

THE PENTECOSTAL evangel

THIS PICTURE, TAKEN IN 1963, SHOWS MRS. ANGELINE TUCKER WHOSE HUSBAND WAS MARTYRED IN THE CONGO. SHE IS GIVING LIGHT - FOR - THE LOST LITERATURE TO A WOMAN FOR DISTRIBUTION IN THE CITY OF PAULIS.

FEBRUARY 14, 1965
TEN CENTS

FILE COPY

CRISIS DAYS IN THE CONGO

READ ON PAGE 2 THE FIRST PART
OF MRS. TUCKER'S MOVING STORY—



Angeline Tucker is shown telling her story to three officials of the Assemblies of God soon after her return from Africa. They are: Wesley R. Hurst, Home Secretary of the Foreign Missions Department; Everett L. Phillips, Africa Field Secretary; and J. Philip Hogan, Executive Director of Foreign Missions.

THE DAY THE REBEL FORCES FIRST came into Paulis there was no military resistance whatever. The local government troops had been strengthened just the week before, but when the *Simbas*, as the rebel irregulars were called, came in, the troops just disappeared into the bush. I think the main reason was that they had already been infiltrated with rebel sympathizers.

We heard the shooting begin on August 19 about 1:30 in the afternoon, while we were listening to a mission radio contact between Andudu and Bodi. Phil Cochrane and Mel Jorgenson were talking to each other.

The shooting lasted for two and a half or three hours. We stayed indoors and tried to keep the children away from the windows so they would not be hit if the shooting came closer.

Then, about 4:30 we heard a lot of screaming and shouting. Jay (my husband) saw these *Simbas* (*Simba* means lion) coming up our street. Soon we heard them screaming at the back door, trying to get in. I didn't want Jay to go to the door, but he said he would have to go or they would break it down. He let them in and they kept yelling, "*Simba! Simba!*"

Every time they heard a shot, they would cry, "*Mai! Mai!*" which means water. According to their witchcraft, the bullet cannot harm them if they call out this word when they hear a shot.

The four who came into our house said they were only looking for guns and transmitters, and would not hurt the white people. When they found out we had a transmitter and were Americans they were a little angry. Then we told them we were Protestant missionaries and their attitude changed.

Jay asked them not to frighten the children. When they came into the room where the two small children and I were sitting, they asked Carol Lynne and me to move over to the side because they were under vows not to touch a woman.

They were very polite to us but they decided they

CRISIS

PART I The Rebels Arrive

would have to take Jay to the colonel, turn in the transmitter, and "report." They had Jay drive them down.

DEATH THREATENED EARLY

The colonel was ranting and raving. He was dressed as a *Simba*, stripped to the waist and all wrapped up in leaves as a camouflage (also as magic protection from bullets). He was furious about the transmitter. He stuck a gun in Jay's face and threatened to kill him. "This is the day you are going to die," he said. Later Jay told us that the Lord then took all fear from his heart. He said, "I just stood there and looked him straight in

Days In The Congo

By ANGELINE TUCKER • Missionary to The Congo

the eye. He dropped the gun and walked off and became just as polite as he could be."

The colonel then released Jay, so they brought him back to the house. He told us it was sickening to see the Congolese lying dead up around the main part of town. The *Simbas* had shot anybody they saw on the streets. They had gone into all the government offices and shot out the windows. They took all the papers out of the files and ripped them up. They generally tore things up wherever they went.

When the *Simbas* brought Jay back to the house they told us just to stay in the house and no harm would come to us. That is what happened on Wednesday, the first day. It wasn't too bad at all.

By Saturday they told us we could travel about. On Sunday we went to church, and then went about our business—though I couldn't say it was normally.

At the beginning the *Simbas* directed their wrath mostly against the Congolese and we were just bystanders. On the very first day they began the execution of all government officials who did not support them. One day we heard that there might be difficulties for those who preached the gospel, but no action was taken.

MEETINGS CARRY ON

During the first Sundays of the occupation, attendance at all the churches increased, but later many of the women and children left the city and went back into the bush region. Simone, the national pastor, continued the services in the native city, but we did not go, because it meant walking a couple of miles among the *Simbas*. Many of them were friendly to us, but there were always some who were rather cantankerous, especially while they were drinking. They were still carrying guns, and at all hours of the day and night we could hear the shots as they executed the Congolese.

At the French chapel we were able to continue our services. And after the first few days of upset, our
(Continued on page twenty-two)

On November 24, 1964, J. W. Tucker reached love's summit. He laid down his life in Congo for the gospel's sake, and Jesus said, "Greater love hath no man than this..."

Brother Tucker was one of the hostages held at Paulis by rebel forces of "The People's Government of the Congo." He died following a brutal beating, like those earlier heroes of God's army of whom it was written, "And others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Hebrews 11:35).

The other Assemblies of God missionaries at Paulis were able to return to their homes safely following a dramatic rescue operation by courageous Belgian paratroopers. They are: Mrs. J. W. Tucker and three children, Johnny, 18, Carol Lynne, 13, and Melvin Paul (nicknamed Crickey), 11; Miss Gail Winters of Gooding, Idaho, and Miss Lillian Hogan of Fort William, Ontario, Canada.

There are no Assemblies of God missionaries remaining in Congo at the present time, where once there were 28. The Melvin Jorgenson family stationed at Andudu and the Philip Cochrane family at Bodi, both east of Paulis, were able to escape across the Congo border into Uganda on August 27.

In an article published in the "Evangel" December 3, 1961, Brother Tucker reported that the outlook for missionary work in the new nation, which was then only a little over a year old, was very bright. "Never, since my first contact with the Congo in 1939, have I had reason to be more hopeful for what can be accomplished," he wrote. He said the people were very friendly and the government officials most helpful toward the missionaries. "The opportunities are many," he stated, but he added: "Just how long we can continue our work here is a question that cannot be answered. We have the present. God help us to work while it is yet day!"

This was Brother Tucker's spirit. He worked while it was day, knowing that the night would come when no man could work. Now night has fallen in the Congo—temporarily, at least. But for the martyred missionary it is eternal morning in the presence of the Christ he loved and served so well.



Man Meets His Maker

Sir Winston Churchill, like ordinary mortals, has gone to meet his Maker. The valiant British statesman who, for a quarter century, personified more than anyone else the western world's determination to remain free, died January 24 and was buried with the highest honors this world can extend to any man. He was 90 years old.

On his 75th birthday Mr. Churchill was asked whether he was ready to meet his Maker. He replied, "Yes, I am ready to meet my Maker, but I don't know whether my Maker is prepared for the ordeal of meeting me."

Men may try to evade the issue in one way or another but they cannot escape the fact that each of us must one day stand before the God who made us; and it is the defendant, not the Judge, who will be trembling on that day.

It is reported that Mr. Churchill himself drew up the plans for his funeral many years ago. This showed commendable foresight, for until Christ returns funerals will be inevitable. The funeral plans for Sir Winston were kept secret, classified under the code name "Operation Hope Not." All of us would hope to postpone the day of reckoning but it must come eventually, and the persons who live as long as Sir Winston are comparatively few. As the well-known couplet has it:

*Life is short and death is sure,
Sin's the curse and Christ's the cure.*

Life is short, even if we live to be 100. But a glance at the obituary columns of the daily newspaper reminds us that death comes to people of all ages. Most people do not live to be threescore years and ten. Life expectancy is greater in some countries than others but a surprisingly large percentage of men and women are cut down in their youth. Many do not reach middle age. As the Bible says, we cannot make plans for tomorrow with any assurance that we will be alive to carry them out. We can only say, "If the Lord will, we shall live, and do this, or that" (James 4:15).

The Scriptures warn with clarity and solemn force that death is not the end of a man's existence. "It is appointed unto men once to die," the apostle wrote, "but after this the judgment" (Hebrews 9:27). The Lord Jesus Christ shall sit on a great white throne and pronounce the final judgment upon all who have not been cleansed from their sins through His precious blood. John described the scene in these words:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged. . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:12, 15).

This "lake of fire" corresponds to the eternal abode of the wicked which is called hell. The apostle Paul did not mention it by name in any of his writings, but the Lord Jesus spoke of it often. He told of a rich man who died and went to hell—"And in hell he lift up his eyes, being in torments" (Luke 16:23). In another place He said, "It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched" (Mark 9:43).

The future of the wicked is terrible to contemplate, but mercy is offered to all who will humble themselves and accept it from the Creator. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). —R.C.C.

THE PENTECOSTAL evangel

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

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

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THE PENTECOSTAL EVANGEL



TELE-WITNESS

By **BURTON W. PIERCE**

National Secretary of Men's Fellowship, Assemblies of God

IT WAS ON THE THIRD RING OF THE TELEPHONE THAT we heard a booming voice identifying one of the most notorious bars in Chicago.

"I've good news for you—do you have a few seconds?" the caller asked.

"Yes, spill it," the bartender replied, and a miracle began to unfold.

Four men were prayerfully gathered around the telephone that night: Hubert Mitchell, director of Inter-Church Ministries; Charles Kingsley, director of Light and Life Men's Fellowship of the Free Methodist Church; Gary Henley, an Assemblies of God minister from Seattle; and myself.

Throughout the day various denominational leaders of men's work connected with the NAE had met to explore various means of personal evangelism. We were familiar with door-to-door evangelism and calling in business houses and offices, yet we were not satisfied. How could we reach others?

We discussed various uses of modern communication media for witnessing: radio, television—why not the telephone? The dial-a-prayer telephone ministry has been used successfully by a number of pastors, as well as other similar programs. But all these depended on the person in need to make the contact.

Why not take the initiative, under the guidance of the Holy Spirit, to seek out the lost by telephone and witness to them?

That evening the four of us took turns calling scores of people, inviting them to Sunday evening services in evangelical churches in their particular area of the city. In preparation we used a cross-reference directory to find numbers in a given neighborhood and pastors who would be near to follow up prospects, for we decided that follow-up would be essential to give the work practical value.

