pastor at Petersburg, Alaska, donated one week of carpenter work.

July 1 was a wonderful day! The little congregation gathered for its first



George Downs, shown with his wife and sons, is the present pastor at Wrangell.

service in the new building, although it was not entirely finished. By August 1 the pastor and his family were able to move into the parsonage end of the building.

Then on October 6, 1963, came the final victory when the new building was dedicated.

The Wrangell Assembly used the "Ambassador" plan from the Home Missions Department's "Plans for Pioneers" for its new building. Brother Downs expressed thanks for the help of those who donated their time and for the help of the National Home Missions Department.

The outlook for an expanded ministry in Wrangell is very encouraging. The church is expecting to gather in many more souls for the Kingdom.

\* \* \*

*Editor's Note:* Lewis Welker spent 11 years in Alaska. Besides helping to establish the Children's Home in Valdez and to build the new dormitory, he helped to build the church in Barrow. The Welkers were pastors at Wrangell five years and were grateful to all who faithfully supported them. In 1957 they adopted two little girls and on October 24, 1960, a daughter was born to them.

The foregoing article was compiled from information submitted by George Downs, the present pastor at Wrangell, and Genelle Welker, wife of the former pastor.



## ANNIVERSARY CONVENTION

Springfield, Missouri

April 20-23, 1964

Make your plans now to attend the 50th Anniversary Convention of the Assemblies of God, which will begin with a great **Prayer Meeting** on Monday night, April 20, and continue through three days filled with Pentecostal fellowship and spiritual inspiration.

**Old-Time Fellowship Meeting** on Tuesday, April 21.

**Over 100 Workshops** on Wednesday and Thursday, April 22 and 23, designed to help every lay worker in the local church as well as the pastor, evangelist, or missionary.

**Mass Meeting** each night featuring outstanding speakers, special music, and challenging visual presentations.

Offerings for Home Missions (including Indian, Alaska, Deaf, Blind, Foreign-Language, Prison, and Jewish ministries) should be mailed to

### Assemblies of God

HOME MISSIONS DEPARTMENT

1445 Boonville Avenue  
Springfield, Missouri 65802



## CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

### THE REACH OF RADIO

NEVER HAVE ANY HAPPENINGS OF history been communicated to the world so quickly and so completely as the assassination of John F. Kennedy and the accompanying events. A missionary from Germany writes that television there relayed the whole story via Telstar. Even in Russia people could watch the story unfold.

We now know that if an event is important enough it is possible to tell it to the world in seconds.

Our missionaries abroad are broadcasting over commercial or government stations in 13 different languages. Approximately 330 broadcast hours a month are being programmed. The great volume of follow-up by correspondence has in some areas evolved into rather complete correspondence schools with a 2,500 enrolled.

In one emerging country of Africa we broadcast two hours monthly in both French and the vernacular. In the Far East we have broadcast hours monthly. The potential audience includes untold millions in captive Red China. A thriving correspondence school has developed through this radio ministry, with 850 students enrolled.

For years Japan has felt the impact of the highly-developed Assemblies of God broadcast there, which reaches out to millions. Six hundred students are enrolled in its correspondence courses. Both Korea and the Philippines also have extensive monthly broadcasts.

In Central and South America our radio coverage has reached its greatest volume with 289 hours of broadcasting released each month.

In Southern Asia our broadcasts reach a potential audience in India and thirty other countries. Seven hours monthly are being directed toward Russia.

On and on go these great gospel broadcasts, and only the Judgment Seat of Jesus Christ will show the final tabulation of results.



A helicopter view of the Latin American Orphanage.

# The Challenge of Children

By RAY D. MORELOCK

*Missionary to Mexico*

**P**URE RELIGION AND UNDEFILED BEFORE God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 27). My wife and I have had a new understanding of this Scripture during the past few months as we have supervised the Latin American Orphanage in Acapulco, Mexico.

Trying to prepare children and young people to live a Christian life is always a challenge. The challenge becomes even greater in orphanage work where the children and youth come from so many different backgrounds and geographical areas. But we can approach the needs and prob-

lems with optimism and faith, knowing that Christianity can meet the varied needs of humanity.

We are trying to integrate the orphanage more fully with the Mexican Assemblies of God organization. This is in line with our world pattern to develop the church and related institutions according to national culture and needs, and not necessarily according to the American system. The goal is to train Christians to live for God in their own national atmosphere.

Sixty-eight children and young people are now registered in the orphanage. Many needy ones are on the waiting list, some with histories that are heartbreaking. Perhaps soon we



Portion of the children and staff departing for church.

can consider admission of a few of these, but up till now this has been impossible because of the struggle to maintain our present orphanage family.

Right now a dormitory building is urgently needed, because boys and girls are living in crowded quarters. By faith we hope soon to begin construction of a new dormitory.

About 40 per cent of the support for the orphanage comes from a dairy, poultry, and crop farm operated almost entirely by our own boys. The balance of support is received through our sponsorship plan. The younger orphans are sponsored by individuals and churches who send from \$12.50 to \$15 per month; the older ones by sponsors who send \$25 a month. It is amazing and thrilling to see how God meets our needs.

There is an elementary school connected with the orphanage where village children as well as the orphans are educated. This year 160 children are attending the school, only 45 of whom are from the orphanage. It is easy to see the impact of the work on the surrounding area.

Those who have grown up and left the home are engaged in various activities. Some of the girls are nurses; many work in hotels, etc., because of their knowledge of English. One girl is pastoring a small church near

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

**Assemblies of God**  
**FOREIGN MISSIONS DEPARTMENT**  
 1445 Boonville Avenue  
 Springfield, Missouri 65802



Two little orphans have found a home.

here. A couple has remained at the home to help us care for the boys and to assist with the farm work. A number are schoolteachers. So you can see that they are scattered into many phases of Mexican life.

Our greatest need here at the Latin American Orphanage is a genuine

move of the Holy Spirit in the hearts of children and young people, confirming a true work of salvation and reconsecration unto the Lord. Many times the Spirit of God can do more in a few minutes than we can do in weeks and months of teaching and stressing higher standards. ◀◀

Strategically located at the crossroads of the East, the Assembly in Calcutta, India, has ministered to multitudes from all walks of life and all nationalities. John McGibbons (right) is one of its fruits. Missionary Mark Buntain (left) tells his story.



## An Alcoholic and God's Grace

**J**OHAN MCGIBBONS CAME TO INDIA AT the close of World War I with his Scottish father and Buddhist Burmese mother. Determined to see the world, he joined the Merchant Navy while still a young man. He made fourteen trips from India to the U.S.A. visiting 105 different ports.

