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TEN CENTS

FILE COPY
THE PENTECOSTAL
evangel
NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

Articles by

T. F. Zimmerman • Donald Gee • Arne Vick
David McDowell • Jay Alford • Lee Shultz
John F. Hall • Swinburne Smith and others



1 Corinthians 14:33—"For God is not the author of confusion, but of peace, as in all churches of the saints."

1 Corinthians 12:25—"That there should be no schism in the body; but that the members should have the same care one for another."

Ephesians 4:15—"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

The Pentecostal movement has a tremendous responsibility to the present-day outpouring of the Holy Spirit that is everywhere apparent in the world today. Our responsibility centers in three general areas: (1) experience; (2) example; and (3) exposition.

The outpouring of the Holy Spirit that occurred at the turn of the present century grew out of an atmos-

The Pentecostal Movement's Responsibility to the Present-Day Outpouring

By THOS. F. ZIMMERMAN

General Superintendent, Assemblies of God

I WOULD DIRECT YOUR ATTENTION TO SEVERAL SCRIPTURES as a basis for what I want to say to you.

Joel 2:28, 29—"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit."

Isaiah 28:9, 10—"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

1 Corinthians 12:12, 13—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Ephesians 4:14—"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

This is a condensation of the sermon preached by Brother Zimmerman in Montreal, Canada, during the 16th annual convention of the Pentecostal Fellowship of North America.

phere of spiritual decadence that prevailed in the historic churches. But there were people in that day who had a deep hunger for God. They began to cry out in prayer until God came and rained righteousness upon them. The Holy Spirit revival that began to sweep across North America and other continents has continued to spread for the past sixty or more years.

Now we have reached a place where we are recognized as Pentecostal denominations. There is the temptation to feel that we have arrived and we can just sit back and survey all we have brought into being. However, God started us out as movements and we must retain this concept of our role in the world today. We are not here to erect buildings; we are to emulate Abraham of old who was a man of a tent and an altar. He did not settle down. He felt there was further land to explore, greater work to be done, and he kept moving on. While in the eyes of men we fall into the category of denominations, let us not be satisfied with that distinction.

The early Spirit-filled believers were sent forth in Pentecostal power. They were not necessarily the most eloquent nor the best equipped but they were yielded to God. The impact of their witness was not in the excellency of man's wisdom but in the unction, the anointing, and the power of the Holy Ghost. That is what this world needs today; it needs Holy Ghost witnesses telling what they have seen, heard, and received.

This wonderful Pentecostal power was evidenced by changed lives and also by rapid growth. Evangelistic zeal was evidenced in this revival. We must keep the fire burning.

In Deuteronomy 11, verses 14-17, we read: "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them."

We need to survey again the course which God charted for us. We must be careful not to serve gods of materialism, pleasure, complacency and smugness. Our eyes must be kept centered upon the living God. If we do not take heed we will lose the vitality, the strength, the impact, the glory, the thrust, the effectiveness of the anointing of the Holy Spirit upon our hearts and lives.

We have a responsibility, first of all, to examine ourselves. We need to take a look in the mirror, which is the Word of God. By the Scriptures we can measure ourselves and make an evaluation. What about our outreach? What about our growth? What about our fervor? Are we still on the move? Are we getting the job done as God wants it done? God grant we never shall lose the sense of primary direction and obligation which He has given us. May we never bow to the shrine of "status quoism." There is a temptation after having completed a building program to say: "This is what we've been in business for; now we can settle down and enjoy it." Woe unto them who are at ease in Zion. We hold no guarantee God will use us in the future unless the free flow of the divine unction is upon us. We are not the only movement that can recite glorious church history. Read the early beginnings of any of the churches; they all started in revival.

But, note some danger signals which cause us concern. First, less dependence upon the move and guidance of the Holy Ghost. When we get our services so well programmed and our sermons so well ordered that they can be preached without the anointing, we are in danger. Things should be done decently and in order, but with meticulous preparation and organization there comes a subtle trend toward less dependence upon the moving of the Holy Ghost. This anointing of the Holy Ghost is a more vital need today than ever before.

The second danger signal is a decreasing reverence for the move of the Holy Ghost and less opportunity in our services for supernatural manifestations. How many will let the Holy Spirit move as He may choose on any given occasion for any specific purpose?

Another danger is a de-emphasizing of the ministry of divine healing. Some have the idea the only place people can get healed is in mass meetings. We are not discounting the fact that many have been healed in large meetings. However, we ought to follow James 5:14 as a normal practice in every one of our churches. If there are any sick among you, let them not send a telegram to California or elsewhere; let them "call for the elders of the church." If an analysis were made, we would find a greater percentage of healings result from the normal prayer ministry in the local church than from any other method. God *will* confirm His Word.

Still another danger signal—less dependence upon God to meet our needs. We, like the church of Laodicea, are prone to think we are "increased in goods, and have need of nothing." We fall prey to the attack of the

devil more readily in an affluent situation than in a time of privation. Israel fell apart under prosperity, not under hardship or persecution.

There is danger also of less militant preaching of the Word of God. We are tempted to substitute programs and entertainment. Some have the idea we cannot have revival unless we import some special attraction or include some entertaining feature. The truth is that when the Word of God is proclaimed under the anointing of the Spirit, God moves. There is a holy, dynamic magnetism toward Him who satisfies the human heart.

A further sign of danger: there is less commitment to a personal life of holiness and separation to the will of God. Too few sermons are preached on the crucified life. It has become popular to preach on the thought that God wants everyone to be a millionaire. I do not believe it is a sign that you are out of the will of God if you do not have material prosperity. Thank God for people who have wealth and who use their money for God. How much we possess, nevertheless, cannot be evidence of how much of God we have in our hearts. The crucified life and the claims of the Cross need to be preached. The cross is only good for one thing, and that is to die on.

Thank God, there is a move of the Spirit among many denominational churches. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month" (Joel 2:23).

Jeremiah 5:24 says: "He reserveth unto us the appointed weeks of the harvest." Zechariah 10:1 says: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

The early Pentecostal move came in isolated places to separated individuals. Today there is a general outpouring of the Holy Spirit. It is not confined to a few but is being spread to many. Yet there are points of concern in connection with the present move. Remember Jesus warned against putting new wine in old bottles. When the wine of the Spirit flows in it needs to come into a new bottle. The question was asked, Should we tell those receiving the baptism of the Holy Spirit according to the Bible pattern to remain in their denomination to be a blessing in their church? I believe the baptism of the Holy Ghost will move people out of their old patterns. When people have been filled with this wonderful power and blessing of the Holy Spirit they ought to find themselves in a company of people that believe as they do.

There is a tendency to record prophetic utterances and interpretation of tongues and send these to people for guidance. This is not wise. We who have come up through the Pentecostal movement have seen cycles of excesses, exaggeration, and fanatical expression again and again. We ought to be helping, training, and informing the newcomers to Pentecost of some of the pitfalls and giving them the benefit of the lessons we have learned. We need to share what God has revealed to us concerning the gifts of the Spirit, their manifestations in the church, and the manner of receiving the baptism of the Holy Spirit.

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STATEMENT OF FAITH

WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule 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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EDITORIAL COMMENT

Water of Life

Water is an absolute necessity of life. When Fidel Castro cut off the water to the U. S. base at Guantanamo last month the American naval authorities lost no time in providing other sources of supply!

Any mother whose house has been cut off from water, whether by a break in the pipes, by nonpayment of the water bill, or other causes, knows what a predicament the thousands of Americans living at the Cuban base would be in if deprived of fresh water for any length of time. Our missionaries in Hong Kong know how precious water is. For many months it has been rationed so strictly that they cannot waste a drop.

In the Bible, spiritual life is compared to water. God is shown to be "the fountain of living waters" (Jeremiah 2:13) upon whom all of us are absolutely dependent for spiritual life. We must come to Him, and drink, or we will perish. Fortunately the water is free. The only requirement is that we come to the right Source and not try to get our "water supply" from stagnant pools or contaminated cisterns of worldly satisfaction.

The river of life that flows from God is longer than the Mississippi and mightier than the Amazon. It is long enough to reach the entire world and full enough to supply the needs of every human being. Its water satisfies our thirst as nothing else can. It cools; it refreshes; it cleanses; it heals.

Ezekiel saw that river in a vision and described it in the 47th chapter of his prophecy. He saw the stream flowing from the house of God and said it brought life wherever it went. He found there was no limit to this flow of blessing. The farther the river went, the wider and deeper it became, reminding us that where sin abounds God's grace is all the more abundant. The farther a man or woman is from God, the greater is the mercy He will show to them. The deeper their sin, the deeper His redeeming love. We can plunge in and enjoy as much of this divine blessing as we want.

Jesus said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his innermost being shall flow rivers of living water" (John 7:37, 38). To plunge in this river is to be saved. To have this river flowing within us is to be filled with the Holy Spirit; for Jesus went on to say that by these "rivers of living water" He meant the Spirit, which had not yet been given at that time, but which would be shed upon His followers after He had been glorified. This promise was fulfilled on the Day of Pentecost when the Spirit came pouring down from heaven, after Jesus had ascended and been glorified (Acts 2:33).

There is a beautiful word picture in the Book of Revelation, chapter 22. It describes this wonderful river, clear as crystal, that proceeds out of the throne of God and of the Lamb. This river is full of the pure water of life. It flows through the heavenly city that God has prepared for them that love Him. This sparkling river is only one of the city's many attractions. The tree of life, with its healing leaves and satisfying fruits, is another. No more curse is there; no more evil, no more night, nothing but perfect joy with Jesus Himself for our Companion.

To come to the river of life, and to drink, and to be filled with the Spirit of God, is to enjoy a foretaste of the blessing of that heavenly city.

—R.C.C.

JUST BEFORE HE WENT AWAY, JESUS PROMISED HIS disciples, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

Not all of those who heard the promise took the steps to receive the promised power. But those who obeyed the Lord set a pattern for us which, if we will follow, will bring to us an infilling of the Spirit with power to live and work for Christ.

Jesus "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father" (Acts 1:4). Let us follow them as they return to Jerusalem and see what they did between the time Jesus last spoke to them and the Day of Pentecost when they were filled with the Spirit. Here are their steps to power:

1. *Obedience.* Approximately 500 people heard Jesus promise and the command to tarry in Jerusalem until power came from heaven. According to Acts 1:15 only about 120 obeyed His command and received the promised power. There must first be obedience if we are to receive anything from the Lord. We must be willing to go where He wants us to go, to say what He wants us to say, to be what He wants us to be. We must be willing to tarry when He says, "Tarry."

2. *Faith.* The 120 believed the word of Christ and returned to Jerusalem, not passively but in faith, believing that what He promised would come to pass. And God is no respecter of persons. On the Day of Pentecost after the 120 had been filled, Peter declared to all the people: "The promise is unto you [the Jews then present], and to your children [their descendants], and to all that are afar off, even as many as the Lord our God shall call [every child of God]" (Acts 2:39).

God is still honoring the faith of hungry hearts by keeping this promise to them. Preachers, teachers, lay leaders, ministerial students, business and professional men as well as a host of others in many denominations are being filled with the Spirit because they have come to believe that the promise is for them as well as for the New Testament Christians. When we turn in faith

toward God, He will fill our lives with His mighty power.

3. *Right Motive.* According to Jesus the one great purpose for which Christians are filled with the Spirit is that they might be witnesses unto Him. Upon the shoulders of this band of men and women from assorted backgrounds, Jesus placed the awesome responsibility of reaching the then-known world with the news of His death and resurrection. This seemingly insurmountable task drove the disciples to their knees in desperate prayer for the promised power that would enable them to fulfill the Great Commission.

They needed the power of the Holy Spirit, and we need it too if we are to take the good news of Christ to our world today. If we are possessed with a love for lost men and women and are constrained to tell others about Christ, yet feel our need of power to do so, we have the right motive for seeking the baptism of the Holy Spirit.

4. *Right Relationship with Fellow Believers.* "And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). Among those 120 people there were possibilities of real trouble. Mary, the mother of Jesus, could have kept herself apart from the others with a spirit of pride because she had given birth to Jesus. Yet we find her as humble as any, with no desire for special privileges, much less to be worshiped. Thomas could have been ostracized by the others because of his previous doubts. There could have been a strong feeling against James and John because at one time they had sought a position of prominence above the other disciples. Peter could have been shut out of the group in contempt because he had denied the Lord with an oath. Justus could have nursed resentment and created strife because Matthias was chosen instead of him to fill the vacancy left by Judas.

Many other factors could have divided these believers, but they rose above carnality and pettiness and were blended together in love and unity. The great unifying forces were the love of Christ and the needs of a lost

(Continued on next page)

STEPS TO POWER

*"And ye shall receive power after
that the Holy Ghost is come upon you."*

By JAY ALFORD

Pastor, First Assembly, Madison, Tennessee



MONKMEYER PRESS PHOTO

world. These same forces can unify Christians today, causing us to lay aside our petty differences and cooperate to win others to Christ. Neither the church nor individuals can have the fullness of the power of God without unity of spirit and purpose.

5. *Biblical Purity.* The Holy Spirit will not dwell in an unclean temple. True holiness is an inward quality which affects every area of our lives. It consists of more than going to the right places and dressing modestly. Jesus said it is from within us, out of the heart, that the issues of life come, whether good or evil. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matthew 15:19).

Unless Christians walk according to God's Word and make Christ the center of their lives they become worldly in attitude and in manner of living. "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

Our hearts are not to be dominated by worldly thoughts and ideas, but filled with good things. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

There was purity in the upper room because they had been waiting on the Lord for the Holy Spirit and they knew the Holy Spirit could not fill an unclean vessel. Purity in our lives will make us fit vessels for the Holy Spirit too.

6. *Hunger.* Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." There was a desperate hunger for God's power among that band of upper-room Christians. It was no spiritual luxury or dessert they sought. They simply faced a task they had no power to perform without the Holy Spirit. They were filled with a spiritual hunger before they were filled with God's power.

May God whet our spiritual appetites today with a hunger based on our sense of need and personal inadequacy for the task at hand.

* * *

"And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

So endued and empowered, this little band of believers left the upper room to begin their witness, still obeying Christ's command. They made such an impact upon Jerusalem that in one day 3,000 were converted. In a short time they had filled the city with their teaching, and in a generation they had preached the gospel to the world of their day.

With all its resources, the Church of today will not reach its generation with the gospel unless it too waits for the promise then goes out to witness in the power of the Spirit. God's power is available now to those who meet the conditions for receiving it. ◀◀◀

Spiritual Manifestations at Church

MEETINGS OF THE EARLY CHRISTIANS WERE MARKED by supernatural phenomena that made the presence of God by His Spirit very real. In a classic passage Paul describes the effect of inspired speaking upon an unbeliever who might be present in a service. Such a phenomenon, he says, will compel the unbeliever to confess that "God is in you ['certainly among you,' NEB] of a truth" (1 Corinthians 14:25).

It is permissible to ascribe this effect upon the human conscience to the powerful preaching of the Word. Testimonies to this abound—especially in times of revival. But this passage of Scripture refers specifically to prophesying—to inspired speaking by the exercise of the spiritual gift of prophecy. The context is not a contrast between natural and supernatural speaking, but rather between speaking with tongues and prophesying—both of which are manifestations of the "one Spirit" (1 Corinthians 12:10).