The Holy Spirit helped us carefully and definitely to turn each telephone conversation to spiritual things. The response was most encouraging.

Now it was late in the evening. Probably most people were in bed. I felt a desperate need of renewed power and anointing of the Holy Spirit to approach the strongholds of Satan, such as the bars of the city. Our tactics

would change. Our approach would be more direct and forceful, undergirded by the Holy Spirit and tempered with a love for the lost.

Even with all our enthusiasm, I was quite unprepared for the response of interested bartenders that night. After the initial shock of hearing someone talk to them about spiritual things, the conversation moved rapidly to such questions as: Do you read the Bible? Have you ever given thought to spiritual things? Do you have a hunger for God? Could we send you a copy of the Gospel of John?

Many we contacted had apparently never before been approached about their spiritual welfare. One bartender that night accepted Christ as his Saviour! Everyone who showed interest was immediately sent a letter, with a Gospel portion; and in most cases a personal call was made.

Is it worth the effort? It is too soon to evaluate the ultimate outcome of that single evening's tele-witnessing, but a few weeks before this Hubert Mitchell had called a tavern about 11:30 p.m. for the purpose of witnessing. He talked first to a barmaid, then to two customers (she handed them the telephone and asked that he repeat the message to them). One customer prayed with Mitchell. As a result of a follow-up visit, the barmaid was in church the next Sunday. One of the ladies of the church is keeping in touch with her.

Not all such calls made by telephone are to business places. Many are made to homes and even within the caller's own neighborhood. Here is a transcript of one such call:

"Hello, Mr. Jones. My name is _____ and I'm calling my neighbors to invite them to the service tonight at the _____ church. I would be glad to have you come and bring your family."

"Well, I am kind of tired this afternoon, but I'll see if I can come."

"What church do you attend, Mr. Jones?"

"Well, I go here and there."

"Do you have a Bible?"

"Well, yes, but I very seldom read it."

"Read a chapter a day from the Gospel of John. It will help you know Jesus Christ. Let me read a



Your Questions

Answered by Ernest S. Williams

Please explain the Parable of the Unjust Steward. How could Jesus commend his dishonesty? (Luke 16:1-12)

It was the thoughtfulness of the steward that Jesus commended, not his dishonesty. The lesson is found in vv. 10-13: "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into everlasting habitations" (R.V.) In other words, "Use your earthly talents and possessions for the good of others so that, when life is over, you may have an abundant entrance into the everlasting kingdom of our Lord and Saviour."

My husband, who is unsaved, tells our little boy he does not have to go to church. I do take the child anyway, but he behaves badly in church. Ought I to punish him for this?

The church service may be uninteresting to the child who does not comprehend the service or the minister's message. This could make him restless. The prejudice of his father may also be a factor in the child's behavior.

Carefully explain to the child that the church is God's house and should be honored. Help him to understand in every way possible. If he still does not obey, some form of punishment might be helpful; but in connection with the punishment be sure he understands it is because of his disobedience and lack of respect for the place of worship. If his father encourages him to dislike the church, it will take extra effort and tact on your part to convince him it is his duty to honor God's house.

There is some teaching that only the epistles of Paul are Church truth, and that baptism in water is Kingdom truth, not to be followed in this Christian dispensation. How can I show that this teaching is in error?

The teaching that only the epistles of Paul are Church truth is "extreme dispensationalism." Extremists do teach that the first three Gospels and the epistles of James and Peter are Jewish, not applicable to Christians. I differ with these teachers.

Jesus gave the commandment, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matthew 28:19, 20). This indicates that Jesus laid down the rule that all who believe in Him should be baptized—in all nations, wherever the gospel should go. Teaching the believers to observe all things that He commanded the disciples would include, among other teachings, the Sermon on the Mount (Matthew 5, 6, 7) as well as "Kingdom truth."

Paul, author of the Pauline Epistles, was baptized, and he also baptized some believers (Acts 16:27-33; Acts 19:1-5; 1 Corinthians 1:14-17).

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

verse to you. Here it is. [Read John 3:16, and Romans 10:9, 10] Mr. Jones, if you should die today, where would you go?"

"Well, I really don't know. I haven't given it serious thought."

"Romans 10:13 says, 'Whosoever shall call upon the name of the Lord shall be saved.' Wouldn't you like to call upon the Lord right now? God in heaven will hear and answer your prayer."

"Yes, I would."

After a little more explanation, the man repeated a prayer of acceptance. The pastor of the church is following up this prospect.

This method of witnessing seems to be relatively new, and while there is reason to be excited about its possibilities, there are also some pitfalls to be avoided. First of all, it should not be regarded as an easy way to discharge our duty as Christian witnesses. The guidance of the Holy Spirit is as necessary in this kind of witnessing as it is in face-to-face conversation.

The calling of telephone numbers at random may only result in injuring the cause we represent. It should only

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## HARVESTS THAT WILL NOT WAIT

The ripened apples in the orchard may be picked one week or the next. The sunburnt wheat field or the golden oats can wait a day or two for the reaper's blade. But all harvests will not wait.

Go up among the crops of black rice. Growing out of the water the delicate grain swells and ripens without human care, and there is a single day in which it can be gathered. Let that day go by, and the grain drops into the blue water and sinks beyond your reach. The fowls of the air may dive in and devour it, but human efforts to retrieve it will fail.

It may be so with the souls of men. Here too, all harvests will not wait. There is a day in which you can gather it. A day, and but a day.

—Choice Gleanings

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be undertaken prayerfully, and with the willingness and ability to follow up those who are interested.

Argument, preachiness, a holier-than-thou attitude are all to be avoided.

As a general rule, no one appreciates an anonymous caller. "Who are you?" is one of the questions uppermost in the minds of those you call. Don't be evasive; identify yourself early in the conversation. Open the way for personal contact later.

People will listen better if you talk about Jesus rather than emphasizing your church, although some calls will include invitations to the church. Speak with directness, assurance, and with the joy of the Lord in your voice.

The lasting value of tele-witnessing comes from personal contact and a consistent follow-up. Paul said, "I am made all things to all men, that I might by all means save some" (1 Corinthians 9:22).

Experience has shown that most of the Sunday afternoon calls are answered by young people. This seems to indicate that this particular time would be ideal for spiritual young people to talk to other youth about their spiritual needs.

By the same token, business hours are a good time to phone housewives who are in their homes—and a poor time to contact businessmen.

Proper use of the telephone can be a potent method of evangelism for a number of reasons. One is that it reaches selectively into any area of the city and brings you into immediate contact with someone in need of Christ. The ringing of the telephone is the most demanding voice in any home or even in a business house. Anyone will immediately stop what he is doing and give attention to the ringing telephone.

Many Christians who for one reason or another are limited in participating in other means of evangelism, can dedicate certain times of the day or night to tele-witnessing.

Your voice is *you*, and wherever your voice goes, *you* go. Your voice, empowered by the Holy Spirit, can motivate men's hearts to reach out for a Saviour.

The telephone can do many things. It may carry an invitation to attend church, a simple neighborly call, a

call to recommend Bible-reading, a direct evangelism call, or a simple invitation to an individual to attend a prayer meeting in your home.

If you are challenged by the possibilities in tele-witnessing, ask God for direction. Find others who will share in this ministry and particularly in personal follow-up. Talk to your pastor about it. Set aside an evening in which you as a group will gather to pray for divine wisdom and guidance for calling that night. Let each take turns using the telephone, beginning with the simplest type of call. A little experience will soon reveal the possibility of turning the conversation to the spiritual need of the person contacted. As you progress, you will develop a keen sense of divine leading and cooperation with the Holy Spirit, a hunger to win the lost, and a desire to continue this witnessing ministry.

Be prepared for some disappointments, but also for some spiritual rewards. Also be prepared for a follow-up program to reach those who show an interest. Tele-witnessing is work, but it is worth the effort. ◀◀

The Mystery of Iniquity

by ERNEST S. WILLIAMS

TWO GREAT POWERS TO BECOME PROMINENT AT THE END of the age are foretold in the Scriptures. One is political, the other religious. The political power is commonly spoken of as headed by Antichrist; the religious by a false prophet. Some Bible students believe the Antichrist and the false prophet are the same person. We have no desire to argue with anyone; rather, to ascertain as far as possible the meaning of these powers.

Writing to the Thessalonian believers, the apostle spoke of a coming "man of sin." Current religious thought identifies this man of sin as the first beast spoken of in Revelation 13. There is no harm in so believing, since both powers will coordinate their interests, the second power exerting its influence and authority in favor of the first power.

Over many years the first power has been set forth as a revival of the Roman Empire, described as having seven heads and ten horns, with the heads typifying seven forms of government within the empire, and the ten horns setting forth that in the last days the empire will consist of a union of ten nations under one leadership.

After the uniting of the ten kingdoms a little horn, unpretentious at first, will rise to ascendancy just before the "Ancient of days shall sit," and our Lord Jesus shall be divinely given dominion as "King of kings, and Lord of Lords" (Daniel 7:8-14; Revelation 19:11-16).

While we agree that both the political and religious powers will be one in spirit, inspired by Satan, let us consider the man of sin discussed in 2 Thessalonians

2:3-12 as the religious power, identified as the second beast of Revelation 13.

Jesus said, "I am come in my Father's name and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). Our Lord Jesus came into the world to bring spiritual blessing. In contrast, this false prophet, the man of sin, will give little thought to spiritual development, and much thought to bettering fallen man through material comforts. In Revelation 13:11 he is described as having two horns like a lamb, in imitation of Christ. But his voice is that of a dragon, filled with determination to make all bow to the dictates of the political beast, who will be a "blasphemer against God and against his tabernacle," seeking to crush true believers. Many will turn from Christ to worship the beast (Revelation 13:6-8).