During World War II John's merchant vessel was torpedoed in the Indian Ocean. The boat sank but John was rescued. He escaped this disaster only to meet another. He joined the *S.S. Atlas* which was bombed and sunk in the Gulf of Aden. But God was watching over John. He was rescued in a lifeboat.

The greatest tragedy in John's life occurred not on the ocean but, sad to say, on the streets of Pittsburgh, Pennsylvania. As a lonely seaman he drifted through the city with no helping hand to guide him. He was lured into a den of sin where he drank his first glass of whiskey. That drink ultimately made him a helpless alcoholic.

Although born into a Protestant home, John had never been saved. He therefore denounced his Protestant baptism and accepted the Jewish rites in order to marry a Jewess. But marriage soon ended in divorce. Drink was ruining John's life.

In 1939, John went back to sea, his one enjoyment in life. His constant companion was still the cursed whiskey bottle. Upon returning to Calcutta from one of his trips he married an attractive Armenian girl. Together

they acquired three hotels in the city. Money came easy, and in 1947 John quit the sea. But the curse of the drink—now coupled with horse racing—was taking its toll, and within a short while everything was lost. He walked the dismal trail of a desperate alcoholic.

There seemed no escape from this darkness so in December, 1962, John attempted suicide. Alone in the house he stood on a table, hung a rope from the fan hook on the ceiling, and tied the rope around his neck. He stood ready to jump off the table—only seconds away from death.

Suddenly an alarm was sounded. The police quickly broke through the door and untied the rope. God was still watching John.

In March, 1963, a kind lady from the Assembly of God began to urge John to quit his sinful life and come to church. He did attend the services. The turning point came when he heard Missionary Charles Anderson tell how God saved him while he was in the U.S. Navy.

That night the Holy Spirit spoke to John—to a wretched, broken sinner. Of that experience John says, "The missionary gave me a Bible and that night I quit my smoking, drinking, gambling, and everything."

The people in Calcutta who knew John as a sinner can hardly believe the miraculous change which Christ has brought into his life. John McGibbons is now one of our best prayer warriors and a fervent witness. ◀◀

# Selected for Service.



**T**HE FOREIGN MISSIONS BOARD, AT its last session, approved a number of candidates for missionary appointment. They will represent the home constituency in many areas of the world.

Most of them are now itinerating in preparation for overseas service. We introduce them to you so that you may support them with your interest, prayers, and finances.

**Finis and Shirley Bradshaw** (So. Calif.) will minister in the Bahamas. Brother Bradshaw, who formerly pastored in California, is a graduate of Southern California Bible College, Costa Mesa, Calif. The Bradshaws have two sons: Stephen Wayne and Timothy Gene.

**Eldon and Carol Sue Brown** (Appalachian) have been approved for service in Korea. Both are graduates of South-Eastern Bible College, Lakeland, Fla. Brother Brown has pastored Assemblies of God churches in Sylvania, Ga., and Ewing, Pa.

**Donald and Virginia Corbin** (No. Calif.) have resigned as pastors of Covelo Assembly of God, Covelo, Calif., to prepare for ministry to Senegal, West Africa. Both are graduates of Central Bible Institute, Springfield, Mo. Brother Corbin has traveled in evangelistic meetings in the United States and Europe. The Corbins have a daughter, Cherisse Ruth.

Sister Corbin comes from a missionary family. Her parents, Mr. and Mrs. Harold Jones, are appointed to Upper Volta, West Africa; her sister is Mrs. William Lasley, missionary to Senegal; and her brother, Ernest, is stationed in Nyasaland.

**Paul and Audrey Davis** (Pen. Fla.) will be going to Nigeria where part of their duties will be serving as business managers for the Cape Palmas mission station.

Brother Davis is a graduate of Miami University, the Avon Signal Depot, and the L. W. Flying School. His experience as a pilot will be useful in Nigeria.

Prior to missionary approval, the Davises owned their own business, the Cadillac Glass Com-

pany. They have a son, Paul.

**Vernon and Maxine Driggers** (So. Calif.) will be stationed in Ghana, West Africa. Brother Driggers has pastored churches in Texas, Oklahoma, and California.

Sister Driggers attended Imperial Valley College. They have a daughter, Verla Jeanne, and a son, Bradley Vernon.

**Glenn and Marilyn Ford** (La.) went to Tanganyika intending to stay five months. They have now completed five years of service assisting missionaries in the country. After furlough in the United States they will return to Tanganyika under missionary appointment.

Both Brother and Sister Ford are graduates of L.I.F.E. Bible School, Los Angeles, Calif.

Sister Ford is the daughter of missionary evangelist Morris Plotts. The Fords have two children: Johnny Glenn, Jr., and Rhoda Jean.

**Herbert S. and Jo Ann Griffin** (So. Calif.), graduates of Southern California Bible College, Costa Mesa, Calif., will be stationed in the Congo where Brother Griffin, son of missionary Herbert L. Griffin, was born.

Herbert S. Griffin pastored the Nipomo (Calif.) Assembly of God. They have one son, H. Stanley, Jr.

**Estella Jacobs** (Potomac), a graduate of Northeast Bible College, Green Lane, Pa., has been approved for appointment to Japan. In addition to assisting at the Bible school and helping with Assemblies of God radio broadcasts, she will be secretary and bookkeeper.

For a number of years Miss Jacobs has been active in various phases of church work. At the time of her appointment she was choir director for Central Assembly of God, Cumberland, Md.

**Edgar and Barbara Louton** (Mich.) have been serving in South Africa where they have pioneered Sunday schools, conducted training classes for African Sunday school teachers, and ministered in mine compounds.

Brother Louton is a graduate of South Africa Bible Institute, Witbank. The Loutons have a son, David Albert, and a daughter, Linda Joy.

**Donnel and Venda McLean** (So. Mo.) have been serving at the Assemblies of God Bible school in Japan, and will continue this ministry after furlough. Brother McLean is currently enrolled in Bethany Bible College, Santa Cruz, Calif. where Sister McLean is teaching. She is a graduate of Southwest Missouri State College, Springfield, Mo. and received her MA from Indiana University. She has taught at Southern California Bible College, Costa Mesa, Calif., and Central Bible Institute, Springfield, Mo.

The McLeans have three children: Merian Joy, Lois Ruth, and Naomi Esther.

**Stephen and Charlene Norman** (South Texas), who have attended Southwestern Assemblies of God College, Waxahachie, Tex., have been approved for ministry in Latin America. Brother Norman has pastored assemblies in Texas. He was sectional C. A. representative for three years.

**Hilda Pilaneus** (Pen. Fla.) is a registered nurse. She has worked in several hospitals and was nursing instructor at South-Eastern Bible College, Lakeland, Fla. She will continue her nursing ministry in Ghana, West Africa.

