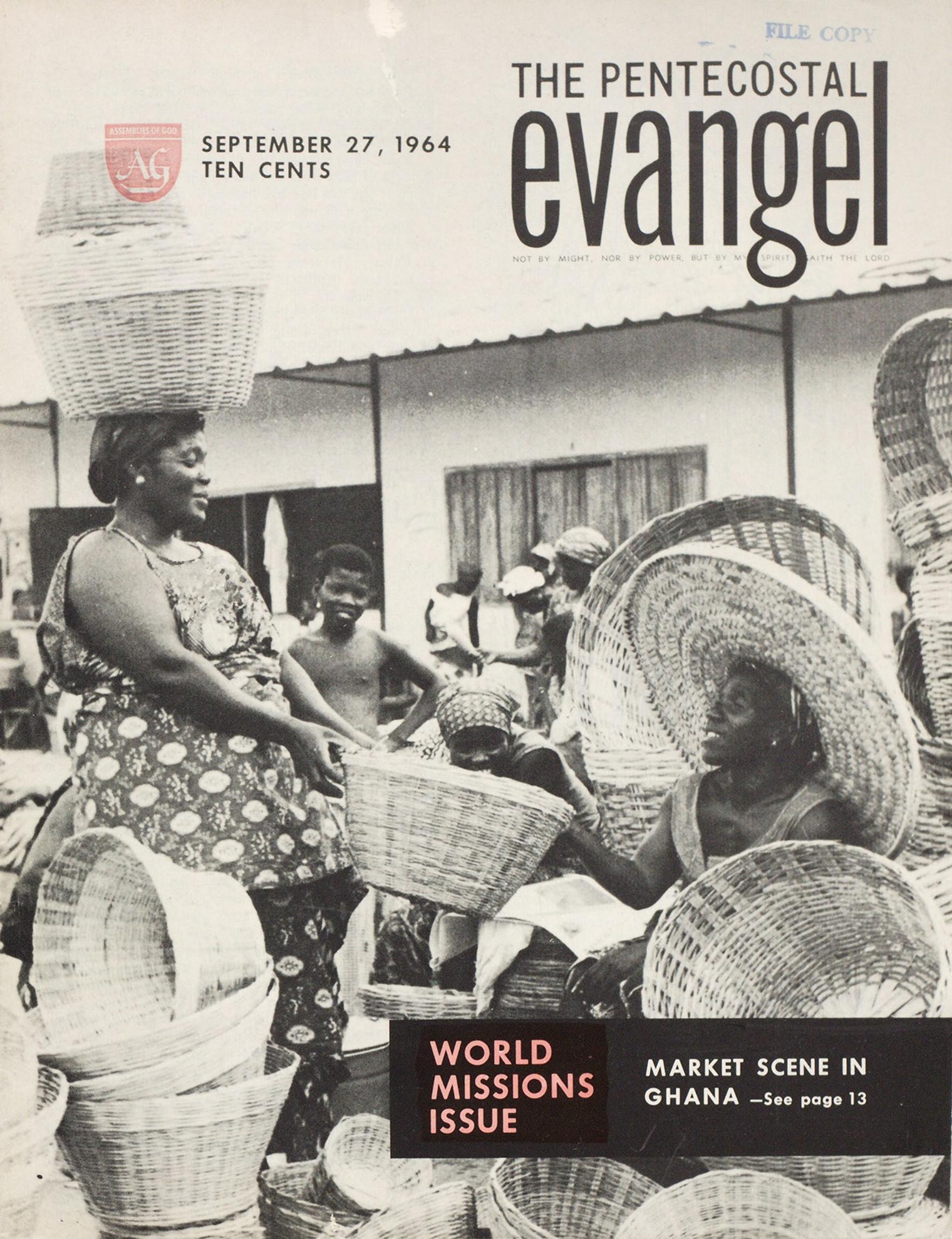




SEPTEMBER 27, 1964
TEN CENTS

THE PENTECOSTAL evangel

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



**WORLD
MISSIONS
ISSUE**

**MARKET SCENE IN
GHANA** —See page 13



When Christ Says, **'COME'**

By EVANGELIST A. N. TROTTER

IF THE LORD JESUS HAS A FAVORITE WORD, IT MUST BE "Come." His universal invitation is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Yet many fail to respond to His invitation because they are afraid they will not be received, or that they will be embarrassed or rebuked for their sin and failure.

But there are four incidents in the Gospels that should encourage everyone to come with assurance that they will be received and their needs will be met.

SITTING ON A WALL

The first story is in John 4, where Jesus paused in His journey through Samaria and sat on the curb at Jacob's well. It was noon, and a woman came out to draw water. Jesus began talking to her and asked for a drink of water. She was astonished that a Jew would converse with her, a Samaritan; and even more astounded since He appeared to be a rabbi, and rabbis were forbidden by the Talmud to speak to a woman. But where there was human need, Jesus considered the meeting of that need more important than the keeping of tradition.

Jesus spoke to her of *living water*, of which she might drink and never thirst again. "Give me this water," she said; and Jesus responded by first pinpointing the moral leprosy that was eating away at her soul. He said, "Go call thy husband."

When she answered, "I have no husband," Jesus brought to light what she had sought to cover. He pointed out that she had had five husbands, and the man she was now living with was not her husband.

When Jesus says, "Come," He means, "Come as you are and don't cover anything." Through His sacrifice at Calvary He made provision for every sin, and He plumbed the depths to which human nature can go. So *come as you are*.

The woman of Samaria would have preferred to receive the water of life without any further probing of her life and relationships. But the problems of her life could not be solved without confession of them. Jesus probed, not to make her uncomfortable, but to save her, and to save others through her testimony.

How thoroughly, yet how gently, Jesus dealt with this sinful, troubled woman. He received her with *no reprobation*—no blame, no rebuke, no censure. Just a revelation of Himself as Messiah, to satisfy the deep longing of her heart.

If you will come to Him, that is the way He will receive you.

WRITING IN THE SAND

The second story is in John 8. This time a woman taken in adultery is brought to Jesus by the scribes and Pharisees for judgment. She was only an instrument in their hands; they did not care whether she lived or died but they hoped for an inadvertent remark from Jesus that they might accuse Him and so take His life.

But Jesus refused to enter a theological discussion on that basis. He was always more interested in people than in words and theories.

Here was a sinful woman brought to Him by insincere men who wanted to take His life, but He did not answer them. Rather, He stooped down and wrote on the ground. The hypocrites pressed Him for an answer. If He said, "Do not stone her," then He would be speaking against the law, and they could consider Him a blasphemer. But they underestimated this Christ who finally answered, "Let him that is without this sin cast the first stone" (John 8:7, margin).

Again He wrote on the ground and, being condemned in their own hearts, they all turned and left. Then Jesus dealt with the woman in mercy. "Where are thine accusers?" He asked. "Hath no man condemned thee?"

"No man, Lord," she answered.

Then followed those matchless words of pardon and grace, "Neither do I condemn thee, go and sin no more." How mercifully He received this woman in her need, with *no condemnation*.

If you will come to Him that is the way He will receive you.

TALKING WITH A GENTILE

The third story is in Matthew 15. Here the same Jesus who a short time before said, "Come unto me, all..." seemed to refuse a Gentile woman who came for help for her daughter. When the woman humbled herself to the point of accepting the position of a dog begging crumbs from a table, He said, "O woman, great

is thy faith, be it unto thee even as thou wilt," and her daughter was healed at once.

Why did Jesus seem at first to refuse to meet this need? The answer is in the fact that had Jesus healed her daughter at once, it would have gone unnoticed as did many other healings, but His temporary denial called attention to the fact that He would receive all who came to Him without discrimination: Jew or Gentile, male or female, young or old, rich or poor. He receives them in justice and with *no discrimination*.

That is the way He will receive you if you will come to Him.

RISING FROM THE DEAD

The final story is in John 20. Jesus had been crucified. Mary Magdalene, out of whom He had cast seven devils, was the last at the cross and the first at the tomb. The separation by death was almost more than she could endure. She had followed Jesus several years and ministered to Him. Now He was dead and in the tomb. Hope was dead.

Blinded by tears, she did not recognize Him on the resurrection morning—not even when He spoke to her. But then Jesus spoke her name in the old familiar way, and she knew Him! She would have clung to His feet in worship, but Jesus said, "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." In other words, "Don't try to hold me fast now, Mary, but take this good news to all my brethren, I am going to my Father, but He is also your Father. I am going to my God, but He is also your God. I am alive for evermore and we will never be separated again."

He met her, in His faithfulness, and assured her that there will be *no more separation*.

If you will come to Him, He will meet you with the same assurance. You need never feel alone and lost again. No reprobation. No condemnation. No discrimination. No separation. What a Saviour! Will you come to Him now? ◀◀◀

Break Up Your Fallow Ground

BY EVANGELIST ZELMA ARGUE



GREAT MOVES OF THE SPIRIT OF GOD AMONG MEN ARE often preceded by deep intercessory burdens of prayer.

Hear the cries of brokenhearted young Hosea: "Come, and let us return unto the Lord." "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

There was groaning prior to the mighty deliverance from Pharaoh's tyranny. "The children of Israel *sighed* . . . and they *cried*. . . And God heard their *groanings*, and God remembered . . . and God looked . . . and God had respect" (Exodus 2:23-25)

Jesus Himself knew the weight of sighing. "And looking up into heaven, he *sighed*, and said. . . Be thou opened" (Mark 7:34). "And he *sighed* deeply in his spirit, and was troubled" (Mark 8:12). Before His mighty work of raising Lazarus from the dead, "Jesus *groaned* in spirit, and was troubled" (John 11:33).

Anna and Simeon, truly faithful servants of God, were both in the temple when Mary and Joseph brought the infant Jesus. Simeon, "just and devout, *waiting* for the consolation of Israel" and led of the Spirit, did not miss God's choice hour. And Anna (with no gift of needle or of song; yet how unspeakably rich her contribution) "departed not from the temple, but served God with fastings and prayers day and night."

They remind us of the two mighty intercessors who accompanied Charles G. Finney from city to city. Night after night, as the evangelist spoke, the two men would bow low before God in intercession. The words of the prophets applied to them, to their sighings and their groanings before the Lord; and the city would be shaken!

"*Bend the church! Bend the church!*" was the cry of

young Evan Roberts for many long months. Up before daybreak, he agonized in prayer. Then away to the mines for 12 hours of labor, and at night hurrying to the meeting house—never missing, lest that be the night when the answer would come and the Spirit should fall.

His expectation never wavered. Heaven would respond! Hardness would yield to breaking! Showers of blessing would fall! Young Evan Roberts would not give up "till he come. . ."

And when the answer came, it made church history. The press took notice of the meetings, and a Mr. Stead wrote in the *London Daily Chronicle*:

"I attended three meetings, and in each case aisles were packed. Two-thirds of the congregation were men, and at least one-half were young men. . ."

"The meetings open after any amount of preliminary singing, by the reading of a chapter or a psalm. Then it is go-as-you-please for two hours or more. And the amazing thing is that it does go, and does not get entangled in what might seem to be inevitable confusion. . ."

"People pray and sing, give testimony, exhort, as the Spirit moves them. I have seen nothing like it. You feel that the 1,000 or 1,500 persons before you have merged into one single-souled personality. Repentance, open confession, intercessory prayer, and above all else, this marvelous musical liturgy—unwritten but heartfelt, a mighty chorus rising like the thunder of the surf on a rock-bound shore, ever and anon broken by flute-like notes . . . as sweet as the music of the thrush. . . *They call it the Spirit of God.*"

He further stated, "All the paraphernalia of a got-up job are conspicuous by their absence. It was aflame with

(Continued on page nine)

THE PENTECOSTAL Evangel

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PUBLISHED CONTINUOUSLY SINCE 1913

SEPTEMBER 27, 1964 • NUMBER 2629

Official Voice of the Assemblies of God
1445 Boonville Avenue, Springfield, Mo. 65802

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Addresses in the U.S. and U. S. possessions: Single subscription, \$2.50 a year; \$4.75 two years; \$7.00 three years. Special introductory offer \$1.00 for 20 weeks. Bundle rate (minimum of four subscriptions, all mailed to the same address) 65c for 13 weeks, \$2.25 for a year, on each subscription. Canadian addresses: Single subscription \$3.00 a year; \$5.75 two years; \$8.50 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 78c for 13 weeks, \$2.75 for a year, on each subscription. Foreign lands (except Canada and PUAS countries*): Single subscription \$4.25 a year; \$8.25 two years; \$12.25 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 91c for 31 weeks, \$3.50 for a year, on each subscription.

*PUAS—Canadian rates apply to all countries in the Postal Union of the Americas and Spain. See your postmaster for a list of these.

Printed in the U.S.A. Second-class postage paid at Springfield, Missouri.

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.

{ Average paid circulation in August
184,480 copies weekly }

EDITORIAL COMMENT

International Edition of the 'Evangel' to Be Available on a Monthly Basis

One day a missionary who has distributed many thousands of copies of *The Pentecostal Evangel* on the foreign field wrote a letter to the editor in which he told how eagerly the people over there receive this magazine. He said he wished it were possible for them to buy one copy of the *Evangel* each month. Many people in his country could afford to pay for 12 copies a year, he said, who cannot afford to pay for 52 due to the extra charge we have to add for foreign postage on all the weekly copies.

The circulation manager at Springfield asked the Post Office if this were possible. The Post Office gave us permission to accept subscriptions from foreign lands for one copy a month while continuing to publish the magazine 52 times a year for the benefit of all those who want a new copy every week.

(Under the postal ruling it will not be possible to accept orders for U. S. addresses on this once-a-month basis. It applies to foreign addresses only.)

So, beginning January 1, 1965, an International Edition of the *Evangel* will be published once a month. It will be the first issue of each month. People in foreign lands may subscribe at the new rate of \$1.00 a year and receive only one copy each month, which will be the International Edition. Other readers in foreign lands who subscribe at the full rate (\$3.00 a year in Canada and PUAS countries; \$4.25 in other foreign lands) will receive not only the 12 issues of the International Edition but the 40 other issues as well. That is, they will receive all 52 issues, as at present.

The International Edition will be mailed to all subscribers, both domestic and foreign. It will be a special issue containing features that will appeal to all readers whether in the U.S. or abroad. Local news and other items that concern only American readers will be omitted from the International Edition in order that people in foreign lands may receive as much spiritual help as possible from it.

The designating of one issue a month as an International Edition, adding many thousands of readers to the *Evangel* family, will be another step forward in the ever-widening ministry of this 51-year-old magazine. From a very limited circulation in 1913 the *Evangel* has become known around the world. Each issue is mailed to 90 different countries as well as every state in the U.S. A large part of its circulation is outside the U.S. and it is hoped that all who are now receiving the *Evangel* in foreign lands will continue to subscribe at the full rate and receive every issue.

Articles by Pentecostal leaders in other lands will be featured in the International Edition, as well as those by American authors. The Lord has raised up strong national churches all around the world, with outstanding national leadership. All *Evangel* readers will be blessed by the stories of revival in these churches and by the writings of these leaders.

Watch for a sample copy of the International Edition to appear November 1. Subscriptions at \$1.00 a year (this applies to foreign addresses only) are now being received by the Gospel Publishing House, Springfield, Missouri, to become effective January 1, 1965, when the first regular International Edition will be issued. Pray that God will bless this new effort to advance His Kingdom all around the world.—R.C.C.



Psalm of the Spirit-filled Life

BY EDITH MANCHESTER

PSALM 126:6 READS: "HE THAT GOETH FORTH AND weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

This verse is often quoted to show the kind of burdened prayer and witnessing that is needed for effective soul winning. Yet this verse and the one preceding it are seldom connected with the rest of the psalm. Without this connection the full import of these two verses is missed; for until a Christian has experienced what the first part of the psalm speaks of, he cannot enter into the experience of the last two verses.

The meaning of this psalm was made vividly real to me at the time Jesus baptized me in the Holy Spirit.

I was alone in my home that memorable Sunday evening 12 years ago. My husband would not be home from work until after 10 o'clock. I had looked forward all day to the time when the children would be in bed and I would be able to get alone with the Lord to receive from Him what I was so hungry for—the fullness of the Spirit dwelling in my own life. I just knew God would meet my need. My soul thrilled with expectancy all day.

And my precious Saviour did not disappoint me! As the glory of God began to descend on me while I knelt at my living room sofa, I found myself speaking to God in another tongue. There welled up from deep within me such pure laughter and holy singing as I had never experienced. The tongues ceased as this laughter and singing filled my being. For over an hour I walked around the house, arms upraised, praising God in this manner. Ordinary laughter had never cleansed and lifted me up as this laughter was doing. No other melody had ever transported me into a realm of pure delight and worship as this simple wordless singing was doing.