The mystery of iniquity was already working in Paul's day, but the full manifestation is not yet disclosed. Before it is revealed there is to be a great apostasy from the true faith, an abandonment of Biblical truth for false religion.

The coming of the man of sin is described as "after the working of Satan with all power and signs and lying wonders, with all deceivableness of unrighteousness" (2 Thessalonians 2:10).

Let God's people be warned against looking for miracles alone. If these are all that captivate us, we may be found following, not the Lamb of God, but impostors, and finally the one who will come in his own name, the false Messiah.

Signs and wonders in the last days will especially impress those who "receive not the love of the truth."

There will be strong delusion so that such may believe a lie. Worship will be directed toward the beast, the mighty political leader (Revelation 13:4-7). All this satanic power, political and religious, will continue 42 months, the latter half of the last seven years prior to the coming of our Lord Jesus to reign in righteousness (Daniel 9:27). At that time He will destroy the beast and the false prophet, together with those who have followed them in defiance of God (Revelation 19:11-21).

Are we living in the days of preparation for these times? Let me quote from a column written by Carl Hartman, which appeared in the Springfield (Missouri) *Daily News* on November 12, 1964:

"Building a United States of Europe started nearly 15 years ago. . . . Brussels, the Belgian capital, is the headquarters of two major bodies: the European Economic Community, better known as the Common Market; and the European Atomic Energy Community, usually shortened to Euratom. The European Coal and Steel Community is in Luxembourg, 135 miles away. It looks as if this may mean a third capital, Paris, if President Charles de Gaulle is to be satisfied.

"The question of a capital has come up again. . . . These thousands of bureaucrats (now represented) are all to be subject to a single 14-man commission, later to be reduced to nine members. This commission will work much like a government's cabinet, its chairman a kind of prime minister of Europe in embryo."

Various other current writers have discussed the possibility of the emergence of a "United States of Europe" out of the effort to establish a European Common Market.

Now let us look at the religious picture. My heart sinks within me when I think of the unbelief and the breaking down of morals throughout the world. There is a great apostasy among modernistic Protestant leaders. Some of their teachings include the idea that the miracles of Jesus are myths; that Christ is not a union of Deity and humanity. They say that His *influence* in the world is an "incarnation."

Man does not need atonement, they teach, nor is man born in sin; sin is only lack of development. The Ten Commandments are out of date, according to them, and modern man needs a modern ethic. Such teaching does away with any standard for moral conduct.

Are not these and other principles of modernistic ecumenical Protestantism preparing the way for the man of sin, the false prophet? Well has Jude in his epistle spoken of these times.

Their gospel is the social gospel; their hope is to unite all men in a great brotherhood, and through the channel of politics and religion to rectify all wrongs. I do not expect to live to see complete consummation of the plan, but I believe it probable that today's younger generation may.

We may not see far into Roman Catholic thought with regard to the liberal changes in their religious attitude. But in their Ecumenical Council at Rome the bishops were nearly unanimous in voting on the document dealing with relations between the Roman Catholic Church and other Christian faiths, Jews, Hindus, Moslems and Buddhists. Are things shaping up for a union of all religions to be headed up by an apostate leader who will be the man of sin, the false prophet?

Of course, it would be lovely could all those who

profess the name of Christ unite on the basis of Biblical truth, but the present movement appears rather to unite on the basis of opposition to the truths on which the Christian religion began and has been established.

The field of education too often lends support to the current trend in religious thought. Many youth are sent to secular colleges from Christian homes, only to have their faith destroyed by godless teaching. Principles and moral standards are left to the whim of each individual.

In Sweden, we are told, at least 80 per cent of all

By DONALD GEE

ARE THE

I AM INCLINED TO AGREE, WITH RESERVATIONS, WITH AN admired friend of mine who has affirmed that he does "not care much for the overworked word *balance*." For a long time now I have meditated on the possible perils of balance.

I suspect that caring or not caring for the word is largely a matter of temperament. A glance at the Oxford Dictionary reveals that the word *balance* has quite a respectable character. As a noun it means "the weighing of actions or opinions; power to decide." To lose one's balance is to become upset mentally. (I am sure my friend, a popular writer in our Pentecostal periodicals, is in no danger there!) As a verb it means to weigh a question, to keep an equilibrium. All of these thoughts seem highly desirable and well in accord with the Spirit of truth. Quite Pentecostal in fact!

Once again, I think that in caring or not caring for the word we are up against a problem of semantics. What do we mean by *balance* in spiritual things? For my part, I am sure that a desire to write about its perils has only arisen because we often use the word with another idea in our minds. We confused being balanced with being static, or stuck in the mud, yet a moment's thought will convince us that safe and satisfactory movement depends largely on balance. The greater the speed, whether on land, on sea, or in the air, the greater the need of balance.

Not many of us will dispute that any Pentecostal movement that becomes unbalanced is heading for disaster. There is motion in fanaticism, but it moves into disgrace. Most errors in doctrine have arisen through sheer lack of balance, by pushing one line of truth too far and refusing to do justice to compensating areas of truth.

It is much easier to be unbalanced. It is easy to follow one's own predilections; to refuse the spiritual and mental and emotional disciplines that build up a full-orbed character in Christ Jesus. There is an exhilaration and excitement in deliberately forgetting a counteracting line of truth and going all out for some chosen line of procedure. Quite often the temporary success can be

engaged couples experiment in premarital relations, and more than a third of the brides are expectant mothers before marriage. In our own country, nearly half the students at one girls' college refused to sign a pledge to live in chastity while in school. Shameful mob violence and flagrant disrespect for law are shown by college students in some of their mass meetings in our own and other countries.

The youth of our day must be educated; but it is tragic when, instead of building appreciation for truth

and righteousness, the trend runs in the other direction.

In these days when the mystery of iniquity is at work, we need a revival of spiritual blessing. We need still more a revival of holy character and nonconformity to this present evil world. We live in days of apostasy. We need to pray earnestly, "Wilt thou not revive us again?" Let us be separated unto God, having nothing to do with the mystery of iniquity, but waiting for the revelation of Jesus Christ who soon will come for His own. ◀◀◀

RE PERILS IN BALANCE?

A VETERAN PENTECOSTAL TEACHER
DISCUSSES A PENTECOSTAL PARADOX

deceptive and intoxicating. Only later, when the final results begin to come on and we have to pay the account, is the mistake recognized.

Yet all this seems to deny that there are any perils in balance. Indeed there are none, if we keep the vision of the movement before us and refuse the false idea that by achieving balance we become stationary.

In my younger days I was fond of diving and swimming. Balance is certainly needed to venture out on a springboard. It may be argued that the dive is a deliberate *sacrifice* of balance, but any amateur will recognize that the essence of a good dive, especially from a height, lies in *maintaining* balance while in the air. There can be a fear that causes a would-be diver to shrink back and sit on the board and refuse to move. If that is the kind of balance we have in mind—spiritual timidity—it is indeed a peril.

In the ceaseless quest for truth we can fondly imagine that a balanced creed is the supreme achievement. But because Truth is a Person, and not a system of syllogism, our logic falls short of perfection. For that reason we are often nearer the truth in a paradox. Indeed the Bible sometimes seems a Book of paradoxes.

Paul has some famous paradoxes about himself. For instance, "As deceivers and yet true; as unknown and yet well-known; as dying and behold we live... as sorrowful yet always rejoicing; as poor yet making many rich; as having nothing, yet possessing all things" (2 Corinthians 6:8-10). We could reverently say that our Lord Himself is the greatest Paradox—human yet divine, crucified through weakness yet living by the power of God. The supreme principle of discipleship is dying to live. The balance that constitutes being a true Christian is striking.

But if these things are so, where are the *perils* of balance? I think it is because moments and actions of calculated and temporary loss of balance come even in life and ministry in the power of the Holy Spirit. God's servant will at times be "beside himself to God" (2 Corinthians 5:13). In the Phillips translation this reads:

"If we are 'mad' it is for God's glory." To take risks, whether spiritual or physical, is incumbent upon consecration. They said of our Lord, "He is beside Himself." Festus exclaimed to Paul, "Thou art beside thyself." Yet he instantly claimed truth and sobriety. The deep principle of a Pentecostal ministry appears to be an intoxication combined with holy soberness. Wesley prayed, "I want a calmly fervent zeal." We are prone to swing between "fervent zeal" and overemphasis upon being "calm," and perhaps it can mean a real peril if we attempt too perfect a balance. At times we need both extremes.

In the exercise of spiritual gifts, the churches often quench the Spirit after an outburst of prophesying and speaking with tongues. Wise Pentecostal leadership aims at a balance where all things are done decently and in order, but this is extraordinarily difficult to achieve. And when we fondly imagine a balance has been achieved, we may discover that in the process we have lost something vital. A little imbalance seems necessary to restore vitality. A few mistakes are better than a formality that can be spiritually deadly. The uproar of a school playground is preferable to the calm of a graveyard.

There are no perils in a *true* balance. But to substantiate that dictum we need to watch that we are using our terms correctly. There are very real perils if by *balance* we mean timidity. To be truly Pentecostal is to be adventurous for God and for the gospel, not being static either in thought or deed.

If at times we appear unbalanced to more timorous souls, we must suffer the criticism. It matters little provided we have weighed our actions and opinions, and have manifested a power to decide and yet keep an equilibrium rooted deeply in devotion to our Lord and Master.

The woman who impulsively poured the costly ointment on the head of Christ at Bethany won His lasting praise more than the staid disciples who found fault. The actual perils of balance are recognized by love and overcome by loyalty to that which is supreme. ◀◀◀



Securing Sites for the UNFINISHED TASK

By **PETER PILOT**
Presbyter for the State of Utah



SOME OF THE MOST STIRRING WORDS TO BE FOUND IN Holy Writ come to us from the pen of Jeremiah: "The harvest is past, the summer is ended, and we are not saved" (Jeremiah 8:20). The weeping prophet goes on to say: "For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me." And then he asks the question: "Is there no balm in Gilead; is there no physican there? Why then is not the health of the daughter of my people recovered?"