**Ruby Peterson** (Wis.-No. Mich.) will be assisting Missionary Irene Crane with translation work in Nigeria, East Africa. She has attended the Summer Institute of Linguistics at Norman, Okla., and is a graduate of Central Bible Institute, Springfield, Mo.

**Glenn and La Verda Reeves** (Okla.) have been working in Nigeria, West Africa, establishing churches and assisting those already established. Sister Reeves has been a nurse's aid and dental assistant; for seven years she was a licensed practical nurse. Both she and Brother

Reeves attended Bethesda Bible Institute, Portland, Oreg. In addition, Brother Reeves went to Southwestern Assemblies of God College, Waxahachie, Tex., and the College of Idaho, Caldwell, Ida. Mrs. Reeves attended the Chicago School of Nursing.

The Reeves will continue their work in Nigeria. They have three children: Verletta, Verona, and Timothy.

**David and Lois Ann Stewart** (Potomac) will be stationed at the Assemblies of God Industrial School, Shencottah, India. Both Brother and Sister Stewart attended South-Eastern Bible College, Lakeland, Fla. They have two children, David Eugene, Jr., and Anita Dale.

**Miss Bobbie Wilkins** (Okla.), who has taught in public school, will teach at the Newaka Girls School in Liberia, West Africa. Miss Wilkins is a graduate of John Brown University, Siloam Springs, Ark., and of Southwestern State, Weatherford, Okla.

**William C. and Mary Ann Willis** (So. Tex.) were pastoring the Assembly of God at Spring, Tex., at the time of their approval for service in Indonesia. He has pastored other assemblies in Texas, has been actively engaged in prison ministry, and spent two years as evangelist. The Willises have two children: Linda Dyanne and William Craig.

**Kenneth and Suzy Ware** (No. Car.) will continue their ministry in France. For a number of years they have been engaged in evangelistic ministry in France and Switzerland. They are now Printing Sunday school literature. The Wares have three children: Edmond, Claude, and Michele.

**Derrick and Dorcas Hillary** (Eastern), who have spent twelve years serving in India and Ceylon, are now preparing to go to the Philippines. For eight years Brother Hillary pastored First Assembly, Lancaster, Pa. He was also a member of the Board of Directors of Northeast Bible Institute, Green Lane, Pa.



The Donnel McLean family



The Kenneth Ware family



The Finis Bradshaw family



The W. C. Willis family



The Edgar Louton family



The Donald Corbin family



The Paul Davis family



Estella Jacobs



Hilda Pilaneus



Ruby Peterson



Bobbie Wilkins



Mr. and Mrs. Derrick Hillary



Mr. and Mrs. Eldon Brown



Mr. and Mrs. Stephen Norman



The Glenn Ford family



The David Stewart family



The Glenn Reeves family



The Vernon Driggers family



# Local Radio Stations Still Accepting New Revivaltime Releases

*Here is a plan by which your church may sponsor the broadcast service on a local radio station.*

**I**MMEDIATELY AFTER PASTOR LESTER Burton at the Tenth Anniversary rally at Little Rock learned how the local church could use *Revivaltime*, the First Assembly of God in Jacksonville, Ark., began sponsoring a local *Revivaltime* broadcast on station KGMR.

Congregations throughout the United States are discovering the great benefits to be reaped from local releases.

Paul R. Sandgren, pastor of the Minot Assembly of God, writes:

"Our church has been blessed through the enriching ministry of *Revivaltime*. Again and again during our 'old-fashioned' testimony services, much is said about the program.

"Several of the leading citizens in our area have commented favorably about the dynamics of *Revivaltime*. Ministers of our Ministerial Alliance have praised the broadcast and expressed their appreciation for this caliber of gospel program. We find expressions of pleasure from all our people. *We would not be without the broadcast.*"

It is possible to have *Revivaltime* in your community. Many do not realize that in addition to the *Revivaltime* release on the ABC network, more than 285 independent stations carry this full-gospel broadcast. Tapes

are sent to these stations to be used one week after the network program.

An individual church, a group of churches, or an individual businessman or woman may sponsor a local release. Here are six simple steps to get *Revivaltime* in your city:

1. Contact the local radio station to find what times can be made available and the cost of obtaining the best possible time. (An audition tape of the broadcast is available from the Radio Department at Springfield upon request, for use in contacting the station management.)

2. After securing this preliminary information, relay it to the Radio Department to see if the release is advisable in light of other releases of *Revivaltime*.

3. If the local church arranges for the release, it must handle all business directly with the station. As the monthly statements are paid, the church secretary reports to *Revivaltime* for missionary credit on the amount paid.

If a business person desires to pay for the release, the church should handle the business arrangements. This person pays the church and, in turn, the church pays the station.

4. When the time and cost for a release have been determined, arrange

a contract with the station. Immediately send the Radio Department the following information: (a) Starting date of the broadcast. (b) Information about the station—address, power, and call letters. (c) Time of release. (d) Churches or persons sponsoring the broadcast. (e) Air-time cost. The Radio Department will furnish a form for this information.

5. After the release is arranged, a *Revivaltime* sponsorship packet will be sent immediately to help the local secretary keep a complete record of offerings received. At the end of each month a report of the amount paid to the station must be sent to the Radio Department in order for the church or churches to receive missionary and denominational credit.

6. Upon receiving these reports, the national headquarters sends receipts to the individual churches or persons for their offerings.

## FREE ADVERTISEMENT

One of the advantages to a church sponsoring *Revivaltime* in its locality is the publicity the church receives. Each supporting church receives a *Revivaltime* church sign to place on its building. At the close of most broadcasts, listeners are invited to attend a nearby Assembly of God, the church with the *Revivaltime* sign.

Since *Revivaltime* is 29 minutes and 30 seconds in length, local churches can arrange for a spot announcement following the broadcast. Weekly announcements of church services at the end of a *Revivaltime* program will acquaint listeners in the area with the church. Also the radio audience will associate the church with the fine *Revivaltime* music and preaching.

The Radio Department will prepare special tapes for these spot announcements. In these tapes, C. M. Ward and D. V. Hurst will direct the listeners in your vicinity to your church.

*Revivaltime* literature has developed a wide ministry both in the United States and abroad. More than four million pieces of literature have been prepared and mailed from the Radio Department during the past 10 years. Hundreds have written to testify of being saved, reclaimed, healed, delivered from harmful habits, or having their home reunited as a direct result of reading one of Brother Ward's books or tracts. Since the *Revivaltime* literature covers such a wide

range of subject matter, pastors find the books, printed sermons, sermon tracts and other material a real help in their local church activities.