If a personal testimony be permitted, I would like to mention that it was this very element of the manifestation of the supernatural by inspired utterances that first drew me to Pentecostal meetings. They provided something new and different from the formal services in my boyhood church. Above all, they made the Holy Spirit a REALITY! They still do. This heritage is something to cherish!

I will admit that in some places and at some times there has occurred an overemphasis upon "messages" in tongues. Wise correction of such has been necessary to avoid damage to our Pentecostal testimony. Two matters should be kept in mind, in this connection: (a) the scriptural *place* for speaking with tongues; and (b) the scriptural *nature* of speaking with tongues. It seems clear that the *principal place* for speaking with tongues is in private devotions. (Note Paul's preference for prophecy "in the church," in 1 Corinthians 14:18, 19, although he himself spoke copiously in tongues.) It is also clear that the *nature* of tongues is to give expression to prayer, praise, and thanksgiving in *public* devotions

In each of us the Spirit is manifested in one

Manifestations

by Donald Gee



(1 Corinthians 14:14-17). Equally inspired "interpretation" does not alter the nature of such utterance; it only makes it intelligible to others for their "Amen."

But to relegate ALL speaking with tongues to private devotion is to go beyond the Scriptures. There is a place for it "in the church," for only in that sphere can the apostolic commandment, "Forbid not to speak with tongues," be applied. And whatever the nature of the utterance in tongues, it remains a spiritual gift manifesting the touch of the Spirit of God!

The problem in Corinth was the abuse, by overemphasis, of speaking with tongues in meetings of the congregation. The apostolic remedy was not repression, but orderly control based upon an instructed sense of priority in values. When the Pentecostal Revival broke out in the twentieth century exactly the same problem occurred, and the present new era in the manifestation of the glossalalia in the older denominations is almost certain to produce similar situations.

To maintain balance is a perennial struggle. One extreme always provokes its opposite. Escape from the formalism of the ordinary church services tempts people to an excess of zeal and expression. As soon as the thrill of receiving a living word from the Spirit is tasted, there is a tendency to what amounts almost to religious intoxication with the novelty; and imitation sometimes supplants inspiration.

Extreme excesses with prophetic gifts do not appeal to sensible people, so temperance and order should be insisted upon, even though it should mean the withdrawal of some who cannot see the wisdom of such a course. Yet where correction of imbalance has produced an almost complete cessation of speaking with tongues in the assembly, there is left a vacuum that often is filled with all kinds of substitutes for the Spirit's power. Many items that are good in themselves are out of place when the glory of God's Presence has departed. What was once a "Pentecostal" church can become so similar to other evangelical groups that it is scarcely distinguish-

particular way, for some useful purpose.

(1 Corinthians 12:7, NEB)

able. Even evangelistic zeal, good and essential as it is, must not be made a substitute for spiritual gifts. It should grow out of them. Properly understood it will manifest them.

It takes courage to give, and humility to receive, sound leadership in the right use of spiritual manifestations in public meetings. Really it consists of the operation of a particular spiritual gift—the gift of "governments" (1 Corinthians 12:28). It must come through men whose spiritual authority is acknowledged and who themselves are manifestly Spirit-led and Spirit-filled. True pastors will have something of this.

Some have employed a doubtful approach to the problem of spiritual manifestations in the church by dividing the meetings into two types—private services for worship, and public ones for evangelism. Spiritual gifts are permitted in one, and not in the other. This is difficult to defend from Scripture, where there is no support for a system of holding all meetings solely for specifically announced purposes.

A church is not an exclusive "club" for members only! In the Bible the presence of unbelievers and outsiders in ordinary meetings is plainly indicated (1 Corinthians 14:23). Whenever believers gather in the Name of the Lord Jesus for Christian fellowship, His presence by the Spirit is in the midst. True, great evangelistic campaigns are not meetings of the "church," but all ordinary meetings can be evangelistic in the best sense!

The urge to prophesy—that is, to give what is honestly believed to be a message from God—is almost irresistible in any church that believes it is sharing in the outpouring of the Spirit "upon all flesh" (Acts 2:16-18). It is an essential part of this revival.

Admittedly, the scriptural basis for *messages* in tongues is slender. They appear to be part of the urge to prophesy and to be rooted in a feeling that messages are more impressive and more manifestly of the Spirit when given in that form. Undoubtedly they are, especially to the outsider; but it is clear that the real "message" is contained in the interpretation and not in the "tongues." Attempts to achieve oratorical eloquence in speaking with a tongue in public are misguided though sincere. Nothing is conveyed intelligently without interpretation, and when the message in tongues is interpreted it simply becomes prophecy in another form. Perhaps some find it more impressive, but the power is in the substance and not in the style!

The accumulation of witnesses that the Spirit of God has truly spoken by means of tongues and the interpretation of tongues is too weighty to be ignored. It is a blessed and proven fact! Nevertheless, Scripture and experience combine to warn us that a limitation (as contained in principle in the "two, or at the most by three," of 1 Corinthians 14:27) embodies the divine will and wisdom which we ignore at our peril.

There are other spiritual gifts that equally manifest the Spirit of God. We need to be more willing to recognize them. A well-balanced Pentecostal meeting where spiritual manifestations are exercised in divine order is the very gate of heaven. The privileged participants become lost in wonder, love, and praise at the Presence of the Giver rather than His gifts. Neither ignorance nor fear must be allowed to rob God of His glory, nor us of our heritage! ◀◀

DESTRUCTIVE CRITICISM

BY ARNE VICK

MATTHEW HENRY, AUTHOR OF THE POPULAR COMMENTARY on the whole Bible, once said, "The least judicious are the most censorious, and the weak-headed are the most hot-headed."

Perhaps no single forbidden action is more commonly found and casually practiced among Christians than unkind criticism of others. Very possibly its prevalence is itself the major factor that conditions us to accept it. "Everybody does it" becomes the standard justification and rationalization for its presence in our lives.

But this is delusion and self-deception at its worst! For if the Bible teaches anything with unmistakable clarity and scorching emphasis, it is the facts concerning God's view of the use of human speech, especially by Christians.

All sincere believers will agree that one of the first "purges" that God launched in our lives after our entrance into His kingdom was the purifying of our speech. We found the Holy Spirit ever present to check and to convict us of the un-Christian utterance, whether unkind or unclean, whether profane or just slangy. When the prophet Isaiah saw the Lord high and lifted up and heard the unending cry of the seraphim, "Holy, holy, holy, is the Lord of Hosts," his immediate reaction was guilt concerning his speech. "I am a man of unclean lips," he said; and, as previously suggested, he had fallen into careless and unclean speech habits because "everybody does it"; for, he continued, "I dwell in the midst of a people of unclean lips." The low standards of his society had conditioned him to conformity and the familiar evil had corroded his consecration. Equally impressive is the fact that in response to his anguished confession, God immediately provided the remedy, consisting of "a live coal . . . from off the altar" to be laid upon the mouth of the penitent prophet; not upon his head, or his hands, but upon his *mouth*. Surely this graphic bit of personal biography from Isaiah's pen

gives us encouragement to believe that God still has the remedy for "unclean lips" today.

Destructive criticism is a perversion of the normal human judgment faculty. There *is* such a thing as *constructive* criticism. Webster defines it thus, "The art of judging with knowledge and propriety of the beauties and faults of works of art or literature, of moral values, etc."

His definition of a "critic" in the positive sense is also illuminating: "One who expresses a *reasoned opinion* on any matter, as a work of art, or a course of conduct, involving a judgment of its value, truth, or righteousness."

That which determines whether criticism is "destructive" or "constructive" is obviously the *motive* of the critic. The former is "usually motivated by jealousy, by a sense of inferiority, by egotism, that would try to lift itself by putting down the other person, to cover faults in oneself by finding fault with others." But *constructive* criticism is *motivated by love* which produces concern for the other person. You love him enough to help him.

It should sober all Christians who claim and feel a special affinity with the Acts of the Apostles to observe in that early Christian society a *total absence* of any carping, critical spirit! When wrong was found to exist in men or situations, they pointed out this wrong in love. It was redemptive, not critical. A minister of unusual dedication has said, "Whenever I get out of touch with Christ, I begin to be critical of others. But when I am in living touch with Christ and therefore filled with love, then that love covers a multitude of sins. I feel sorry for people rather than critical of them."

Destructive criticism *violates the law of love*, for "love worketh no ill to his neighbor." This alone should place it forever outside the sphere of acceptable Christian behavior and reveal the carping critic for what he is, a wilful transgressor of the plain teaching of the Christ he professes to love; a deliberate violator of what the Epistle of James calls "the royal law" ("Thou shalt love thy neighbor as thyself"); and an unconscious servant of Satan, for he is ignoring the instruction of Ro-

Arne Vick is pastor of Bethel Temple in Los Angeles, Calif. During the 50th anniversary convention at Springfield, Mo., April 20-23, he will speak Tuesday night on "Movement in Fellowship."



EVENING SPEAKERS AT CONVENTION

Among the well-known ministers who will address the 50th anniversary convention at Springfield, Mo., Apr. 20-23, are (left to right): Arne Vick, pastor of Bethel Temple, Los Angeles, Calif.; Arthur Graves, pastor of Free Gospel Church, Flushing, N. Y.; and Murray W. McLees, pastor of First Assembly of God, Eugene, Oreg.

mans 6:13 by "yielding" one of his "members" (the tongue) as an "instrument of unrighteousness unto sin."

When the unity and peace of the Early Church was threatened by the "meat issue" because certain defiant brethren insisted on their right to personal freedom and choice in the matter, Paul's teaching on the subject was summed up in the invocation of "the law of love," saying to the meat eaters, "But if thy brother be grieved with thy meat, now walkest thou not charitably," or, as the Amplified N. T. has it, "You have ceased to be living and conducting yourself by *the standard of love* towards him" (Romans 14:15). The *law of love* was invoked and made the only basis for determining whether the actions and attitudes of the meat eaters was Christian or un-Christian. "If thy brother be grieved" became the sole consideration, which, if conceded, instantly condemned the transgressor.

If, therefore, the wilful "grieving" of my brother constitutes a clear violation of the law of love, this most certainly would include the "grieving" caused by a caustic tongue.

Unkind criticism is both self-revealing and self-destructive! In view of Jesus' insistence that "out of the abundance of the heart, the mouth speaketh," it becomes inescapably clear that the critical Christian betrays himself every time he voices his abrasive opinions of others. He reveals himself as void of Christian love and a victim of his own uncrucified nature. As the "bleating of the sheep and the lowing of the oxen" made King Saul's claim to obedience to God's command appear ridiculous, so does an unkind tongue betray the "mote picker."

That *a critical Christian destroys himself spiritually* is made abundantly clear in both the Old and New Testaments. On no other subject is the God-given wisdom of Solomon so penetratingly displayed as in his treatment of the inescapable penalties that follow the abuse and misuse of human speech. "There is that speaketh like the piercings of a sword, but the tongue of the wise is health" (Proverbs 12:18). "He that keepeth his mouth keepeth his life; but he that openeth his lips shall have destruction" (Proverbs 13:3). "A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit" (Proverbs 15:4). "A fool's mouth is his destruction, and his lips are the snare of his soul" (Proverbs 18:7); and, finally, "Death and life are in the power of the tongue" (Proverbs 18:21).

It is impossible to ponder these passages without noting the repeated use of such vital words as "health," "destruction," "life," and "death," all in relation to human speech. Obviously, then, any Christian who is a chronic critic is actually committing slow spiritual suicide. The confirmation of the New Testament to this fact is equally emphatic. How can any statement possibly be more uncompromisingly explicit than that found in Galatians 5:16, "But if ye bite and devour one another, take heed that ye be not consumed one of another?" The Spirit's use of such words as "devour" and "consumed" establishes beyond question the validity of the above-stated premise: unjust criticism in the Christian is self-destructive!

Can we possibly dismiss this subject as unimportant or marginal in the light of the fact that James devotes

one entire chapter in his Epistle to the use and misuse of the believer's tongue? How sweeping and final are his words in rejecting all protestations of superior spirituality or extraordinary devotion on the part of some "who seem to be religious" but fail to "bridle the tongue." Without hesitation the sentence is passed on all such, "This man's religion is vain."

Unkind criticism is flatly and ominously forbidden to the Christian by Jesus, and is therefore the defiant act of a spiritual rebel! Once more we may ask, how can the English language be clearer than in the first five verses of Matthew 7, beginning with the familiar words, "Judge not, that ye be not judged"? The ominous overtones are unmistakable as He continues, "For with what judgment ye judge, ye shall be judged." His scorn for the religious "mote picker" is clearly seen in His opprobrious phrase, "Thou hypocrite, first cast out the beam out of thine own eye."

The fact that a critical spirit is not found in mature people would seem to brand it *per se* as a bitter fruit of the carnal nature, and classify it forever with the vile, vicious, and vulgar "works of the flesh" as outlined in Galatians 5.

Think of the most critical person you know and ask yourself concerning them: (1) Are they really happy? (2) Are they spiritually victorious? (3) Are they well liked and respected? (4) Are they a blessing to anyone?

THE PENTECOSTAL MOVEMENT

(Continued from page three)

Let us look at some practical suggestions as to how we may contribute to this present-day outpouring. More material should be published on the Pentecostal experience. We are Pentecostal. We ought to produce more books, pamphlets, and study courses on the subject. More prominent mention needs to be given to the work and ministry of the Holy Spirit in our periodicals.

We who minister ought to take the initiative to be brotherly and meet interested ministers and friends on the local level where we can share with them what God has given us. Bible studies should be advertised, letting the public know we are going to teach on the Pentecostal experience, the working of the gifts of the Spirit, and the manifestation of the power of God in the local congregation. A return to more expository preaching is needed on the Pentecostal experience, the gifts of the Spirit, the baptism of the Holy Spirit, and the work and manifestation of the Spirit of God. Our services should be saturated with prayer and room should be made for the moving of the Holy Spirit. We must hold our full-gospel position and keep scripturally orientated. We need Pentecostal orthodoxy on fire, if you please. They received *the baptism of the Holy Ghost and fire*.

According to Romans 12:1, if you present your body a living sacrifice, holy and acceptable unto God, which is your reasonable service, the fire will fall. Get the sacrifice on the altar. We ought to move up a few paces and draw closer to the Lord. We need to remove all obstructions and get a new inflaming, enveloping, enthralling, infilling of the power of the Holy Ghost that will lift us out of ourselves and up into God where He can work through us as never before. ◀◀◀



THIS PRESENT WORLD

Servicemen

Revivaltime Speaker to Be at Memphis March 8-12

From Chaplain R. G. DeBock who is stationed at the U. S. Naval Air Station at Memphis, Tenn., comes this announcement:

"In lieu of the Religious Emphasis Week as held in previous years, Navy-Memphis will conduct a 1964 Preaching Mission, March 8-12. Guest preacher will be C. M. Ward. Services will be held nightly at 7 o'clock in Calvary Chapel on the Naval Air Station. Civilian guests are invited."

Brother DeBock asks prayer for spiritual results during these meetings with servicemen and their families and friends.

Alcohol

Millions Spent to Recruit New Alcoholics

The *U. S. Statistical Abstract* for 1963 reports that national advertising of liquors totaled \$44,828,000; of beer \$13,155,000; making a total of over 58 million dollars. The same source reports that in 1962 the beer, wine, and liquor advertising in magazines totaled \$53,943,000; while beer, wine and liquor advertising on TV totaled \$8,767,000. Spot TV advertisements for ale, beer, and wine in 1962 cost \$57,836,000.