We can draw but one conclusion from the words of Jeremiah—that of lost opportunity and an unfinished task. The summer was ended, harvesttime was over, and multitudes were left in darkness and despair.

How parallel to Jeremiah's day is the age in which we live. Bible scholars everywhere feel that we are near the end of this dispensation. Soon the summer will be ended—the summer of God's grace. The harvest will be

over, but the masses in every nation of the world are still outside the gate of eternal life. Authorities give us the percentage of Christian population in four countries as follows: India, two per cent; Japan, one per cent; Nigeria, three per cent; and Indonesia four per cent. These percentages include all professing Christians, many of whom have never experienced the reality of the new birth.

In the light of these statistics and stirring facts it is high time for the twentieth-century Church to reevaluate its position. We, the Christians who make up the church of Jesus Christ, should be made aware once again of the great partnership between Christ and His disciples which has as its responsibility the evangelization of the whole world. We should be stirred to realize once again that the mandate of the Great Commission represents His marching orders from which there is no discharge. This mandate stands until the final consummation of God's purpose for this sin-sick world. Ours is largely an unfinished task.

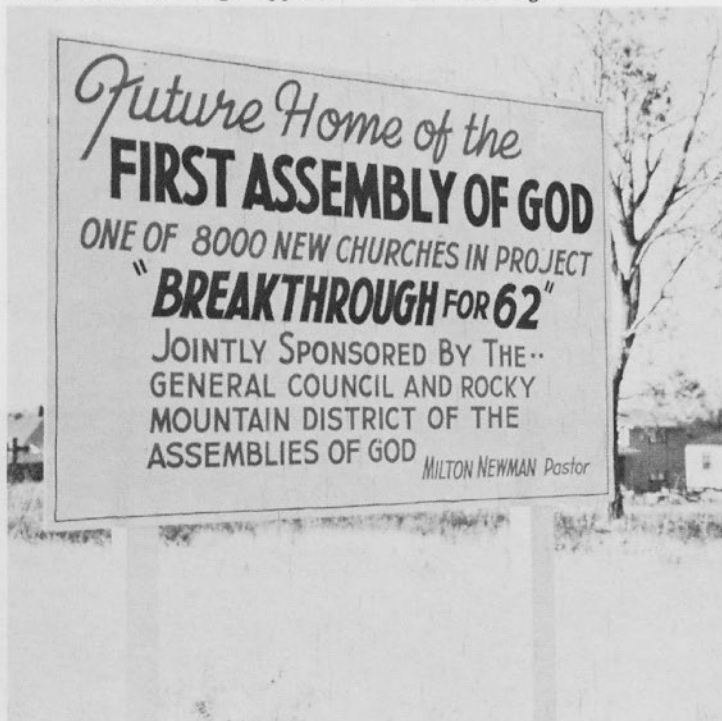
The church of Jesus Christ must learn to think deeply in this scientific age. We can no longer do warfare with outmoded programs that long ago lost their effectiveness. It has thrilled my heart to note that our godly leaders have been thinking deeply in regard to the work of God both at home and abroad.

I never cease to thrill at the great *Speed-the-Light* program which is the youth approach to missions in our movement. It is designed to provide missionaries with modern methods of communication and transportation which before the inception of this program were unavailable to them. It is a program designed to reach the most people in the least time.

I thank God for our *Global Conquest* program which includes the evangelization of strategic cities in the world, and then reaches out from those cities to the smaller communities to touch men for Christ. Our *Men's Fellowship* program is reaching into the area of personal evangelism, and many souls will be won to Christ as men dedicate their lives to this worthy cause.

Recently it was my privilege to work with an army of dedicated youth who gave a part of their summer to personal evangelism. *Youth with a Mission* was a tremendous blessing to the state of Utah, and eternity alone will reveal the results of this effort. Yes, thank God

An attractive new church now stands in Tooele, Utah, where this sign appeared a short time ago.



we are thinking deeper; and as we think deeper our efforts are beginning to reach out to give everyone in our fellowship an effective place of service for the Lord.

Perhaps one of the most effective programs to reach the masses for Christ has been introduced by our Home Missions Department. It is known nationwide as *Sites for Souls*, and is designed to provide funds to buy sites on which to build future Assemblies of God churches. For many years my heart has been burdened when I have seen other denominations, some of which are classified as cults, move into the newly developed areas of our great cities as fast as these areas were developed. Time and again as I have been driving through some of these developments I have wondered, *What can we do to secure lots or acreage in this area before they are all taken?* I have envisioned many a potential Assemblies of God church which was never built because there was no money to purchase the land on which to build it.

I became acquainted with the *Sites for Souls* program about two years ago; and immediately I saw in it the answer to some of our problems. Recently it was my privilege to travel throughout the state of Utah with our national Home Missions secretary, R. L. Brandt. I felt a little like Nehemiah of old when he went to spy out the land. There are many fast-growing areas in this missionary state where Assemblies of God churches are needed. Property should be bought immediately to establish at least three or four future churches, but how quickly this can be done will greatly depend upon our response to *Sites for Souls*. It is my earnest prayer that every Assemblies of God church in America will become a *Sites for Souls* church.

By becoming a part of this great program for God we indicate that we are thinking deeply. The church of Jesus Christ cannot cripple along with outdated methods and means in this highly accelerated age and expect to reach the world with the gospel.

First Assembly of God in Salt Lake City became a *Sites for Souls* church in 1963. We are proud to display our *Sites for Souls* certificate. Already this year we have met our quota of \$100 a year for *Sites for Souls*. Our National Home Missions Department has only asked for \$1 a year per member. Though our membership is under 100 adults we feel the least we can give to a program as valuable as this is \$100 a year. It is my hope that we will be able to increase this amount as God blesses the work of our church in Salt Lake City.

I strongly urge that every Assemblies of God church with a burden for souls and a missionary vision should become a *Sites for Souls* church. Soon the summer will be ended, the harvest will be past. What we do with *Sites for Souls* will determine the eternal destiny of many. Let us "occupy" till He comes! <<<

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 AVE., SPRINGFIELD, MO. 65802



The Indian people of Shannon, N. C., are happy in their new church building. Vernon P. White is pastor.

New Indian Church Dedicated in North Carolina

NOVEMBER 8, 1964, WAS A HAPPY DAY FOR THE INDIAN Assembly in Shannon, N. C., for it marked the dedication of their new church building. Fenton Jones, superintendent of the North Carolina District, officiated at the dedication services.

Averaging in the 30's in Sunday school attendance in November 1963, the church now averages about 70.

The property is appraised at approximately \$20,000. The church was built with volunteer labor under the pastor's supervision, so the cost was only \$2,000.

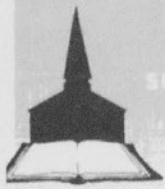
The Shannon Indian Assembly began six years ago in a rented building. Then the congregation moved into the building that is now the Indian sectional camp meeting tabernacle, where they worshiped for five years.

It was impossible to heat this building in the winter but the Indian people were faithful. In November 1962 they poured a footing for the new building. With a little over \$200 in the building fund they purchased block for the outside walls, paying the balance in monthly installments. A concrete company in Fayetteville poured the floor at a sizable discount with no down payment required. (The church has not yet been able to liquidate this indebtedness.)

Through the Lord's direction and the help of Garland Edmonds, pastor of the Assembly of God at High Point, the Shannon church was able to buy an old Methodist church in that city. By tearing it down they had lumber and materials to complete the roof except for the shingles, and the North Carolina District granted a loan of \$300 for them. The old building yielded enough tile for the ceiling, an oil furnace, carpeting for the front of the auditorium and the platform, and light fixtures.

Shannon Assembly is most grateful to High Point Assembly for help in tearing down the old building, for offerings and for food showers. Also greatly appreciated were the offerings sent by First Assembly in Greensboro, the Assembly in Burlington, N. C., and First Assembly in Billings, Mont. The WMC's of First Assembly in Richland, Wash., have provided monthly support for the pastor and his family.

Charlie Goins was the pastor until December 1961. The present pastor is Vernon P. White. The Shannon Assembly is looking forward to an expanded ministry among the Eastern Cherokee and Lumbee Indian people in its area. <<<



SUNDAY'S LESSON

The Beginning of a Nation

Sunday School Lesson for February 21, 1965

GENESIS 12:1-9; ACTS 7:2-5

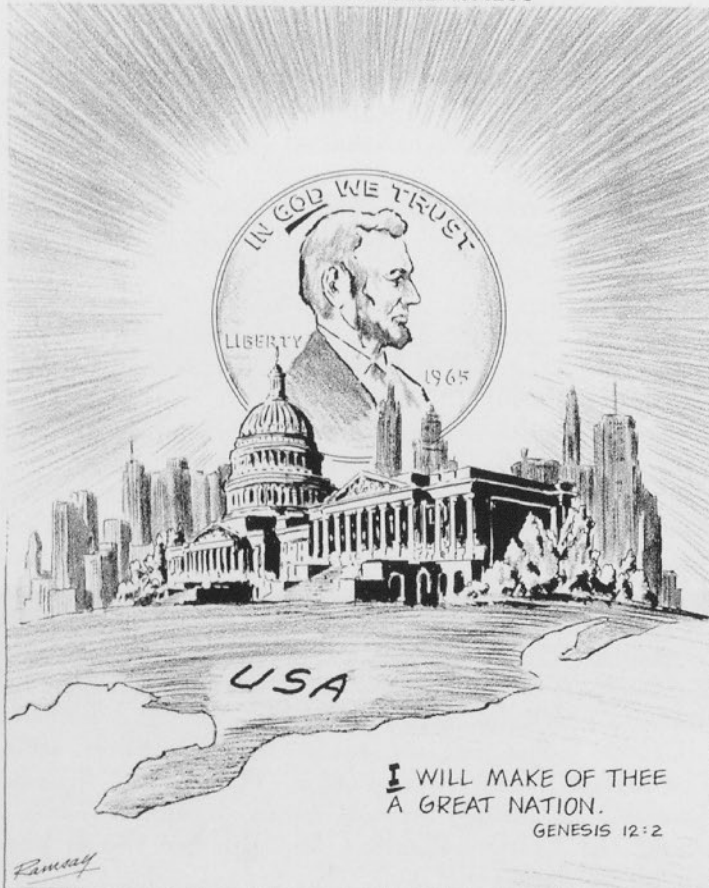
BY J. BASHFORD BISHOP

Genesis 11:10 marks a new division of the book. The previous chapters are introductory covering a period of about 2,000 years. They give us a history of the entire human race and explain why a plan of redemption became necessary. From Genesis 11:10 onward we discover how God began to work out His plan of redemption through individuals who became ancestors of the nation chosen to spread knowledge of the true God, and ancestors of Christ the Redeemer of mankind.