#### NEW PROSPECTS

*Revivaltime* also makes possible a direct contact with prospective church members—those who have responded to the broadcast. Names of all persons writing *Revivaltime* for the first time are sent to the respective district offices. The names are then forwarded to the nearest pastor. Personal letters and friendly visits from local Assemblies of God pastors or visitation teams help interest these new people in the church.

Once your church starts sponsoring a local release, you will be delighted with its general reception. Let us tell you what happened recently in Greenfield, Ind., as an example.

The last *Revivaltime* release on the Greenfield station was to be Sunday, September 15. Pastor James Rowell said that his church would have to cancel the contract temporarily with radio station WSMJ-FM "for financial reasons."

Learning about the possible cancellation of the local broadcast, a man in the community voluntarily undertook the financial support of the release. Rather than have the Greenfield community without the *Revivaltime* voice, he signed the contract with the radio station to pay for the release.

#### MISSIONARY CREDIT

You receive missionary credit automatically if your church is the only one involved in sponsoring a release. When you share the cost, your church is credited for the amount of money you pay the station to cover air time.

It is amazing that the average amount paid for air time on a station is only \$20 per week. This is a very inexpensive way to send the full-gospel message to thousands in your area each week. There is no better investment.

World events indicate that time is running out. This is your opportunity to use *Revivaltime*. Supporting *Revivaltime* makes you both a foreign missionary and a home missionary. For the glory of God and the growth of His Church (including your church) give your community *Revivaltime*. For more detailed information write to *Revivaltime*, Box 70, Springfield, Missouri 65801.



C. T. Beem

## Ten Years' Service with Revivaltime

C. T. BEEM IS THE FOURTH PERSON to receive the *Revivaltime* golden mike for 10 years of service with the Radio Department.

Moving to Springfield, Mo., in 1953, Brother Beem joined the Radio Department in January, 1954. He has now served as office manager and program director of *Revivaltime* for 10 years.

A native of Tyndall, South Dakota, Clarence Beem was a member of the first graduating class at North Central Bible College, Minneapolis, Minn. He began his ministry in 1933 and has held a number of pastorates. In both the Nebraska and South Da-

kota districts of the Assemblies of God he served as presbyter. He also was C. A. president and secretary-treasurer of the South Dakota district before moving to McCook, Nebr., to become pastor of the First Assembly of God. He served as president of the McCook Ministerial Alliance. His last pastorate prior to coming to the Radio Department was in Columbus, Nebr.

As office manager of the Radio Department with 22 full-time employees, C. T. Beem has responsibility for widely varied activities. He directs the processing of the 11,000 letters received each month and is in charge of the large volume of mail sent out from the *Revivaltime* office. He also oversees the distribution of *Revivaltime* record albums.

In addition to directing all of the broadcast services from the origination auditorium in Springfield, Mo., C. T. Beem travels to some of the out-of-town originations to serve as program director. Brother Beem's dedicated work as program director and his knowledge of office management have been very valuable to the Radio Department.

Others who have received the 10-year service award are Bartlett Peterson and Cyril McLellan, in 1962, and C. M. Ward in 1963. ◀◀



## LEADING THEIR DISTRICTS

TOP CHURCHES IN SPEED-THE-LIGHT GIVING



JANUARY 1—NOVEMBER 30, 1963

ALA—Crichton A/G, Mobile	\$ 555.78	Seattle, Wash.	2,195.08
APP—1st A/G, Beckley, W. Va.	87.29	OHIO—Bethel Temple, Dayton	1,025.00
ARIZ—1st A/G, Phoenix	1,451.00	OKLA—1st A/G, Edmond	978.00
ARK—1st A/G, Van Buren	2,515.22	OREG—1st A/G, Eugene	738.28
EAST—1st A/G, Wilmington, Del.	513.00	PEN FLA—Bethel Temple, Lake Worth	649.49
GA—1st A/G, Griffin	197.00	PO—1st A/G, Alexandria, Va.	222.69
ILL—Stone Church, Chicago	423.28	RKY MT—1st A/G, Grand Jct., Colo.	2,548.00
IND—A/G, Lafayette	281.77	S CAR—1st A/G, Spartanburg	232.10
KANS—A/G, Morland	686.00	S DAK—1st A/G, Rapid City	1,026.16
KY—1st A/G, Lexington	209.42	S CALIF—A/G, Oildale	1,280.85
LA—1st A/G, Westlake	347.03	S IDAHO—1st A/G, Nampa	547.27
MICH—Bethany Assembly, Adrian	988.71	S MO—1st A/G, Sullivan	203.49
MINN—A/G, Worthington	623.33	S N ENG—Parkway A/G, Revere Mass.	759.74
MISS—E. End Assembly, Meridian	275.00	S TEX—Trinity Tab, Baytown	1,612.00
MONT—A/G, Cut Bank	1,606.60	TENN—1st A/G, Madison	632.50
NEBR—A/G, Broken Bow	450.84	W CENT—A/G, Newton, Iowa	267.82
N J—Bethel A/G, Newark	597.62	W FLA—1st A/G, Panama City	221.88
N MEX—1st A/G, Eunice	181.20	W TEX—1st A/G, Amarillo	348.00
N Y—A/G, Lyons	275.00	WIS-N MICH—Grace Church, Milwaukee, Wis.	455.10
N CAR—1st A/G, Rocky Mount	237.65	WYO—A/G, Newcastle	351.99
N DAK—A/G, Minot	1,136.93	<b>Honorable Mention</b>	
N CALIF-NEV—Neighborhood Church, Santa Clara, Calif.	1,484.28	Southwestern A/G College, Waxahachie, Texas	1,160.00
N NEW ENG—A/G, Concord, N. H.	98.50		
N TEX—N Side A/G, Ft. Worth	532.00		
N WEST—Calvary Temple,			

# FOREIGN NEWS DIGEST

## The Congo

### Annual Convention Meets

As dawn broke I could see the approaching storm. It was Sunday and many had gathered for the Bodi annual convention. At 8:00 a.m. we were all to



Some of the water baptismal candidates at the convention.

meet by the river a mile away for a baptismal service, but it looked as if the storm would break with all the accustomed tropical fury. This would mean canceling the service, because the Africans have no raincoats, no transportation, and no shelter other than the trees or the huge banana leaves.

Two hours later a huge crowd including school boys and girls, Christians and heathen alike, had gathered by the riverside. The storm had passed us by. As the crowd sang "Makila na Yesu," the first one of the 23 candidates for baptism hobbled to the water's edge trying to balance herself on diseased feet. She was Mbolingumba, one of five lepers to be baptized that day.

Later 136 patients gathered at the leper church for a service. We rejoiced to see seven accept Christ as their Saviour.