Former Alcoholics Troubled by Communion Wine

Dr. Oliver Tompkins, Anglican Bishop of Bristol, England, says the use of fermented wine in Holy Communion is a stumbling stone to former alcoholics.

"There are many cured alcoholics," he says, "who have such a strong aversion to even the smell of alcohol that they have given up being communicants." Many fear taking the wine lest it stir up the old desire for alcohol.

To remedy the situation the bishop has authorized rectors to administer the bread without the wine to these communicants. Would it not be better simply to use unfermented grape juice for Holy Communion?

Missions

Missionary Slain by Rebels in Congo

One American missionary was killed and numerous others evacuated due to attacks by guerrilla bands operating in the Congo's Kwilu Province. The slain missionary was Miss Irene Ferrel, 42, of Jerome, Idaho, who served with Baptist Mid-Missions. A rebel band attacked the mission station at Mangungu killing Miss Ferrel with a poisoned arrow and wounding her associate, Miss Ruth Hege, 59. (Miss Hege told friends later that the Lord

helped her to lie very still and the raiders left her for dead.)

Two missionaries of the Congo Inland Mission (Charles Sprunger and Loyal Schmidt) were captured by a guerrilla band in the Gungu area and held 30 hours before they were able to get free.

Numerous mission stations, both Protestant and Catholic, were attacked and burned by the roving guerrillas. Three Belgian priests were killed. Women and children from many missions in the vicinity were evacuated.

Assemblies of God missionaries are situated in Orientale Province which is almost a thousand miles from the scene of the trouble. At present they are not being disturbed. The disturbances in the Kwilu reportedly stem from the activities of some 2,000 guerrillas led by Pierre Mulele, an associate of the jailed Congolese leftist, Antoine Gizenga. Mulele returned to the Congo last summer after spending a year and a half in Red China.

Says Islam Spreading Fast in Africa

Christianity is running behind Islam in winning converts among African people, the general secretary of the British and Foreign Bible Society says. John T. Watson says that for every convert to Christianity from Africa's uncommitted millions there are two converts to Islam. Unless Christian forces do more than they are doing, Africa will not be won for Christ, he declares.

Mission Promises Benefits to Medal Buyers

The Immaculate Heart Missions, with headquarters in Arlington, Va., has released an IBM mailing that includes a Roman Catholic medal requesting gifts for their mission work.

Suggested gifts start at \$3,000 and decline to \$20, with a description of what each amount will provide. The medal, it says, if used in accordance with instructions given, will procure indulgences and release of souls in purgatory.

The mailing, sent to a wide cross section of the American public, seems to be a new approach to foreign missions support.

Bibles

Bible Society Official Deported from Cuba

Dr. Kenneth McMillan, secretary of the Canadian Bible Society, was arrested and deported by Cuban officials in December 1963. The 47-year-old Presbyterian minister said the treatment he received from Castro's Communists could only be interpreted as another incident in a year of harassment of Bible-importation into the country.

Mr. McMillan told newsmen the demand for the Bible

in Cuba is tremendous. Some churches, he said, try to meet the demand by maintaining "Bible banks" for borrowers.

During the five hours he was detained by revolutionary officers he learned the Castro regime regards the Bible as a very potent weapon in the battle for men's minds—so important, in fact, that hundreds of thousands of Bibles sent from Canada have been seized and turned into paper for newsprint.

Bible Society Urges Reading of Easter Story

The American Bible Society has issued its annual invitation to all Christians to read together, at dawn on Easter Sunday, the scriptural account of Christ's resurrection as recorded in the 18th, 19th, and 20th chapters of the Gospel of John.

Beautiful Easter booklets containing these three chapters, printed in vest-pocket size with large, easy-to-read type, are offered at \$3 per hundred copies. A free sample copy may be obtained by writing to the American Bible Society, 450 Park Avenue, New York, N. Y. 10022.

Foreign

British Catholics to Publish New Bible

A special Roman Catholic edition of the Revised Standard Version will be published in 1964 by Thomas Nelson and Sons, Edinburgh, Scotland. This is the same firm that published the RSV for Protestantism.

Sponsored by the Catholic Biblical Association of Great Britain, the Bible will bear the imprimatur of approval by Catholic authority. Intended for use by British Catholics, the adapted version includes several additions and changes "all in the interest of Catholic usage."

Muller's Work of Faith Lives On

An English magazine refers to the children's homes at Bristol founded by George Muller and quotes from the 124th annual report. The introduction to the report says:

"When Mr. Muller received his Homecall it was widely expected even by Christian friends that the orphanage would soon run to a close. . . . Undoubtedly Mr. Muller's prayers and those of thousands of others are still being answered. Sixty-five years have passed since the Homecall of Mr. Muller but the work still continues in daily dependence on the living God. It seems incredible that some still doubt in spite of undeniable evidence that God answers prayer."

Skeletons Found in Bishop's Palace

The scripture, "Be sure your sin will find you out," was illustrated recently in Ireland when skeletons of a man and a woman were uncovered under a stone stairway. The discovery was made at a Church of Ireland (Anglican) bishop's palace at Ossory in Kilkenny.

Unearthed during renovations of the palace, the two skeletons were reinterred in the Ossory cathedral graveyard. The female skull had a round hole through the forehead, probably caused by a bullet or a sword thrust. Experts said there was no doubt that both skeletons were those of persons who met violent ends.

There is speculation that the skeletons may be those of an archdeacon and his wife who were said to have quarreled with a bishop 200 years ago.



Your Questions

Answered by Ernest S. Williams

Did Gehazi continue as Elisha's minister after he was smitten with leprosy? (2 Kings 5:22).

It would seem that this event terminated Gehazi's association with Elisha. In 2 Kings 8:5 we find Gehazi testifying in behalf of the Shunammite woman. Whether he was still associated with Elisha, or was only present to testify at this time, is not clear.

Please explain what Jesus meant when He said, "But the children of the kingdom shall be cast out into outer darkness" (Matthew 8:11).

The Jews were the children of the kingdom, descendants of Abraham. God gave the kingdom promises to Abraham and they were passed on to his descendants. Because they rejected Christ with whom the promises were related, they would be rejected. Many Gentiles, coming from the east and the west, would enter the kingdom and inherit the spiritual blessing promised originally to Abraham. Compare Matthew 8:11, 12 with Romans 9 to 11.

I want the Lord to lead me, but should I ask His guidance concerning every little decision? Why can I not just make up my own mind about most things?

Your whole attitude is what is most important. If you really want to live your life in the will of God you will not find it burdensome to seek His guidance in most choices if not all. Just to "make up your own mind" may result in deciding to please yourself without regard for God's will.

When we truly want God's will we can ask God to lead us, then commit our way to Him in confidence that He will choose the best for us. "Commit thy way unto the Lord; trust also in him; and he shall bring it [his will] to pass" (Psalm 37:5).

Why do people backslide? I know many who once served the Lord, but now live the same way as unsaved people.

A number of reasons might be given. Some seek only an experience of blessing and do not follow through with constant fellowship with the Lord and consistent Christian living. When testing times come, these lack either stability of character or faith to carry them through the tests. Jesus described these as "stony ground," on which the seed falls and springs up but withers away because it has no root (Matthew 13:5, 6). Others depend on feelings rather than faith as to their place in Christ. Still others become discouraged because of unfavorable circumstances.

Whatever his reason for backsliding, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted" (Galatians 6:1).

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.

Peter's Miraculous Ministry

Sunday School Lesson for March 8, 1964

ACTS 9:36-42; EPHESIANS 2:1-6

BY J. BASHFORD BISHOP

It is well to relate this lesson to the previous ones. The same man who denied his Lord now raises the dead! Thus it is shown that men "of like passions as we are" were the men through whom Christ worked. It was the power of the Holy Spirit which made the difference, and the same Spirit still seeks dedicated and obedient vessels today!

The Occasion of the Miracle (vv. 36-38). Someone has called Dorcas the president of the Women's Missionary Council of the First Church. At any rate, her life may serve to inspire all women today! She so loved Christ and so gave herself in loving service that she was genuinely missed when she died.

Hearing that Peter was in nearby Lydda, the believers sent for him. Did they, having heard of the healing of Aeneas, have hope that Peter might raise Dorcas from the dead? Or did they merely wish him to comfort them and conduct a funeral service? Judging from Peter's

WHAT WILL YOU LEAVE BEHIND?



actions upon his arrival, it would appear that the latter was the case!

The Method of the Miracle (vv. 39-41). It cannot be overemphasized that God is a God of variety and that therefore there can be no set way of dealing with sick or of working miracles! Aeneas was healed in a moment. But Dorcas was not raised thus. Consider:

1. *Exclusion of Unbelief*. Faith is hindered by the presence of unbelief. Better pray alone in faith, than with others in unbelief. Jesus Himself could do no mighty miracles in His own country of Galilee because of unbelief (Mark 6:5).

2. *Concentration in Prayer*. Why did Peter kneel down and pray? Why did he not simply speak the word of faith here as he had done in the case of Aeneas? Was he not "prayed up"? Undoubtedly, Peter knelt and prayed because he did not know just what to do and desired to get some orders from "Divine Headquarters"! Here is something which is often overlooked: the power of God, the flow of the Divine Spirit cannot be turned on at will! Every servant of God is always at the mercy of God's sovereignty. Every situation requires the leading of the Spirit and the will of God.

As Peter waited before the Lord he received the divine directive for what he did moments later. "And turning him to the body [Peter] said, Tabitha, arise." Here we have a two-word prayer, an authoritative command, a total absence of any doubt, and unshakable certainty that God would raise the dead woman—all of which was only possible, of course, because Peter who had heard from God responded with the obedience of faith! We may command until we are blue in the face but, unless we are moving in the Holy Ghost in obedience to the specific will of God, nothing will happen.

3. *Quickened from the Dead*. "And she opened her eyes and . . . sat up . . . and when he had called the saints and widows, presented her alive." The Bible contains the record of nine raisings from the dead. Christ raised three persons, and now Peter raises one. This would indicate that even when the church was at the peak of its spiritual power such miracles were not an everyday occurrence. Yet, at the risk of being considered visionary and impractical we must say that where death is premature there would seem to be no reason, if faith were present, and the members of the church in a place of spiritual sensitivity, why such a miracle might not occur today!

The Result of the Miracle. "And it was known throughout all Joppa; and many believed in the Lord." Never let it be said that miracles have no power to influence the unconverted toward God. The whole Book of Acts refutes the statement. Church history, past and present, proves its absurdity. Of course, miracles will not impress everybody; but definite miracles of healing always were and always will be the best, the quickest, the most effective, and the most scriptural way of advertising the gospel of Christ! In recent years some perhaps have overemphasized miracles; but is it not far worse to under emphasize their importance? "Grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." To which we say a fervent, "Amen." ◀◀



1914



1964

Another in the 50th anniversary year series of reminiscences by veterans of the faith—

I REMEMBER

—By DAVID H. McDOWELL.

WHEN I WAS ASKED TO WRITE DOWN SOME MEMORIES of the "early days" my mind went back to 1906. I remember when I heard the reports of blessing brought by students returning for the fall term at the Bible Institute at Nyack, N. Y., that year.

A number of us had already been seeking God for a Pentecostal outpouring, and these reports only intensified the hunger in my own heart. This hunger continued throughout the school term and until the time of the midsummer convention at Rocky Spring Park in Lancaster, Pa.

On the closing Sunday of that convention a number of us who had been praying most of the night decided to go back to the prayer tent and continue seeking for this fullness. The former prayer sessions had resulted in a thorough and complete heart-searching.

About three o'clock in the afternoon we became aware that the Lord was present in an unusual way. In the atmosphere of praise and worship that followed, the Holy Spirit fell upon us in power and blessing, causing us to break forth in a new and powerful language. Quite a number of others who gathered later also received a wonderful Baptism, speaking in the new language of praise and worship. The one outstanding manifestation to my own heart was a revelation of the person and glory of the Lord Jesus that was simply beyond expression. This was the assurance to me that this Baptism was genuine.

Following this experience, I was launched into the ministry of pastoring, evangelizing, and opening new assemblies. Then came the call to meet in Hot Springs, Ark., in 1914, for the purpose of bringing about a better understanding among the Pentecostal brethren throughout the country.

Due to a lack of finances I was unable to attend this historic conference where the General Council of the Assemblies of God was formed. However, Elder E. N. Bell, the first elected chairman notified me that I had been elected, in a later session, as general presbyter of

David H. McDowell, born June 17, 1882, has been an ordained minister in the Assemblies of God since 1914. He has been a preacher of the gospel more than 60 years serving as pastor, evangelist, denominational officer, and convention speaker. For six years he was secretary of the Eastern District (1917-23). He was the first man to be elected an assistant general superintendent serving in that capacity for nearly six years (1923-28) until he resigned to return to pastoral and evangelistic work. He now resides at Cheltenham, Pa.

the Assemblies of God for the Eastern part of the United States. This was indeed a big order for one so unused to such responsibilities.

I wrote Brother Bell for instructions as to my duties and was advised to organize an Eastern District of the Assemblies of God. There were so many obstacles that I immediately wrote back to Elder Bell suggesting two other brethren (Robert A. Brown and Joseph Tunmore) as nominees for general presbyters, to be voted on at the next General Council meeting.

This resulted in these brethren being duly notified of their election. There was some misunderstanding for a while (we were "scattered abroad" and distance separated us in those days) but it soon passed and we found common ground where we could work together. In the fall of 1916 all Eastern ministers met and formed the Eastern District Council, with Robert A. Brown as the elected chairman. In the next year the District Council met at Scranton, Pa., and I was elected as the first secretary. It was a wonderful convention.

The work in the East immediately took on new stature and began almost at once to grow. This was due to the remarkable unity among the people, for in unity there is strength.

Today the East is not one but many districts. Many states have separated to form their own District Councils (Northern New England, Southern New England, New York, New Jersey, Potomac, Appalachian) and the Assemblies of God work is prospering in each. We are all moving on toward the event of our united outlook—the second coming of our Lord. "Even so, come, Lord Jesus."

50TH ANNIVERSARY CONVENTION SPRINGFIELD, MISSOURI—APRIL 20-23, 1964

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Camels and Chameleons



by
JOHN F. HALL
West Africa

SOME OF YOU BOYS AND GIRLS GO TO SCHOOL BY BUS, but none of you has to go as far as the children of our missionaries in Upper Volta, West Africa. They travel a thousand miles! Their parents take turns with their cars to make the long trip to Nigeria and back.

Now it was our turn to make the trip for our daughter Betty and four other children. First we serviced our sturdy little Peugeot Speed-the-Light station wagon and packed in our things for the trip. Then we started. On our trip to Nigeria and back we would pass through Dahomey, the Niger Republic, and Upper Volta.

Some gravel roads were good while some areas had virtually no roads and were horrible! The first day, following wheel tracks through high grass, we hit an unexpected chuckhole and broke off a rubber shock absorber. When we stopped at the Bible school in Dahomey, Ted Schultz gave us a Chevy shock which I adapted and wired on. (It's still in place after 2,000 miles!)

On Sunday morning we all used Sunday school lessons which your BGMC funds helped us print for the Africans. Thank you lots!

It took some planning to arrange for stopovers with such a group. I had written ahead for reservations. One stop was at the government resthouse in Zaria, Nigeria. The next two were in the Niger Republic—

the Sudan Interior Mission at Galmi and the Baptist Mission at Niamey.