The next morning when I awakened I was still marveling at what God had done for me the preceding evening, and the first thought that came was that I must read Psalm 126. I did not know what was in that Psalm, but the urge to read it was absolutely compelling. How amazed and delighted I was when I opened my Bible and read these words:

"When the Lord turned again the captivity of Zion, we were like them that dream. *Then was our mouth filled with laughter, and our tongue with singing*: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."

As I read, the glory started to bubble up all over again! It seemed so wonderful that God would confirm the reality of the baptism in the Holy Spirit in this lovely way.

To "turn again the captivity" is a Hebrew idiom meaning to set free. Paul expresses it in 2 Corinthians 3:17, by saying, "Where the Spirit of the Lord is, there is liberty." One of the outstanding results of being filled with the Spirit is that a person is set free—free from certain binding characteristics of the unregenerate human nature such as shyness, reserve, and fear of other people's opinions; free from self-centeredness; free to worship God; free to testify to others; free to express the love of God in our lives. The Pentecostal experience brings a buoyancy into a Christian's life that he never knew before. Truly he feels set free!

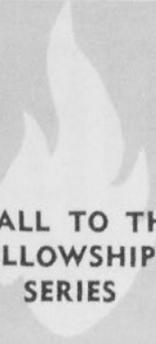
Such a transforming experience is sure to produce a change that others will see. "Then said they among the heathen, the Lord hath done great things for them." Not only will they see the change, but they will recognize that it is God who has produced the change. No human willpower, no mere emotionalism, no mental process can possibly compare with the authentic touch of the Spirit of God in a person's life. The presence of God cannot be denied.

Glorious as the baptism in the Holy Spirit is, no believer should be content with that one initial experience. Just as conversion is the start of a new life in Christ, after which God wishes to work constantly in the believer's life to transform him into the image of His Son, so the Baptism is just the start of a new life in the fullness of the Spirit, who wishes to do a further work in our lives as we yield to Him.

New needs, new circumstances bring about the necessity for fresh outpourings of the Holy Spirit upon us. We need to ask the Lord to refill us from time to time. "Turn again our captivity, O Lord," the psalm continues, "as streams in the south." In Biblical terminology, "the south" suggests gentle refreshing influences.

To the spiritual nature there come real "times of refreshing from the presence of the Lord," as mentioned in Isaiah 28:12 and Acts 3:19, when tired bodies and weary spirits receive new strength and vitality as they are yielded to the Spirit for seasons of prayer and worship in other tongues.

The first four verses of this psalm of the Spirit—
(Continued on page nine)



"CALL TO THE
FELLOWSHIP"
SERIES

POINT 11 — GIVE
PRIORITY TO EVANGELISTIC
PURPOSE

Reaching the Masses for God

By LELAND R. KEYS

Pastor of Bethel Church, San Jose, Calif.

WHEN THE HOLY SPIRIT WAS OUTPOURED ON THE DAY of Pentecost, it is recorded that "the *multitude* came together." Seizing this opportunity, Peter preached Christ to them, calling upon them to "repent and be baptized for the remission of sins," assuring them that they too would receive the gift of the Holy Ghost. The outcome of this appeal to the masses is summed up in these words, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

Jesus, in the days of His flesh, preached to the multitudes. We do not read that He had such results as occurred on the Day of Pentecost, but He had said, "Greater works than these shall he [the believer] do; because I go unto my Father." Now, "the Lord working with them," and empowered by the Holy Spirit, the apostles were proving that the gospel is "the power of God unto salvation." Out of this multitude, on the Day of Pentecost, there were three thousand whose hearts the Lord had touched who were gloriously saved. This was *mass* evangelism.

Later, on the occasion of the healing of the lame man at the gate of the temple which is called Beautiful, Peter appealed to the multitude gathered in Solomon's Porch, crying, "Repent . . . and be converted, that your sins may be blotted out." This again was the appeal of the gospel to the *masses*, and the Bible says that "many of them which heard the word believed; and the number of the men was about five thousand."

There is no question about the zeal of the Early Church in their desire to spread the good news of salvation wherever they went to everyone who would listen. It is recorded that "believers were the more added to the Lord, *multitudes* both of men and women."

The Early Church was no little group of frightened believers who hid themselves from the people; nor were they recluses who lived apart from the world for the sake of religious contemplation. These early Christians mingled freely with humanity in the marts of trade and commerce. And wherever they went, they witnessed. It has been said of the Early Church that "every believer was a missionary."

A noted evangelist once remarked, "If you want to catch fish, you must go where the fishes are." This the early believers did, and the result of their witnessing made it possible for the sacred record to speak of "the *multitude* of the disciples."

Paul and Barnabus at Iconium spake with such power

and conviction that "a great *multitude* both of the Jews and also of the Greeks believed." When Paul and Silas preached the gospel at Thessalonica they again pulled in a net full of fishes, for it is written that a great *multitude* of the devout Greeks believed, and of the chief women not a few.

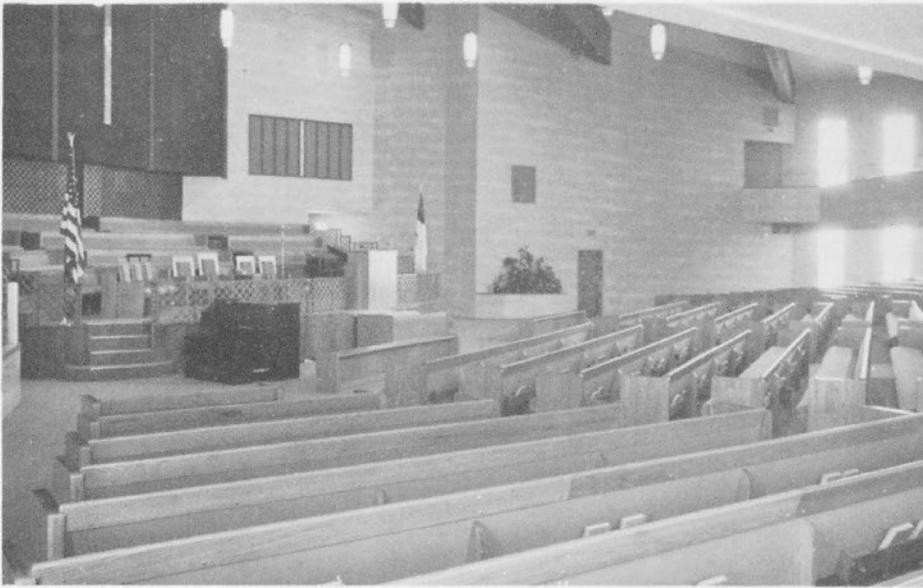
Certainly there are many kinds of evangelism and God uses them all to fulfill His purpose in bringing men to Christ. But as one reads the Acts of the Apostles, the inspired history of the Early Church, the conclusion is inescapable that the appeal of the gospel to the *masses* of people—to the *multitudes*—is the method that God signally used in bringing into existence the church of the first century.

How God has used this means of reaching the people is a matter of record. The golden age of evangelism is associated with such familiar names as Wesley, Whitefield, Spurgeon, Finney and D. L. Moody. Each of these men preached to the *multitudes*, sometimes in open fields where thousands stood for hours to hear the Word of God. Such preaching to the multitudes saved one nation from revolution and turned the tide of unbelief in another. The great tabernacle campaigns of Billy Sunday, and more recently the massive crusades held in the largest arenas of the world by Billy Graham, are known to us all. God uses *mass* evangelism to turn the *masses* from their idols to serve the living and true God. We sing, "Everybody ought to know who Jesus is," but this is literally impossible apart from mass appeals.

Our own movement has been characterized by efforts to reach the masses for Christ through revival meetings, united evangelistic campaigns, door-to-door witnessing, radio, and other means of reaching the largest possible number of men for God. May it ever be so. We are an evangelistic people, not content unless we see sinners coming home to God.

Some years ago a former Methodist minister who had received the baptism of the Holy Spirit and had come into Pentecost said to the writer, "You Pentecostal people set your sights too low. You are satisfied with too little. With this message you should expect great things. In the Early Church *multitudes* were brought to the Lord."

Have we set our sights too low? Are we content with the *status quo*? May God stir our hearts, enlarge our vision, give us a fresh infilling of His Spirit, and set our souls on fire for souls. For this purpose we have been baptized with the Holy Ghost. ◀◀◀



The beautiful sanctuary of Bethel Church in San Jose, Calif., seats 900 on the main floor and 700 in the balcony. The church has an average attendance of 750 in both Sunday morning and evening services, and a Sunday school attendance between 700 and 800.

CHURCH DOUBLES ATTENDANCE IN NEW BUILDING

ATTENDANCE AND MISSIONARY GIVING HAVE DOUBLED at Bethel Church in San Jose, Calif., since Pastor Leland R. Keys and his congregation moved into their new sanctuary. One of the two largest Assemblies of God churches on the West Coast, Bethel Church's beautifully appointed auditorium offers a seating capacity of 1,600. In a recent meeting with guest speaker Dave Wilkerson a crowd of 2,000 were seated by actual count and hundreds were turned away.

General Superintendent Thomas F. Zimmerman was the speaker when the church was formally dedicated last February. District Superintendent Joseph L. Gerhart was in charge. Today its doubled growth is revealed in a Sunday school that has grown from between 300 and 400 to 700 and 800, and an average of 750 in both the Sunday morning and evening congregations. The desire of the pastor that Bethel Church should be a soul-winning center has been realized.

The 17-year history of Bethel Church includes three pastoral ministries. It was organized by Pastor E. O. Robeck in 1947 at 224 Meridian Road. The pattern of growth was evident from the start when subsequent Sun-

day school additions became necessary in 1948 and 1952.

In 1957 the congregation began a completely new plant at the present site, 1670 Moorpark Avenue, under Pastor Thomas Sutton who had been called to the assembly in 1954. An auditorium seating 400 and 21 Sunday school rooms were occupied in 1958 and serve today as the educational wing of the church. A pleasant outer court complete with fireplace designed for outdoor services and fellowship now joins the two buildings.

Leland R. Keys, formerly the president of Bethany Bible College, assumed the pastorate of Bethel Church in May 1959. During that year expansion plans were completed and approved for the spacious new auditorium, broadcast control room, nursery, and other facilities. The cornerstone was unveiled in May, 1961.

Pastor and Mrs. Keys are ably assisted by Minister of Youth Don Argue and Harold Bussell who is engaged in music and Sunday school departments. In addition to the trustee and deacon boards, Bethel Church has a council of 15 men and women who head the departments of the church. The regular Sunday morning service of the congregation is aired each week over KEEN-FM.



Mr. and Mrs. Leland R. Keys have pastored Bethel Church since 1959.



The chapel at the rear of the main auditorium, which seats 150, is used for young people's meetings and Sunday school class. The foyer is shown at the right.





BAIJU

By MOLLY BAIRD



BAIJU ALWAYS HAD A PASSION TO BECOME A MISSIONARY. Not a missionary with colored slides and curios and stories of faraway people and places—just a missionary like Nij Auntie and her husband.

Missionaries with slides and curios are missionaries on furlough. Baiju, the dark-skinned Indian boy, had never seen that kind. He only saw them with blisters on their feet after a 10-mile walk to the villages to preach. He saw them sleeping in cow stables when there was no other lodging and there were large crowds about that hadn't heard about Jesus.

Yes, Baiju always had a passion to be a missionary.

He was only four when Nij Auntie came to the mission orphanage where he lived. They had one thing in common. Both had very curly hair. But there the resemblance ended. Baiju screamed every time his was combed, but hers combed so easily. "Don't *your* curls hurt?" he asked her. It was evident from the start that these two were going to be special friends. Nij Auntie was his own name for her. It meant "blood kin."

One day when Nij Auntie was studying very hard (they laughed at the way she spoke, and called her language "kitcheri" which means a mixed-up hodge-podge of food) Baiju got his start. With the help of Isaac and Leo he chose as his congregation some very old ladies from the village who were seated near Nij Auntie's tent.

From inside the canvas tent Nij Auntie listened. First the three thin, piping voices exhausted all the gospel songs they had been taught. Then, after a silence, a clear five-year-old voice began to tell the sweetest story on earth—how the Son of God came to this world as a baby. The women were fascinated.

"Baba, baba," one of them called out. "Who is the baby? Where is He?"

Baiju was surprised. He had heard about Jesus but these three grandmothers had not. "Don't you know who Jesus is?" he asked in astonishment.

The women shook their heads so hard their tousled hair fell down across their faces. "No, bab—we have never heard of Him. Where can we find Him?" They were so interested that they all talked at the same time.

Five-year-old Baiju repeated the story. Very carefully he told them about the birth of the baby Jesus. Then he told them how sinful people killed Jesus; how God made Jesus live again and took Him back to heaven. He told the women that Jesus promised to come back again

for all those who believed His claims and accepted His salvation. The big missionary sat inside the tent and prayed for her little missionary.

At the Piekarma mela when Baiju was ten, he became greatly troubled. He saw the thousands of people thronging the streets of Ayodia with their food in baskets which swung from bamboo poles over their shoulders. All of them walked around the city, a distance of 25 miles, several times. Baiju stood on the bank and watched his people take the ceremonial baths. He saw each person fill his hands with water. He saw them lift their arms over their heads toward the sun as the dirty water trickled over their eager bodies. And he saw the disappointment when their unhappiness did not disappear as they had expected.

"Here, sir," said the lad, as he opened a little book of Scriptures and held it out to the man nearest him, "read this. It will tell you how to be forgiven and become happy." The man looked down into the face of the earnest lad and quickly took the book. So did the next person, and the next, as Baiju moved through the crowd with his Bibles. Again he was a true missionary.

When Baiju went away to fight in World War II, it seemed like his missionary career would be over. But one day when Nij Auntie and her husband were attending a large meeting of missionaries and Christians after the war, a very exciting thing happened. They saw a man pushing a cart through a crowd of people. On the cart were large cans of colored beverage. "Come," the man was saying; "come and get your youth-restoring juice—come and get a glass of living water."

Suddenly a tall, handsome young man stepped into the crowd and held high a book of Scriptures. "This is the eternal living water that will quench your spiritual thirst!" he told the people. It was Baiju—back from the war and still every bit a missionary—preaching about the Saviour he had learned to know so long ago at the knee of Nij Auntie. Many people listened to Baiju and took the Scriptures from his hand to read them over and over again in a quiet place.

Today Baiju's mission field is a college with 1,000 students. He is an educated man now, a graduate of Lucknow Christian College, and a member of the faculty at a large Christian junior college. You can be sure he tries to help his students find a happy life by knowing Jesus Christ as their Saviour.

Baiju is yet a true missionary!



BREAK UP YOUR FALLOW GROUND

(Continued from page three)

a passionate enthusiasm I have never seen before."

This then was the immediate predecessor of the Pentecostal outpourings that simultaneously broke upon the world around the turn of the century. Tears of intercession had first played their part, and then there was a "going forth." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

But why the secret closet—why so often sawdust floors in other days? Why was it that the rough benches were soaked with more hot tears than the more finished furnishings of today? Could it be that our eyes, undistracted by outer attractions, could focus more clearly on the things of God?

In my childhood home in Winnipeg there was a special room reserved for missionaries and Christian workers passing through the city. On one occasion we had missionaries who had gone out to the Orient from the Azusa Street outpouring in Los Angeles. There they had witnessed mighty Holy Ghost visitations in India and China. Now they were back recounting the wonderful works of God.

One day I saw the room empty and entered. Going to the closet door I opened it. What I saw remains with me to this day, for hushed there in perfect silence, with a quilt around her shoulders for warmth, knelt the precious lady missionary. No word was spoken. There was no flicker of the closed eyelids. Yet the solitary moment speaks to my heart even today more eloquently than words. No wonder mighty works followed. Fallow ground was being broken up! Deep was calling unto deep!

The shallow cannot bring forth the deep. If there is no proportionate preparation, how can we expect the wonderful sequence? Unbroken ground cannot produce the fruit that deep probing does. It is when we do our own hidden part to break up the fallow ground that our hearts take on the attitude of expectation and wonder.

Then it is that God can work. And all will be amazed at the mighty power of God.

Are we indeed encompassing a cycle? Are we ready to return to the secret place where there will be such a breaking up of the fallow ground before God that nothing shall restrain another great awakening, nor the tides of testimony to *fresh* wonderful works of God?