Five weeks of personal evangelism preceded this convention. In groups of four, our pastors and Christians had covered by foot and bicycle an area of 1,160 square miles. My husband also took a party in the Volkswagen. Services were held wherever a little group of people could be found—some by the roadsides, others in their gardens or at the markets. In this way 8,786 Africans heard the Word and received portions of Scripture. Many of them probably heard

the gospel for the first time. We recorded 572 decisions for Christ.

—Edith Cochrane

## Togo

### Tribal Chief Accepts Christ

"I believe in the blood of Jesus Christ and want to accept Him." These words were spoken by an elderly chief as he stepped forward to take Jesus as his Saviour.

The place was a village to the north of our mission station where we felt God would have us begin a work. This was my first altar call in Africa and you can imagine our joy as about 125 people followed the elderly chief in accepting Christ.

Last week I returned to the village for another service and found that this chief had died. As I stood in the courtyard comforting the villagers (for they loved their chief very

much) I was thankful he had had an opportunity to accept Christ; but I could not help thinking of the many who had gone before him without hearing the message.

—Bennie Tipton

## Indonesia

### New School Purchased

We thank God for prospects of approximately 30 Bible students this year. We have purchased new school property which provides lovely grounds and ample buildings with room for expansion.

Our new outstation effort will be in Madiun, a good sized city about 110 miles away.

—Harold Carlblom

## Senegal

### New School Opens

Dakar Academy, a school for missionaries' children, opened the first of October. The Acad-

emy is a cooperative school sponsored by United World Mission, Conservative Baptist Mission, and the Assemblies of God. It is organized according to the British system.

Fifteen were enrolled in October and others will be coming in the near future.

Miss Carol Wingren, Assemblies of God missionary now on furlough, will be teaching at Dakar Academy.

## Fiji

### Nationals Reach Indians

In the last month four men have been sent as workers to new areas.

One went to a coconut plantation to work and preach.

Another had been saved while in jail. After release he went to live with the warden who had helped him find Christ. Now, on another island, they serve as a

## British Guiana

### Many Cooperate in Evangelism Crusades

Georgetown (capital of British Guiana), New Amsterdam, and Golden Grove were arenas for three weeks of concerted evangelistic effort with Evangelist and Mrs. Bob Hoskins.

Thousands of people stood nightly under the canopy of tropical skies, listening to the simple and anointed preaching of God's Word.

Personal workers in each area

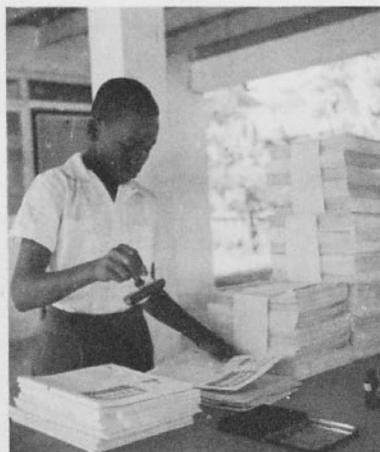
quietly assisted hundreds of people who desired to receive Christ as Saviour. Over 2,000 names and addresses were recorded on decision cards. During the morning meetings 106 believers were baptized in the Holy Spirit. There were testimonies of definite and remarkable physical healing. Many people returned to their churches pledging to be more faithful in serving the Lord.

The efficient and cooperative function of national pastors and workers in arranging these mass

meetings was gratifying. The churches and members were faithful in prayer and worked hard distributing literature to invite people to the crusades. They are busy now visiting and encouraging new converts in a systematic follow-up program.

Nine years ago Brother Hoskins visited British Guiana as a teenage evangelist. He found many friends awaiting this second visit. God's blessing upon our brother's ministry has opened the door for his return any time.

—Milton Kersten



Light-for-the-Lost literature is stamped for distribution in one of the crusades conducted by Evangelist and Mrs. Bob Hoskins in British Guiana. The photo at right shows the people praying during the evangelistic crusade in Georgetown.

team—Fijian and Indian—to preach Christ.

Two other workers and their families were sent to outer islands. Support must be raised for them.

A young couple recently accepted employment on a remote island. The man will manage a co-op store and his wife will serve as the government registered nurse. Their main reason for going to the island is to preach the gospel.

—Lawrence Larson

### Lebanon

#### Literature Distributed

During recent literature crusades conducted in a number of Lebanese cities many people, both Christian and non-Christian, purchased Gospels, New Testaments, and Christian books printed in Arabic, Armenian, English, and French. Many Moslems said, "I want to know what Christians believe," and purchased literature explaining our doctrines.

"As our team of workers handed one man a tract we said, 'We have a message for you.' 'For me?' he asked. 'From whom?'"

"From God," we answered.

"Does God know where I live?"

"Yes, and He knows all about you. Just read and see for yourself." Soon the man was engrossed in the contents of the tract.

In foreign countries, an average of five people read every piece of literature produced. Investments in Christian literature for overseas distribution are among the wisest that can be made. Pray that the Holy Spirit will continue to bless the Word as it is distributed.

—Florence Christie

### Brazil

#### Revival at Remedios

Fifteen new converts were baptized in water one Sunday during a recent revival at the Remedios Assembly. Two of those baptized were former robbers and marijuana addicts. That Sunday night four people were saved. They came to the altar in tears, a rare occurrence here.

—T. R. Hoover

#### Brazil Loses Leaders

Two prominent leaders of the Assemblies of God of Brazil passed to their rewards during 1963. They were Nels Nelson and Daniel Berg, both outstanding ministers who contributed greatly to making the work in Brazil the strong and flourishing movement it is today.

These brethren were mission-

ary statesmen of international stature. We salute their memory and take inspiration from their example. The churches they have fostered are their greatest and most enduring monument.

### Philippines

#### Far East Workers Meeting in July

The second fellowship conference of the Far East Assemblies of God churches will convene at Bethel Bible Institute, Manila, Philippines, July 13-20, 1964. It will be attended by missionaries and national workers from all parts of the Far East.

The purpose of the conference is threefold: to encourage a free exchange of ideas among national workers and the Foreign Missions Department; to study the latest and most effective methods of evangelism and of church development and government; and to coordinate the ministries of Bible schools in the Far East.

A school for advanced training in connection with Bethel Bible Institute, Manila, will be launched at this time.

### Togo-Dahomey

#### Indigenous Principles Succeed

A little over a year ago the Togo-Dahomey field was put on a New Testament basis. How would it feel to go from a "missionary-pay-everything" to a self-support program? Would the work die? Would all the preachers quit? Would the churches all close their doors?

Before the change, mission funds had paid pastors' salaries, built and repaired churches, provided monthly allowances for Bible school students, and paid all schooling expenses. This had come to an end!

There were misunderstandings and discouraged hearts until the people realized this is God's plan for His Church.