Here and there we saw camels by twos and threes, paddy-footing their way along the sandy trail beside the road. (Stones hurt their feet.) The camel drivers were perched high up in front of the load with their feet resting on the curve of the camels' necks.

Altogether I spotted 13 chameleons attempting to cross the road. Some were still bright green; others were changing color to match the road. Their independent, bulging eyes rolled warily as they rocked back and forth in their laborious walk. (An African legend says the chameleon was the first animal God created, and because the ground was still wet and sticky he had trouble pulling his feet out as he walked. That, they say, is how he got into the habit of walking that way!)

On the way back from Nigeria we were on a bad stretch of road in Upper Volta when—*wham!* *CROOONK!* We hit an unexpected chuckhole and tore the muffler loose! From then on we sounded like hot rodders—much to the delight of the five school kids who were with us. They were 16, 16, 14, 10, and eight so we were really packed in with my wife, and myself, and all the baggage. We had borrowed a top rack from Brother Tipton and it also was loaded. We had plenty of filtered water in jugs and thermos flasks—and lots of cookies. The only two flat tires we had were in the early morning, for which we were all thankful (because we have to patch and pump them up by hand out in bush country).

The worst part of the road that we encountered was during that last afternoon, when we drove facing the boiling African sun. I had on two pairs of sunglasses. The passengers shaded their windows. They were dusty, hot, and tired from three and a half days' travel squashed together like sardines. They were noisy with anticipation and singing all the songs they could remember and hoping for no more flats to delay us! Toward arrival time the girls began picking out their curlers and prettying up to meet their parents.

When we rolled into our mission at Ouagadougou, there were the eager moms and dads waiting. What a happy, yelling, hugging, kissing, giggling time they all had together!

At the printshop John Weidman gave us packages of Sunday school lessons for both fields of Togo and Dahomey. They had been printed with BGMC funds. There, too, I learned that the Committee for Literature in West Africa wanted me to prepare Sunday school quarterlies in French for small children in Africa who read French. So, BGMCers, please pray for me, as there is so much work to be done in preparing printed materials for African boys and girls to learn more about Jesus.

Mrs. Hall and Betty and I still had 220 miles to travel after we left Ouagadougou. We had a surprise waiting when we got home. It was a big Christmas package from our former pastorate in Compton, California. Of course, Betty and we were curious and eager to open it, but we waited till Christmas.

On Christmas Day the surprise we had for the African boys and girls was nice new printing done with BGMC money that you have given. *Baraka Kombiisi la kom-pougeli sen be Amerique!* (Thank you, boys and girls in America!) 

TRAINING MAKES A DIFFERENCE

A young man asked the composer, Mozart, how to compose a symphony. Mozart said: "You are young, why not begin with ballads?"

The aspirant urged: "But sir, you composed symphonies when you were ten years old."

"That is true," replied Mozart, "but I did not *ask how!*" From his earliest years, the child prodigy had been trained and directed by his father, and at the age of ten was an accomplished musician.

And in this race of life, the strength of our Christian experience depends on how vigorous our spiritual training has been. We cannot be just drifters. It is not by mere magic or frenzied effort we shall win a home in eternity. It will be because we have a Heavenly Father who is interested in the direction we choose.

—KATHERINE BEVIS

Prayer Without Strings

Have you noticed, as have I
How we plead, and how we cry
Similar to children small
Wanting candy or a ball?

We petition God for this;
We petition God for that.
Some would put off Death's cool kiss;
Others want to lose their fat.

Fascinating isn't it:
How we ask and often get?
Seldom is it found today
You and I take time to pray,
"Thank You, Lord, for everything,"
Without adding some new string.

—KEITH LINDER

EVANGELICAL OR EVANGELISTIC?

It is not enough to be evangelical—we must be evangelistic. To be evangelical may only mean we have a "reservoir of pure water" without pipes to carry the water to thirsty people. One would have to climb the embankment to get water from it!

But the evangelistic church is a "reservoir of pure water" with a pipe running to every person in the community. To be evangelical may mean to have "truth on ice," but to be evangelistic is to have "truth on fire."

May the Lord set us on fire and make us individual soul winners!

—J. D. COURTNEY, in *The Sunshine Bulletin*

WHAT'S YOUR MAJOR?

A common question we were asked while in high school and college was, "What is your major?" When school days are over no one thinks to ask the question again, but it is a good thing to ask ourselves occasionally, "What am I majoring in? Is it money, prestige, or some-



thing else that will perish with the passing of time? Or am I keeping the true perspective on life by majoring in things eternal?"

Hugh Walpole's biographer said of him: "He majored in minors." He went on to say that Walpole's specialties were antiquarian anecdotes and contemporary gossip. This was in full contrast to Paul's consuming passion. Near the close of his life the apostle could still say, "This *one* thing I do... I press toward the mark for the prize of the high calling of God in Christ Jesus."

What is your major?

—ELVA JOHNSON HOOVER

GOD NEVER GIVES A STONE

Jesus reminded us that no father will answer his hungry child's cry for bread with a stone, or give the child a serpent if he asks for fish. But while no one who asks for bread will receive a stone from the Heavenly Father, neither will one who asks for a stone receive a stone!

And many times we do come to God pleading with Him to let us have a stone... some earthly thing, some gift of honor or pleasure, some achievement of ambition, some object of heart desire. It looks like bread to our deluded vision. But God knows it is only a cold stone—that it would leave us starving if we were to receive it; and He loves us too well to listen to our piteous cries for it, or to be moved by our tears to give it to us.

Even when we ask for a stone He will give us bread. Thus it is that many requests for earthly things are not granted. Yet the prayers are not unanswered. Instead of the stone we wish, God gives us the bread we need.

—J. R. MILLER

WON THROUGH A SMILE

How many have been drawn to Christ through kindness, friendliness, and thoughtfulness!

A Sunday school worker hurried down the streets of Chicago one day on his way to church. He noticed a little baby being held at the window by one of the family. He turned toward the baby and smiled. The baby smiled back.

The next Sunday the baby was there, and again he smiled and waved his hand. The next Sunday there were several at the window with the baby, watching for him to pass, and again he smiled and waved.

Someone from the house followed him and saw him turn in to the church. The next Sunday some of the children appeared at the Sunday school, and finally the whole family was won for Christ.

—*Christian Herald*



Your Possessions Will Never Take Your Place . . .

. . . but the loss of both you and your possessions will make your death even more tragic for your loved ones.

They will never feel even slightly compensated for your absence. But if you, through negligence, heap financial worries on sorrowing hearts, the burden will be much heavier. And, although all of us would like to feel that we will be missed, none of us would not wish to do all possible to soften the blow of death to those we love.

Leaving your companion and your children with the added problems and frustrations of trying to untangle your affairs, and even losing a great portion of your estate in court costs and legal fees, will only add to their difficulties in trying to adjust to life without you.

Think about them now. While you are in good health and of sound mind, make your will. If you need help, we will be only too glad to give it. Clip and mail this coupon for details.

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Members of the 1963 championship team were, left to right: Ronnie Pruett, Pastor Gustafson, Mrs. Gustafson, Rusty Laurens, Scott Laurens, Brenda Gregg, Barbara Gregg, and George Bates.

Teen Quiz Tournaments Encourage Bible Study

Final Competition at National Youth Conference in August

BY LELAND G. SHULTZ

College Youth Representative, Assemblies of God

A MAJOR FEATURE OF THE 1964 National Youth Conference which will open August 17 in Springfield, Mo., will be the playoffs in the second national teen Bible quiz competition. Eight teams, winners in eight regional tournaments to be held this summer, will vie for top national honors. All the questions will be on the Epistles to the Corinthians.

The Bible quiz competition in 1963, which was based on the Gospel of Luke, created widespread interest among teen-agers in the Assemblies of God.

"The Bible quiz program has helped me to fulfill a vow I made to God while in Bible college," said Mrs. Eugene Gustafson, coach of the 1963 national Bible quiz winners.

To see how it helped to do this, let's look at what happened at the first national teen C. A. Bible quiz tournament.

Teams from eight regions of the United States met at Memphis last August to compete in the first national Bible quiz tournament. These teams had won the right to compete in the national tournament by winning on the local, district, and regional levels of competition.

The first event of the national tournament was an orientation session for quiz teams and officials. After a briefing on the quiz rules and assignment of officials, the team captains drew numbers for starting positions in the quiz. After the quarter-final and semifinal playoffs, the two contenders for the national title were the teams from the South Central region (Plainview, Texas, Pastor Don George, also coaching the team) and the Southeast region (Atlanta, Georgia, Pastor Eugene Gustafson, and Mrs. Gustafson as team coaches). After listening to these two teams in competition, we had no doubt that they were championship material.

When the last question was answered and the score totaled, the Atlanta team was declared the first national Bible quiz champions.

Pastor Eugene Gustafson commented about the quiz program and its effect in his church: "The idea of a contest challenged our youth and provoked a competitive spirit which is such a part of youth. It helped develop church loyalty and tied them into the church program. The fact that these young people would study the Word and sacrifice other things had a tremendous effect upon others within the church. Even their unsaved friends marveled at this."

Mrs. Eugene Gustafson, team coach, gives this testimony: "Born and reared in the Assemblies of God, I recognized some of our failures, especially in memorizing the Bible and knowing what we believe.

"Realizing the lack of knowledge of God's Word on the part of my Pentecostal friends and myself, I was embarrassed, but happy and thankful, when my parents sent me to Bible college. There I made a vow to do my best to teach the Word wherever God placed me to work.

"When we came to Bouldercrest Assembly seven years ago, I began concentrating on the youth. As a result, we now have the quiz champions who, for the most part, are a product of that work. Our C. A. group as a whole is keenly interested in studying the Bible, and a Bible study session is as well attended as any other service.

"Our first desire was to learn the Word. *Winning was secondary.* I constantly kept this before the team by reminding them that they could not lose; for even if they lost a contest, they were still winners by having a greater knowledge of the Bible. They were taught to manifest a Christlike spirit even if defeated. A team may not win a single contest against a competitor, yet the reward will be in the effect that the Word will have on their lives."

Though all did not win the title of champions, no one really lost in the Bible quiz tournament. Comments from the other quiz team coaches show the effect of Bible quizzing in their churches as well.

Mrs. Bernice Crosthwait, Brush, Colorado: "It is impossible to measure the individual spiritual gains made through the Bible quiz. Our young people's lives in years to come will measure this. Quizzing has had a good effect upon our community."

Earl J. Hance, Bellevue, Washington: "Our team greatly enjoyed competing in the national quiz tournament. It has been a stimulating experience for our entire church, and especially our C. A. group. A program that can get teen-agers to spend hours each day digging into the Word is a program worthy of all our support."

John H. Young, Rose Bud, Arkansas: "The Bible quiz program caused our church to take interest in the Book being studied by the team, gave the young people something to

look forward to, and challenged them with something they loved to do."

J. Don George, Plainview, Texas: "After two successful years of Bible quizzing in our church, our teen-agers are more aware of the power in God's Word than ever before. No longer is the message of the minister a part of the church service that must be endured, but every sermon now becomes an exciting excursion into an exciting Book."

Paul R. Sturgeon, Omaha, Nebraska: "Fruit from the *Learning Luke* quiz program will be harvested in our church for a long time. The team members have found a deep delight in becoming thoroughly familiar with this portion of God's Word."

Wayne E. Hyvarinen, Lima, Ohio: "The youth who participated in our quiz program have benefited in many ways. The most important is that they have hidden the Word of God in their hearts. Other benefits include such things as developing study habits, getting to know each other better, and learning to work together as a team."

Members of the championship team made these comments:

Brenda Gregg: "The quiz has helped me to grow spiritually in the Lord. It has put a hunger in my heart to study more of God's Word."

Rusty Laurens: "The Bible quiz has drawn me deeper in the knowledge of God's Word. It has also given me a better means of witnessing to my friends."

George Bates: "This quiz made me realize even more the greatness of God and the things He can do for us. During the summer we studied five nights a week; the other two nights we had church. I gave up sports in high school to be in this quiz, but it was worth it."

Ronnie Pruett: "Since we started studying Luke, God's Word has been explained in such a way that its meaning has become more real in my life."

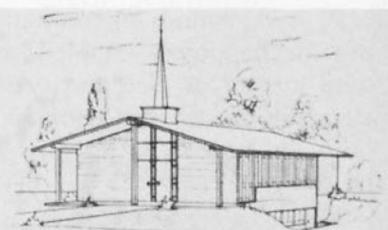
Scott Laurens: "The study strengthened my Christian faith and did wonders in my home. My unsaved father was more touched by the quiz program than any other phase of the church program."

Barbara Gregg: "This study has made me realize that the things Jesus taught and the miracles He performed are for us today. I have also become more bold in my witnessing because I have a greater knowledge of the Word."

Pastors, coaches, and quizzers are enthusiastic about the effects of the Bible quiz program in their churches and in individual lives. Competition on Corinthians is already being conducted on the sectional and district levels, with regional competition to be conducted by July 15. Regional winners will travel to Springfield, Missouri, to compete in the second national Bible quiz tournament, August 17-21, 1964.

Some of the teams who competed in the "Learning Luke" national tournament are already reporting victories on the local, sectional, and district levels in an effort to compete in the national tournament on Corinthians.

(Full information about the Teen Bible quiz program may be obtained by writing to the National C. A. Department, 1445 Boonville Avenue, Springfield, Missouri 65802).



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Joe wandered from tavern to tavern—
a slave to drink, until he was

RESCUED BY THE ARM OF PRAYER

JOE IS NO LONGER A DAILY TAVERN customer or a swearing man, but a new creature in Christ," writes Mrs. Joe Garcia following her husband's salvation.

A background of continual searching for happiness had led Joe Garcia onto a road of vice and degeneration. Brought up in the Roman Catholic faith, he served as an altar boy. Yet he did not know the joy of salvation.

Mrs. Garcia says: "We were married when 18 years old. As often happens, Joe found that to be accepted by the crowd one must drink moderately. Gradually, however, his drinking became more frequent until he was drinking beer every day.

"Although I was brought up in a Pentecostal home," she continues, "I was not a Christian. When Joe and I moved to Panhandle, Texas, I really met Jesus and received the baptism of the Holy Spirit. I began trusting God for Joe's salvation.

HUSBAND'S DRINKING WORSENS

"My husband's drinking habit became terrible. Our home seemed to be breaking up. Joe was in a tavern every day. The whole community came to know him as a heavy drinker and a rough fistfighter.

"But Joe felt that there was something I had that he wanted. Many times he would cry, telling me he wanted to stop drinking. He was sincere, but he would not go to church with me.

"Conditions grew worse. The devil tried several times to kill Joe in order to prevent his being saved. When night came, he would leave in the car, and



Joe Garcia

I could not stop him. Many times he went off the road or hit a pole or other obstacles.

WORLD PRAYER MEETING BRINGS RESULTS

"I was at my wits' end when *Revivaltime* came in. During November, 1961, you prayed for unsaved loved ones at your World Prayermeeting. I sent in Joe's name. Praise God; he was saved in the Panhandle Assembly of God church on January 1, 1962. Later he also received the baptism of the Holy Spirit. He is now happy with a new friend, Jesus, and this new way of worship.

"His testimony has been seen and heard by all the town. Instead of sickness, Jesus brought Joe health; instead of sorrow, happiness; instead of death, eternal life. Our family is united and happy because Christ lives here.