1. *Abraham's Early Life* (Genesis 11:27-32). Abraham's first call from God came to him while he was in Ur of the Chaldees. (See Acts 7:2-4.) His father Terah was an idolator (Joshua 24:2, 25), and Terah's three sons undoubtedly followed his example. Did God call Abraham because of any innate worthiness? We think not. The grace of God alone can account for his call, but it was justified in Abraham's life and conduct.

A legend concerning Abraham's action at home after receiving divine light has come from the ancient rabbis.

REASON FOR GREATNESS



"In his father's house there stood one great idol and a large number of smaller ones. Abraham broke the smaller ones and then placed the hammer in the hand of the big idol. 'They quarreled among themselves,' he later explained to his dumbfounded father, 'and the big one took the hammer and shattered them all. Behold, it is still in his hands!'

"'But there is no life and power in them to do such things,' his father answered in a rage.

"'Why then dost thou serve them? Can they hear thy prayers when thou callest upon them?' said Abraham."

This story may seem fanciful, and yet something of that nature could have occurred when Abraham received the revelation of the true God. At any rate, Terah and his family left Ur for the land of Canaan.

2. *Abraham's Call and Commission*. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Note the following aspects of this call and apply them to the life of every Christian, for all are called to walk in the faith of Abraham:

a. *The call meant separation*. It meant breaking home ties, leaving loved ones, and surrendering many things held dear. (Compare Matthew 10:36-39; Philippians 3:7-11; Colossians 3:1, 2; Psalm 45:10.)

b. *The call involved hardships*. These included travel, changing environment, venturing into the unknown, loneliness, etc.

c. *The call was wise*. Faith must be developed. As long as the bird lingers in the comfort of the nest it cannot know the luxury of flight. As long as men cling to that which is natural and temporary, they cannot know the reality of things spiritual and eternal.

d. *The call was merciful*. Abraham was not called for his own sake only, but that he might become the father of a separated nation and set an example of living by faith to inspire men until the end of time.

3. *Abraham's Response*. "And he went out, not knowing whither he went." (See Hebrews 11:8-10.) How inspiring and heart-stirring are these simple words! At the very outset Abraham manifested the faith which characterized his entire life. Let us consider this under five headings:

a. *The confidence of faith*. "So Abraham departed as the Lord had spoken unto him" (Genesis 12:4). He took God at His word.

b. *The obedience of faith* (vv. 4-6). The obedience that was at first partial is now complete. Obedience is a condition of faith, it often requires faith, and it is an inseparable part of faith!

c. *The influence of faith*. "And Lot went with him." We inspire others when we take a stand of faith.

d. *The confession of faith* (vv. 6, 7). Abraham pitched his tent and built an altar of sacrifice. In so doing he showed he was a pilgrim and stranger in the land and testified to the heathen around him of his faith in the true God. "The tent and the altar sum up the life of the true believer."

e. *The endurance of faith* (vv. 8, 9). Abraham had to wait for the fulfillment of the promises of God. He had no children, though a nation was to descend from him. He had only a tent dwelling, though a great land was promised. Yet "he endured as seeing him who is invisible." His example is worth following! <<<



BOWMAN



BUCK



DAVIDSON



LOWENBERG



RENEAU



SMOLCHUCK



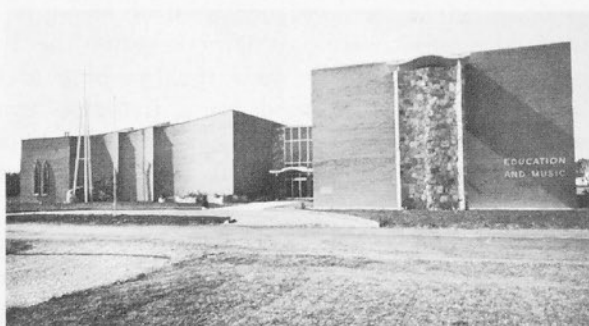
TRIMMER



WEST



ZIMMERMAN



ABUNDANT LIFE MEMORIAL CHURCH

INDIANAPOLIS

GREAT LAKES

MARCH 2-4



WILL ROGERS AUDITORIUM

FORT WORTH



CALVARY TEMPLE

SEATTLE



AMBASSADOR HOTEL

ATLANTIC CITY

SOUTH CENTRAL

MARCH 9-11

NORTHWEST

MARCH 17-19

NORTHEAST

MARCH 23-25

COMING IN APRIL--CONVENTIONS IN SIOUX FALLS, HOT SPRINGS, PANAMA CITY, LONG BEACH

FEATURED IN THE MARCH SUNDAY SCHOOL CONVENTIONS

The fine ministers pictured will be evening speakers at the 1965 Sunday school conventions to be held during March. (Check below for the speakers to be featured in your area.) Each convention, under the guidance of area leadership, is planned to bring the utmost in inspiration, information, and fellowship. Plan now to attend your own convention! Watch the *Evangel* for further announcements about the April conventions.

GREAT LAKES

Fred Smolchuck

T. F. Zimmerman

INDIANAPOLIS

Glenn West

SOUTH CENTRAL

Paul Lowenberg

Victor Trimmer

FT WORTH

Kermit Reneau

NORTHWEST

T. F. Zimmerman

N. D. Davidson

SEATTLE

Walter A. Buck

NORTHEAST

Bond P. Bowman

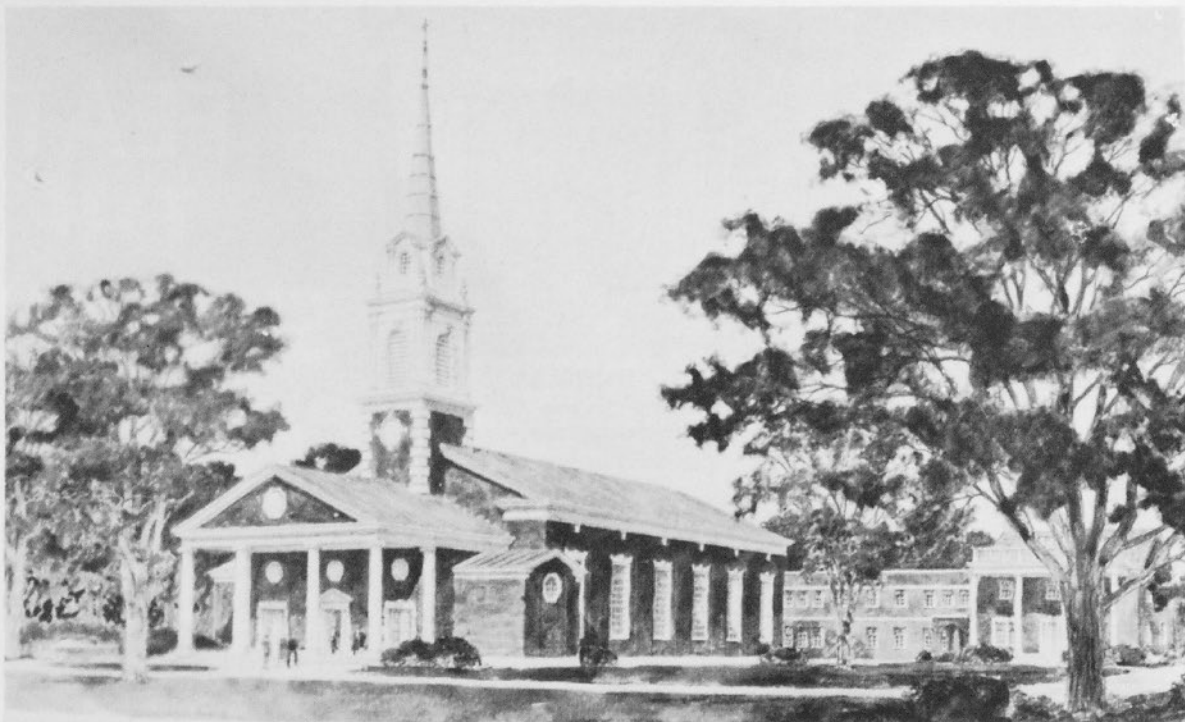
ATLANTIC CITY

speaking every night

FOR INFORMATION WRITE YOUR DISTRICT SUNDAY SCHOOL DIRECTOR



THE BEAUTIFUL NEW
FIRST ASSEMBLY OF GOD
IN ALEXANDRIA, VA.,
WILL BE HOST TO
REVIVALTIME ON
FEBRUARY 21. O. L.
HARRUP HAS BEEN
PASTOR OF THE CHURCH
SINCE 1949.



HISTORIC ALEXANDRIA

to be Revivaltime's
Broadcast Site February 21

Crusade with C. M. WARD follows

LOCATED MINUTES AWAY FROM THE PULSEBEAT OF THE nation (Washington, D. C.), First Assembly of God in Alexandria, Va., will be the site of a "live" *Revivaltime* broadcast origination on Sunday, February 21.