Although we missionaries had faithfully preached tithing and had taken offerings, church people felt no responsibility toward their pastor while the mission paid his salary. Many believed the oft-repeated phrase, "Our people are too poor to give an offering." Now, tithing has an altogether different meaning both to Christians and pastors. An offering is taken at each service. People may not have money but they bring produce and give what they have.

God has been proving Himself also in the realm of building churches. In a recent new work, unconverted villagers joined with Christians from other villages to

build a church and put the pastor's house in first-class shape.

Last year's Bible school graduates were most discouraged about the change. "We have no crops, no church to go to. What are we going to do?" they worried. Months have passed since they left school, and each one is working for God and is being taken care of. Only a few weeks after graduating, the most discouraged

student was voted in as pastor of the next-to-the-best church in this section.

Today the work in Togo-Dahomey is stronger than it has ever been. Our African brethren feel more stability and sense of direction. There is more zeal and vision for the development of the work, thanks to the New Testament pattern of building a church for Jesus Christ! —Vernon Metz



The Norman Correll family



The Elvin Irwin family



Mr. and Mrs. Ray Lockwood



Mr. and Mrs. Howard Fox



The Norman Campbell family



The Louie Stokes family

## Missionary News Notes

Africa missionaries recently arriving in the U.S. for furlough are **Mr. and Mrs. Harold Jones** (Upper Volta), **the Harold Lehmans** (Ghana), and **the Harry Penningtons** and **Miss Florence Metcalf** (Nigeria). **Mr. and Mrs. Jimmie Davis** are home from Japan.

Missionaries returning to Africa are **the Howard Foxes** (Upper Volta) and **the Norman Corrells** (Tanganyika). Latin American missionaries returning for service are **Louie Stokes** (Argentina) whose wife and daughter will fol-

low later, and **the Norman Campbells** (Argentina).

**Mr. and Mrs. Elvin Irwin** (Northwest) have gone to Brazil to begin their first term of missionary service. **Mr. and Mrs. Ray Lockwood** (So. Calif.) are ministering in Nigeria for their first term.

On October 31 Gregory Lewis was welcomed to the home of **the Gerald Falleys** (Nigeria). Jonna Lynn was born November 10 to **the Burton Arnos** (Nicaragua).



# Homefront Highlights

## AMERICAN INDIAN MINISTRY

### Infant-ry

Charles Jacob Kumley III put in his appearance at the Charles Kumley, Jr., home in Chambers, Ariz., on October 20, Speed-the-Light Dollar Day. He weighed in at 6 lbs. 10 oz.

### New Appointees

Carl S. Henderson of Neah Bay, Wash., recently was appointed to the American Indian field. He is ordained with the Northwest District. Brother Henderson attended Bible school and has had a background of experience which especially suits him for his new field of ministry. The Hendersons have four children.

Silas and Vida Rexroat, pastors of the Southside Assembly of God in Phoenix, Ariz., have also been appointed to Indian ministry. Brother Rexroat is ordained with the Arizona District. He was superintendent of the South Dakota District for approximately eight years prior to taking the Arizona pastorate in 1959. Brother Rexroat attended Central Bible Institute, Springfield, Mo. One of the Rexroats' daughters, Mrs. Virgil Zeigler, is also engaged with her husband in American Indian ministry in Arizona.

### Changes of Pastorates

The Luther Caytons, pastors at Yerington, Nev., have taken the pastorate of the Full Gospel Indian Church at Auburn, Calif. The Wesley Ericksons of Reno, Nev., are the new pastors at Yerington.

The Alfred Elgins who have been ministering to the Washoe Indian people at Woodfords, Calif., are the new pastors at Owyhee, Nev., replacing the Roy Nelsons, who recently resigned.

The Bert Parkers, missionaries at Cibecue, Ariz., have resigned and will be going to a pioneer field among other Indian tribes. The Roy Nelsons, missionaries at Owy-

hee, Nev., are the new missionary-pastors at Cibecue.

Joe Hanna, pastor at Bloomington, N. Mex., is moving his family to Phoenix, Ariz., where he is teaching in the spring term at the All Tribes Indian Bible School. The Richard Hoopingarners are the new pastors at Bloomington.

Rowena Chaves, missionary-pastor at Flagstaff, and her co-worker, Dorothy Bear, plan to begin a church for the Ute Indians in the Blanding, Utah, area. The Ralph Harrison's will be in charge of the work at Flagstaff. The Harrison's have been working with Sister Chaves for three years and have been a great blessing to her ministry.

These Ute Indians have had no full-gospel missionary and they are thrilled with the possibility of having a church established there. Some of them attended a Navajo camp meeting because they were hungry for the Lord. There are some born-again Navajo and Ute Indians in Blanding. One Ute woman went to Oklahoma last summer to attend a full-gospel meeting.

### Tuba City, Arizona

The Tuba City missionaries dedicated their 36-passenger Speed-the-Light bus on November 10. Sunday school attendance has increased to 211!

### Stanfield, Arizona

Olline Dingman, missionary at Stanfield, states that the church has doubled its Sunday school attendance by holding services at camps during cotton season. Sister Dingman has not been well and is in the Indiana District for a couple of months. Mrs. Charles Great-house is helping the church at Stanfield.

### McDermitt, Nevada

George Forrest, missionary at McDermitt, lost his wife recently. She died as a result of an accident.



Group of children at a story hour in Petersburg, Alaska, conducted by the Gospel Evangelaires from Fresno, Calif.

## ALASKA MINISTRY

### Petersburg

C. L. Strom, pastor at Petersburg, writes: "We recently conducted a two-week meeting with the Gospel Evangelaires of Fresno, Calif. The Lord blessed their inspiring music and sound Bible preaching. Attendance was good. Story time for the children was always a big event. Several came to the altar for salvation and four received the baptism of the Holy Spirit."

### Angoon

In a letter received November 30, Eva Wright, pastor at Angoon, wrote:

"We were very privileged to have the Gospel Evangelaires ministering here for three weeks.

"Bonnie Green and Marialice Smith came to us with a lovely anointed ministry and from the start the peace, presence and power of God were manifest. During the meetings about 30 persons sought the Lord for salvation, restoration or assurance. Some of the conversions were obvious miracles. One young couple seeking divorce were brought together after being saved and filled with the Holy Spirit. Several young couples and teen-agers were saved and filled with the Spirit. Healings were also reported.

"Forty-eight persons have given clear testimony of having been filled with the Holy Spirit during the meetings, including six members of one family. Twenty-nine homes in Angoon now have Spirit-filled believers living in them and the total represents one in eight of the population of Angoon.

"This is the most wonderful thing that has ever happened in Angoon. I am certain that many people were praying for us.