Let us wait faithfully till He come and rain righteousness... Keep on breaking fallow uncultivated, hard, unproductive ground till He comes and rains down mercies. Do not miss God's great blessing for this final hour. ◀◀◀

PSALM OF THE SPIRIT-FILLED LIFE

(Continued from page five)

filled life describe the outpouring of the Holy Spirit solely from the standpoint of the believer and his personal life. Now there is a change. The psalm closes with an emphasis upon the *purpose* of this Baptism.

This glorious experience is not given merely for our enjoyment but that the power of the Spirit at work in our lives might make effective soul winners out of us. The holy laughter and spiritual singing with which we personally revel in His glory are changed to weeping when we turn our attention to a world of lost souls. No one can "sow in tears" like the believer who has been filled with the Spirit. For the Holy Spirit knows how to pray "with groanings which cannot be uttered" (Romans 8:26), and He is the only One who can properly soften our spirits to the point where we, too, will groan and weep with Him.

It is God's will that every Christian "go forth" and labor to bring souls to a saving knowledge of Jesus Christ. But it is also His will to first baptize every Christian in the Holy Spirit. Thus revitalized by the direct contact with His glory and made tender by the burden of compassion which only a groaning Holy Spirit can give, every Christian can be an effective soul winner. ◀◀◀

• HARVEST FESTIVAL • OCTOBER 4-10, 1964 •

There are those who give aid, and those who pass on by. Which role will you choose in the 1964 Harvest Festival, October 4-10?

Harvest Festival is a food offering for the Assemblies of God benevolent homes—Bethany Retirement Home and Hillcrest Children's Home—to stock the shelves for winter. Everyone is asked to help, and an opportunity is available to you, either to contribute groceries or cash for wholesale buying.

In the south-central districts, pastors will provide a container for food to be shipped to

Hillcrest Children's Home in Hot Springs, Arkansas. In the south-eastern districts, groceries will be collected for Bethany Retirement Home in Lakeland, Florida. All other sections of the country are encouraged to mail cash offerings to: Harvest Festival, Department of Benevolences, 1445 Boonville, Springfield, Missouri 65802.

How about you? Can you know that a child or an aged minister is hungry and not care enough to share? Don't pass by on the other side—have compassion in the 1964 Harvest Festival!

NOTE: SEND GIFTS TO THE ADDRESS DESIGNATED FOR YOUR ASSEMBLIES OF GOD DISTRICT

Missionary Children at School

By ANN AHLF

SCHOOLHOUSE DOORS SWING OPEN TO THOUSANDS OF North American students during September. But school for the missionary child is different. It may mean a book on the table with mother in the teacher's chair. It could mean a home correspondence course, or a trip to a distant boarding school.

Mrs. Maynard Ketcham, wife of the Far East Field Secretary, vividly remembers a first day of school.

"It is the month of March and time to pack the children off to boarding school. Is everything ready? Are there towels, sheets, blankets, and a pillow? Are there enough changes of clothing in case the daily rains make the *dhobi* (laundry man) late with the wash, or in case his own children wear them for awhile.

"Reservations have been made for the journey which will take two nights and a day by train, a half day by bus, and finally a two-mile climb on foot or in a *dandy* (chair carried on men's shoulders). There is the trunk and the bed roll for the train, a box of sandwiches and a flask of boiled water.

"At the station, frantic teachers try to line up all their children; some are from faraway places. During the last good-byes parents hold back their own tears and brush away those on the faces of their little ones.

"In India, school is in the mountains—pleasantly cool in summer, but damp and cold during the rains. The little girls' dormitory is near the classrooms. The younger boys' dorm is farther down the mountain. Every day they climb the mountain to school. During the rains they arrive at school 'soaked.' One doctor said, 'I don't see what keeps them from serious illness.'"



Gladys Ketcham

FACING DANGER OR DISCIPLINE

Once at vacation time Mrs. Ketcham was hospitalized in the school town. Her six-year-old son left the schoolhouse to visit her. On the way he became lost and wandered over the mountainside for two hours.

"When I saw him dirty, tearstained of face, and wet with perspiration," she said, "my heart melted."

"Please don't send me back," the child coaxed.

But back he must go, for it was dark already. Be-



Mrs. Almeda Elliott, Margaret, and Doretta preparing to board a train for the 1950 school term. Coolies carry their luggage.

sides the dangers of the mountain trail he would face the discipline of the school if he were late.

"Somehow little folk survive that first year and begin to develop into healthy, happy young people. The disciplined atmosphere with a minimum of worldly attractions fosters a love for study. A high percentage of the children educated on the mission field go on to receive master's and doctor's degrees."

Mrs. Ketcham adds her personal testimony. "Both my children attended boarding schools from an early age. Now two of my grandchildren, seven and eight years of age, are in an African school. I would not choose to change the life of any of us."

ALL BOARDERS ABOARD!

Former missionary Almeda Elliott relates her experience:

"At our isolated mission on the border of Nepal I sat sewing name tapes on socks. 'Lord, I can't face it!' was my inner cry. In a week six-year-old Margaret would leave us for boarding school. I remembered how I, at 17, had cried as I left home for the first time. And she was a mere child! But with that long-dreaded day came help from the Lord. And I did face it!

"Margaret smiled bravely as she left with her daddy by oxcart for the railway station where they boarded the O & T (better named 'Old and Terrible'). At the nearest junction they would join other missionary children. The escort tucked the little ones into their rolls of bedding on the train benches for the night. Each one prayed, and they prayed for us!

"Three years later Margaret was 'big sister' escorting six-year-old Doretta. I traveled half the journey with the school party that trip. Now and then my six-year-old would nestle close to me. As we neared my destination she threw her head on my knees and sobbed, 'Mamma, I'm sick!'

"As the train moved on without me, Margaret tried desperately to comfort her little sister; but seeing how futile her efforts were, she gave up and joined in the flood of tears.

"Monday is letter-writing day for boarders at school. Tiny tots learn to copy a letter from the blackboard which gives mother and daddy all the news. 'I am well. I like boarding.' And in later years one letter told us, 'We had sausage for breakfast. I pulled a long string out of mine!'

"Nevertheless, missionary 'kids' thrive on boarding.

Often Mr. Elliott and I escorted a school party of 50 to 60 boarders. We counted them as the train pulled out from each junction lest someone be left behind. The long coach had no lock. The windows had no bars. There was need of constant supervision. The second night of one journey we had a sleepwalker who was just ready to open the door and step out from the fast-moving train. But we, the escorts, were awake. And somewhere, someone was praying!"

TEARS AND A TESTIMONY

Virginia Williams, 18-year-old daughter of Africa missionaries Morris and Alice Williams, expresses her thoughts on being left behind:



Virginia Williams

"Tears blinded my eyes as I stood with my brother and watched the silver plane rise from the runway. It carried our parents and sister back to Africa where we all had lived until now. I left the Springfield airport determined to be the person mom and dad and God expected me to be.

"It has been almost a year now since I last saw my folks. It is at night that my mind wanders to Africa. I remember nights when dad was away,

and my sister and I would lie in mother's bed in the circle of her arms and talk. I remember times when dad came in from long trips, entered into our games and in many instances beat us 'all hollow.' Then I think of my little sister somewhere in Africa in a boarding school probably dreaming dreams like mine.

"All these things I long for, but without questioning. God lays out a path for each of us. As I daily minister to the sick I am reassured that I am in the right place. Like other missionary young people I love the country I came from, and if I had a ticket I'd visit there. But I'm content to wait here and train for whatever field He may open to me. It's the least I can do for the Lord."

WMC MOTHERS STAND BY TOO

Connie Palmer is the eldest of three daughters of Richard and Evelyn Palmer, missionaries to Peru.

At the beginning of the tenth grade she with her two sisters boarded a plane in Lima, Peru, for a boarding school in Tournaeista deep in the jungle. She describes her experience:

"Our schoolhouse was of native construction, with lumber walls, screen windows and palm-leaf roof. Eighteen girls shared the skimpy three-room dormitory. I was so pleased to unpack and look again at my pretty school clothes and linens. My adopting WMC group had sent them for this very occasion. Because of the climate in Peru it is important to have clothes enough to change often, and they had sent an abundance.



Connie Palmer

"The crowded living conditions in the steaming heat made the days almost unbearable. Sickness was common. When one fell ill, our close association guaranteed that eventually we would all take our turn.

"Insects were always with us. My sister was so bitten by mosquitoes that her legs were wound in guaze. The

air was thick with gnats and it was common to have ants floating in the lemonade.

"Many were the times my two sisters and I had narrow escapes from danger. Loneliness was very real. However, God was with us. We learned that even children can cling to the promise, 'Lo, I am with you always, even unto the end of the world.' What more could a 'M.K.' (missionary's kid) ask for?"

WHITE INSTRUCTORS FOREIGN AND FRIGHTENING

Oren Wright, son of Paul and Miriam Wright, missionaries to Malawi (Nyasaland) says:

"I was born in Africa in a small town named Dowa. African children were my constant companions. When I turned seven my parents told me it was time for me to go to boarding school. The frightening words became more than a 'dark dream' as I watched mother pack my suitcases. I promised myself *I would not go*. I made plans to hide the night before the trip. However, I fell fast asleep before my parents did, and awoke hours later to the ugly sight of my school uniform lying neatly on the foot of my bed!



Oren Wright

"An hour's drive took me to the school. Though actually only 50 students were enrolled there, to me it seemed huge. The crowd of white people frightened me. They were as foreign as if they had come from another world.

"The teachers were very strict and had complete control over the students. When a teacher walked by, one had to doff his hat and say 'Good morning!' Once I forgot and was assigned to write 100 times, 'I must take off my hat when meeting a teacher.'

"Upon another occasion I omitted the title 'sir' when asking a question. The instructor almost knocked me off the chair with a whack on the head! The ultimate disciplinary measure was being sent to the headmaster to be caned, or, as we called it, 'to get the cuts.' I have seen full-grown young men in tears after being caned. Above all else we were taught to respect the teacher and the rules of the school.

"Every night I prayed that the next morning I would wake up in my own bed in Dowa. I never could understand the reasons my parents gave as to why God didn't answer my prayer.

"Such a sophisticated form of education seems strangely misplaced in the wilds of Africa but the high standards maintained encouraged moral strength. I count it a privilege to have been a student there."

Oren's parents are returning to the field. He, like other youth of missionary families, remains behind. He says, "I expect to make the best of my years at Evangel College, and with an education as my passport return to the land of my birth and to the people I love with the message of salvation."

* * *

To most of those who will read this page, the first day of school pictures bright shirts and fresh haircuts, crisp gingham dresses and hair bows. But not on the mission field. Here lonely matters of the heart underlie the uniform of a boarding school. ◀◀◀

Hold First Latin American Missionette Seminar in Texas

By GLORIA GARZA

A FIRST IN THE HISTORY OF THE TEXAS CONFERENCE of the Latin American Assemblies of God District was the Missionette Seminar conducted in San Antonio, Texas, June 2-4 of this year. The Texas Conference was the first of its district to sponsor such a meeting. Held in the ballroom of the Granada Hotel, inspiration for the seminar came from Miss Lydia Escobedo, Missionette Director of the Texas Conference.

Guests of honor and special speakers were Mrs. Nellie Bazan, Missionette President for the Latin American District, and Mrs. Frances Figueroa, District WMC President. Officers of the Texas Conference were also present. Attendance each day ran from 68 to 70 persons. Included were Missionettes, sponsors and ministers.

Each sponsor and minister present was given a manual containing records and reports about Missionette work. The material was prepared by Miss Escobedo who also explained the qualities of a good sponsor.

There was a display of crafts and handwork by Mis-



At left is Mrs. Frances Figueroa, WMC President of the Latin American District. Mrs. Nellie Bazan, right, is the District Missionette Director.

sionettes from all over the state. "Albums" which had been prepared by different Missionette groups were judged with the first-place trophy going to Wichita Falls, Tex. The sponsor of the winning club is Miss Elizabeth Chapa. Pastors are Mr. and Mrs. Louis Valdez. Second place was won by the group from Munday, Tex., sponsored by the pastor's wife, Mrs. Alejandro Vargas. Third place went to the church in Brownsville, Tex., pastored by Roberto Avitia. Mrs. Avitia and her daughter Yolanda are the sponsors.

A trophy was also given for making the most progress on the *Stairway to the Stars* achievement program. The winner was Dora Lee Tsophlias. She is 10 years old and is reading the Bible through for the second time. Her sponsor is Mrs. Efraim Flores.

Pastor Refugio Tejada from Kingsville, Tex., brought a very inspiring message on the subject, "Unity in prayer and in activity."

We are grateful to the Lord for such a wonderful seminar. Only with the help of the Lord and the united efforts of each pastor, sponsor, and WMC group can the Missionette Clubs continue to grow. ◀◀



Missionettes from Santa Cruz, Calif., made Bible-character puppets for missionaries. Sponsor is Mrs. McCullough.



These Missionettes and sponsors are from Glad Tidings Tabernacle, Brisbane, Queensland, Australia. Notice their capes bearing the letter "M" for Missionettes.

Gospel Growth in GHANA

GHANA, FORMERLY THE BRITISH GOLD COAST COLONY lies between the republics of Togo and Ivory Coast on the Gulf of Guinea in West Africa.

Ghana's early history is obscure. Ghanaians believe that they are descendants of northern tribes who in the 12th century had a powerful kingdom named Ghana. To revive the ancient glory of this African dynasty the name was chosen when Gold Coast received its independence.

The first authenticated European contacts were made in 1471 by Portuguese explorers and traders. Stone castles and forts were built by Portugal and other European countries to protect their trading stations. Elmina Castle, built in 1482, now houses a police training school. Rivalries for possession of the country continued until the mid-nineteenth century when Gold Coast became a British colony.

While under British administration the people achieved a high degree of unity and discipline in their struggle for self-government. The nation was favored by having a nucleus of educated and devoted leaders. On March 6, 1957, led by Dr. Kwame Nkrumah, Gold Coast attained independence within the British Commonwealth. When Ghana became a republic on July 1, 1960, Nkrumah was inaugurated president.

Accra, the bustling seaport capital, has 500,000 inhabitants. Kumasi, traditional capital of the ancient kingdom of Ashanti, and center of the cocoa and gold-mining industries, has a population of 250,000.

Ghana's mineral wealth includes manganese, gold, diamonds, and bauxite. The half-completed \$200,000,000 Volta River hydroelectric project will bring the world's richest bauxite deposit into production. Valuable hardwoods have long been a major source of revenue. The cultivation of cocoa has been expanded until Ghana is now the world's largest exporter. An extensive fishing industry along the coast employs more than 50,000 people.

Living conditions in the northern areas are still primitive. Many cities in the south have modern buildings; air-conditioned hotels grace the capital city.

Ghanaians reach for modern life and education. In a vigorous program to reduce illiteracy, the government is building schools and providing free education. Assemblies of God missionaries help in this literacy crusade by giving religious instruction in many government schools. One missionary said, "We thank the Lord for this unique opportunity. The future leadership of Ghana will come from these schools."

Ghana is the home of more than 7,000,000 people, of whom 10,000 are Europeans. The nation has several main linguistic groups and at least 50 different dialects. The principal languages on the coast are Twi, Fanti, and Ga; Dagbani is the leading language in the north. English is the official language.

Many of the people are pagans. They rely on fetishes and live in constant fear of witchcraft. Islam is strongly entrenched in the north. Both pagans and Moslems are extremely superstitious. Roman Catholic influence is strong in some areas.

The Ashanti tribe is one of the leading tribes in Southern Ghana. Each Ashanti chief has his stool, a symbol of his chieftaincy. He is the link between his tribe and the "golden stool" of which the Asantehene, the greatest of the Ashanti chiefs, is the keeper. The people offer sacrifices and pray to these ancestral stools.

Permanent Protestant missions in Ghana date from the 18th century when Moravians established a Christian testimony. In 1828 representatives of the Basel Missionary Society entered Ghana, followed by Anglican and Wesleyan missionaries. Since the turn of the century other missions also have established churches and various institutions.