The origination service will begin a special *Revivaltime* crusade in Alexandria's First Assembly of God, where O. L. Harrup, former superintendent of the Potomac District Council of the Assemblies of God, is now pastor. The radio service will also serve as part of the dedication ceremonies for the congregation's new church home which was completed in January of this year.

Alexandria is situated a short distance from the world's largest military headquarters, the Pentagon, and is one of the outstanding cities of historic interest dotting the Eastern coast. The *Revivaltime* staff asks that you pray especially for this week of important meetings near the nation's capital city. This area of our nation is densely populated by persons who are unsaved—persons who make the political, judicial and military decisions which determine the course of our nation. Pray with us that during this evangelistic crusade many souls will make the most important decision of their lives—to serve God.

Hometown of the famed Southern general, Robert E. Lee, Alexandria is one of the few cities in the United States which are not a part of any county. Today it is a bustling commercial and residential area, home of many government officials, service officers, and business executives. It is also a popular tourist attraction.

The new home of the First Assembly is built in tra-

ditional southern style. Pillars beautify the front of the church; a high steeple adds the finishing artistic touch. The structure is situated on a five-acre tract of land which church officials believe will have ample room for parking as well as additional area for construction and recreation for the growing congregation.

Among the *Revivaltime* team members who will be present at the origination service are Bartlett Peterson, executive director of the radio department and *Revivaltime* narrator; Lee Shultz, national secretary of radio and producer of the broadcast service; Radio Evangelist C. M. Ward, featured speaker for the broadcast service and entire week of revival meetings; and Cyril McLellan, choir director.

Arriving in Alexandria Thursday, February 18, Brother McLellan will begin rehearsals with the local volunteer broadcast choir for their part in the origination service. We are confident that many souls will make decisions for Christ during the week of meetings.

Please notify your friends in the area who do not listen regularly to the broadcast service, and urge them to either attend the meetings or dial in on next Sunday's nationwide broadcast.

A free copy of the *Revivaltime* radio log, listing all the stations which carry the radio service, may be obtained by writing to *Revivaltime*, Box 70, Springfield, Mo. 65801. Your offering will help greatly in reaching the great metropolitan areas of our nation.

LOVE CAN WAIT

There are many profound reasons set forth for our Lord's refusal of the pain-deadening wine offered Him on the cross. But to simpler minds, the obvious reason seems deeply satisfying. Had He not promised, only a few hours before, that He would not drink wine again until He could do so with His own loved ones in His Father's house?

There are moments when we too are faced with the offer of legitimate stimulant and diversion in our pursuit of the Father's will. The attraction of the lawful but not expedient is with us still. But to some of us, the sublime, holy sentiment that lay in the Lord's refusal becomes a more gripping motivation than any other in our own refusal to partake of any comfort that He cannot fully share.

—MARY TREGENZA

ORDAINED BY GOD

While translating the Book of Jonah some years ago I came to that place which says that God "prepared" or "appointed" a great fish to swallow up the prophet (Jonah 1:17). When I checked on the Hebrew word (*manah*), I found to my surprise that it also meant "to ordain."

"An ordained whale," I thought facetiously. But my wonder increased when I came to the fourth chapter. There I found that God also "ordained" (*manah*) a plant, and a worm, and a sultry east wind!

"A whale or a worm, or a gourd, or a wind," I thought. "If God ordains them, He can use them." Over the years this rather strange and humbling little lesson has often come back to encourage me in the ministry.

—SIDNEY A. HATCH, in *Christianity Today*

FAITH OF A CHILD

While my neighbor's granddaughter Marjorie was spending a few weeks with her she injured her knee. Time passed slowly for Marjorie, so her grandmother borrowed our Bible storybook that she might read to her.

One night they read the story of the woman who pressed through the crowd toward Jesus to touch the hem of His garment for healing. Marjorie especially liked the story and asked about the meaning of faith.

The next morning, after breakfast, the child hobbled out to play. Half an hour later she was back. "Look, Grandma," she said, standing on one foot and swinging the other. "My knee is well. I just thought to ask Jesus to heal me like He healed that woman who touched the hem of His garment. See, Jesus made my knee well."

And He had!

Her childlike trust had gathered no barnacles of doubt and questionings, so when she prayed in simple faith, God answered. How much richer would our lives be if we believed as a child.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matthew 18:4).

—CLAUDIA M. HIGGINS



TAKE TIME TO BE HAPPY

Life grants its most gracious gifts to those who take time. Friendship is never discovered in rushing by, nor is the depth of beauty revealed to one who does not take time. One may see a work of art, a landscape, or a rose at a glance, but the depth of their loveliness is revealed only to those who pause.

And it takes time to think the thoughts that will lift us, to know the quiet and holy impulses of the God who sustains us.

Where we are going in such a hurry may not be as important as what we can find along the way if we only take the time. Sit down. There is much to discover. There is beauty to behold. There is inspiration for the day. There is strength for life.

"They that wait upon the Lord shall renew their strength" (Isaiah 40:31).

—G. M. F., in *The Christian*

THE NARROW-MINDED PREACHER

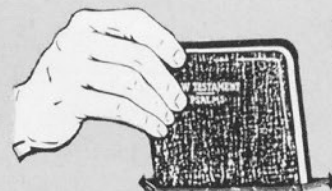
There is no room for broad-mindedness in the chemical laboratory. Drinking water is composed of two parts hydrogen and one part oxygen. The slightest deviation from that formula is forbidden.

There is no room for broad-mindedness in the mathematics classroom. Neither geometry, calculus, nor trigonometry allows any variation from exact accuracy. The solution of the problem is either right or wrong—no tolerance there.

There is no room for broad-mindedness in the garage. The piston rings must fit the cylinder walls within one-thousandth of an inch. There cannot be any variation if the motor is to run smoothly.

How then should we expect broad-mindedness to rule in the realm of morals and the science of religion? Perhaps we ought to listen to the narrow-minded preacher, true to the claims of Christ, after all!

—*The Log of the Good Ship Grace*



Walking with the WORD

SCRIPTURE READING FOR FEBRUARY 14-21

Sunday—Psalms 20, 21
Monday—Mark 3
Tuesday—Mark 4
Wednesday—Mark 5

Thursday—Mark 6
Friday—Mark 7
Saturday—Psalm 22
Sunday—Psalms 23, 24



Well-wishers throng to a Protestant ceremony in San Juan.

Wedding in Colombia

By VERLIN STEWART • Missionary to Colombia

I HAD JUST RETURNED TO COLOMBIA for another term of service when I heard of the wedding that was to be held in San Juan. Travel-weary and wanting to reorient myself as soon as possible, I did not consider making the trip. After all, to help in any type of public service without embarrassing anyone, I must first brush up on my Spanish.

Despite my resolutions, I was asked to go to San Juan for there was just no one else to perform the ceremony.

The bus arrived at 3:30 a.m. to pick me up. In fact there were two buses and two cars loaded with Christian believers from Bogota who were going to join the group from San Juan. This was only the second evangelical wedding ever celebrated in the area.

After traveling down a mountain road for four and a half hours, we reached our destination where a crowd of Christians awaited us. The brother in charge was disappointed that more

hermanos Americanos had not been able to come. He had wanted to make a real impression.

We set out in search of the judge, going from one city official to another. A rumor had spread that he was gone. But we reasoned that since it was the judge who had set the date, surely he would not abandon us. Our reasoning was right. We found the judge who assured us that it would be all right to have a special song in the courtroom. He even asked, "Don't you also have the custom of singing as you leave the building?"

I have never witnessed a more solemn, yet wonderful occasion. I soon found myself part of the wedding procession going from the home to the courthouse. The groom was a stately little white-haired man, of fine Span-

Christians sing as they join in wedding march.



Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue
Springfield, Missouri 65802

ish descent. He and his youthful bride occupied the car that led the procession. It was a privilege to join that rejoicing crowd. Onlookers as much as said, "Are the evangelicals actually so daring?" And for the most part they seemed sympathetic to our celebration.

In the courtroom, packed with standing witnesses, the judge explained the seriousness of the civil marriage. It was to last until death. The congregation responded freely with an "amen" giving the courtroom something of a church atmosphere. After this the choir began singing *Cuan Grande es Dios* (How Great Thou Art) and we sensed God's presence in the courtroom.

Then the choir sang the beautiful wedding hymn, *Dios Bendiga Las Almas Unidas* (God Bless the Two That Are United) as the wedding procession left the courthouse.

The civil ceremony over, the bride and groom also desired a religious ceremony. Again, we felt the wonderful presence of the Lord and joy in worshiping with this select group of believers.

In what has long been a Catholic-dominated country, it is a real struggle for new Protestant groups to establish and maintain their own traditions in such matters as child dedications, weddings, and funerals. It is our task as missionaries to help the people in every way we can. ◀◀

I GAVE THE BIBLE A CHANCE

By Delia Perez

as told to Wayne Turnbull

I WAS A CATHOLIC, AND A VERY DEVOUT one. Whatever the priests told me to do, I did without questioning. I went daily to mass and prayed that God would help me lead a life of obedience to the holy church.

One day someone gave me a New Testament. I had never owned a Bible, having been told that my mind was not capable of interpreting it. So the Testament lay in my house for several weeks before I ventured to open to the first page of Matthew.

As I read the genealogies I began to think that the priests had been right. How could my simple, human mind interpret the words of God? But delv-

ing deeper into the Book, I found the parables and stories of Christ's ministry most enjoyable reading. Surely this Book could do me no harm if I only read a little at a time!

After finishing the Gospel of John, I began to wonder if perhaps my faithful priest was right after all. Should I abandon Bible reading and rely solely on him as in the past? Those had been much happier days. What if I were now in error?