"Praise God for *Revivaltime* and

its prayer warriors. I am a prayer partner of *Revivaltime* because I want to pray for those in need. May He meet every need and continue blessing this wonderful ministry."

* * *

Another former Catholic received salvation after being steeped in Roman dogma for 30 years. Mrs. Virginia Gray, Washington, D. C., was saved in April, 1963.

"I was delivered of drinking, smoking, swearing and demon possession. The Lord healed me of ulcers, a severe nervous condition and other physical ailments," she writes.

However, her conversion and healing caused an uproar among the family. A breach was formed where there had once been a close mother-daughter relationship. Mrs. Gray quit visiting her mother.

BROADCAST CONVICTS

One week before Christmas, *Revivaltime's* message of God's supreme love touched Mrs. Gray's heart. "While listening to the sermon," she says, "I broke into tears of conviction. Your mention of a God who willingly gave His only begotten Son for the salvation of a world of sinners, touched my heart. I realized that I needed more of the love of Christ.

"I decided to let God fight my battle. I would humble myself in spite of persecution. During the broadcast, I repented with a broken heart and a tearstained face. At that instant the Holy Spirit led me to call my mother and ask her forgiveness.

"The Lord ministered through me to my mother with such power that she listened quietly. I had been praying

that the closeness I once had with her would be restored. I can truthfully say that the Holy Ghost has restored this bond between us.

"Mother has not yet accepted salvation, but I claim it for her in the name of Jesus."

* * *

The testimonies of Mrs. Gray and Joe Garcia to some would not have seemed possible. A notion exists that certain people cannot be saved. "He's too far gone," or, "She's set in her sinful ways," are typical of the pessimistic, "little faith" group. But there are faithful Christians willing to pray until the answer comes.

In this radio ministry to millions there are many spiritual battles, but there are great victories. Each division of our testimony file is overloaded with reports of divine intervention. In turn, our Prayer Partners' Fellowship receives an ever-growing number of prayer requests for intercession.

As we pray for others, will you pray for *Revivaltime*? Ask God to send forth this message to reach those who have not heard the gospel, and to continue His anointing upon the radio ministry. As God speaks to your heart give to *Revivaltime*, your full-gospel radio voice heard round the world. ◀◀

Men's Fellowship at Sitka, Alaska, Sponsors Release of Revivaltime

THE MEN'S FELLOWSHIP GROUP OF the Sitka Assembly of God, Sitka, Alaska, has sponsored *Revivaltime* almost continuously since they organized September 11, 1956.

In May, 1960, they assumed the cost of airtime over a local station. *Revivaltime's* initial release over KSEW, Sitka, on Sunday afternoon, May 29, extended the outreach for the gospel in our forty-ninth state.

Realizing the need for a "real outreach to meet the people" of Sitka, Mr. and Mrs. Wesley Hansen, missionaries to Alaska, had written the Radio Department to inquire about securing a local release. "We are pressing every effort we can to promote the gospel," Brother Hansen wrote. "We are a small group, but would like to buy airtime on the local station because we believe *Revivaltime*

would be the means of winning souls."

Audition tapes were sent, and after further correspondence Brother Hansen announced that arrangements had been completed to air *Revivaltime* for one year over KSEW at 5 o'clock Sunday afternoons. The Men's Fellowship of the Sitka Assembly of God undertook to pay the airtime cost of \$8 per week.

One year later, the group decided to sponsor *Revivaltime* over station KIFW. For two-and-one-half years they have maintained the KIFW release in Sitka. They find it is an excellent way to send the full gospel to the approximately 12,000 souls in the area.

Your community needs *Revivaltime*. Write today for further information on how you can sponsor a local release of the broadcast. ◀◀



Let's Go!

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The Men's Fellowship group of the Assembly of God in Sitka, Alaska, has sponsored the release of *Revivaltime* over station KIFW (right) in Sitka since 1961.





For Fifteen Years . . .

FORWARD IN FAITH

By HARLEY VAIL
Missionary to Mexico

DURING THE 1960-61 SCHOOL YEAR, classes at Bethel Bible Institute, Merida, Yucatan, Mexico, were being held in the church balcony and in the boys dormitory with its leaky roof. Brother Araiza, founder and director of the school, had his office as pastor, Bible school director, and presbyter in the room which served as living quarters for his family. At night students' hammocks hung in a hall, in the dining room, and in the director's house.

School enrollment that year was 39—the saturation point. More property was needed on which to build additional classrooms and a dormitory.

One day David Montgomery, ordained Assemblies of God minister from Oklahoma, arrived unannounced on the school premises. He later told us God had changed the course of his Central American trip, causing it to terminate in Merida.

When he saw the school's crowded condition, Brother Montgomery discussed plans to expand facilities. God's blessing was felt in that planning meeting and all present can still say, "Did not our hearts burn within us as the Lord sanctioned those plans?"

Adjoining lots which had been occupied for years by enemies of the gospel suddenly became available and the Montgomery family personally donated the \$625 needed to purchase this property. Brother Montgomery returned to the USA inspired to dedicate his prayers, time, strength, and ministry for the ensuing year to this project. Men of God in large and small churches in the United States responded generously to Brother Montgomery's fervent appeals.

God worked a miracle. Within one year the \$5,000 needed had been provided and the building project had

been completed! A second story had been added to the director's house to be used for a girls dormitory. An extra room had been provided downstairs for office and reception room. Two additional classrooms had been constructed so the school could handle a student body of 75 or more.

During the 1961-62 term, the 50 students currently enrolled moved into these new quarters. That year 12 per cent of the support for maintaining the school came from friends and churches which Brother Montgomery had contacted.

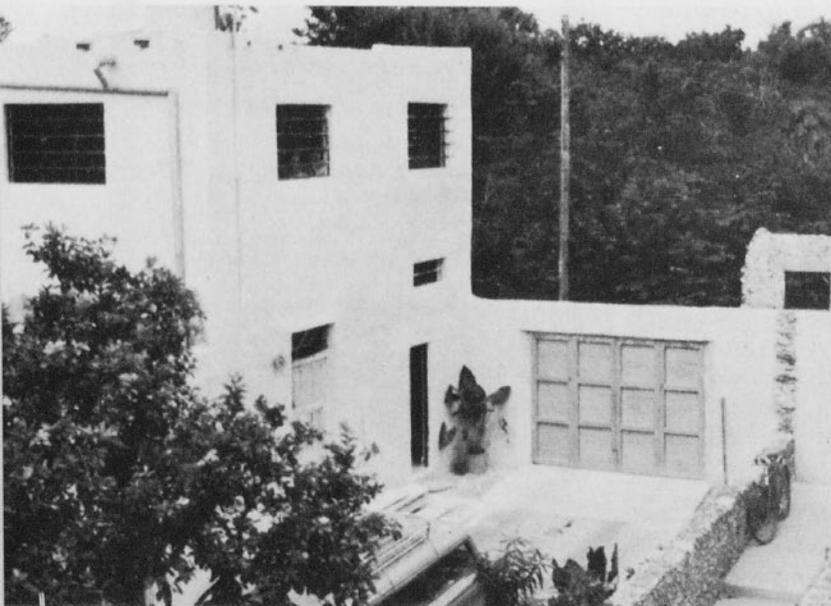
In spite of this assistance, meals for such a large family were at times meager. We were in a dilemma. Should we reduce the number of students or try to interest others in this worthy cause?

Instead of limiting the number of students last year, we enrolled 61. These, together with teachers and workers, made a family of 75 to be fed daily. Something had to be done to provide for this increase.

Again, Brother Montgomery and his wife took the burden on their hearts. During that school year, 55 per cent of the school's support was furnished by friends and churches through this couple's faithful labors.

Besides helping the Bible school financially, Brother Montgomery has inspired the school to help open a new Mexican state to the gospel. When it was pointed out at the last General Council of Mexico in November, 1962, that Chiapas had no Assemblies of God work whatsoever, Brother Mont-

Bethel Bible Institute in Merida, Mexico, occupies a house that has been remodeled and enlarged. Sixty-one students were enrolled last year. Six workers led by a Bible school graduate are now working in the state of Chiapas. This congregation (right), less than a month old, is a typical result of their ministry.



gomery, who was present, felt especially impressed to do something. He made a trip to Mexico City to go over plans with national officials. Then, within a week's time, the Lord had moved others to place in his hands \$1,000 to make the first move into Chiapas.

Brother Montgomery visited the state to see the need firsthand. As graduation at Bethel drew near he returned to the school to present the challenge to teachers and students. His interest and promotion of this project

has resulted in six Bethel students going to work in Chiapas. Workers have established congregations in four large cities including the capital and have held services in several smaller villages.

We are grateful to God for His blessings upon Bethel Bible Institute during its 15-year history. Under the continued guidance of the Holy Spirit may we all work together to preach the gospel to every creature—some of us sowing, some of us watering, and God giving the increase. ◀◀

Tithing Brings Blessing

By G. L. FALLEY
Missionary to Nigeria

NIGERIAN CHRISTIANS ARE LEARNING the blessing of tithing. Most of the people here have very little income and find it hard to part with even a penny, but we are thrilled to see how God blesses them when they learn to tithe.

A deaf boy named Kurama makes less than \$3 a week. One Sunday recently he paid his tithes and the following day a hunter came by with a guinea fowl and some eggs. Normally this produce would have cost Kurama 26 cents, but that day he got it for 10 cents.

A student came to the Northern Nigeria Bible School with not even enough money for food to last him the first term. We gave him a little work to help him along and encouraged him to tithe. He was worried at first because he still owed \$1.14 on his school books, but he decided to pay his tithe and trust the Lord to meet his need. The next day he received \$1.40 in the mail from his pastor. God had met his need and given him something extra!

A new church was started in a nearby village. The congregation was quite small when we first visited them but they had built a nice mud church. We encouraged them to tithe. Two Sundays ago we visited the church again to find the congregation had nearly doubled. Around the front were four or five buckets of corn which had been brought as a tithe of crops. It was evident that God was blessing these people.

Pray that other Christians will learn the blessing of tithing. Since Nigeria has become a republic and the nationals are taking more responsibility in every way, it is important that the Christians learn to support the propagation of the gospel. ◀◀

PACKING THEM IN

BY REX JACKSON, MISSIONARY TO NIGERIA

EVEN A CASUAL READING OF THE Book of Acts will reveal that Paul's method of doing missionary work was to go to the large cities to establish churches. In our own missions program we have usually bypassed the big cities in Africa to reach the more primitive people of the interior.

But where we *have* concentrated on the big cities in Africa we have discovered that capable, educated men become converted. Then these men answer the call of God and go into the interior. In this way our work in Eastern Nigeria has developed more rapidly than in any other area.

Since Nigeria gained independence the big cities have become even more important because the new government is staffing all positions with Nigerians. Many new offices are being opened, and people are flocking into the cities from every side. Right now is the time we must rearrange our missions program to meet the challenge of these multitudes.

Enugu is the capital city of Eastern Nigeria. We have had one church there for years. The building has recently been enlarged but now is again packed out, and there is no room to lengthen the building any further.

Enugu is laid out in six distinct divisions, and we feel we must get churches started in each division. We

have begun this expansion program by holding special meetings in the church which is already established. Never before have we had to lock the church doors to keep people out of a meeting! But after the church is jammed full, people still try to push in, and the result is such confusion that the meeting is disturbed. So we get everyone in we can and then lock the doors. Those outside peer in the windows, and we go on with the meeting.

In only one week, more than 100 adults have come to the prayer room to pray and to obtain instruction in receiving Christ. They have signed decision cards. A large number of children have also come forward.

In the near future we will have meetings in rented buildings in two other divisions of the city. We must get land at once if we are to build churches. Of course, land is expensive in large cities, but the investment will pay off in souls.

Right now the local church cannot carry all the expense of buying land and constructing a building. We cannot reach the people of Enugu without your help. Please join us by sending your offering to the Foreign Missions Department, 1445 Boonville Avenue, Springfield, Missouri 65802. Designation: "Rex Jackson, for Enugu Church Building."

CORRECTION

A recent issue of *The Pentecostal Evangel* erroneously reported that our Venezuelan Bible school is located in Caracas. The school is in fact at Barquisimeto, Venezuela. This clarification may help those who wish to contribute to the erection of a new building at the Barquisimeto site.



PIONEERING at St. Michael

By THOMAS F. HENSTOCK



John, Lois, and Philip Covlasky and two Eskimo children are wrapped in warm winter clothes.

LORD, SEND US WHERE NO ONE ELSE will go." This prayer was answered when John and Lois Covlasky found themselves at St. Michael, Alaska. It became their headquarters for evangelizing on the western coast of the state.

During Klondike gold rush days St. Michael was a bustling port town. Hopefuls paused there before taking an 1800-mile trip up the Yukon River by steamer. The town stretched out for over a mile. Boardwalks kept feet from sinking into a spongy, water-logged moss called tundra. These boards remain today, but rot and age have taken their toll. Boilers and pipes from the steamers lie in rust. The old riverboats are in dry dock there forever. Into this treeless, wind-swept, and isolated village God chose to send the Covlaskys.

John Covlasky arrived in Anchorage, Alaska in 1948. He had spent three years in the Pacific as a Marine raider during the second World War which

left deep marks in both body and spirit. *Perhaps*, he thought, *the solitude and rugged life of Alaska will help me recover strength.* Trapping, hunting, and fishing filled his life. He built his own cabin in a lonely part of south-central Alaska.

John did not go to church until a friend wanted his company. Then he found Jesus Christ, the Holy Spirit, and *The Great Commission* to be the most important realities in life.

As God gradually revealed His will, John and his wife gave themselves to God for missionary work. Years in Fort Yukon, an Indian village, prepared John and Lois for the Bering Sea town of St. Michael. So when they said, "Send us," God said, "St. Michael."

The Covlaskys began living in a canvas Jamesway quonset hut. In St. Michael you will find no roads, no sewage lines, no jails, no electricity and no water system. The population is almost entirely Eskimo. These short,

dark-haired folk are perhaps the friendliest on earth. As many as 30 or more would gather in the "living room" of the quonset.

We first met Lois Covlasky in Fairbanks at the Assemblies church. After hearing her ringing testimony, several servicemen came forward for prayer. Lois invited us to St. Michael. We were willing to go if they had work for us to do. They surely did!

Kenneth Andrus was our pilot. We made several passes over a new field before Brother Andrus set the Tri-Pacer down. Within minutes the Covlaskys and two dozen Eskimo children greeted us. Visitors rarely come to remote villages. Fellowship is never taken for granted. It is a necessity, not a luxury.

The work they had for us was to help build two houses and to hold a VBS in two weeks! This is the missionaries' summer pace in Alaska. "Make hay while the sun (twenty hours of it) shines."



Eskimo children welcome the visitors.



Two happy-faced Eskimos.



Inside Covlaskys' quonset hut house.

After the usual greetings, B. P. Wilson, supervisor of the Assemblies work in Alaska, handed me a carpenter's apron and a hammer. My job was to nail plywood on the outside of a new house 16 by 32 feet in size. In three and a half days before we arrived, Brothers Wilson, Covlasky, and Kenneth Garrison (a lay worker from Fairbanks) had constructed the foundation, floor, walls, and roof of the new home for the Covlaskys.

We men worked on the house from 7 a.m. to 11 p.m. The women cooked, kept house, entertained visiting Eskimos, and held an informal song-and-testimony time every evening.