Our first mission stations were opened in the northern section of Ghana. The Yendi station dates from 1931. Since then a number of churches and preaching points have been opened around Yendi. A church was recently built for the leper Christians through the financial help of other Ghana churches and donated labor. Bonnibel Roll and Peggy Scott are supervisors of the area. Miss

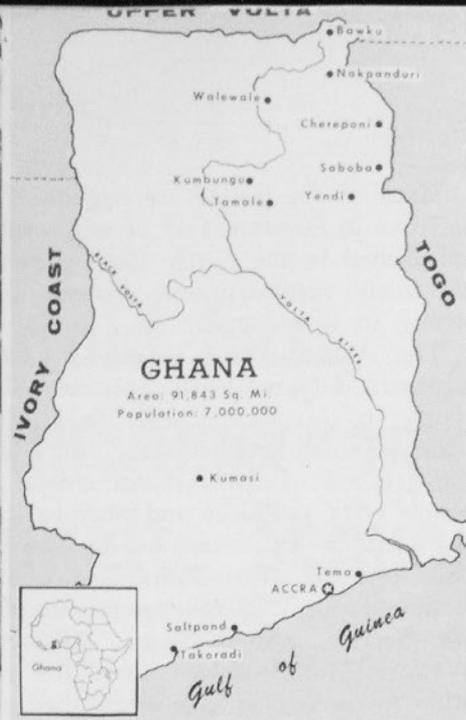
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Missionary James Kessler and students clear land for the Bible Institute in Saltpond on the coast.



Many babies are brought to missionary nurses Ruth Anderson (left) and Eloise Smith at the clinic in Nakpanduri.



Traditional drums are still part of West African culture. Living conditions in the northern areas remain primitive, but many cities in the south have modern buildings.

Roll also serves as Sunday School Director for the Ghana field.

The next station was opened in Tamale. In 1934 a center was established in Walewale. Three years later workers entered Bawku, a thickly populated area in the Kusasi tribe. Pauline Smith and Adeline Wichman who serve in this section report, "A spontaneous spirit of continuous revival exists in every church. Great enthusiasm is shown in the various church organizations. Our eleven Women's Missionary Council groups have a total of 323 members."

When missionaries returned to the field after World War II they reoccupied the mission stations in the north. As new workers arrived stations were opened in Kumasi, Accra, and Takoradi in the south.

A church seating 3,000 people was built in Kumasi to house the enlarged congregation after the spiritual outpouring in the late 1940's. The revival spirit has not diminished in Kumasi and the villages of Ashanti. Many churches have been opened in recent years. Vernon Driggers supervises this work.

Robert Cobb is in charge of the Accra area which includes a score of established churches and many preaching centers. Evangel Church in Accra, with Joseph Gyanfosu as pastor, is the center for evangelism in the Accra section.

Edwin Ziemann is field superintendent and also supervises the Takoradi work. Within the past five years a number of churches have been built and financed by the Christians themselves—the result of intensified evangelistic outreach. The church in Takoradi is unique in that as many as 15 language groups attend one service. The Fanti language is used in ministry since it has the greatest number present.

Almost from the beginning of our work in Ghana our missionaries conducted training classes for nationals who felt called to Christian work. The first organized training program was begun by Floyd Thomas in 1949 at Kumbungu, 15 miles from Tamale. Students from various tribes now attend the Northern Ghana Bible

School. A three-year course is offered in Dagbani and English. Since the founding of the school Homer Goodwin and Harold Lehmann have served as directors. Franklin McCorkle currently holds this position.

The Southern Ghana Bible School was opened at Kumasi in 1952 by Burdette Wiles. Edwin Ziemann later directed the school. In 1961 this training center was relocated at Saltpond on the coast by James Kessler who now is director. Oliver Swaim is on the teaching staff and also directs the Correspondence School.

The first clinic was opened at Saboba in 1948. Four years later a clinic was established in Nakpanduri. These are staffed by registered nurse-midwives and were originally planned as maternity clinics. However, our nurses treat all who come for help. "Anything from snakebit to leprosy," said one nurse.

Missionary nurses under appointment are Ruby Johnson, Helen Kopp, Ruth Anderson, Eloise Smith, Hilda Palenius, and Charles Spencer. Eva Davison and Ann Symonds also served in the clinics.

Daily gospel services are conducted for the patients. Many are reached who would otherwise never hear about Christ. Our nurses also have oversight of the spiritual activities in the surrounding community.

Literature is a key strategy in missions today. Our missionaries in Ghana seek to keep pace with the growing opportunity for literature evangelism. The literature program is directed by Robert Cobb. Wheeler Anderson is manager of the Assembly of God Press.

Missionary translators worked hard and long to complete the translation of the New Testament into Dagbani. Portions of the New Testament were printed on our Speed-the-Light press. Another important production is the bimonthly Ghana Evangel which has wide distribution. Wheeler Anderson writes, "It is hoped that this publication will become an effective means of proclaiming the gospel of Christ."

Songbooks are published for all areas of work in Ghana. Peggy Scott edits the English Sunday school quarterly prepared especially for Ghana Sunday schools. The "Back to the Bible" bookstore has been opened in Tamale as a distributing center for literature.

Women's Missionary Council groups are functioning in many of the churches. The women are overjoyed with the opportunities for service and instruction available to them through this program. Mrs. Edwin Ziemann is WMC director.

The Men's Fellowship organization is new in Ghana but several groups have been organized. Their activities include Saturday night prayer meetings, jail services, literature distribution, and assisting Bible school students.

A strong national church is emerging. The outreach of the Ghana Assemblies of God includes 70 organized churches besides 110 preaching points. More than 80 national workers minister to a constituency of 9,000. About 6,000 are enrolled in the Sunday schools. Thirty-one missionaries represent the Assemblies of God in Ghana.

What has been accomplished in this land in the past 30 years has not been the accomplishment of a few, but represents the consecrated labors of many missionaries and national workers.

It is not possible in this short review to mention by name all the Assemblies of God missionaries who have served in Ghana.

—Christine Carmichael

Christian Standards

Sunday School Lesson for October 4, 1964

MATTHEW 5:3-12, 17-19; ROMANS 14:16-19

BY J. BASHFORD BISHOP

This Sunday we begin a series of lessons on the teachings of Christ, and the first three are from the Sermon on the Mount. Having announced in Matthew 4:17 that the kingdom of heaven was at hand, Jesus described in Matthew 5 the nature and character of those who would be members of the kingdom.

With all due respect to Dr. C. I. Scofield and others who agree with him, the Sermon on the Mount is definitely applicable to our lives today. It does not teach salvation by law but emphasizes the need of divine grace from the outset. In this sermon Christ was not saying, "Try to live up to this standard and you will be saved in the end," but rather, "Become a member of my kingdom by the new birth and through the supply of my grace live in the spirit of this sermon."

Space permits treatment of only the first section of the lesson text—the portion commonly known as the Beatitudes. "Blessed are they," stated Jesus, as He described the favored ones. The word *blessed* means "very, very happy." And in each case it is to be noted Christ's ideas concerning true happiness are in direct opposition to worldly concepts of happiness!

The Blessedness of Poverty of Spirit. To be "poor in spirit" does not mean to be lacking in moral courage. Poverty of spirit is the opposite of pride, self-righteousness, and self-sufficiency. The poor in spirit are those who are conscious of their spiritual need. And their blessedness is, "theirs is the kingdom of heaven." Thus Christ points out the need of grace in the very beginning of His message!

When the sinner becomes "poor in spirit," he recognizes his lack of righteousness and his need of God, thus opening the door of entry into the kingdom. "Theirs is the kingdom of heaven" applies to the Christian who is conscious of his need and thus discovers that all the divine resources and mighty possibilities of the spiritual realm are available to him! (See Ephesians 3:21.)

The Blessedness of Godly Mourning. The mourning of which Jesus spoke is not: (1) the mourning of a melancholy and complaining disposition; (2) the sorrow that springs from affliction, disappointment, or frustrations; (3) the mourning of self-love and self-pity; (4) the mourning because of the consequences of one's own misdeeds.

But the mourning which produces happiness and blessedness is: (1) the sorrow which springs from true repentance from sin and leads to salvation; (2) the mourning which is taken to God in faith and which results in divine revelation of His presence and power; (3) the mourning which is the expression of Holy Ghost intercession in behalf of a lost world and a needy church.

The Blessedness of Meekness. Meekness does not mean weakness! On the contrary, it is one of the greatest signs of true manhood; for it implies self-control which

is one of the greatest of all virtues. The meek are those who refuse to assert themselves, vindicate themselves, or "stand up for their own rights." The meek man is the man who reckons the self-life to be dead. He may receive injustice from the hands of men and be deprived of certain things in this life, but he knows they are not worth contending for because, when Christ comes, he will inherit the earth and share in Christ's reign!

The Blessedness of Being Merciful. To be merciful is to be kind, loving, forgiving, charitable. (1) We are to be merciful to the *souls* of others, praying for and witnessing to them. (2) We must be merciful to the *names* of others, refusing to slander or hurtfully criticize them. (3) We must be merciful to the *offenses* of others, forgiving and forgetting the wrong done. (4) We must be merciful to the *needs* of others, being ready to help them. (See Luke 10:30-37; 1 John 3:17.) And the blessedness of being merciful is that we shall reap the mercy we have shown to others!

The Blessedness of Heart Purity. Purity of heart is the way to spiritual insight and power.

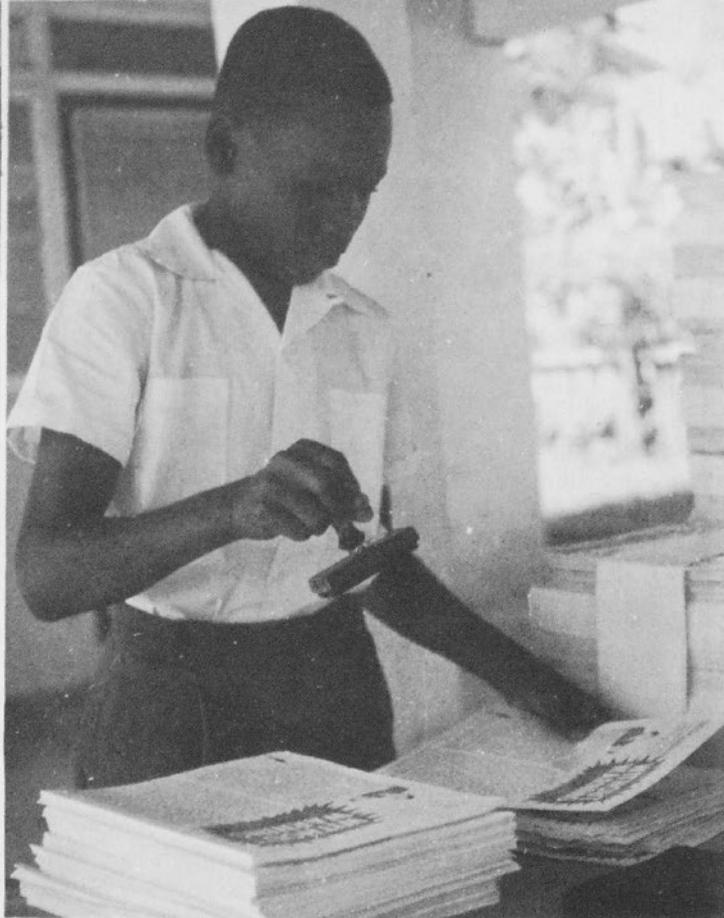
The Blessedness of Peacemaking. How our strife-torn world needs peacemakers! Those who lead men to peace with God and with each other reveal a family likeness to their Heavenly Father who "was in Christ, reconciling the world unto himself," and has passed on to His children the ministry of reconciliation. (See 2 Corinthians 5:18-21.)

THE HIGH ROAD





Guianese gospel workers teamed with Men's Fellowship to produce 50,000 pieces of literature.

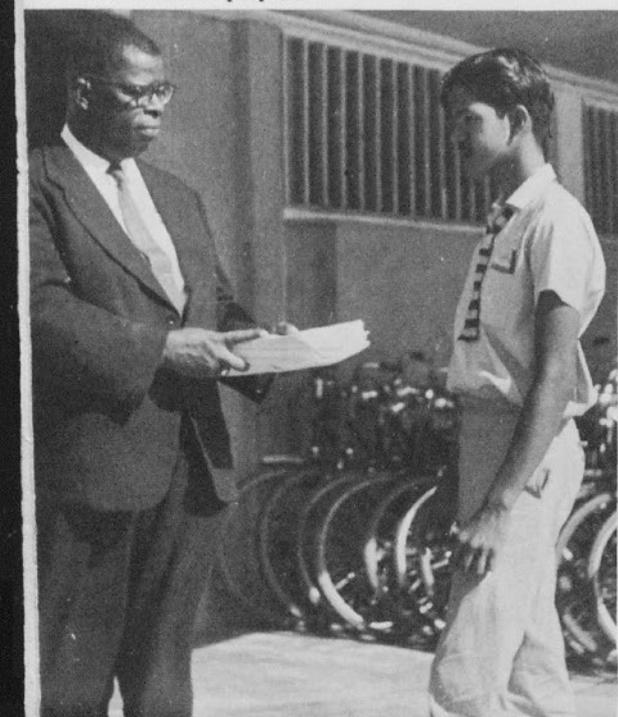


Local assembly names were imprinted.



Eager young people often called, "Me one, Sir!"

Experienced ministers and youth joined in the distribution project.



Light-for-the-Lost in British Guiana

By **PAUL PALSER**
Missionary to British Guiana

ON DECEMBER 24, 1962, BRITISH Guiana received its first \$500 from Light-for-the-Lost. It was a wonderful Christmas gift from Men's Fellowship, and to show their appreciation the Guianese people responded by matching it dollar for dollar.

By the first of February, 1963, 50,000 *Christ Is the Answer Messengers* were coming off the press. The eight-page magazine was designed to present the gospel and advertise our two Assemblies of God radio broadcasts *Revivaltime* and *Christ Is the Answer*. A free home Bible study course and a book by C. M. Ward were offered to each person who clipped and returned a coupon. Hundreds of Bible

courses and books were mailed out during this first outreach.

Missionary David Guenther and family were in the second largest city, New Amsterdam, to spearhead the organizing of a church. Their workers distributed 10,000 *Messengers* throughout the city. Thousands more were sent to interior points for distribution up and down the rivers and coastal villages.

From April to July of 1963, British Guiana was gripped in a general strike. During this time plans were made for the printing of an outreach edition of the *Messenger* and another \$500 was received from Light-for-the-Lost. This time 60,000 copies were printed

and distributed. Two missionary interns from United States Bible colleges were amazed at the hunger that was manifested for the Word of God. They carried several thousand with them, giving them out on trains, ferries, and in river villages. Two national men worked every village along the west coast from Vreed-en-Hoop to Parika. Doors were opened for the ministry of the Word and a fine group of believers is now meeting in Stewartville because gospel literature was distributed there.

Again 10,000 *Messengers* were sent to New Amsterdam. National Pastor Errol Bhola, who succeeded Missionary David Guenther, organized his workers to cover the entire city. They spent many hours stamping the papers with their church address and visiting each home in their area.

During September and October, 1963, Evangelist and Mrs. Bob Hoskins held three revival campaigns in British Guiana. Ten thousand copies of a special campaign issue of the *Messenger* were printed, and every person who came forward for prayer was given a copy. Light-for-the-Lost provided \$200 for this program.

More than 2,500 people accepted Christ in the three weeks of meetings. Over 100 were filled with the Holy Spirit in morning services.

Early in 1964 we received a further gift of \$500 from Light-for-the-Lost.

This time 60,000 copies were printed, featuring the 10th anniversary of *Revivaltime* in British Guiana. Almost 20,000 were distributed in New Amsterdam and the Corentyne area. Whole villages up and down the coastline were blanketed with the gospel message. One young man took 5,500 *Messengers* and distributed them from house to house on the river island where he is pioneering an Assemblies of God church. What a task for a young Christian, and what a vision!

In each drive special efforts were concentrated on the city of New Amsterdam where there was need of a strong group of believers. Today a strong indigenous church is developing and will soon become self-supporting. Pastor Errol Bhola reported an Easter Sunday school attendance of 415 in the main church and branches.

One young man who was saved in the Hoskins campaign recently went to the interior of British Guiana to work. Since going there he has distributed *Messengers* to fellow workmen and other gospel-hungry people living faraway from any full-gospel church.