"Last night a seine boat came in from Sitka with 17 C.A.'s. They will have two nights of meetings with us and while here will work

with our men to repair the roof and endeavor to put in some partitions for Sunday school rooms in the basement."

## MINISTRY TO THE DEAF

### Two Babies Born

Two couples who are ministers to the deaf have recently been blessed with baby girls. Robin Lynn, weighing 6 lb. 14 oz., was born to Milton and Chris Davis, ministers in Sedalia, Mo., October 29, 1963. Wilma Jane Bingham, weighing 7 lbs. 8 oz., was born to William and Joyce Bingham, ministers in the Detroit, Mich., area.

### Oklahoma City, Oklahoma

The first Oklahoma City Assemblies of God rally for the deaf was conducted October 11-13, at the Fellowship Assembly of God, Oklahoma City, Okla. Speakers included Ann Maselli, Eugene Meador, Armon Newburn (district C. A. president) and Maxine Strobebridge.

Elmo and June Pierce minister to the deaf in Fellowship Assembly. The pastors, Eugene and Mary Meador, also know the sign language.

### Indianapolis, Indiana

A sectional rally was conducted at the Lighthouse Tabernacle, Indianapolis, Ind., on November 16 and 17, 1963. Four deaf persons and one hearing person made decisions for Christ. Lloyd Couch, minister to the deaf in St. Louis, Mo., was the special rally speaker. William and Mrs. Totman are the pastors. Mrs. Dorothy Marino is leader of the deaf group.

### Tulsa, Oklahoma

Thomas Thompson went to be with the Lord on Friday, November 1. Death was the result of a heart attack. We extend sympathy to his wife, LaVona and the other relatives. LaVona Thompson has faithfully ministered to the deaf for many years.



Carl S. Henderson



Mr. and Mrs. Silas Rexroat



## LUNG CANCER DISAPPEARS

IT HAS NOW BEEN MORE THAN eleven years since the Lord healed Mrs. Mary C. Hart, Calgary, Alberta, Canada, of lung cancer.

On November 14, 1951, Mrs. Hart was prayed for during a revival meeting. At that time God healed her of several ailments, including pain and soreness. Two weeks later, X rays and tests made at Holy Cross Hospital showed a large malignant tumor in her left lung. Doctors advised immediate surgery and warned of the danger that the malignancy might spread to the other lung.

Mrs. Hart determined to trust the Lord rather than have surgery. "I told the doctors there would be no operation, as I had been prayed for," she writes. "I fully believed my Lord and had no doubt about completely recovering. He had answered prayer before, so I did not weary of waiting.

"Kind nurses and splendid doctors did everything possible for my comfort; nevertheless, I continued to lose weight and strength. But I did not fight to live. I simply believed. I let go all worry and let God carry on."

However, her condition did not immediately improve. Periodic X rays showed the cancer was still there and nearly filling the upper part of her lung. An allergy appeared, resulting in a burning rash, sores, and scales. Phlebitis inflamed the veins of her feet, ankles, and legs, adding to her discomfort. As her condition worsened she was moved to what is known as the "death ward." ("There," she says, "I was privileged to help a dear lady as she went through the valley of shadows before going to be with her Lord.")

Finally, plans were made to put Mrs. Hart in a nursing home, but she asked to go to her own home instead. An X ray, taken a week before, showed the cancer still present in the lung. But Mrs. Hart asked that another be taken, and in faith she told the doctor the cancer would have disappeared. So X rays were taken the next morning, February 7, 1952 (verified by Holy Cross Hospital records). To the amazement of everyone except Mrs. Hart the X ray showed that the cancer had indeed disappeared and the lung was completely clear.

Two days later, on February 9, Mrs.

Hart walked out of the hospital completely healed. She is still in good health and gives God the glory for this gracious miracle of healing.

(Endorsed by Pastor John W. Lucas, Jr., Immanuel Pentecostal Church, Calgary, Alberta, Canada, who writes, "I gladly verify this testimony as I am well acquainted with Mrs. Hart.")

## Classified Ads

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

RATES: 35c a word; minimum charge \$5.00. Before submitting an ad, write for complete information and copy blank. Address: Advertising Manager, THE PENTECOSTAL EVANGEL, 1445 Boonville Avenue, Springfield, Missouri 65802.

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

### CHURCH FURNITURE

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

### HOME STUDY COURSE

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

### MIDWINTER CAMP

MIDWINTER CAMP, ORLANDO, FLORIDA. At Calvary Assembly of God, 1919 Miller Avenue, Winter Park, Florida, Feb. 16-March 1. Camp evangelist, Eddy Barg; Bible teacher, W. Millington, London, England. For further information write: Pastor Dale C. Zink.

### HELP WANTED

COOK WANTED FOR ELDERLY FOLK'S HOME in Hatfield, Pennsylvania, twenty-five miles north of Philadelphia. Apply to Mrs. Irene Barshinger, Secretary, 6120 Chew St., Philadelphia, Pa. 19138.

### STILL AVAILABLE

OUTREACH ISSUE of the Pentecostal Evangel, specially prepared for door-to-door distribution. Only \$2.50 per hundred copies, postpaid anywhere in U.S. Minimum 100 copies. Terms: cash. Order from the Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Ask for Outreach Issue Number 2575.

### 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 1964 famous makes at savings up to 75%. Free home trial. Easy terms. Trade-ins accepted. Free lessons! Lifetime guarantee. Big catalog free. ACCORDION CORPORATION OF AMERICA, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

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

### MISCELLANEOUS

WHEN IN ORLANDO, FLORIDA attend Calvary Assembly of God, 1919 Miller Avenue, Winter Park, Florida. Write Pastor Dale C. Zink. Phone 644-1918.