By Saturday the house was fully insulated, had double thickness airtight windows installed, and was almost completely finished inside. Scores of shelves were made to hold the household goods which previously had been stored in missionary barrels and cardboard boxes. Every inch of space was used to advantage.

Then the stormy weather broke. We packed tools, clothes, and food into two boats and headed out to sea. This was the safest and best way to Stebbins, building site of the other house.

That afternoon we unloaded our gear, checked the building materials, located a place to build, prayed, and laid the foundation. Wives and families had been left behind. An Eskimo rented us a house and did our cooking. Fresh salmon, trout, and dried reindeer were on the menu. Our beds were air mattresses on the floor.

Several nights before dropping off to sleep we had a rich time of heart communion. One night John said, "You will never know the value of fellowship until you are isolated for a while." How rich I had been; but I had taken so little from my wealth.

Long, cold, dark winters with little or no fellowship, plus the superstition and fear that prevails among the natives, contribute to a general feeling of depression. The peace and joy of Christianity seen in the missionaries' lives present an unusual contrast to the depression noticeable in many of the other Alaskans' lives.

The house we built was 16 by 40 feet. In two days the outer shell was finished and the roof was tarred. We were just in time! No sooner was the roof finished than the rain began and it continued until I left.

Brother Andrus flew into Stebbins and we left the others to finish the house. The VBS at St. Michael had been a success. We listened to tapes of singing and testimonies. God's work of grace was evident in some of the children's lives.

Several Eskimos were at the plane to say farewell. How hungry their hearts were for God! Yet fear kept them from Him. Their own tradition and religion kept them bound, even though they loved the missionary.

As we left the ground and waved

at the smiling Eskimos, I thought, *Why would anyone remain in a place like St. Michael to minister to only 300 souls? Surely it must be God to motivate people in this way.* Then the Covlaskys' prayer came to my mind, "Lord, send us where no one else will go."

* * *

Editor's Note: Tom and Martha Henstock were missionary interns in Alaska during the summer of 1963. Central Bible Institute, Springfield, Mo., sent them there to work under the direction of the Home Missions Department.



Snow covers the mountains and piles up around Assemblies of God Children's Home in Valdez.

INVEST IN THE CHILDREN OF VALDEZ

YOUR INVESTMENT IN ALASKA'S CHILDREN will multiply for the kingdom of God.

The Valdez Assemblies of God Children's Home in Alaska must meet certain state requirements, and to do so means the Home must have financial assistance at once. Several items such as fire extinguishers and proper fire escapes must be provided. Also the sheetrocking of the furnace room must be finished and paint is needed for several projects.

B. P. Wilson, supervisor of our Alaska Assemblies of God work, writes that during a recent visit to Valdez he was happy to observe that the Home appears to be in the best condition it has ever been, and he reports the morale of the children and workers is excellent. He said an air of happiness and hominess seems to prevail. The children are getting good grades in public school. The appearance of the Home is improved. Above

all, there is a solid spiritual life in evidence.

Your offering will be gratefully received. Please mark it for the *Valdez Assemblies of God Children's Home* and mail it to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802.



Children gather in the dining room of the Valdez home.

TESTIMONIES OF HEALING



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

PRAYER OF PASTOR'S WIFE ANSWERED

A FEW MONTHS AFTER MY HUSBAND and I were saved, our daughter Connie became ill with rheumatic fever. Our doctor prescribed medicines, but she grew worse and was in great pain. Her joints were red and she screamed whenever I lifted her.

This went on for over a week, then came the night I shudder to remember. Everything I did for her caused her to cry out with pain. I felt so helpless and despondent. Even though we knew the church was praying, I feared she would die. Finally, crying and praying, I ran into another room away from her. I could take no more, it seemed.

Toward morning Connie fell into a sleep of exhaustion. Then about 9:30 our minister's wife, Sister G. C. Phagan, came. I "went to pieces" telling her about the night, and she said we would pray. Laying her hands on my sleeping child, she prayed. Even in my emotional state I felt a calm and peace come over me. God was so real. Then for a little while we sat and waited, Sister Phagan praising God.

After a while she left and Connie continued to sleep till mid-afternoon. When she awoke she was so happy, and began to play on the couch. Remembering the doctor's orders to keep her quiet, I began to worry. I dreaded for night to come again, but Connie slept through that night and she could walk the next morning.

I took her back to the doctor who, after hearing my report, was surprised to see her smiling and standing before him. He asked to have more tests

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. 65802.

taken, and they revealed that she had been healed by the Great Physician!

How good He is to us. I was so unworthy and had no faith, but He saw the faith of a precious saint and answered prayer. Praise His wonderful Name.—Mrs. Charles Puckett, Cedar Lake, Ind.

(Endorsed by Pastor G. C. Phagan, who at the time of this healing was Mrs. Puckett's pastor, but now serves First Assembly of God, Chicago Heights, Ill.)

INSTEAD OF RETIRING MAN WORKS DAILY

WHEN I HAD A HEART ATTACK ON August 7, 1961, it was diagnosed as arteriosclerosis of the right bundle branch block. I was hospitalized for 15 days, and unable to work for several weeks. I was given several kinds of medicine, including some for excessive pain.

Though I often suffered pain it was not until June, 1963, that I began to realize that in my condition I would not be able to work much longer. Even though I had been given lighter work, by night I would be so exhausted that I often retired at seven o'clock. I began to make plans to retire at the age of 62 which would have been December 17, 1963.

About mid-August the Lord began to deal with our oldest daughter about praying for me. After fasting for three days, she came to our home on September 6, 1963, and, in accordance with Mark 16:17, 18, laid hands on me and prayed for my healing.

God healed me completely! I have taken no pills since then. Although my doctor does not believe in divine healing, he does admit there is nothing wrong with me and has not asked me to come back for further treatment.

I work every day and feel like a new man. I am so grateful to God

for healing me.—John Marx, Beloit, Wis.

(Endorsed by Pastor Harley Olson, Assembly of God, Beloit, Wis., who writes: "Much prayer had been offered by the church for Brother Marx's healing, but not until the date of which he speaks did he get delivered. He has been a new man ever since.")

ACCIDENT VICTIM HEALED

WHEN I WAS 17 YEARS OLD, I FELL from my uncle's truck and was crushed under its dual wheels. I was taken quickly to a doctor, but he thought the injuries were not serious and my parents took me home.

Soon my body began to swell, and I was so sore I could not be touched without pain. My right leg was drawn up and could not be straightened. My family prayed and my leg straightened out, but I could not get up and walk.

After a week I was taken to the doctor again. By this time I had to be lifted on sheets. X rays were taken, showing a crushed left hip, fractured right hip, broken pelvis, bruised back, and injured kidneys. I was sent to a bone specialist in Jackson, Miss. He found infection in the broken bones and told my parents it would be a miracle if I lived; and if I did, he said, I would never walk.

I had two operations and faced the possibility of a third one if the bones did not go back into place as they should. My mother called home and many people began to pray. In a week my bones were going back into place. There was no third operation.

After several weeks I was sent home in a cast, and 11 weeks later I was put on crutches, with instructions not to put any weight on my left foot.

I attended a revival held by Evangelist Woodrow Oxner of Springfield, Mo., and went forward for prayer. When he prayed for me, I walked. God healed me that very night!

Two weeks later when I went for my checkup the doctor said I did not need to use the crutches any more. (I had already discarded them.) As I walked around, all the doctors and nurses shook their heads saying, "Who would ever have thought it?"

The doctors had also said I would never have any children, but I have four sons. When the Lord heals He does a complete job. Now, 13 years

ATTENTION "OLD TIMERS"

The Steering Committee of the 50th Anniversary Convention would like to hear from all persons who were present at the organizational convention of the General Council of the Assemblies of God, which was held in Hot Springs, Arkansas, in April of 1914. Friends are encouraged to write in behalf of individuals who may be physically incapacitated. Please mail information immediately to: The Steering Committee, 50th Anniversary Convention, 1445 Boonville Avenue, Springfield, Missouri 65802.

later, I am still walking, and still serving the same Jesus that healed me.—Mrs. Vera Nell Stokley Mansley, Chickasaw, Alabama.

(Endorsed by Pastor George Williams, Assembly of God, Plateau, Ala.)

SHOULDER MIRACULOUSLY HEALED BY FAITH

IN LATE FEBRUARY 1962 I STUMBLED over a rock and fell on my right shoulder. At first I did not think I was hurt, but the next day I realized something was wrong in my shoulder. I wanted to trust the Lord to meet the need, but after a month I went to Dr. Kelly at Yellville, Ark. He found the clavicle (collar bone) and shoulder blade had separated more than an inch at the arm socket. Since I was 65 years old, he expressed doubt that the condition would correct itself. He said that if it did, it would take at least a year.

I suffered through April with my arm, and my neighbors had to help with my work. Early in May I visited in our pastor's home one evening. Just before our pastor's wife, Mrs. B. F. Hickman, brought me home, we had prayer together. When we finished, she asked, "Do you still believe God is going to heal you?" I replied, "Yes, I do."

That night I had a strange dream, in which I saw a crippled horse which some men were preparing to kill. I asked them not to kill it, saying that I would pray and the Lord would heal it. They asked, "Do you believe that?" And I answered, "Yes, I do!" At that point I awoke, praying and praising the Lord. And both my arms were in the air!

My first thought was that I was disobeying the doctor's orders. He had

told me not to use my arm, but to carry it in a sling and lift nothing heavier than a fork. Then I realized the Lord had healed my arm. Lost in the Spirit, I sang a number of songs I had not sung for years. What a time of praise and thanksgiving I had there alone at midnight—a regular camp meeting! I was marvelously and completely healed!—Mrs. Maudie Bolding, Cotter, Ark.

(Endorsed by her present pastor, Gerald Winters of Cotter, Ark., who reports: "Sister Bolding is a faithful church attendant, teaching our primaries. When telling of her healing, she emphasizes the great joy that was hers when she found she was healed, and the amazement of her neighbors and doctors.")

HEALED OF ARTHRITIS

FOR SOME TIME I HAD SUFFERED FROM spinal arthritis, and X rays showed it had spread into my head. This caused severe headaches and other pains.

When I moved from Los Angeles to Louisiana in 1962, the arthritis grew worse. My back was so stiff and sore I could hardly bend. The doctor gave me a series of shots and a few treatments, but these did not help.

My pastor, D. W. Brecheen, encouraged me by telling how the Lord healed him of arthritis about 12 years ago. On Sunday night, March 3, 1963, after the church service, he anointed

BOOKS FOR YOUTH

A book in the Evangel College library with your name on the presentation plate will serve Pentecostal youth for years to come. At the same time it will materially help Evangel College in its present drive for regional accreditation.

Currently Evangel has 28,000 volumes in its library. The goals are 30,000 volumes by September, 1964, and 32,500 volumes by September, 1965.

If you have books you would like to donate, kindly send a list of the titles and authors. The college will send you instructions for mailing those that can be used. The library needs books on practically every subject! If you would like to help but do not have any books you can spare, a \$10 donation will pay for purchasing, processing, and shelving a good book.

Please let the college know if they may have permission to place a presentation plate with your name in any book you give, or for which you donate the purchase price.

Write to: J. Robert Ashcroft, President, Evangel College, Springfield, Mo. 65802.

me with oil and prayed for me. And praise be to God, I was healed! The Lord is so wonderful to me.—Mrs. Edith Dedmon, West Lake, La.

(Endorsed by Pastor D. W. Brecheen, First Assembly of God, Sulphur, La.)

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1953, 32 PASSENGER FORD BUS. New motor, two new tires. Write Northmoor Assembly of God, Route 25, Box 454E, Kansas City, Mo. 64151, or call SH 1-1734.

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Evangelism **BREAKTHROUGH**



MABANK, TEX.—The Assembly of God here enjoyed a two-week revival with Evangelists Don and Elaine Bell. As the spiritual rain descended, six young people were saved and nine were filled with the Holy Spirit.
—John Harlin, Pastor
* * *

PEORIA, ILL.—The entire church was encouraged by the revival held at the First Assembly of God here by the Musical Lebsacks. Over 60 people made decisions for Christ. Radio and television gave free publicity, and the last Sunday of the meeting 1,000 balloons were released with "Chicken" tracts attached.
—Bobby Ray, Pastor
* * *

YUMA, ARIZ.—Several were saved and four filled with the Holy Spirit in the two-week revival at the First Assembly of God here with Evangelist and Mrs.

L. C. Eldridge. The blessing of God was very evident, and sometimes His presence would monopolize the service for over an hour at a time.
—O. W. Killingsworth, Pastor
* * *

GARY, IND.—A two-week meeting with Evangelist Harold J. Baker of the Oklahoma District closed January 12 at the Black Oak Assembly of God here. It was one of the best revivals the church has known. There were 29 saved or reclaimed, three baptized in the Holy Spirit, and several refilled. A number, including a diabetic, received healing. Following the campaign, the evangelist conducted a five-day Workers Training Course on "Our World Witness"; 34 received certificates. One was saved and filled with the Spirit during the training course.
—Jimmie R. Johnson, Pastor
* * *

GRANDVIEW, WASH.—The Grandview Assembly of God was spiritually enriched by a two-week meeting with Evangelist and Mrs. Paul Clark. Souls were challenged and decisions made for Christ.
—Marvin F. Clark, Pastor
* * *

WHITEWATER, WIS.—Evangelist and Mrs. Darryl Olson of Milaca, Minn., held a meeting at the Assembly of God here November 12 to 24. Eleven came forward for salvation and one was baptized in the Holy Ghost.
—Kenneth W. Thee, Pastor
* * *

MIAMI, OKLA.—The First Assembly of God here was spiritually refreshed in a three-week meeting with the "Musical Vanns" recently. The attendance was excellent and more than 30 were saved.
—Daniel T. Sheaffer, Pastor
* * *

APALACHICOLA, FLA.—Large crowds attended a recent revival conducted by Evangelists Michael and Peggy Lord at the First Assembly of God here. A number of people testified to the saving power of the Lord.
—Allen Norris, Pastor
* * *

MORGAN HILL, CALIF.—The Tanner Team recently held a successful campaign at the Full Gospel Church here. Crowds were out-

standing with many first-time visitors. Several found Christ as Saviour, a number were filled with the Holy Spirit, and the church was lifted to new spiritual heights.
—Douglas M. Farrington, Pastor
* * *

FARMERSVILLE, TEX.—Evangelist Bob Huie of the West Texas District held a one-week meeting at the First Assembly of God here. Three were reclaimed and one refilled.
—Gene Young, Pastor
* * *

VIDALIA, GA.—A "God Save America" Crusade with Evangelists Michael and Peggy Lord was recently enjoyed at the First Assembly of God here. Souls were saved, and many Christians were challenged to draw closer to the Lord. The daily radio broadcast inspired many visitors to visit the church for the first time.
—E. L. Gilliland, Pastor
* * *

CORNING, CALIF.—First Assembly of God here is still reaping the results of evangelistic services conducted in January with Evangelist Billy D. Young. Several were saved, some were reclaimed, and others were filled with the power and blessing of the Holy Spirit.—Jim Logan, Pastor
* * *

ST. PETERSBURG, FLA.—A profitable two-week revival was conducted recently at the First As-



HUNTINGDON, PA.—One of the highlights of First Assembly's crusade with the Paul Olson Evangelistic Party was an illustrated sermon entitled, "Christ or Communism" (a scene from this sermon is shown in the bottom photograph). Political leaders from the city were deeply moved by this presentation. The three-week meeting was conducted in a tent located on one of the main arteries leading into the city. Over 100 persons registered decisions for Christ and a number received the baptism of the Holy Spirit including some from other denominations. Pastor Edward B. Berkey states that several new families have joined the church and the attendance has increased since the meeting.