A new work has been opened in Stewartville as a direct result of these literature drives. Presently there is much racial strife in this area and it is not safe to travel there, but we thank God that at least one *Messenger* was placed in each home when there was opportunity. ◀◀



CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

DOUBLE HARVEST

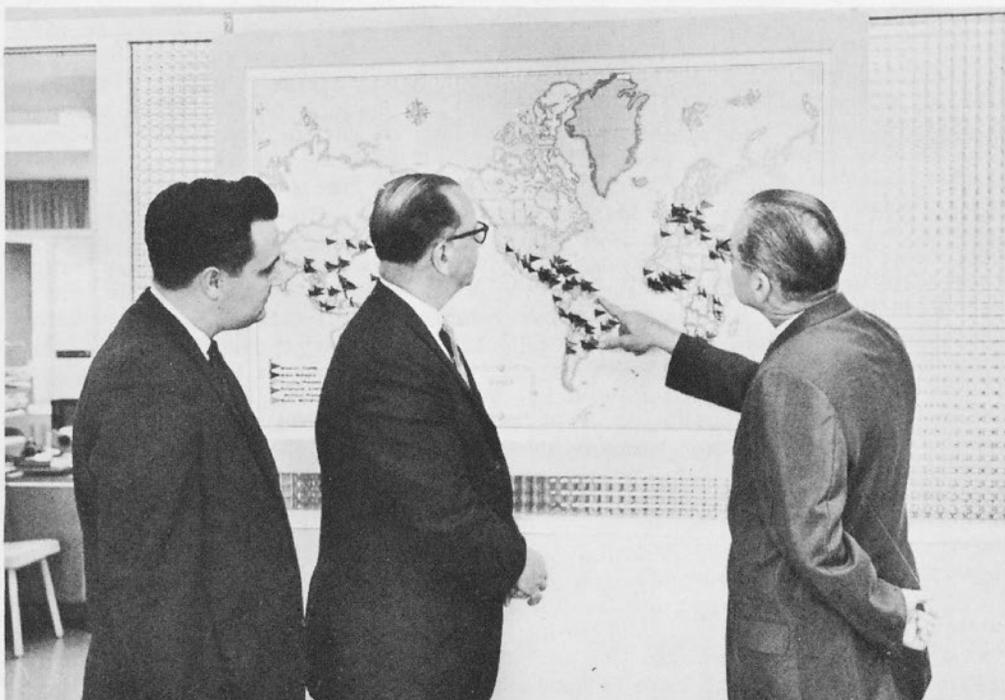
MOST GREAT MISSIONARY CHURCHES are built around a yearly program where missionary interest and education focus from an annual missions convention or commitment day. Fall seems to be the favorite season for such conventions. It is perhaps appropriate that the time of ripening harvest in the natural should signal renewed interest in the harvest field of the world.

The Foreign Missions Department offers complete service for any church wishing to institute a missions convention and for all churches which already have such programs in effect. A convention packet will be sent free on request. This includes planning helps, sample bulletin covers, envelopes, and other materials. Scores of missionary films may be secured through the Audio Visual Division.

The Promotions Division will also assist any church to secure a convention speaker. The number of active missionaries home on furlough averages 100 to 120. The Foreign Missions Department maintains continual liaison with all of them and is in a position to arrange appointments for local services.

Because of the nature of our program whereby churches pledge directly to the ministry of individual missionaries, it is important for the missionaries to have this personal contact with the churches.

We join in prayer with all the missionaries and churches that this harvest season will bring renewed dedication to the greater harvest—God's ingathering of souls. ◀◀



Leaders from three departments of Assemblies of God international headquarters are well pleased about results of cooperative effort in British Guiana. Left to right they are: Everett James, Light-for-the-Lost representative; C. M. Ward, *Revivaltime* speaker; J. Philip Hogan, executive director of foreign missions.

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

**Assemblies of God
FOREIGN MISSIONS DEPARTMENT**

1445 Boonville Avenue
Springfield, Missouri 65802

FOREIGN NEWS DIGEST

Nigeria

New Medicine Now

Dick Adiele is a short, very young-looking man, but is married and has five children. He was brought up in a formal church where he became the treasurer. However, many times he did not go to church until the service was over—then just to count the offering!

One rainy day a group from one of our churches came to his compound. Dick thought to himself, "What can they preach to me! I have read the Bible through. I know what marks I got in Bible when I was in school." Nevertheless he went out onto the veranda to listen. He told me, "Brother Ohia preached—and such a sermon! I was convicted. I went out, not minding the rain, and knelt in the rain to accept Jesus."

His father had just died and he had planned to get "medicine" to poison those who had killed him. Just at that time God sent this group to his compound. Dick found

some medicine—but it was the Word of God, a medicine that brings LIFE, not death. Now, as a pastor, he is offering this same medicine to many others.

—Lillian Bach

East Pakistan

Tract Successful

Talaash! This is the Bengali word for search, and also the title of a new tract that we have just had printed. It is the story of a Moslem boy, Moti, who searched for peace until he found it in the Lord Jesus. Since this tract is printed in English and Bengali on the same leaflet, it appeals especially to college students and others who are interested in learning English. Our supply of 15,000 is quickly being exhausted which calls for a reprint soon. *Talaash*, like many other printed messengers, reaches thousands of people whom we could never reach personally with the gospel.

A successful vacation Bible school for Pakistani children was

recently held in Dacca by Ruth Tarno and Marian Olson. It was unique in that three language groups (Urdu, Bengali, and English) representing three religions (Hindu, Moslem, and Christian) attended, and all three languages were used. The closing program attracted the greatest number ever to attend the Sunday evening service.

—Calvin Olson

Pentecost Flourishes

We are thanking God for the moving of His Spirit in both our English and Bengali services. In the past three months several have sought the Lord for salvation. A talented teen-age girl has been saved and is attending the services regularly.

She is taking our Home Bible Study for new Christians. During our recent VBS she and her cousin were a great help to us. They are the first teen-age girls to come to Christ in our services here.

One man who was saved in our Bengali meeting is now very eager that others come to know Christ. He is witnessing at work and to people in his neighborhood. He and his family desire to receive the baptism in the Holy Spirit. We have started a prayer meeting on Thursday nights especially for those seeking this experience.

—Don Tarno

Egypt

Hundreds Have None

Hot weather is here in full force with the temperature often 110° and over. We have 17 boys who are finishing school and leaving us to find jobs. Two are expecting to enter Bible school. Many of the children have left to visit relatives during the summer holidays. However, there are still hundreds left who have no auntie, uncle, or grandma to visit. For these we are planning a VBS and other activities. We are able to send about 20 to youth camp.

Our aim in the Orphanage is to express interest in the individual. This is difficult with so many children and so few on the staff. Pray that the Lord will help us to let each child see his individual worth before God, and that each one will learn to stand strong and unafraid despite the circumstances in which his life began. Many children in our home have seen more tragedy in their few years

of living than most of us have experienced in a lifetime.

—Joseph Brown

South Africa

Church Dedicated

The new Leboneng church in the Hammandskraal area was dedicated recently as a result of revival campaigns and the efforts of Missionary E. E. Shaffer and African workers.

A welcome was extended by Chieftainess Mrs. Hans Kekana, who had given her heart to Christ during the campaigns. Missionary Merlin Lund brought a challenging dedicatory message. Then the Chieftainess and a member of her council presented the keys of the church to Pastor S. Malamb, a converted witch doctor and former gangster. It was an occasion which long will be remembered.

—John Richards

Snow Hits Basutoland

Here in Basutoland we are just thawing out after a real blizzard. The country looked beautiful with its three-foot blanket of snow. Brrh! It is cold! Our sympathies have been with the Basutos who have never known this kind of weather and are suffering because of the cold. However, there are other things to cheer our hearts—such as finding two lone paths in the deep snow, both leading to the prayer room. Only the first morning of the storm were we unable to gather for the early morning service.

The church building at Leribe has been started. This is a real victory after so many years of disappointment, delay and frustration. The papers for the site at Maseru have also been received and we must go ahead with building plans for the new church there. The old buildings are to be sold and the money applied to the new church. Please pray for these building projects that nothing may hinder their progress.

A subsidy from the Boys and Girls Missionary Crusade made it possible for us to sell Bibles below cost at the agricultural shows this year. It was thrilling to see people carrying Bibles all over the show grounds, especially the high-school students who were so pleased to be able to buy Bibles of their own.

—Hilda Olsen and Peggy Anderson

Building Boom Seen in Argentina

During our 15 years in Argentina we have never seen such a "building fever" among our churches as we see today. A number of projects in various stages of construction are worthy of your consideration and prayer.

Nearly completed, the outstation in Tigre is a lovely brick stucco building 25 by 40 feet. It is entirely paid for and the 50 member assembly is fully autonomous.

In Pehuajo, near Tres Arroyos, a large tabernacle is almost finished. It will seat some three hundred persons. Another building was dedicated in San Martin, the grape-growing Province of Mendoza. Negotiations are also under way to purchase one or two lots in the capital city of Mendoza.

Other churches are farther from completion. In Patagonia, the pastor of the Rio Gallegos assembly tells us that part of their large church is roofed, and they are "inside." That means so much in this open terrain where winds sometimes blow at 200 miles an hour. Fifty miles from Buenos Aires, another pastor started to build a nice church in the city of Carmen de Areco, and the brethren

are working to finish it. In the northern part of the central Province of Cordoba, Cruz del Eje, a roofing job is underway for another church.

In addition to these building programs, many more are proposed or in early stages of development. A new building has been started in the city of Tres Arroyos. Near Buenos Aires, in Las Vifias, the faithful and enthusiastic believers worship in a wooden frame house. In front of the house the foundation has been laid for a beautiful church. The congregation from Burzaco has recently bought a lot and plans to build very soon.

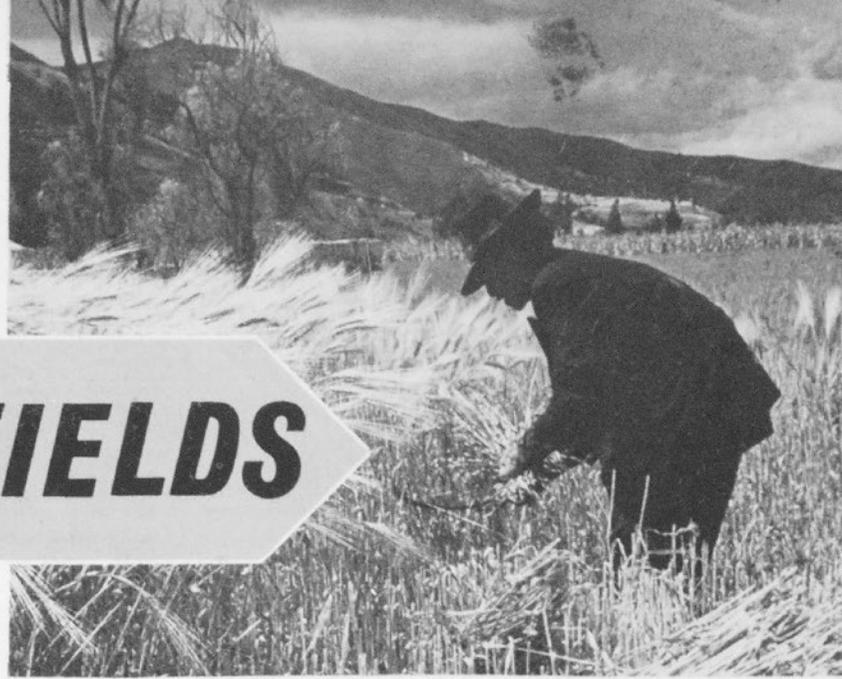
At Casanova the brethren have been working for two years to gather funds for the roof. Let me mention also the retired couple in San Fernando who have donated the lot next to their modest home and are slowly finishing the walls of a 25-by-50-foot sanctuary for the growing church.

Perhaps you can now better appreciate the enthusiastic endeavors of the workers here. We share in their labors and rejoice in the advancement they are making for the Lord.

—Louie Stokes

By WESLEY R. HURST
Foreign Missions Promotions Secretary

LOOK ON THE FIELDS



MISSIONS IS A TWO-WAY COMMUNICATION. FIRST IT EXTENDS the gospel to the ends of the earth as directed by the Holy Spirit. Then it keeps the challenge of the foreign field before the local church. Missionary films help fulfill the second phase of missions communication by graphically informing people of developments in world missions, by helping the church keep her eye on the harvest, and by helping Christians fulfill the Lord's injunction to "look on the fields."

The Assemblies of God Audio Visual Library offers a number of different missionary films highlighting missions in various countries. In this day of unprecedented opportunity we cannot look upon these fields without an overwhelming desire to participate in the harvest. Individual involvement in prayer, giving, sending, and going will be stimulated through the use of missionary films.

Following are brief descriptions of some of the films. These are available either on a freewill offering or rental basis as indicated.

The Talking Book, our newest production, is a 20-minute color film illustrating the power of the printed page. It tells how God led a vacationing missionary to a fisherman who was searching for a "book that talks." Today more than 25 churches stand as monuments to the dramatic moment when one gospel seed took root in the sandy soil of an island near Guatemala. Freewill offering.

Breaking the Bamboo Curtain shows how 14 students from Ecclesia Bible Institute in Hong Kong dedicated themselves to service in communist China. This is the reenactment of a dramatic true story. Freewill offering.

Global Conquest News Clips (two films of 14 minutes each) show Global Conquest in action. Number one highlights evangelism and foreign Bible schools. Number two features missions activities in various countries. Freewill offering.

I Was a Witch Doctor is the testimony of a Guatemalan witch doctor who, after being rescued from suicide, was delivered from heathen practices, drunkenness, and mental torment. Rental fee: \$10.

Land of a Million Gods portrays the tug-of-war between communism and Christianity in India today. Although the antics of trained bears and dancing monkeys

at a roadside performance ease the tension for a few moments, the restlessness of this land where spiritual darkness is so intense can be felt. Rental fee: \$14.50.

The Unfinished Task is a 72-minute film designed to encourage young people to enter full-time Christian service. A wealthy engineer is bitterly disappointed when his son decides to become a missionary rather than enter his firm. The son's death on foreign soil finally causes the father to realize that every Christian must help proclaim Christ to the millions. Rental fee: \$22.50.

The Unknown Indian breaks through the colorful facade commonly associated with American Indians to show their actual living conditions in the Southwest. Shown also is the missionary at work, in some cases improvising a language so he can teach hungry hearts the Word of God. Rental fee: \$14.50.

Narcizo, in his search for peace, prays to many false gods. When even a pilgrimage to the shrine of the Virgin brings only torture to his heart, Narcizo wonders if he is searching in the wrong way. The love of God and the work of missionaries are instrumental in leading Narcizo to Christ. This film, made in Mexico, is saturated with gospel truth. Rental fee: \$15.

New Light in Japan is the story of a young Japanese air force suicide pilot. The film follows this young man's life as he seeks peace by becoming a Buddhist monk and as he is eventually led to Christ. Through a series of events he enters Bible school and later becomes a minister. Rental fee: \$14.50.

The Nile Mother, filmed in Egypt, tells how Lillian Trasher established the Assiout Orphanage. This is the story of a great life, a great love, and a great faith in God. Rental fee: \$10.

The Other Side of the World is a bold, clear look inside the temples of the Orient which reveals the truth about such feats as fire walking. Rental fee: \$14.50.

Steps to New Hope shows what happened when one woman saw what could be done among Africa's outcast lepers. This is a story of new physical, spiritual, and social hope for lepers. Rental fee: \$14.50.

Order these films from the Audio Visual Library, 1445 Boonville Ave., Springfield, Mo. 65802.

Selected for Service...



Within the last few months the Assemblies of God Foreign Missions Board has approved for missionary service the candidates whose pictures appear on these pages.

The John Bueno family and Doris Ann McClain have already left for their respective fields. The other appointees are now itinerating in preparation for their term of service. We introduce these new missionaries to you so you may support them with your interest, prayers, and finances.