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ariz.	Tucson	First	Feb. 1-April 1	Marvin & Velma Smith	Leon Gilmore
Ark.	Paragould	First	Jan. 29—	John & Bonnie Eller	Hugh Still
	Warren	First	Jan. 28-Feb. 9	Bob & Jeri Winford	Raymond Phillips
	Pindall	A/G	Jan. 27—	Tommy Carpenter	Allen Ahearn
Calif.	El Cajon	First	Jan. 21-Feb. 2	Tommy & Carlene Beard	E. L. Van Horn
	Oakdale	Bethel	Feb. 2-7	Charles Senechal	Gordon Swanson
	Sacramento	Capital	Feb. 2-9	Garfield J. Unruh	George E. Elrod
	San Francisco	Glad Tidings	Jan. 26-Feb. 2	Bob Watters	Floyd Thomas
	Sonora	A/G	Jan. 28-Feb. 9	Gary & Sharon Archer	Don Throne
Colo.	Clifton	A/G	Jan. 29-Feb. 9	H. M. & Mrs. Lednický	Robert Madsen
Fla.	Durant	Pleasant Grove	Feb. 1-16	T. J. Kerfoot	Richard Beavers
	Palatka	First	Jan. 23-30	Bob McCutchen	Norman McCutchen
	Panama City	First	Jan. 29-Feb. 2	R. S. Peterson	Glen D. Miller
	Tampa	Sulphur Springs	Jan. 28-Feb. 9	Jack Martz	Joseph R. Hardt
Ga.	Augusta	Olive Road	Feb. 2-14	Russell Peavy	John David Wetzel
Ill.	Ava	A/G	Feb. 2-16	Bob & Paughnee Bornert	Lloyd Aud
Ind.	Goshen	First	Jan. 29-Feb. 2	J. B. Woolums	William Burkett
	Indianapolis	Lighthouse Tab.	Jan. 25-26	J. B. Woolums	William Totman
Kans.	Mulvane	A/G	Jan. 19-Feb. 2	Ivan & Mrs. Kimmel	J. C. Hinds
	Newton	First	Jan. 21-Feb. 2	L. D. Rayborn	W. R. Boyd
	Stockton	A/G	Jan. 28-Feb. 9	Ray C. Eskelin	Edward DeCou
Mich.	Ann Arbor	Evangel Temple	Jan. 29-30	John French	T. Burt Evans
Minn.	Slayton	A/G	Jan. 21-Feb. 2	Jerry & Joy Spain	James Allen
Mo.	Gideon	A/G	Jan. 26-Feb. 9	Willis-Hall Team	Virgil Weaks
Nebr.	Broken Arrow	A/G	Jan. 28-Feb. 9	Steve & Pat Rexroat	Wayne Hall
N. Mex.	Albuquerque	Central	Jan. 21-Feb. 2	Arthur & Anna Berg	G. B. Manning
	Carlsbad	First	Jan. 26—	Jimmy & Lenete Merritt	Clarence Love
N. Dak.	Kulm	A/G	Jan. 29—	Harold W. May, Jr.	Marlin Kallevig
Ohio	Norton Center	A/G	Jan. 28-Feb. 2	Bob & Pat Ludwig	Robert Roop
	Tipp City	Bethel Tab.	Jan. 22-Feb. 2	Arnold & Anita Segesman	Boyd McClellan
	Wadsworth	First	Jan. 22-Feb. 2	Musical Lesbacks	C. S. Celentano
	Youngstown	Highway Tab.	Jan. 28-Feb. 9	Joel R. Palmer	E. J. Schlossmacher
Tenn.	Millington	First	Feb. 2-7	Gene Burgess	C. E. Rutledge
Tex.	Daingerfield	First	Jan. 29-Feb. 9	Samuel Calk	Charles Jones
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# There Is No Convenient Season

By RUTH COPELAND

ONE OF THE ROMAN RULERS BEFORE WHOM PAUL THE apostle was tried for preaching the gospel was Felix, governor of Caesarea. The story is recorded in Acts 24.

During Paul's defense before Felix he mentioned his belief in the resurrection of the dead. This brought Felix to attention, for he knew something of the gospel. Anxious to hear more, Felix dismissed Paul's accusers and gave him the maximum of freedom that could be accorded a prisoner. A few days later Felix and his Jewish wife Drusilla summoned Paul for a private conference "concerning the faith in Christ."

Paul reasoned with the couple with quiet logic concerning "righteousness, temperance, and judgment to come." His reasonings of righteousness brought Felix face to face with his tyrannical treatment of his subjects. His reasonings of temperance must have pricked the conscience of this ruler who had taken another man's wife. But it was when Paul spoke of the resurrection of the dead and of judgment to come that Felix became most agitated. He trembled with fear of meeting a holy God and of facing judgment for his ungodly deeds!

What an opportunity this man had to fall upon his knees and repent! Through Paul's testimony he heard Christ's invitation to come and find forgiveness! The Word of God and the Holy Ghost convicted him so that he trembled. The door of God's mercy stood wide open.

Quickly Felix counted the cost. Then he did what millions after him have done. He said, "When I find a convenient season I will call for you and talk with you again. Go your way for this time, Paul." Thus he dismissed the man who might have led him to Jesus.

Though Felix communed with Paul many times after that, the Bible does not say he ever found a convenient time to be saved. After two years a political decision made in Rome resulted in his transfer to another area,

and a new governor replaced him. He left on short notice, leaving unfinished business with Paul and with Paul's Christ. Thus he put off forever the most important decision of his life.

*Why did Felix not accept Christ when he was first confronted with Him?* Because he knew that it would mean the giving up of his sinful ways. This was a price he was unwilling to pay. "Stolen waters are sweet, and bread eaten in secret is pleasant" (Proverbs 9:17). The sinful heart loves its evil ways.

*Why did Felix promise a future consideration of the claims of Christ?* Procrastination is the salve of many a conscience. The procrastinator says to his conscience, "I am not saying 'No'; I will decide later." But we cannot defer the decision as to what we will do with Christ. Our very indecision constitutes rejection. "He that is not with me is against me," Jesus said.

*How long did God wait for Felix to decide?* For two years a man who could have led Felix to Christ lived in the palace prison. For two years mercy was only an arm's length away. Whatever other opportunities Felix may have had later, he never had better than the ones he wasted.

*Why did not Felix find a "convenient time" during those two years?* Because of the very nature of the convenience he hoped for. "Convenient" means "suited to one's personal ease or comfort, or to one's easy performance of some act or function." There is never a convenient time to receive Jesus because the fundamental nature of the act of receiving Christ is opposed to comfort and the easy way. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

Satan sees to it that we are continually busy and under real or imagined pressures. Through youth, the mature years, and then old age, he encourages us to put off the most important business of life—that of facing up to our sins and receiving the divinely appointed remedy.

Most people, like Felix, put off receiving Christ too long. What a tragedy that most people die without accepting God's provision made at such a cost for their redemption. They go to Christless graves and will spend eternity in hell. They squander the years of grace until death comes and the door of mercy is closed forever. "It is appointed unto man once to die, and after this the judgment" (Hebrews 9:27).

Death does not wait for a "convenient time." The bride-to-be on her way to the altar, the young father courageously trying to "pay off the mortgage," the mother absorbed with family activities, clubs, and card games, the playboy looking forward to an evening of revelry—all may be interrupted by death. Death never comes at a convenient time.

People who accept Christ do not wait for convenient seasons. They stop in the midst of activity. They drop the occupations of the moment to take care of the business of eternity.

What are you doing now that is more important than accepting Christ as your Saviour? What can be more vital to your present and future welfare than the knowledge that your sins are forgiven and that you are a child of God? The Bible says, "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Corinthians 6:2). ◀◀