LAKE CHARLES, LA.—The Glad Tidings Assembly of God honored the Sunday school teachers and classes who were the most faithful in attendance and offerings during the 1963 Sunday school year. L. C. Ashbrook (left), Louisiana District Superintendent and former pastor, presented the attendance plaque to Pattie Abercrombie, teacher of the Primary Girls Class I which had 30 perfect attendance Sundays for the year. Pastor D. J. McKinney presented the offering plaque to Robert L. Corkran (center), teacher of the Men's Bible Class. Sunday School Superintendent C. L. Stoddard is at the right.

sembly of God here by Evangelist David Fernandez of Key West, Fla. Several knelt for salvation or the baptism in the Holy Spirit. An all-time high of 300 was reached in Sunday school attendance. —L. Wayne Pitts, Pastor

DES MOINES, IOWA—The Southside Assembly of God here praises God for the move of the Spirit in a six-week revival with Evangelist Lloyd Huffey of Adrian, Mo. Seven were saved, 12 were reclaimed, one received the Holy Spirit, a number reported refillings, and several miraculous healings occurred. During the meetings a 68-year-old man in the Veterans Hospital accepted the Lord just a few days before he died.

—Stanford F. Raleigh, Pastor

KATY, TEX.—God marvelously answered prayer at the Assembly of God here in a recent revival with Evangelist Coleman McDuff of Texas City, Tex. Eight were saved and one received the Holy Spirit. The conversions added three young families to the church.

—Gordon D. Zercher, Pastor

BETHEL, OHIO—The Assembly of God here was blessed by the ministry of Evangelist and Mrs. G. A. Snavelly in a recent revival. There were over 100 visitors who attended and a good number were saved during the two weeks of meetings.

—Vyril L. Pember, Pastor

CARNEY, OKLA.—Many old-timers have commented that the three-week meetings held at the Assembly of God here by Evangelist Hazel Burns of the Oklahoma District was the best in 30 years. The attendance increased until there was a full house nightly. People forgot the "nine o'clock curfew" and began to stay past midnight. Twenty were saved, 30 baptized in the Holy Spirit, 10 were refilled, and 24 were baptized in water. Although the special services closed two months ago, the revival spirit continues. On March 1 ground will be broken for a new church.

—Bob L. Benson, Pastor

HAMMOND, LA.—Evangelists Tony and Catherine Domiano of Independence, La., assisted by Louis LaMonica, ministered at the Assembly of God here in a two-week revival meeting. Decisions were made, needs met, Christian experience enriched, and two were filled with the Spirit. Visitors were present at every service.

—B. E. and Mrs. Kerr, Pastors

DENAIR, CALIF.—The Assembly of God here recently enjoyed the blessing of the Lord in an all-day meeting and potluck dinner. A special feature was the dedication of a local musical group called "The Gospel Rhythmaires" to the service of the Lord. Hearts were touched as lives, talents, instruments, and bus were given to Him. —Virgil R. London, Pastor



BISHOP, CALIF.—The Neighborhood Church where Tommy D. Witt is pastor won first place in the organizational division of the Labor Day parade. The C. A. group used 50,000 hand tissues to make the float that depicted the song, *He's Got the Whole World in His Hand*. A pink arm and hand held a white and blue world. Young people dressed in foreign costumes stood on the float.

Church Receives Many Honors in 1963

HANNIBAL, MO.—During the past year a number of thrilling events have transpired at the First Assembly of God in Hannibal.

These began January 25 when the church celebrated its 35th anniversary. The church shared the honors with its pastors, Glenn and Mrs. Renick, who pioneered the work. Many prominent visitors from different organizations and

city officials were present for the happy occasion.

Then in a special service on Sunday, June 23, Pastor Renick shared with his congregation his 40th anniversary as an ordained minister with the Assemblies of God.

The presentation to the "Church of the District" citation for fifteen years as a continuous Gold Crown Sunday school marked another

blessed service. District Sunday School Director Dale Harmon made the award, and the press and radio carried news of the honor.

An especially exciting event occurred when the Assembly won first place in a city parade of Christmas floats. This brought a prize of \$125. Thousands viewed the parade sponsored by the Chamber of Commerce and the press gave front-page coverage with a picture of the winner which portrayed the theme, "Let Earth Receive Her King."

Pastor Glenn Renick was ordained to the Assemblies of God ministry in 1923 at Long Beach, Calif. In January 1928, he began holding services in a rented store building on North Main Street in Hannibal, Mo. (At that time there were no other Assemblies within a radius of a hundred miles.) On April 18, 1929, Nina Englund (a minister in her own right) changed her name to Mrs. Renick and became copastor.

The church has progressed until



The Glenn Renicks have pastored the First Assembly in Hannibal for 36 years.

the Sunday school attendance for the past year has averaged over 200. As the congregation grew, services were conducted at various locations in the city. In 1936 a lot was purchased and the present building erected.

With over 35 years spent in Hannibal, Brother Renick has been a pastor in the city longer than any other local minister.



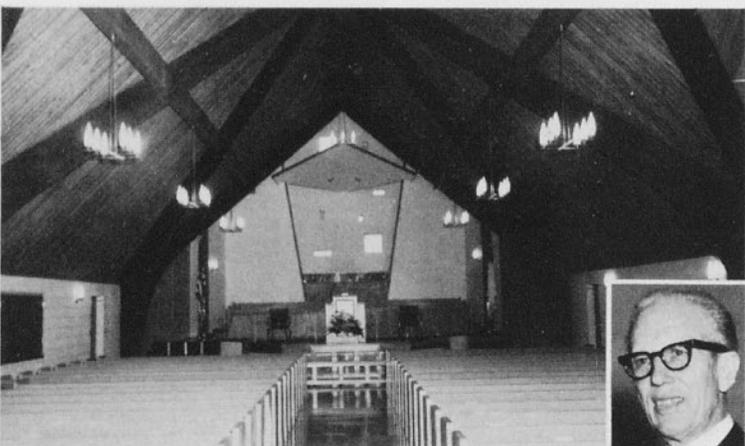
The First Assembly in Hannibal, Mo., won first place in the city parade of Christmas floats.



KNOXVILLE, TENN.—The first unit of the Woodlawn Assembly of God (formerly Faith Assembly) was dedicated last April 28. Earl E. Blythe, district superintendent, preached at the dedication. The church is situated in a residential area on 6½ acres which gives room for expansion. The present auditorium seats 200. There are three Sunday school department rooms and nine classrooms. The basement has a fellowship hall, kitchen, pastor's study, furnace room and rest rooms. J. L. Schaffer, pastor since 1961, says the attendance has increased and membership is 60.



POUGHKEEPSIE, N. Y.—The beautiful Faith Assembly of God, finished in Hazelton buff brick and Tennessee marble, was dedicated last June 9. The sanctuary, which has arches finished in natural wood, seats 490. The opening for the baptistry (beneath a natural oak cross) is arched to represent the stone Mary found rolled away on the first Easter morning. Ira E. Elliott (inset) has pastored the church since 1956.



KANSAS CITY NORTH, MO.—The congregation of First Assembly now worships in this new building, located at N. Oak Trafficway and St. Joseph Freeway. Three sides of the sanctuary are of the new Art Stained Glass and three wings extending from the sanctuary house a chapel,

WM. KIRSCHKE TEACHES COLUMBUS WORKERS

COLUMBUS, GA.—Average attendance at the 1964 city-wide workers training convention in Columbus was 329. It met Jan. 13-17 at North Highland Assembly with 12 local assemblies participating.

Wm. Kirschke of Fort Worth, Tex., was the convention speaker. Not only were the hearts of hundreds of Sunday school workers moved but two adults were baptized with the Holy Spirit during the sessions.

J. W. Ellsworth, host pastor, said: "This was the most fruitful city-wide endeavor we have experienced. The brethren of Columbus section have asked Brother Kirschke to return for our 1965 workers training convention."

FLORIDA ASSEMBLY LAUNCHES ATTACK ON INDECENT LITERATURE

TALLAHASSEE, FLA.—The recent "God Save America" Crusade conducted by Evangelists Michael and Peggy Lord at the Oak City Assembly of God in Tallahassee was a blessing to the church and many visitors. The Spirit of God moved upon the unsaved, backsliders, and Christians.

An added feature of the Crusade was the launching of an effort to awaken people to the evils of indecent literature being sold on the local newsstands. Pastor Clayton Wilkinson reports that in a service for adults only the congregation was shown what their children could buy.

The evangelist and pastor personally interviewed Governor Farris Bryant in his office regarding the matter. The Governor in turn wrote a personal letter of appreciation of their aims. He said in part:

"The church can be a strong factor in carrying on the campaign for decent literature. Experience has shown that we need be ever vigilant and to take pride

in the reading materials that reach the hands of the children in our communities at a time when morals and ideals are in the formative stages of these citizens of the future.

"Government of the people is an instrument of the people and public policy is responsive to the will of the people. There is no substitute for a determined citizen action to obtain effective results.

"Again I wish to commend you for your efforts on behalf of the children and youth of the State of Florida."

Brother Wilkinson said he and several fellow pastors were securing signatures on a petition to be presented to the merchants selling such literature. They are asking them to either quit selling it entirely, or at least to place it on separate stands and refrain from selling it to children.

"CANADA FOR CHRIST" CRUSADE HAS GOOD START

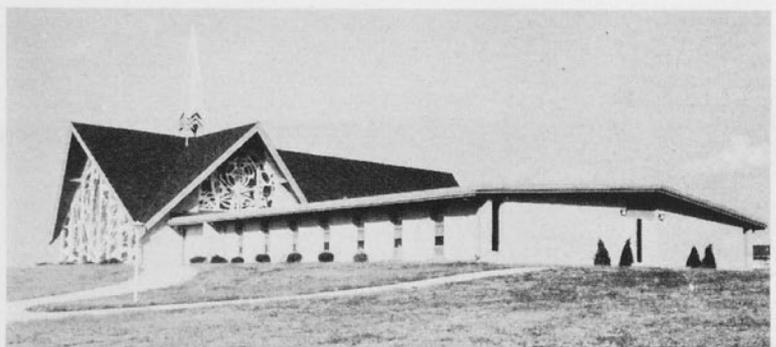
ST. CATHARINES, ONT., CANADA—Elim Tabernacle (P.A.O.C.) had a successful 13-day "Canada for Christ" Crusade with Evangelist Jack West and singer Bob Daniels. It was the first of a series of crusades scheduled across Canada by these evangelists.

The crusade commenced on New Year's Eve. In order to accommodate the crowds, the Sunday evening services were held in the Collegiate Auditorium.

Niagara Peninsula pastors and assemblies showed special interest in the crusade. All the churches of the section were represented at a Fellowship Rally attended by 275 persons.

Guest musicians from Hamilton and Port Colborne were a great blessing in the services. On "Pentecostal Crusaders Night" the boys and girls were out full force dressed in their colorful uniforms, and seven accepted Christ.

On "Pentecost Night" L. Vander Heide, a Dutch Reformed min-



education units, and offices. The building (appraised at \$300,000) contains 15,000 square feet of floor space all on one level. Dedication was on October 27 with District Superintendent T. E. Gannon officiating. R. A. McClure (inset) is pastor.

ister from Toronto, related his experience of the baptism in the Holy Spirit. Altogether 17 came for salvation and eight received the Baptism.

—E. C. Williams, Pastor

PIONEER MINISTER CALLED HOME



HENRY HOAR, 76, of St. Louis, Mo., went to be with the Lord January 17. Ordained in 1914, Brother Hoar pastored in Kansas City, Kans., and Franklin, Nebr. He transferred from Kansas to the Southern Missouri District and pastored Bethel Temple in St. Louis for 32 years until his superannuation in 1958. During this time he twice served as Assistant District Superintendent, and was on the General Presbytery. For 22 years he served as a District Presbyter. He saw Bethel Temple increase from 35 to more than 700 members, with 275 ministers and missionaries and other full-time workers going out from the church. He is survived by his wife Orah and one son.

40TH ANNIVERSARY FOR DR. BRITTON

ALHAMBRA, CALIF.—This March Dr. C. E. Britton is celebrating the 40th anniversary of his ministry at Bethany Church in Alhambra.

Brother Britton has served the church since it was founded in 1924 by the late Anna D. Britton. Over the years he has led the church into a worldwide ministry, the fruits of which can be found in many countries of the world.

Hundreds of ministers profited from his earlier years as teacher in the Southern California Bible College while it was located in Pasadena, and as instructor at the L.I.F.E. College in Los Angeles.

Widely known as a dynamic speaker and an able Bible teacher, particularly in the prophetic Scriptures, Dr. Britton's services are in constant demand at ministerial conventions and Bible colleges.

He was associate founder of the Haven of Rest broadcast and serves as president of the advisory board of the Far East Broadcasting Company.

The anniversary will be celebrated during the first three Sundays of March. Featured speakers will include L. E. Halvorson, District Superintendent of the Assemblies of God in Southern California; Joseph Gerhart, District Superintendent of the Assemblies in Northern California and Nevada; and Evangelist Willard Cantelon.

On Sunday evening, March 8,

Dr. Britton will address a Homecoming of all former students of both Southern California College (now of Costa Mesa) and L.I.F.E. College of Los Angeles. All former students and fellow faculty members are invited.

Bethany Church is located at 21 North Olive Avenue in Al-

hambra. Associate ministers serving with Dr. Britton are Mark Hinman and J. Raymond Ton.