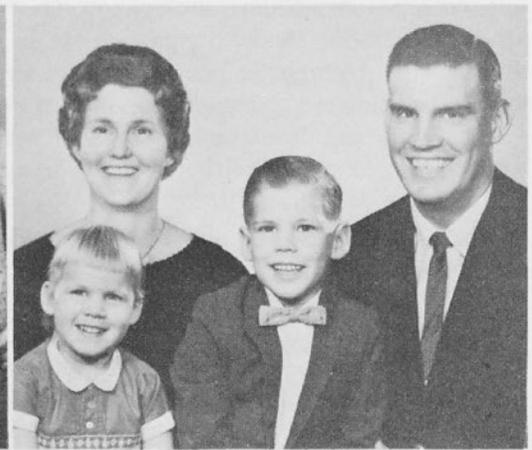
The Royal Freeman family
(Northwest) Bolivia



The Angelo Nesta family
(Peninsular Florida) Italy



The Roscoe Leach family
(Kansas) Holland



The Richard D. Hammersla family
(S. California) Malaysia



The Edward J. Malmin family
(S. California) Brazil



The Samuel Lee Sasser family
(S. California) Marshall Islands



Mr. and Mrs. John Wagner
(Rocky Mountain) Surinam



Mr. and Mrs. Harold Carpenter
(Arkansas) Bolivia



The Charles Butterfield family
(Oregon) Korea



The Mark Bliss family
(New York) West Pakistan



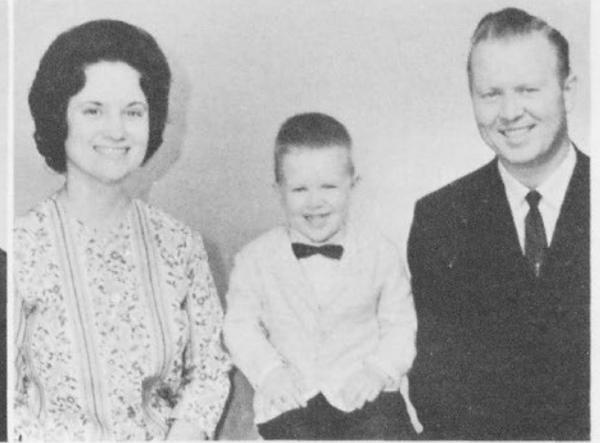
The John Bueno family
(S. California) El Salvador



The Norman L. Lestarjette family
(South Texas) Dominican Republic



Mr. and Mrs. Koker
(N. California) Liberia



The Philip Sharp family
(Louisiana) Philippines



The James W. Jones family
(Indiana) Malaysia



The Joe Mazzu, Jr. family
(South Texas) Europe



The Wesley Weekley family
(West Florida) Far East



Mr. and Mrs. C. W. Van Dolsen
(Southern Missouri) Uruguay



Doris Ann McClain
(Northwest) Paraguay



The William J. Garlit family
(Indiana) Peru

DARKNESS DEEPENS

Sometimes in the prosperous land we call America we forget what much of the world is really like. We are unaware of the dark pall of sin and gloom, the outright physical desperation that grips mankind in most parts of the world.

First one place and then another, darkness steals over a land, blocking gospel opportunity, halting or curtailing our witness.

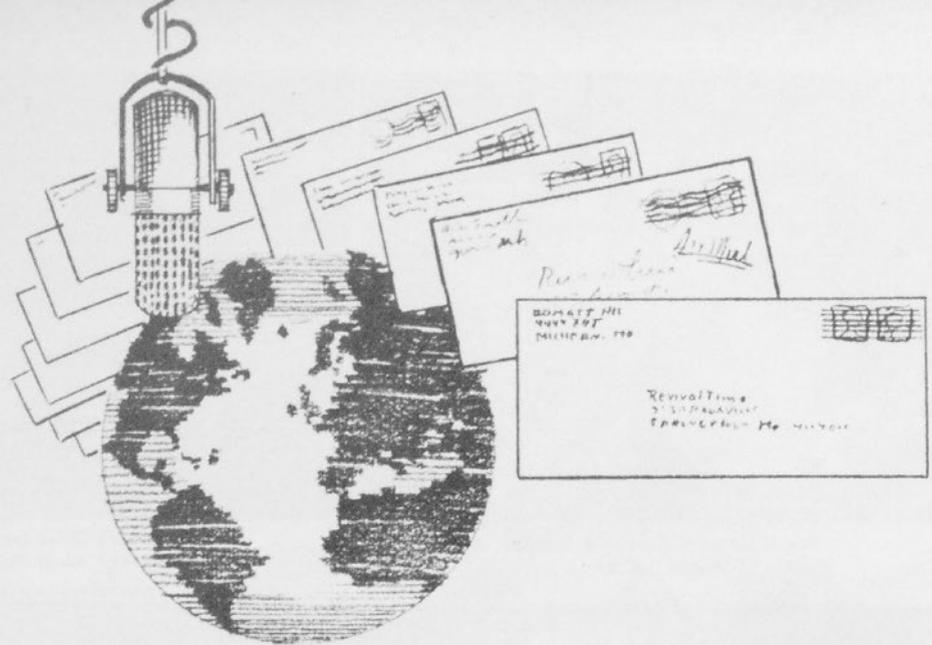
Every open door that remains cries for swift entrance and an all-out witness.

Speed-the-Light — through vehicles, printing equipment, and other means—helps our missions thrust be swift and all-out.

On the 20th anniversary of Speed-the-Light, let's make it two — two dollars — for the twentieth. Give in your church on:

SPEED-the-LIGHT DOLLAR DAY OCTOBER 18

CHRIST'S AMBASSADORS DEPT.
1445 BOONVILLE, SPRINGFIELD, MO.
65802



Self-Denial and Sacrifice Sustain Revivaltime

Letters Reveal Unusual and Thrilling Stories Behind Offerings.

By RON ROWDEN

SACRIFICIAL GIVING GOES FAR TOWARD sustaining the worldwide ministry of *Revivaltime*.

Many times when *Revivaltime* has been in grave danger of having to discontinue a station releasing its broadcast service, offerings sent by widows existing on meager pensions, or children willing to donate from their small savings, have stimulated faith and have resulted in holding the station's releases.

Heartwarming and moving stories are behind these offerings. To spend an afternoon reading of the self-denials, the hardships, and the loyalty of others is a humbling experience.

Take, for instance, the deaf woman in Milwaukee, Wisconsin. She is a regular contributor to *Revivaltime*, even though she has never heard the faintest sound produced from it! Or the 80-year-old widow who sent \$7 from her burial fund of \$51 to further the radio ministry of *Revivaltime*.

This is sacrifice! This is loyalty to the cause of Christ! This is *vision*!

A young man in Bonduel, Wisconsin, sent this letter with his offering:

"I asked you to pray that the Lord would give me a better job. He has answered prayer and I now have a job paying \$300 a month. I am send-

ing \$150 from my first check as a gift to your work."

A woman from Minneapolis, Minnesota, who had gained victory over a violent temper, sent \$10 to *Revivaltime* with this message: "I expect to send another \$15 to complete my offering of a week's wages, as a housekeeper, for the cause of Christ."

Many times help comes from a most unexpected source. This letter from a listener in Leadville, Colorado, tells of such an instance:

"God helped our pastor find favor with an unsaved businessman. A few months ago, he sent our pastor \$30 to be used in whatever way he wanted. Our church used it to pay for a month's release of *Revivaltime* over our local station. The man has continued sending the money for the past few months.

"It has been estimated that 85 per cent of our population here is Catholic, and no doubt many will hear *Revivaltime* who will never come to our church."

Praise God for His faithfulness! Surely the Lord works in mysterious ways His wonders to perform.

"I had received a small check and was planning to buy a fan," wrote a Des Plaines (Illinois) woman, "but when I heard of your need I felt

impressed to send you the \$15."

Money continues to come in from across the nation. A teen-ager sends money he earned mowing lawns—a woman sacrifices her vacation check—a struggling pioneer church steps out in faith and pledges \$5 a month to *Revivaltime*.

Despite the dedicated giving of those who deny themselves so much, *Revivaltime* continues to need more financial support. Payment of independent and network stations must continue. \$10,000 a week is needed to meet the cost of keeping *Revivaltime* on the air.

Many friends intend to send an offering to support the broadcast service, but forget. The results of this forgetfulness are reflected in this letter from a woman in Brooklyn, New York:

"I just got one of the most unpleasant surprises of my life. I turned my radio dial to the station where *Revivaltime* was supposed to be, expecting to hear your wonderful choir singing the opening song. Hearing nothing, I tuned the dial back and forth several times, supposing that I was having trouble finding the station. Finally I called my mother to see if she could dial your program; but

she, too, had the same disappointing surprise. *Revivaltime* was off the air.

"I love your wonderful program, and my soul is thrilled by your songs and messages. I cannot believe it is off the air. Many times I have wanted to write and send a love offering, but I just never got around to it. Now that you are not on the air, I realize that God's work needs the support of Christian people. I am enclosing \$5 to support your ministry."

What are you doing for Christ? Don't deny others the privilege of hearing the gospel which has become such a precious part of your life.

Ask the Lord if there isn't something you can give today to further His cause. So little time remains. We *must* reach the world with the gospel! And the gospel sent by radio can reach so far for so little cost.

No matter how hard you may try, you cannot outgive God. Make an investment in eternity. One dollar can speed the gospel message to 1,200 persons hungry for the Truth. How many persons will you reach with your offering?

Please send your letter and offering to *Revivaltime* Box 70, Springfield, Mo. 65801. ◀◀



I PROPPED MYSELF UP AGAINST THE WALL AND WAS SOON ABSORBED IN THE FIRST CHRISTIAN LITERATURE I HAD EVER READ...

A CHRISTIAN MAGAZINE FOUND IN A CELL LED THIS YOUNG CONVICT TO CHRIST!

You can place the C.A. HERALD IN YOUTH PRISONS

A number of C.A.'s, in a special pilot project, have already ordered bundles of 12 or more *C. A. Heralds* to be sent to youth institutions near them. (We have lists of such institutions. See coupon.)

Literature sent in this manner often reaches places an individual could never penetrate. Thousands of youth make up a "captive" and desperately needy audience for this kind of literature outreach. Join the special Truth for Youth *Herald* Outreach. Send the coupon below.



HERALD OUTREACH
PUBLIC RELATIONS
ASSEMBLIES OF GOD
1445 BOONVILLE, SPRINGFIELD, MO. 65802

Yes, our C. A. group is interested in this project. Please send us a list of youth prisons for our state so we can participate:

NAME

ADDRESS

CITY

STATE ZIP CODE

NAME OF CHURCH



LEADING THEIR DISTRICTS

TOP CHURCHES IN SPEED-THE-LIGHT GIVING



JANUARY 1—JULY 31, 1964

ALA—Temple A/G, Clanton	\$ 380.50	N TEX—Cement City A/G, Dallas	145.83
APP—A/G, New Castle, Va.	33.92	N WEST—Calvary Temple,	
ARIZ—1st A/G, Phoenix	1,050.00	Seattle, Wash.	1,200.00
ARK—Central A/G, Little Rock	300.00	OHIO—Bethel Temple, Dayton	258.76
EAST—Pent. Lighthouse A/G,		OKLA—1st A/G, Sand Springs	278.36
Windsor, Pa.	163.83	OREG—1st A/G, Eugene	692.85
GA—A/G Tabernacle, Atlanta	65.00	PEN FLA—Bethel Temple, Lake	
ILL—Edwards St. A/G, Alton	693.55	Worth	315.00
IND—W. Side Gospel Tab,		PO—Trinity A/G, Baltimore, Md.	270.00
Indianapolis	60.00	RKY MT—1st A/G, Grand Jct,	
KANS—1st A/G, Independence	421.70	Colo.	2,030.50
KY—Faith A/G, Maysville	77.30	S CAR—A/G, Honea Path	167.00
LA—Bayou Gauche A/G, Allemands	127.82	S DAK—Gospel Tab. A/G, Huron	223.87
MICH—Central A/G, Muskegon	1,909.25	S CALIF—Central A/G, Santa	
MINN—Brooklyn Center A/G,		Monica	480.00
Minneapolis	250.76	S IDAHO—1st A/G, Nampa	304.00
MISS—East End A/G, Meridian	315.00	S MO—Blenheim A/G, Kansas City	169.96
MONT—A/G, Kalispell	391.08	S N ENG—1st A/G, Worcester,	
NEBR—A/G, Burton	125.00	Mass.	1,208.59
N J—Bethel A/G, Newark	237.35	S TEX—Trinity Tab. A/G,	
N MEX—1st A/G, Albuquerque	155.00	Baytown	876.47
N Y—Glad Tidings Tab, New		TENN—1st A/G, Madison	152.00
York City	298.00	W CENT—A/G, Newton, Iowa	254.99
N CAR—Bethel A/G, Windsor	170.00	W FLA—1st A/G, Crestview	514.00
N DAK—A/G, Minot	373.50	W TEX—1st A/G, Plainview	317.00
N CALIF-NEV—1st A/G,		WIS-N MICH—Grace Church,	
Sunnyvale, Calif.	763.55	Milwaukee, Wis.	144.53
N NEW ENG—A/G, Concord,		WYO—A/G, Newcastle	259.59
N. H.	124.55		

To Win The Jew

Inspiring Reports from Assemblies
of God Missionaries Working
Among the Jews in America



NEARLY HALF OF THE WORLD'S MORE than 12,000,000 Jews live in the United States. Most of the American Jews live in Brooklyn and New York City. The Assemblies of God has nine appointed missionaries to the Jews. They are located in the following cities: Philadelphia and New Kensington, Pa., Los Angeles and Hollywood, Calif., Brooklyn, N. Y., Miami Beach, Fla., and Chicago, Ill.

Our five Hebrew Centers are located in Chicago, Philadelphia, San Francisco, New York, and Hollywood.

The Jews represent one of the minority groups included in the seven Special Ministry fields of the Home Missions Department. Following are encouraging reports from several of our missionaries.

Hollywood, California

By MANUEL L. BUTTRAM

As a new approach to winning the Jew to his Messiah and anchoring him in a full-gospel church, we re-

cently established the *Stewards of Israel* fellowship in connection with First Assembly of God of Hollywood, Calif., a pioneer work. The writer is pastor of the church and executive director of *Stewards of Israel*. Kenneth Kirkpatrick is the assistant pastor. This organization was set up to provide a complete program for the Jew.

To our knowledge, Hollywood's First Assembly of God is the only Pentecostal church of this type in the United States. God has provided the personnel for both the church and the Jewish work. Dorothy Stone, with her coworker, Beth Jeffers, heads the *Stewards of Israel* program. They are now learning the sign language for added ministry to the 500 deaf Jewish people in Los Angeles.

Since Hollywood is 87 per cent Jewish, we have looked for some time for a church to which we could bring our Jewish friends. In our search we discovered this area had never had a Pentecostal church. We leased a building which has a seating capacity of 200.

The church conducts special services for the Jewish people on Saturday. Whenever we contact a Jew, we invite him to our Saturday Fellowship Hour, a service planned especially to meet the needs of the Jewish heart. At the close the ladies serve coffee and Jewish pastries. As the Jewish people enjoy lingering and talking, this gives us double opportunity to break down barriers and put them at ease among us. Already we have Jewish people attending our regular church services.

Our workers contact Jews first through literature distribution, street meetings and house-to-house visitation. Then we invite them to attend Sunday school and church services on Sunday.

Alice Tan-Ditter, a veteran missionary, writes:

"Since the death of my husband Meyer two years ago, I have been carrying on our work through personal evangelism in homes and hospitals, through meetings for Jewish people conducted in my apartment, and



Monty Garfield



Helen Kostick



Louise Kaufmann



Gertrude Clonce



Alice Tan-Ditter

The Assemblies of God have five Hebrew Centers in cities with a large Jewish population. John Kutner stands in front of the one in San Francisco, Calif.



Gertrude Clonce (right photo) of New York City offers gospel literature to Jews who have just arrived on the new ship, *Shalom*, from Israel (shown at left).



through extensive literature distribution.

"Scores of contacts have been made, some of which have resulted in conversions. Pray that more believers will have courage to take their stand for Christ."

New York City

By GERTRUDE CLONCE

In this metropolitan area we have nearly three million Jewish people—more than the population of the State of Israel.

Our Sunday and Wednesday Jewish Outreach Center services are now reaching some. Others come to the door and listen, or stop at the Bible windows and read of their Messiah.

As weather permits we are on the streets three times a week preaching or doing personal work among the Jews. Many come to our afternoon meetings from the Yesheva (religious school) near our street-meeting location.

Another place we witness every Saturday is on one of the busiest streets in New York City, just across from Macy's department store. Many stop to listen. We also have street meetings on Flatbush and Church Avenue where volunteer workers are a great help. Thousands of tracts are distributed on the streets, in the subways, in homes and places of business, and in the parks. We meet the ships coming from or going to Israel contacting many Jews this way.

Miami Beach, Florida

By LOUISE KAUFMANN

For the past year I have had the privilege of ministering in a strategic place at Miami Beach, Fla., among my own Jewish people. During the winter season an endless stream of tourists (many of them Jewish) fills the hotels to capacity. The majority pay no attention to God's Word, but those who are interested must be sought out and contacted.

I have organized a Bible study group among lady residents of Miami Beach. They enjoy the time of fellowship around the Word of God.

We are mailing literature to thousands of Jews in the Miami area. Some are responding and we are able to do follow-up work.

Philadelphia, Pennsylvania

By MONTY GARFIELD

As we witness to the Jews in the stores and homes, on street corners and outside the high schools and colleges, we find them receptive to the Word of God. Still they will not attend our church when we first contact them.