I decided to give both sides a chance to prove themselves. First I dedicated myself to the church as never before, trying to recapture my former satisfaction. But after several weeks the hunger for the tiny Book became unbearable. I pulled it from the cupboard and began to reread the Book of John. Each word seemed more powerful and meaningful than before. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit... Ye must be born again."

To give the New Testament its chance, I simply knelt and asked the Lord to forgive my sins and give me a new birth in Him. I felt I would burst with joy. This was living! This was the Bible way. My eyes were opened to the truth and the truth had set me free.

I am so grateful to God that one day someone gave me a New Testament. ◀◀



AT THE ASSEMBLIES OF GOD FIFTIETH ANNIVERSARY CONVENTION MISSIONARY SAM SASSER (LEFT) AND HOME SECRETARY WESLEY R. HURST OF THE FOREIGN MISSIONS DEPARTMENT TALK WITH IROIJ HERMIOS CONCERNING THE . . .

Open Door in the Marshalls

WHEN MISSIONARY SAM SASSER visited the United States early in 1964, he was accompanied by Iroi Hermios, one of six hereditary kings of the Marshall Islands. Hermios has 60 inhabited islands in his charge. He has been a Christian for seven years and at present is a deacon in the indigenous church. Hermios is hungry for the baptism in the Holy Spirit. He looks forward to attending an Assemblies of God Bible college soon,

where he can satisfy his desire to "know the Bible more than anything."

Sam Sasser says, "Almost anywhere we go in the Pacific there is an immediate response. People are hungry to know more about the Lord and the Bible." And the desire of the people was never better expressed than it was in January 1964 when a petition with 5,000 signatures was presented to Brother Sasser. The signers requested a continuation of Assem-

blies of God ministry in the Marshall Islands. Mr. Sasser had already spent some time preaching in the islands at the invitation of the indigenous church. As a result, many people were saved, some were healed, including a number of polio victims, and others were filled with the Spirit.

With this encouragement, Sam Sasser plans to help establish an evangelistic center and Bible school for the Islands in the near future. ◀◀



WHAT DO YOUR HANDS SAY?

By LOUIS H. HAUFF

Pastor First Assembly of God, San Bernardino, California

THE HUMAN HANDS ARE DESCRIBED BY EVAN MCLEOD Wylie as "wonderful, amazing, and incredible." He says, "As tools of learning, working, and communicating, the hands can be considered the fundamental vehicle of human thought."

The action and expressions of our hands toward God, and toward others, serve as an index to our spiritual lives. The Bible has a great deal to say about our hands and their importance in worshiping God and serving our fellowman. The Christian's hands should be holy, happy, helping, and healing hands, reflecting hearts that are clean before God and compassionate toward others.

HOLY HANDS

"I will therefore that men pray every where, lifting up holy hands" (1 Timothy 2:8). "Who shall ascend into the hill of the Lord: or who shall stand in his holy place? He that hath clean hands and a pure heart" (Psalm 24:3, 4).

James warned, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (4:8). Clean hands and a pure heart go together.

There is strength in holiness. "He that hath clean hands shall be stronger and stronger" (Job 17:9).

Only with cleansed hands can we "pray every where, lifting up holy hands." Lifting up hands to God, a form of Pentecostal worship, is not practiced in some churches but this was a common practice in Bible times. In the wilderness, David cried out, "I will lift up my hands in thy name" (Psalm 63:4). Later, when Solomon his son dedicated the temple, he "stood before the altar of the Lord and spread forth his hands to heaven" (1 Kings 8:22). The lifting up of the hands is a symbol of dedication and surrender. If our hands are holy, symbolizing holy hearts, the surrender of ourselves and all that we have will be complete.

HAPPY HANDS

"O clap your hands, all ye people; shout unto God with the voice of triumph" (Psalm 47:1). We clap our hands in a time of victory. We also clap them in happiness and in appreciation. It is proper and in order to clap our hands before the Lord, as we often do when we sing songs of joy and praise.

We read in 2 Kings 11:12 that at the crowning of Joash the people clapped their hands and said, "God save the king." We have crowned Jesus as King of

our lives. Therefore we sing and shout and clap our hands in rejoicing.

HELPING HANDS

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Ecclesiastes 9:10). After death it is too late to come to Christ, or to share in the work of the kingdom of God. At death our eternal destiny will be settled and our work on earth forever done. We will have no further opportunity to help people or win them to Christ. While we are alive, let us give what we can and help where we can.

"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (2 Chronicles 15:7).

Too many are, in attitude at least, like the man with the withered hand. He was not able to render any service to God or others until Jesus said, "Stretch forth thine hand." When he stretched it forth his hand was restored and he was able to use it.

Nehemiah led the people in building the walls of Jerusalem for God in the face of opposition and discouragement, and everyone "with one of his hands wrought in the work, and with the other hand held a weapon" (Nehemiah 4:17). We too must use our hands to work for God and to resist the enemy.

Many people are in need of our right hand of fellowship. The apostle Paul said of James, Cephas, and John, that they "gave to me and Barnabas the right hands of fellowship." Look around for these who need your hand of friendship. "Lift up the hands that hang down" (Hebrews 12:12).

HEALING HANDS

Among the signs that Jesus said would follow believers is the promise, "They shall lay hands on the sick, and they shall recover" (Mark 16:18).

Every Christian has the right to lay hands on sick friends or relatives and believe that God will heal them. It is wonderful when parents can lay hands on their sick children and see God touch them and heal them.

We need to keep our hands holy and our hearts ready for opportunities that come for us to bring healing and help to others. In Acts 14:3 we read that the Lord "granted signs and wonders to be done by their hands." Paul, shipwrecked on the island of Melita, was in need of helping hands himself; but he was still alert to an-

other's need. The father of Publius the chief man of the island was sick, so "Paul entered in, and prayed, and laid his hands on him and healed him" (Acts 28:8).

Peter on his way to a prayer meeting found a man at the gate of the temple in Jerusalem who had been lame since birth. "Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

And he, leaping up, stood and walked" (Acts 3:6-8).

All around us are many who for one reason or another need helping and healing hands stretched out toward them. Are we using our hands for God's glory?

What do your hands say to God about you? Are they holy? Do they express praise and trust?

What do they say to others? Do they help and heal? Do they point to the Lamb of God? Hands are a precious gift from heaven. Let us consecrate them to the service of God and man. <<<

Witnessing to Thousands at the World's Fair

By CHAS. W. H. SCOTT
Executive Director, World's Fair Witness

THE WORLD'S FAIR WITNESS BOOTH OF THE ASSEMBLIES OF GOD brought 69,000 visitors from all states of the union and many foreign countries face to face with the Assemblies of God testimony during the 1964 season. The booth, located in the Protestant Pavilion, will continue its witness to the world during 1965.

The 50,000th guest stopped to visit the booth on August 26. He was Eugene J. Mansfield, pastor of the First Methodist Church of Mansfield, Ohio. Pastor Mansfield arrived at the booth after a long and busy day of sightseeing, and he and his wife expressed delight at the unexpected honor which was conferred on them there. Pastor Edward Spinola of South Ozone Park, New York, the local Assemblies of God coordinator of the booth, presented them with gift copies of various books and publications as he welcomed them on behalf of the Assemblies of God.

Pastor Mansfield attended Muskingum University and is a graduate of Boston University. He has been in the ministry of The Methodist Church for the past 36 years.

A great deal of interest was manifested by these thou-



Edward Spinola (left) presents books to Pastor Eugene J. Mansfield, Methodist minister, who was the 50,000th person to visit the Assemblies of God booth at the New York World's Fair, as Mrs. Mansfield looks on.

sands of people in the distinctive testimony of the Assemblies of God, especially the work of the Holy Spirit in the life of the believer today.

The following letter received at the booth on September 23 from a group of Protestant believers illustrates this more fully:

*Assemblies of God
Protestant Center
New York World's Fair
Flushing, New York*

Dear Sir:

Several members of our small group have visited your center at the World's Fair and have expressed an interest in receiving further information. We would very much appreciate hearing more on speaking in tongues. Would it be possible for you to send someone to one of our Tuesday noon meetings? If so, please contact me by letter or phone in the near future so that we may plan our year's program. Thank you very much for your message at the Fair and your present consideration.

Yours in God's love

The 1965 season of the fair will begin April 21 and continue through October 17. The Protestant Pavilion is near the main gate of the fair, and the booth will be staffed by personnel from the churches of the New York metropolitan area every day from 10 a.m. to 10 p.m.

We solicit the prayers of our people everywhere that our World's Fair booth will prove to be an even greater witness to the spiritually hungry people who will visit us during the coming summer.

The cost of maintaining this booth remains a problem. Financial assistance is needed in order to support this world outreach. Will you join with the friends who have committed themselves to give at least one dollar a month for the next year to help pay for this World's Fair witness? Please fill out the attached coupon and mail it immediately.

WORLD'S FAIR WITNESS

ASSEMBLIES OF GOD
1445 Boonville Avenue
Springfield, Missouri 65802


God helping me, I pledge to give at least one dollar a month for the next 12 months for the ministry of our World's Fair Witness Booth.

Name

Address

City State Zip

Amount enclosed



YOUR CHILD AND COMMUNION

THE BREAD AND WINE HAVE BEEN SERVED. THE YOUNG mother holds the small glass in one hand and the wafer in the other. Her two small children watch the procedure intently as they wriggle between the pews.

"I want a bite," the little girl whispers.

The mother shakes her head firmly. The children watch as she consumes the simple emblems of Christ's blood and broken body, wondering what it is all about and why they are left out.

Is this scene familiar to you?

Parents often take for granted that their children know the meaning of the communion service; but actually each child must be carefully taught in Christian doctrine and practices before he can comprehend them.

The meaning of the communion service should be explained to a child at an early age, for even very young children can comprehend stories and symbols when simply explained. The death and resurrection of the Lord Jesus Christ are facts with which they probably are already familiar. When the communion symbols are shown to be a remembrance of His suffering, they may inspire a sense of awe in the hearts of young children.