ANNOUNCEMENTS

ANNUAL WORLD MISSIONS CONVENTION—Mar. 1-4. at First Assembly of God, Gallatin Rd. and Madison Blvd., Madison,

Tenn. Morris Plotts, Gene Putnam, and Maynard Ketcham, speakers.—*by Jay Alford, pastor.*

SECTION-WIDE TEACHER Training and Soul-winning Session—Mar. 2-6 at McMinnville, Oreg. Joseph Dunets, speaker.—*Warren H. Cornelius, host pastor and chairman.*

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Montgomery	Calvary	Mar. 2—	Bobby & Mrs. Jackson	P. L. Nixon
Ark.	Crossett	Beulahland	Mar. 1-15	Maurice & Mrs. Lednický	A. C. Rye
Calif.	Dos Palos	First	Mar. 8-13	Charles Senechal	Walter Moody
	Live Oak	A/G	Mar. 8-22	Sam Klein	Kenneth Bird
	Oxnard	A/G	Mar. 3-15	Steve & Pat Rexroat	Wesley Goodwin
	Palm Springs	A/G	Mar. 3-8	Tommy & Darlene Beard	Lee Don Coffey
	Salinas	Alisal	Mar. 8-22	Black-Gorrell Team	Joe D. Wright
	Sunnyvale	First	Mar. 8-15	Garfield J. Unruh	Ralph W. Hillegas
	Ukiah	A/G	Mar. 8-15	Gary Archer	Cornish Jones
Colo.	Aurora	Faith Tab.	Mar. 1-15	Max Manning	Charles Chambers
	Grand Junction	First	Mar. 4-15	Tommy Barnett	Kenneth R. Schmidt
Fla.	Fort Myers	Faith Tab.	Mar. 2-15	Don & Sharon Parker	Dirk Hoffer
	Sarasota	Faith	Mar. 4-9	Ernie Eskelin	Clair Brooks
	Tallahassee	Lake Jackson	Mar. 1-15	John & Faith Stallings	Wesley Weekly
	Vero Beach	First	Mar. 1-15	Jack Martz	Norfleet Jones
Ga.	Columbus	N. Highland	Mar. 4-15	A. R. Vander Ploeg	Jack W. Ellsworth
Ind.	Griffith	A/G	Mar. 1-15	Wilburn H. Fisher	Leland McClanahan
	Linton	A/G	Mar. 1—	Donald & Mrs. Lunsford	Leonard Nowell
Kans.	Attica	A/G	Mar. 3-15	Norman & Evelyn Hays	L. D. Kanaga
	Liberal	First	Mar. 3-15	I. D. Rayborn	Dean Nygren
Ky.	Henderson	Evangel	Mar. 8-22	Hale-Turner Team	Kenneth Casper
La.	Baton Rouge	Calvary	Mar. 3-15	Harry V. Vibbert	W. L. Swaggert
	Crowville	A/G	Mar. 8-15	Michael & Peggy Lord	B. F. Kirksey
Mich.	Battle Creek	Four Fold Gospel	Mar. 3-15	Dave Tonn	R. A. Rieben
	Bellevue	A/G	Mar. 3—	Steve & Vada Allen	Sanford Cook
	Benton Harbor	First	Mar. 4-15	Musical Lebsacks	Alvin Sprecher
Minn.	Red Wing	A/G	Mar. 1-15	Floyd Dennis	Corwin Lowe
	Sauk Centre	A/G	Mar. 3—	Waldo Trask	Paul Hendren
	Thief River Falls	A/G Tab.	Mar. 3-8	John French	H. Ray Collier
Mo.	Breckenridge	A/G	Mar. 8-22	K. E. Matschulat	Don Crawford
	Bridgeton	A/G	Mar. 8-22	Glenna Byard	Raymond Thorn
Nebr.	North Platte	A/G	Mar. 1-8	C. M. Smitley	Forrest McClellan
N. Y.	Binghamton	First	Mar. 1-25	Bobby Black	R. D. E. Smith
N. Dak.	Grafton	A/G	Mar. 3-15	Paul Clark	Don Schorsch
Ohio	Cleveland	Glad Tidings	Mar. 1-15	Paul D. Van Winkle	Wm. Rhyand
	Columbus	Fairmoor	Mar. 8-15	Daena Cargnel	Felix Coyle
	Medina	Pentecostal A/G	Mar. 3-15	Frank J. DePolo	James L. Watkins
	Toledo	First	Mar. 3-15	Jerry & Joy Spain	G. C. Martin
Okla.	Bartlesville	First	Mar. 4-15	William Caldwell	H. Paul Holdridge
	Eufaula	A/G	Feb. 23-Mar. 8	Kenneth McGee	Paul Spinder
	Idabel	First	Mar. 4-15	James R. Tucker	Reuben Ruiz
	Ryan	A/G	Feb. 23-Mar. 8	Samuel Calk	Lonnie Finney
Oreg.	Milwaukie	First	Mar. 4-15	Winferd Mack	Bennie R. Harris
Pa.	Easton	A/G	Mar. 3-8	Bob & Pat Ludwig	Conrad Schaefer
	Milton	A/G	Mar. 4-15	Rose Marie Meringola	Anthony Planes
Tenn.	Memphis	Raleigh	Mar. 3-15	Frank Martin	Tommy Scruggs
Tex.	Canadian	A/G	Mar. 4-15	Paul Hild	Bill Tims
	Dallas	Christian Temple	Mar. 4-8	Neil Eskelin	Bill Sharp
	Ferris	First	Mar. 1-9	J. C. & Mrs. Campbell	Lonie Jackson
	Hooks	A/G	Mar. 3-15	E. L. Surratt	Boyce Green
	Mesquite	Balch Springs	Mar. 8-22	Robert V. Holland	Jesse C. Taylor
	Plainview	Southside	Mar. 1—	Diehl Evangelists	M. W. Putnam
	Tyler	Rose Center	Mar. 3—	Jimmy & Lenete Merritt	D. D. Lewis
	Wichita Falls	First	Mar. 4-15	Jack & Clara Peters	Samuel Eldridge
Va.	Brodnox	A/G	Mar. 3-15	Irving & Louise Howard	A. K. Michael
	Shenandoah	A/G	Mar. 3-8	Jim & Tammy Bakker	Linwood M. Ball
	St. Paul	A/G	Mar. 3-15	J. B. Woolums	Bob McCutchen
W. Va.	Ranson	Calvary	Mar. 1—	Koonce & Blackwell Team	W. P. Reed
Canada	Edmonton	Cent. Pent. Tab.	Mar. 2—	Winferd Mack	Bob Taitinger
	Winnipeg	King's Park Tab.	Feb. 25-Mar. 8	W. L. Serdahl	E. H. Shelvey
P. I.	Baguio City	Minister's Inst.	Mar. 3-6	Dan & Anita Bogdan	K. McComber, Chm.

Due to printing schedule, announcements must reach *The Pentecostal Evangel* 30 days in advance.



7005

MIDGET GOLD CROSS. Tiny $\frac{1}{8} \times \frac{1}{4}$ inch, gold-plated cross with screw back fastener. Mounted on attractive gift card reading, "By this sign conquer."
15 EV 7005 10c each; \$1.00 for 12

MINIATURE GOLD CROSS. Beautiful, sparkling. Inexpensively priced for extensive gift presentation and award use. A simple pin clasp makes it easy to use. Suitable for either lapel or dress. Mounted attractively in plastic presentation box. Cross $\frac{3}{8}$ inch long.
15 EV 7041 25c

CROSS PIN. Gold finished cross with Trinity-budded ends. Safety catch. Looks nice on dress, shirt or coat. Carded in plastic case. Size $\frac{5}{8}$ inch.
15 EV 7009 35c



7462

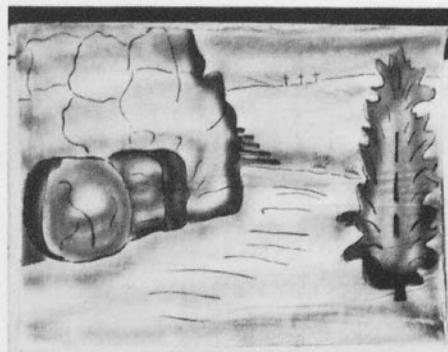


7371

DESK CROSS. This lovely cross will help make your desk attractive. The cross has a gold finish and is mounted on a three-step magnetic base. Size 2 inches by 1 inch. Gift boxed.
17 EV 7462 \$1.00

LUMINOUS CROSSES. A very popular gift for either children or adults, these well-made luminous three-step crosses give a soft glow when the lights are extinguished. The luminous powder is molded into the glistening white plastic to provide long usage. Give one of these beautiful crosses when in doubt about a suitable gift. In gift box.

17 EV 7371 4 1/2 inch cross 50c each \$5.50 for 12
17 EV 7372 3 inch cross 35c each \$3.85 for 12



7808

CELTIC CROSS TIE TAC. A beautiful little rhodium tie tac in the form of a celtic cross, $\frac{1}{2} \times \frac{3}{8}$ inches. An attractive and useful gift for every man and boy.
15 EV 7031 75c

CELTIC CROSS PIN. An exquisitely fashioned rhodium cross pin. Size of cross: $\frac{1}{2} \times \frac{3}{8}$ inches.
15 EV 7030 50c

CROSS TIE TAC. This beautiful sterling silver cross tie tac inset with marcasite, will be a welcome gift for every Christian man and boy. Size $\frac{3}{8} \times \frac{5}{16}$ inches.
15 EV 7036 \$1.35

WOMEN'S GOLD CROSS CLASP PIN. A quality gift of $\frac{1}{40}$ of 10-Kt. gold, this $\frac{1}{2}$ -inch bright gold cross, with clean-cut edges, has a strong clasp with safety catch attachment. An appropriate gift to an entire school or church.
15 EV 7042 25c each; \$2.75 for 12

GOLD CROSS LAPEL PINS. Always a popular gift for groups, these gold-plated lapel crosses appeal to all—men, women, youth, children. Expertly made for long wear. With screw and protected nut. Beautifully mounted on presentation card for easy distribution.
15 EV 7001 Midget Cross $\frac{3}{8} \times \frac{1}{4}$ inch 15c
15 EV 7003 Larger Cross $\frac{7}{16} \times \frac{1}{4}$ inch 25c

EASTER FLANNEL BACKGROUND. Made from high quality flannel which adheres quickly and remains securely in place, and colored with paints that will not chip or crack. Shows the three crosses and empty tomb.
19 EV 7808 \$1.75



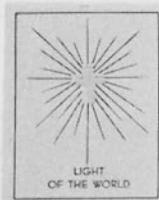
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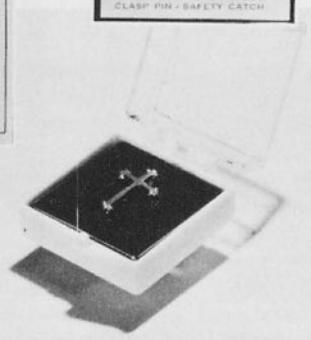
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7001 7041



7036



7009

Take the hurry and worry out of Easter buying—and save time, too—by ordering all your Easter supplies from Gospel Publishing House.

You'll want to keep many of these fine gift items in stock because they are suitable for use all year long. And buying your Easter supplies couldn't be easier. Simply write to GPH and order what you want. Do it today to insure delivery before Easter.



7188

LIFELIKE "SCENTED CARNATION" BOUTONNIERES

These remarkable Lifelike Boutonnieres look and smell just like fresh carnations. These lovely flowers can be used over and over again. Your church will save money by supplying ushers with these new snow-white "Scented Carnations." Attractively boxed in pairs.

17 EV 7188 White per box \$1.00



6957

VISITOR'S TAG. This two-color metal badge has a foldover tab for attaching to the coat or dress of a visitor. The word "Visitor" is lithographed in black on a yellow background. Size 9/16 x 1 1/4 inches, exclusive of tab.

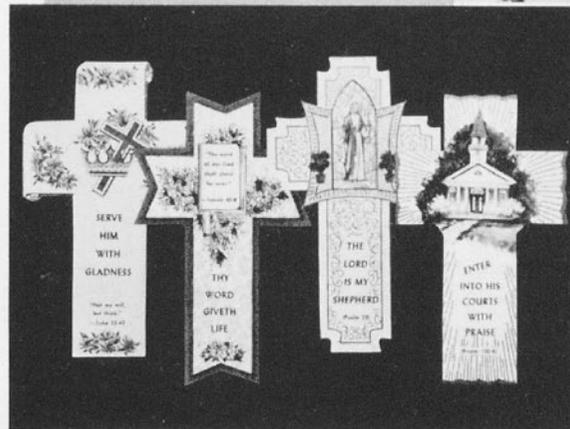
15 EV 6957 35c for 12 \$2.50 for 100

EASTER ASSORTED CROSSES. Beautifully illustrated bookmarks with appropriate Bible verses. Printed on heavy stock with four different designs. Size 3 x 5 inches

30 EV 10016 25c for 12 \$1.50 for 100

CROSS BOOKMARKS ASSORTED. Beautiful die-cut cross-shaped designs, printed in four colors. Keep a stock on hand to enclose in letters to your friends and to mark each book you read. Each with Scripture text.

13 EV 6614 35c for 12



6614



10016



6956

BUTTON—"He Is Risen." This attractive button pictures a yellow cross with hyacinths and white Easter lilies against a background of lavender. Imprinted at the top in bold letters is "He Is Risen."

15 EV 6956 30c for 12 \$2.15 for 100

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By SWINBURNE SMITH

A VERY WISE MAN SAID, "WHATSOEVER THY HAND findeth to do, do it with thy might; for there is no work, nor devise, nor knowledge, nor wisdom, in the grave whither thou goest." These words spoken by a preacher of antiquity are as valid today as when they were uttered.

Death is *certain*. "The grave whither thou goest" is a graphic statement which must apply to every one of us. Death is on our track and sooner or later it will catch up. The day is coming when the youngest among us, the strongest, the most robust, will lie rigid and cold in death. Death is the one visitor we cannot bar; when he knocks we have no power to delay his entry. "Millions of money for a minute of time," cried a dying English queen, but the offer was vain.

We are prone to connect death with others and never with ourselves. "All men think all men mortal but themselves." Like the proverbial ostrich which buries its head in the sand at the approach of danger, we ignore the oft-repeated warnings—the obituary columns, the tolling bell, the passing hearse, the weeping mourners, the filling cemetery. But let us face it—some time *we* must die!

Death is certain, but that is not all—death is *near*. This matter is urgent. You may have very little time left! Life is unpredictable and uncertain. We are here today and gone tomorrow like the grass about which Jesus spoke—"Today it is in the field, and tomorrow is cast into the oven."

Vivid metaphors impress upon us the uncertainty of life. According to the Bible the moment of death is "the breaking of the silver cord." Life is as precariously frail as the shimmering gossamer thread of a spider and as easily snapped. Again, death is likened to a pitcher being broken at the fountain. The earthenware vessel heavy, wet, and slippery is lifted from the well. One false step, a slip of the hand, and the frail jug lies in pieces on the ground. We need no Bible revelation to remind us that death is like that.

Let me intreat you, make the most of today. Do not wait another hour. Time is entrusted to us in precious golden moments, one by one, and it is not in our power to claim another second!

Death is a *crisis*, a moment of radical change, a point of no return. At the moment of death a man is separated from every material possession. He must leave everything behind. One morning a man looked up from his newspaper and announced the death of a well-known millionaire. "How much did he leave?" asked his companion. "All that he had," was the solemn reply.

Cardinal Mazarin, the fabulously rich and notorious French statesman, during his last illness, paid a visit to his beloved and magnificent gallery of art. As he tottered from one picture to another he was heard to groan: "I must leave all that! I must leave all that!" Cardinal Mazarin, like everyone of us, could take nothing with him through the narrow portal of death but his naked soul. He discovered, tragically late, the truth of the solemn words: "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Are you wiser than that unhappy French cardinal?

The preacher's words have another and yet more dread implication—death finally *shuts every door of opportunity*. Death is the end for the dreamer—"the man who was always going to, but never did." When death comes, the statesman will have delivered his last speech; the judge will have pronounced his last sentence; the surgeon will have performed his last operation; the architect will have completed his last plans; the bricklayer will have laid his last brick.

Death is the end of all our service to humanity. There will be no opportunity to visit the sick or ease the burden of a handicapped neighbor "in the grave whither thou goest."

Death is the end! Character is now crystallized, set in a rigid mold that will never be broken in an ageless eternity. "He that is unjust," the Bible says, "let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

The Bible says, "In the place where the tree falls, there it shall be."

Death is the end! The soul is now set for judgment. "It is appointed unto men once to die, but after this the judgment." The last entry has been made in the ledger; it remains only to balance the account.

Death is the end! There will be no gospel, no offer of mercy, no forgiveness of sins, and no hope of salvation "in the grave whither thou goest." Death is certain! Death is near! God has spoken: "Behold, now is the accepted time; behold, now is the day of salvation."

The moment of salvation is now. "Believe on the Lord Jesus Christ, and thou shalt be saved." ◀◀