Hardly any Jew we meet, whether young or old, has ever been to a fundamental Christian service. He hesitates to attend a church. Fear of the unknown grips many.

In spite of this, scores of Jews have attended the Assemblies church
(Continued on page twenty-seven)



Manuel Buttram



Frieda Neuhaus



Ruth Toczek



Ernest Sumrall

Meet Our
Personnel
Who Work
Among the
Jews of
America

Evangelist Views the American Indian Field

By JUANITA TIDWELL, Phoenix, Arizona



IT HAS BEEN MY PRIVILEGE TO HAVE a small part in American Indian mission work through supplying for missionaries or conducting revivals for them. Some have been in need of rest for a long time; some find it necessary to attend conventions to promote their work. Others need to itinerate for more adequate support in order to stay on the field.

In this way I have had an excellent view of the work among the Ute Indians of southeastern Utah, and the Hopi, Navaho, and Apache Indians of Arizona. I have seen firsthand some of the problems the missionaries face, as well as their joy when they see the lives of Indian people changed by the power of God.

Witnessing events on the Indian field, I was reminded of the scripture in 1 Samuel 30:24: "For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." This has a twofold aspect. Those who hold the ropes at home have just as definite a part in Indian evangelism as those who go with the gospel.

Romans 10:13-15 reveals God's plan for bringing light to the unsaved: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall

they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Here the Lord clearly indicates the need for preachers as well as the responsibility of Christians to send them to the lost. Although many Christians do realize the need for evangelism among the Indians, they may not know how to become involved in this work themselves.

First there must be a vision. "Where there is no vision the people perish" (Proverbs 29:18). Christians must have a vision of the spiritual darkness surrounding those who know not God. Some Indians know nothing of God or His Word. They do not know that God loves them or that Jesus died for their sins. This darkness also includes fear which is an integral part of the heathen religion. After centuries of pagan worship it is not easy for the Indian to lay his traditions all aside. It takes time, patience, and perseverance to lead him step by step until the light of the gospel dispels the darkness.

We who know Christ must understand the cry of the pagan soul for the reality of the gospel. Without this knowledge, he has nothing to look forward to in this life or in the life to come.

The second consideration is the di-

vine call. In Isaiah 6:8 God asked, "Who will go for us?" Isaiah answered, "Here am I, send me." God is ever calling for workers. And the time is short. The grain is ripe! Over 180 dedicated workers (many couples) have heard and answered the call to the American Indian field. Some have inadequate incomes, but are willing to sacrifice to take the gospel where God has called them. Others who are anxious to go have not yet been able to raise sufficient support. Although their help is urgently needed, no money is available to send them.

Of course, all are not called to go. Some must stay home to send missionaries—the third consideration.

The sending involves God's part in calling the worker to the field—giving him a divine commission—and the church's part in providing the means for the worker to go. Since the church is made up of individuals, sending workers to the field becomes an individual responsibility. Unless preachers are sent to the lost, the lost cannot be saved. Thus, sending missionaries assumes great importance in the plan of God for evangelizing the world.

How shall we send them? Each worker should have adequate finances and equipment to enable him to do his work efficiently. He needs a good vehicle in order to transport his people to church over the rough, dusty reservation roads. Otherwise many could not attend faithfully for they have no means of conveyance. In addition, many missionaries must haul water as far as 40 miles. Repairs for vehicles and gasoline are not small expenses.

In addition to finance, the workers depend heavily on the prayers of God's people as they seek to win the confidence of the Indian people and lead them to God. Both the spiritual and physical strain is tremendous and the workers again must rely on the intercessory prayers of those back home.

The hours are long and trying, but I have noted that our missionaries do not complain. Unless we visit the mission station we cannot realize how they fight against the powers of darkness. When the missionaries speak in our churches or write a newsletter, they tell of souls saved and victories won. Rarely do we hear of the battles fought and the hours spent in prayer to gain the victory. Seldom do they mention the sacrifices made to stay



Indian people on many reservations are being saved and following the Lord in water baptism.



on the field when we at home forget our part in the plan of God.

Because of the devotion on American Indian fields, Matthew 4:16 has become a reality in some areas: "The people that sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Let us be a part of this great work for God. Let us support it with finances and prayer.

* * *

Editor's Note: In order to keep some of our faithful home missionaries on the American Indian field, it is necessary for the Home Missions Department to have nearly \$2,000 available each month for emergencies such as vehicle repairs, equipment which must be replaced immediately, hospital expenses, a death in the family, fuel bills in winter, and so forth. *The demands on the fund have exhausted it.* Your offering is urgently needed. Please send it to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo., 65802, clearly designated AMERICAN INDIAN MISSIONS.

TO WIN THE JEW

(Continued from page twenty-five)

with us on Sunday. You may wonder how we get them to attend. First, we become well acquainted and prove our friendship. To gain their confidence takes time. We invite our Jewish friends and neighbors to visit our home or the Mission.

We are daily on the streets making friends of the Jews. At first they are dreadfully afraid to come to our Mission for a cup of tea or some favor, but after a while this fear leaves them. At the Mission we have Bible discussions and a time of fellowship. When we feel they are ready, we invite them to church.

After several years we have had as high as 42 at one time in our Mission services. Over 20 of these have attended our Assemblies of God church. We have had over 20 baptized by immersion and at least 12 Jews have received the baptism of the Holy Spirit.

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

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

Los Angeles, California

By FRIEDA NEUHAUS

We are surrounded by Jews. The opportunities are so great, we *must* have a Hebrew Center. Part of our work has been through radio ministry, but most of it has been personal evangelism and literature distribution since we do not have a center. We have been able to reach a number of Jews for Christ.

Pansy Williams, a faithful coworker, recently resigned due to family circumstances. Pray that God will open the way for an expanded ministry to the thousands of Jews in this area.

Chicago, Illinois

By RUTH TOCZEK

One of the most successful outreaches of Shalom Center is our Bible study course, "Zion's Living Waters," prepared especially for Jewish people. The response to this has been excellent. Jews have not been saved in great numbers, but some are being convinced of the truth and take their stand for Christ.

Ernest Sumrall, pastor of Stone Church in Chicago heads the Jewish work here.

Editor's note: Pamphlets on Assemblies of God ministry to the Jews, as well as the addresses of our missionaries and the Hebrew Centers, are available upon request from the Home Missions Department.

San Francisco, California

By JOHN KUTNER*

Shalom Center in San Francisco is a branch of the Chicago work. It is located close to three synagogues and the Reform Temple Emanuel. Many scores of Jewish passers-by have been attracted by our window display of New Testaments in several languages. Some enter to ask for Prophecy New Testaments.

We visit many Jewish people and take some to Assemblies of God services. Recently, at one of our Shalom Center services, every seat was taken. We have been encouraged with the response, and with those who have prayed the sinner's prayer.

Volunteer workers to help us reach more of San Francisco's 71,000 Jews are urgently needed.

* Mr. Kutner operates the San Francisco Hebrew Center, but he is not an appointed home missionary.



BELL SHEEP

BY R. L. BRANDT

National Secretary of Home Missions

A BELL SHEEP IS A SPECIAL SHEEP. He may not appear different from a physical standpoint, but he is different from a relationship standpoint. He is a sheep which by some undiscernible process is recognized by the other sheep of a flock as their leader. Wherever the sheep go, he is always out front. For this reason the shepherd may attach a bell to him, knowing that where he is the other sheep will likely be also.

This instinct for leadership is not uncommon among domestic animals. In my mind's eye I can still see the old cow which led my father's herd when I was a boy. Nor can I forget Queen, the jet-black mare that commanded the herd of horses.

"Bell sheep" are also important to the flock of God. The vast majority of men are followers by nature. They are not unwilling to act, but they will not ordinarily exercise much initiative. They must be led.

It is for this reason that "bell sheep" are especially important to Home Missions. What do we mean? Simply this. In many areas of the United States, often in close proximity to Assemblies of God churches, there are vast communities needing new assemblies. The ordinary member may see this great need, but he cannot find it in himself to do much about it. Even the pastors in a section may not find it in their hearts to exercise the leadership necessary to progressive action. But under God there must be a "bell sheep" for every flock which needs leadership.

How important it is that the man who has it in his heart to lead God's people in aggressive action exercise himself to that end. And, without doubt, as he moves in the will of God he will find "the flock" falling in behind him to fulfill his vision.

Until you who are "bell sheep" act, there will be little action. Begin to move and you will discover the "flock" moving with you.

When faith goes to market it always takes a basket.



Homefront Highlights

ALASKA MINISTRY

Anchorage

About 15 of the Anchorage C.A.'s recently received the baptism of the Holy Spirit. Souls are being saved in the regular church services. One man who was saved later received the Baptism while on the train en route to Fairbanks. The church is enjoying a steady growth in attendance as well.

The lots the Anchorage Assembly purchased on which to build a new church have been declared to be in the earthquake hazard area. The financial loss involved is discouraging. The church is hoping the area may be rezoned and declared safe for future building.

Point Hope and Wainwright

Brother and Sister Alvin E. Capener have returned to Point Hope following a furlough. Brother Capener will go to Wainwright to build a new church. The present building will be converted to living quarters for the missionaries.

The Eric Pahls, new workers for Alaska, will join Brother Capener at Wainwright and will remain to pastor the church. The

congregation there has been without a pastor since April.

During the Capeners' absence, the Episcopal priest in Point Hope received the Pentecostal experience.

Stevens Village

The Yukon River rose to flood church and cabin parsonage at Stevens Village. Water was 43 inches deep in the cabin.

St. Michael

John and Lois Covlasky are the proud parents of Andrew William who was born July 6, 1964, at Anchorage.

AMERICAN INDIAN MINISTRY

Dulce, New Mexico

During the summer season when the American Indians engage in revelry and much dancing, the Dulce Indian Mission experienced a time of great revival with a young Navaho evangelist, Wilson Nelson. Two were filled with the Spirit. At the close of the meeting, Missionary Leonard Everly baptized 17 in the Navaho River near Dulce.

Sanders, Arizona

The Charles Kumleys, who minister in the Burnt Water area, re-



The mission station and log cabin parsonage at Stevens Village, Alaska, had 43 inches of water in them during the Yukon River flood in June. The water rose higher on the buildings than the picture indicates.

port a revival (following the Indian camp) which produced encouraging results. The Chambers Indian Assembly cooperated. The Bobby Wilsons of Borger, Tex., were the evangelists, and from the first service God began to move in a special way. Crowds became so large they had to move the services outside. Attendance ran between 75 and 100 every night. Later the Burnt Water and Chambers churches had a joint water baptismal service at Antelope Lake.

The church at Burnt Water is not quite finished. Materials for the ceiling and floor are still needed.

McDermitt, Nevada

Revival fires have been warming hearts and changing lives at the Assembly of God Indian Mission at McDermitt, Nev., during the six months that the Jerand Morris have been pastors. Average attendance for July was 45 compared to an average of 19 for January.

During a four-day meeting with the Louis L. Roggows, pastors at Gridley, Calif., seven were saved and five reclaimed. Nine received the baptism of the Holy Spirit and several were refilled. Numerous healings were reported, including an 80-year-old deaf Indian woman.

Bell Gardens, California

The dedication service for the new Indian Revival Center in Bell Gardens took place June 21, 1964, with T. C. Cunningham, assistant superintendent of the Southern California District, as dedicatory speaker. Arthur Stoneking is pastor. Music was provided by the All Tribes and Navaho choirs.

Grants, New Mexico

The Jerry Holders, missionaries at Grants, had a very successful July revival with the John Youngs of Rosebud, Ark. Thirty were saved and 46 were baptized in the Holy Spirit.

Wellpinit, Washington

Kettle Falls, Wash., WMC's and some of the local members of the Wellpinit, Wash., Indian Assembly painted the interior of the Indian church and the pastor's living quarters in preparation for the Indian camp meeting.

Guadalupe, Arizona

Mary Booher, missionary at Guadalupe, recently suffered a slight stroke on the left side of her face. She also was hospitalized with a kidney stone but did not have to undergo surgery.

Parker, Arizona

Fred Cruse is grateful for those who provided funds to finish the Parker Indian Mission addition. They were: William H. Weaver, Jr., and his congregation of First Assembly in Lynnwood, Calif.; Missionary Assistance Program of Southern California Bible College, Costa Mesa, Calif.; Earnest V. Shores and his congregation of

Five New Workers Appointed for Home Missions Ministry

FIVE NEW WORKERS RECENTLY RECEIVED home missions appointment, one to the American gypsies, one

to American Indians and three to Alaska.

Harold D. Champlin of Redwood City, Calif., a pastor and evangelist for 28 years, will coordinate the new gypsy work of the Assemblies of God. (Brothers Clement Le Cossec and Fred Mason will be working among the gypsy people in America. Brother Le Cossec is director of the gypsy work in France and several other countries.)

Brother Champlin is a graduate of Southwestern Bible School, Enid, Okla., which later merged with Southwestern Assemblies of

God College, Waxahachie, Tex. He is ordained with the Northern California-Nevada District.

Mr. and Mrs. Melvin L. Cooley of Chehalis, Wash., have been appointed to Alaska ministry on Barter Island at Kaktovik. He holds credentials with the Northwest District and has attended Central Bible Institute, Springfield, Mo. The Cooleys have a baby boy.

Phyllis Wion of Project City, Calif., has been appointed to the staff of the Juneau, Alaska, Children's Home. She was graduated May 23, 1964, from Bethany Bible College, Santa Cruz, Calif. She has also attended a business college.

Miss Wion has had a background of experience in working with children through released-time activities, children's clubs, Junior Missionettes, and Sunday school.

Myrtle Laurena Liechty of Phoenix, Ariz., received appointment to the American Indian field. She is licensed with the Arizona District.



Mr. and Mrs. Melvin Cooley



Harold D. Champlin



Myrtle Liechty



Phyllis Wion



Apache Indian youngsters posed for picture after the children's church in Bylas, Ariz.

First Assembly, Phoenix, Ariz.

Pastor Altus Compton and his people of Sweetwater Assembly, National City, Calif., supplied four new tires for Brother Cruse's Speed-the-Light Ford. Pastor H. M. Skoog and his congregation of Ventura, Calif., paid for a new engine.

Dedication of the new addition was scheduled for September.

The Fred Cruse family moved to Southern California on September 8 to begin working among the 20,000 neglected Spanish-speaking Mission Indians who are located on about 20 reservations and rancherias.

Bylas, Arizona

A former Apache medicine man was saved some time ago in the Indian Mission at Bylas where the Raymond Foxes pastor. He was the only Christian in his camp, but now his wife also has been saved. Ten of their family came to a summer revival during which the Leo Gilmans and two of their C.A.'s from Canyon Day, Ariz., ministered. Brother Fox baptized eight in water at the close of this stirring revival.

Mrs. Fox has a thriving children's church. Many of those who attend are also Sunday school members.

TEEN CHALLENGE MINISTRY

Los Angeles, California

Clyde King has been appointed supervisor of the Teen Challenge Center in Los Angeles. He will oversee activities within the Center in cooperation with the evangelism director, and manage the property. He will also be in charge of one of the weekend evangelistic teams. Mrs. King is supervisor of the girls' dormitory.

Brother King resigned his pastorate at First Assembly in Pueblo, Colo., to accept the new position.

Brother King took the pastorate in Pueblo in 1960, after pastoring in Scottsbluff, Nebr. He was graduated from Southwestern Bible



Clyde B. King

School, Waxahachie, Tex. During his ministry he has served as president of Nebraska's Christ's Ambassadors, district Sunday school director, editor of *Nebraska Fellowship*, and sectional presbyter. He also has done pastoral and evangelistic work in Wyoming and Washington. A teacher of study courses in youth camps, he has had wide experience working with youth.

The Kings have two sons, Keith and Dean, who will live with them at the Center, and two married daughters.

Don Hall directs and oversees the entire program of Teen Challenge in Los Angeles. Since its opening, more than 700 delinquent teen-agers have associated with the Center and the staff.

Teen Challenge is located at 2263 South Hobart Blvd., Los Angeles, Calif.

San Francisco, California

Sixteen full-time workers engaged in the summer Teen Challenge ministry. The Teen Challenge Center is located at 959 South Van Ness St., San Francisco, Calif. Don Abbott is director.

Brooklyn, New York

Teen Challenge buildings in New York are filled to capacity and the Center is feeding over 80

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young people. This work in New York has growing pains on all fronts. They purchased three additional properties in an effort to house and care for the many troubled youth who are coming to them from all over the city.

The Training Center in Pennsylvania, as well, is in a great new expansion program. It has been necessary for New York Teen Challenge to purchase a large estate to start a school for the many girls who are being converted.

The Center is located at 416 Clinton Ave., Brooklyn, N. Y. David Wilkerson is director.

Chicago, Illinois

Teen Challenge in Chicago has expanded its work to include opening storefront churches. Their second church is in a heavily populated southern white area where there is no full-gospel church. Between 200 and 300 people stood and listened to the gospel at a recent street meeting outside the building.

Nearly 20 additional workers joined the Teen Challenge staff for the summer. The Center is located at 315 South Ashland Ave., Chicago, Ill. Grady Fannin is director.

Boston, Massachusetts

The Boston Teen Challenge Center is now in full operation. Twenty workers, three of them converted drug addicts, have been witnessing on the streets this summer and report a number of outstanding conversions. The Center is located at 414 Jamaica Way, Jamaica Plains, Boston, Mass. David C. Milley is director.

FOREIGN LANGUAGE MINISTRY

Miami, Florida

Gabriel Caride, pastor of the Evangelical Refugee Center Chapel in Miami, reports that Raul Foyo, a Cuban refugee who was saved in the Center three years ago, was a guest speaker in the chapel several times during the summer. His anointed ministry was a great blessing. Brother Foyo is a student in one of our Assemblies of God Bible colleges in California.

Paterson, New Jersey

At the recent 17th Annual District Council of the Italian Assemblies of God held at Pine-Brook Bible Conference, Stroudsburg, Pa., the following officers were elected for a period of two years: Philip D'Angelo, superintendent; Anthony DeQuattro, assistant superintendent; and Samuel Totaro, secretary-treasurer. The four presbyters elected were: Domenick Tuminaro, John Leardi, John Pagano, and Michael LaMonica.

James Hamill, pastor of First

EVANGELISTIC EVENTS					
STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Mount Olive	Hicks Chapel	Sept. 29-Oct. 4	Joel & Mrs. Palmer	Melton O. Bruce
Ariz.	Tolleson	A/G	Sept. 27-Oct. 11	James & Mrs. Buchanan	B. H. Russell
Ark.	Camden	First	Sept. 28—	Carl Tillery	E. Duell Tanner
	Cool Hill	A/G	Sept. 28-Oct. 11	Charles & Mrs. McKnight	C. W. Melson
Calif.	Costa Mesa	Harbour	Oct. 1-11	Wallace S. Bragg	Joseph Trucks
	Dinuba	A/G Tab.	Sept. 29—	Ted & Hazel Silva	John Scaggs
	El Cajon	Central	Sept. 20-Oct. 4	The Quanabushes	R. L. Davis
	Eureka	Henderson Center	Sept. 29-Oct. 11	Sam Klein	Lorin Short
	Fresno	Full Gos. Tab.	Sept. 27-Oct. 11	Quentin Edwards	Paul Evans
	Garden Grove	First	Sept. 29—	Jimmy Snow	R. G. Markey
	Half Moon Bay	*A/G	Sept. 28-Oct. 4	Lynn & Becky Wickstrom	Cleon Young
	Red Buff	Bethel Temple	Sept. 29-Oct. 4	Billy D. Young	James Benny
	San Luis Obispo	First	Sept. 29-Oct. 11	Gary Archer	E. L. Kopper
	South Gate	Bethany Chapel	Sept. 27-Oct. 4	Jack West	A. Watson Argue, Jr.
Colo.	Delta	First	Sept. 29-Oct. 12	Wesley Morton	Ray Clark
	Lakewood	First	Sept. 29—	Donald & Mrs. Lunsford	Hubert Surratt
Ind.	Covington	Bethel Full Gos.	Sept. 28—	Tommy Heady	Allen Lehman
	Franklin	A/G	Sept. 29-Oct. 2	J. E. Friend	LeRoy Lewis
	Hammond	Hessville	Sept. 29-Oct. 11	Lee & Bonnie Krupnick	Charles Hembree
	Lowell	A/G	Sept. 29-Oct. 11	Rose Meringola	James Wright
	Michigan City	A/G	Sept. 27—	J. R. Robertson	S. H. Robinson
Iowa	Knoxville	A/G	Sept. 29—	Don & Dixie Cox	J. O. Howard
	Oskaloosa	A/G	Sept. 29-Oct. 12	Lowell Lundstrom Team	C. Max Johnson
Kans.	Fredonia	A/G	Sept. 27-Oct. 11	Ivan & Mrs. Kimmel	Donald McDaniel
	Oswego	A/G	Sept. 30-Oct. 11	Steve & Pat Rexroat	Warren D. Goble
	Wichita	Glad Tidings	Sept. 30-Oct. 11	Roland D. Hastie	D. L. Richards
	Winfield	A/G	Sept. 30-Oct. 12	Ernie Eskelin	Paul Bryant
Md.	Cumberland	Central	Sept. 28-Oct. 4	David & Mona Lewis	Frank Fratto
	Old Town	First	Sept. 29-Oct. 11	L. M. Addison	W. E. Tatem
Mich.	Coleman	A/G	Sept. 29-Oct. 11	Ralph & Faith Leslie	Robert Monroe
	Detroit	Berea Tab.	Sept. 27-Oct. 11	Hattie Hamond	Kenneth Norcross
	Detroit	Bethel Missionary	Sept. 24-Oct. 11	H. Syvelle Phillips	J. J. Traub
	Grand Haven	A/G	Sept. 29-Oct. 11	John Higginbotham	Curtiss M. McClain
	Grand Rapids	First	Sept. 29-Oct. 11	Arthur & Anna Berg	Gene S. Hogan
	Plymouth	A/G	Sept. 29-Oct. 4	Ray C. Eskelin	John Walaskay
Minn.	St. Paul	Payne Ave.	Sept. 29-Oct. 11	R. S. Peterson	Claude Bratvold
	Winnebago	A/G	Sept. 29-Oct. 11	Darryl & Mrs. Olson	Fred Beckett
Mo.	Golden City	A/G	Sept. 27-Oct. 11	Ward & Mary Popejoy, Sr.	Gene Waterman
Mont.	Kalispell	A/G	Sept. 29-Oct. 11	Paul & LaVonne Clark	C. Merrill Johnson
Neb.	Valentine	A/G	Sept. 30-Oct. 11	Arnold & Anita Segesman	Harry Blakkolb
N. J.	Paterson	Bethany	Oct. 2-3	Bob Lundstrom	Roy T. Johnson
	Pennsville	*A/G	Sept. 27-Oct. 2	Dave & Pat Johnson	Elmer Lindale
N. Mex.	Albuquerque	Revival Tab.	Sept. 30-Oct. 11	Winferd Mack	W. F. Watkins
	Farmington	First	Sept. 29-Oct. 18	Neville & Mrs. Carlson	Don E. Stover
N. Y.	Buffalo	Riverside	Sept. 29-Oct. 11	Werner & Mrs. Johnson	George Hubbard
	East Aurora	A/G	Sept. 30-Oct. 11	Kudra Evangelistic Team	C. A. Thomas
	Huntington Sta.	A/G Pent. Ch.	Sept. 30-Oct. 11	E. & Mrs. Berquist	Charles Shaffer
N. Dak.	Fargo	First	Sept. 30-Oct. 4	E. E. Krogstad	O. W. Apple
	Powers Lake	Gos. Tab.	Sept. 27-Oct. 9	Charles Senechal	Marvin Eldridge
Ohio	Dayton	Bethel Tem.	Sept. 27—	J. G. Hall	Cyril Homer
	Medina	Pent. A/G	Sept. 29-Oct. 11	Duane Wessman	James Watkins
Okla.	Oklahoma City	Capital Hill	Sept. 20-Oct. 4	Tommy Barnett	Mel Brewer
	Shawnee	Glad Tidings	Sept. 29-Oct. 4	Gene Burgess	Bob Potter
Oreg.	Portland	Evangel Temple	Sept. 27-Oct. 11	Louis & Mari Neely	Joseph Dunets
	Sandy	A/G	Sept. 29-Oct. 11	Raymond Miller	William E. Rose
Pa.	Chambersburg	Bethel Pent.	Sept. 29-Oct. 2	C. M. Ward	Willis Murray
	Jersey Shore	A/G	Sept. 29-Oct. 11	Stan & Mrs. Morris	J. Provrad
	McKeesport	First	Sept. 27-Oct. 4	J. Earl & Mrs. Douglass	Paul Wislocky
	Pittsburgh	Evangelistic Tem.	Sept. 29-Oct. 2	Warren Litzman	William Bailey
Tenn.	Goodlettsville	First	Sept. 27-Oct. 11	Wilburn Fisher	H. C. Meek
Tex.	El Paso	Glad Tidings	Sept. 30-Oct. 11	Dale Franks	Richard Stephens
	Pasadena	Central	Sept. 20-Oct. 4	Dan Kricorian	J. B. Brumbelow
	Waxahachie	University	Sept. 27-Oct. 4	Bob Huie	Joe Adams
Va.	Arlington	A/G	Sept. 29-Oct. 11	Diehl Family	Claude Qualls
	Big Stone Gap	First	Sept. 27—	Robert E. Garber	Ernest Edmonds
	Norfolk	Ocean View	Sept. 29-Oct. 11	Jim & Tammy Bakker	Gordon Churchill
	Roanoke	Glad Tidings	Sept. 30-Oct. 11	T. E. Dyer	Troy E. Webb
Wash.	Silverdale	A/G	Sept. 27-Oct. 2	Lowell & Andrea Wood	Cox & Duty
Alta.	Leduc.	Pent. Assembly	Oct. 2-8	Watson Argue	John Cooke
B. C.	Kelowna	*Evangel Tab.	Sept. 27-Oct. 2	Christian Hild	Einar Domeij

*Children's Crusade

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

Assembly in Memphis, Tenn., was the council speaker. Wesley Hurst, R. T. McGlasson, and Bruno Frigoli (missionary to Bolivia) ministered during morning devotional periods.

Bronx, New York

Newly elected district officials of the Spanish Eastern District are as follows: Augusto Castillo, superintendent; Salvador R. Nodal, assistant superintendent; Ramon

Chaparro, secretary; and Diego Soto, treasurer. General presbyters are: Augusto Castillo, superintendent, and Ruben Nieves, director of the Spanish Bible school in Bayamon, P.R.



TODAY IS SUNDAY SCHOOL CHECKUP DAY

SEPTEMBER 27

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MISCELLANEOUS

WHEN IN YOUR NATION'S CAPITAL we invite you to attend Trinity Assembly of God, 12th and Rhode Island Avenue, Northeast, Washington, D. C. Herbert A. Nunley, pastor. Phone 584-4909 or 529-3130.

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NEW DISTRICT COUNCIL FORMED BY NORTHERN MISSOURI ASSEMBLIES

SPRINGFIELD, MO.—Assemblies of God officials have announced the dividing of West Central District into two districts, as of Sept. 1, 1964.

The 93 churches in northern Missouri (north of the Missouri River) had a constitutional convention on July 16 to organize the North Missouri District Council with the following officers: Glenn A. Renick, Hannibal, superintendent; Charles A. Parker, Columbia, assistant superintendent; William B. Friend, St. Joseph, secretary-treasurer.

Other officials of the Northern Missouri District are Herschel Phillips, C. A. President; Brother Kelly, Sunday School Representative; and Mrs. Glenn Renick, WMC President.

The 123 churches in Iowa now constitute the Iowa District. Officers of the Iowa District were chosen Aug. 18, as follows: T. E. Gannon, superintendent; Stanton Johnson, assistant superintendent; Benson B. Compton, secretary-treasurer; Norman Wenig, C. A. president and Sunday school representative; Mrs. T. E. Gannon, WMC President.

WOMEN'S EVENTS ANNOUNCED FOR PFNA CONVENTION

SPRINGFIELD, MO.—During the 17th annual convention of the Pentecostal Fellowship of North America there will be special events for women.

Mrs. Carl Isaac, chairman of the women's committee, PFNA, has announced there will be a women's luncheon in the Assemblies of God headquarters cafeteria, 1445 Boonville Ave., Springfield, on Thursday, Oct. 29. Mrs. Blanche L. King, wife of the late Bishop J. H. King, of the Pentecostal Holiness Church, is the invited speaker. The price is \$1.75 a plate.

Another event of interest to women will be on Tuesday afternoon, Oct. 27, at 4:30. It will be an open meeting in the Hogan Room at Central Assembly. All interested women are invited to attend this discussion period led by the PFNA women's committee.

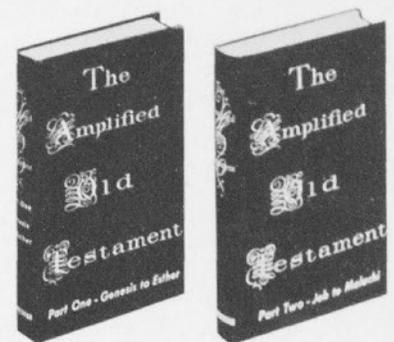
Regular PFNA convention sessions will be at Central Assembly of God, 1301 Boonville, Springfield, Mo., Oct. 27-29. For information write: T. F. Zimmerman, PFNA Convention Coordinator, 1445 Boonville Avenue, Springfield, Mo. 65802.

ANNOUNCEMENT

ALBERTA C. A. CONVENTION—Annual C. A. Convention for Province of Alberta, Canada, Oct. 9-11 in Central Tabernacle, Edmonton. Watson Argue, speaker. R. W. Taitinger, host pastor. E. C. O'Brien, District C. A. President.

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Pompeii

A.D. 79

By Catherine Damato



God's promises of judgment are as sure as those of blessing

RUMBLINGS BENEATH POMPEII WERE NOT UNUSUAL. The inhabitants of the lovely Italian city on the ancient Campania coast paid little heed. There was a legend that long ago great giants had rebelled against the gods. The gods put down the rebellion and chained them deep under the earth.

"It is only the giants moving about trying to break their chains," the elders would tell their children when the earth trembled.

True, there had been the disastrous earthquake 16 years earlier when the very temples of the gods were smashed asunder. But the Roman Senate had authorized a restoration and all had been quiet since then. So the citizens of Pompeii dreaming under the summer sun did not fear when tremors became more violent. Above all, no one feared that danger lurked in sacred, vine-covered Mount Vesuvius.

But in mid-August of the year that Christians would call A.D. 79, the atmosphere became strangely troubled. Dogs barked nervously at nothing. Cattle lowed for no apparent reason and strained at their tethers. The wild birds of the air ceased their song and became strangely silent. Men of the soil, wise in discerning the signs of the heavens, looked for violent hail to destroy their crops. But the skies continued blue and clear, and the sun shone alike on man and beast.

On August 24 the tremors increased, became terrible, and suddenly convulsed the earth. There followed a fearful clap of thunder and all eyes turned towards the sacred mountain. As men gazed in horror it burst in two from top to bottom. There was an instant's fierce glow, followed by an enormous cloud of black smoke that blotted out the sun. Rain came, and mingled with scalding showers of red-hot rock, mud, pumice-stone, and ash. Great boulders exploded in midair. A tormented sea tossed waves mountain-high. Through it all the earth ceased not from its rocking.

All day and night the horror continued. Another day and another night, and at last on the third day the earth ceased rocking. The world fell silent. The wind ripped away the black cloud that shrouded the city. Feeble rays of the sun illuminated the disaster.

Volcanic ash drifted as far as eye could see like a fresh snowfall twenty feet deep. Only the topmost roofs and towers could be seen. Pompeii was dead, obliterated. The city had become a vast graveyard. The giants had vanquished the gods!

As the years passed there came a quickening of interest in lost and legendary Pompeii. In 1748 the Neapolitan government directed that excavations begin. Sealed for a millennium and a half, city life at the beginning of the Christian era could now be examined. The remains of those that perished with the city were found in postures of agony and exhaustion just as they fell. It was apparent that many of them had turned back to save valuables. A matron tarried to save her jewelry; a wealthy man died clutching his gold. It was the sober judgment of the diggers that concern for earthly goods cost many a life.

There are Pompeians among us today. Men and women still cling to earthly ambitions, lust after temporal possessions, when they have been warned to flee from preoccupation with material things that can damn the soul.

"After I'm famous I'll accept Jesus Christ as my Saviour," says the young person.

"After I've given my family all the good things in life," says the businessman, "I'll think about my soul."

But God has stated His claims through Jesus Christ. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:37).

How important that we pause in the frenzied pursuit of earthly goals and pleasures to hear the warning voice of God, "Behold, now is the day of salvation" (2 Corinthians 6:2). His voice comes first in warning, and then in assurance of eternal wealth that far surpasses all that we have left behind.