In the Catholic church, a child's first communion is a very special event. All the children in the group are dressed in special attire, and often their pictures are taken in remembrance of the occasion. Practice sessions with "unblessed" wafers and wine are sometimes held, and children are carefully taught the doctrines of their church, including its interpretation of the communion service.

While we do not agree with the Catholic teaching, we are in danger of robbing our children of spiritual help by neglecting to teach them concerning this ordinance of the church.

When should a child begin to partake of communion? One veteran Sunday school teacher believes a child should

only be allowed to partake if he knows he is a Christian *and* has been baptized in water. Others would not insist on water baptism before the first communion, since the Scriptures do not make this requirement.

You might begin by observing the attitude of your child during a communion service. Is he bored? curious? disinterested? embarrassingly eager to receive his portion but apparently unaware of its deep spiritual meaning?

Certainly, the child should be a Christian, and old enough to understand the sacredness of the communion service. He should know what sin is, and that his own sins are forgiven.

If a child has a desire to partake (and if there is good reason to believe he has accepted Christ as his Saviour), parents should allow him to receive the sacrament. But its meaning should be carefully explained in advance so that the child does not partake lightly.

How shall the children be taught concerning communion? Ordinarily there is not enough time for the pastor to bring out all the details. The child may learn something about it in Sunday school, but many facets of the service and its meaning may still be a mystery to him. Discerning Christian parents will take responsibility and initiative in teaching their own children concerning communion.

During a family devotional just before communion Sunday (or even in informal conversation, if the opportunity comes) discuss the subject. Read together the story of the establishing of the Lord's Supper (Luke 22:14-20). Talk about what it meant to Jesus and to His disciples, and what it means to us.

Turn to 1 Corinthians and read what Paul said about communion (11:23-29). Suggest that the family listen for these verses as they are usually read by the pastor in connection with the communion service.

Explain to the children that the emblems are not a snack or a treat. If they were, the portions would be larger. "If any man hunger, let him eat at home" (1 Corinthians 11:34).

Children, as well as adults, should be warned against partaking lightly, or with sin in their lives. "Let a man [child] examine himself" (1 Corinthians 11:28). They should be encouraged to ask themselves if they have disobeyed, been unkind, selfish, or done other things displeasing to the Lord. Asking forgiveness for wrongdoings before partaking of the communion should be stressed.

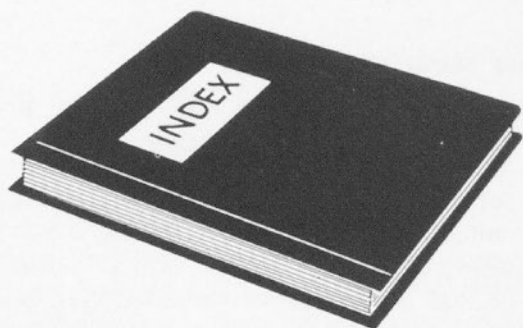
Find out what the children's own attitudes have been toward the service, and what questions they have. If you don't know all the answers, promise to find out. Then talk with the pastor. He will help you with the answers; and he will be pleased to know you are making an effort to teach your children.

Plan to have the children sit with you so that you can observe communion together. This will help them remember what you have taught them, and it will give you an opportunity to see whether they are grasping what you have been trying to teach.

Your teaching should not have as its goal the discouraging of your children from participating in communion. It should rather be to make their participation significant to them, and an honor to the Lord Jesus who said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

By ADA NICHOLSON BROWNELL

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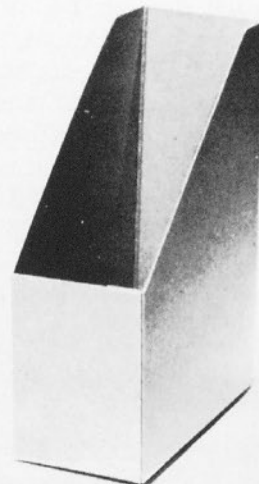
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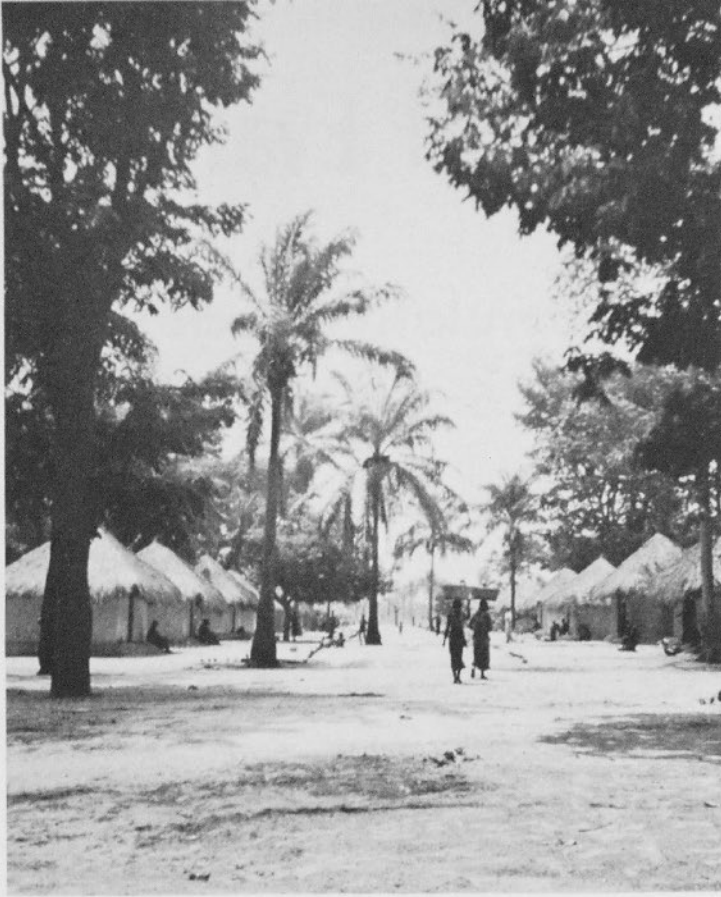
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A typical Congolese village.

CRISIS DAYS IN THE CONGO

(Continued from page three)

co-workers, Lillian Hogan and Gail Winters, were able to go ahead with the printing work and the bookroom. Sales increased, and many of the rebels bought Bibles. It was an amazing thing.

We discouraged the Christians from coming to the house too often, but they came on their own right up to the last. They were very solicitous of our needs, and did their best to help us as much as they could—sometimes at real risk to themselves.

AIRPLANES BRING THREATS

Whenever an airplane flew over Paulis the rebels would always say the Americans had come to bombard the city. One of the first times this happened, the rebels came to town "looking for Americans." Of course, there was just our family and our co-workers.

They came to our house with guns that afternoon. (I learned later that one was a broken air rifle and the other a toy pistol.) Our youngest son Crickey was asleep. They poked a gun in his throat, and punched him till he woke up crying. The *Simbas* were yelling, "American! American! American!"

When a *Simba* poked the pistol in Carol Lynne's face and I tried to get him to stop, he said I was giving them a lot of trouble. I told him I did not like them to frighten the children in this way, but they told me to tell the children (in English) not to be afraid, they were not going to hurt them. I said, "How can they believe that when you have been sticking guns in their faces?"

When they found out we were Protestant missionaries, the attitudes of all but one of them changed drastically. When they left they took both John (our 18-year-old son) and Jay with them, but they were soon released. After that for a number of weeks they did not bother us.

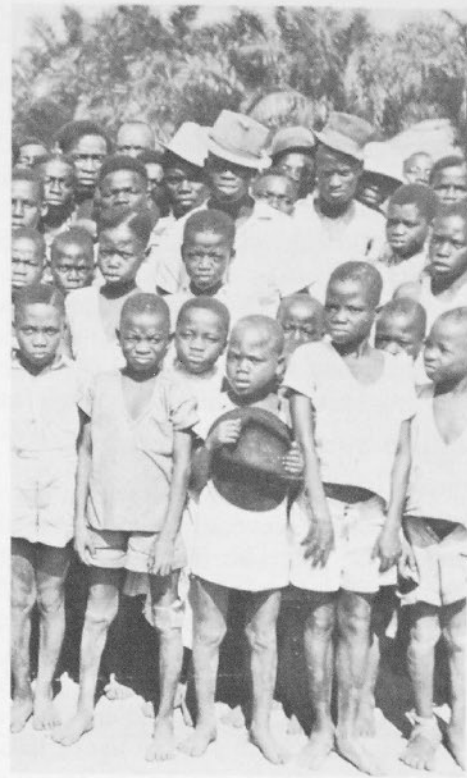
When we found they had set up a form of civil government, with offices, Jay contacted them at different times to ask permission to take the children out to school in East Africa. He could get permission from the civil authorities, but the military had confiscated our cars and would not release them for transportation. So I had school with the children every day at home, for I felt it was better for them to study.

SPIRITUAL AND MATERIAL PROVISIONS

During these days we had some very wonderful spiritual experiences, and the provision the Lord made for



The Assemblies of God bookshop, printing press, and chapel in Paulis. Missionaries lived in the apartment upstairs. (The Volkswagen, now in rebel hands, was a Speed-the-Light vehicle furnished by Idaho C.A.'s.)



J. W. Tucker, martyred missionary, boards plane at Little Rock, Ark., en route to New York on his fifth and final trip to The Congo (where the arrival of an airplane never fails to attract curious attention).

our food was absolutely marvelous. The African Christians were concerned and did what they could to bring what we needed. But we just lived from day to day, not knowing what might happen.

Most of the Europeans were restricted to their own communities. We could send notes back and forth, but there was no traveling. As long as the rebels were gaining ground and winning victories they were very tolerant toward the Europeans, but as the government forces began to push the rebels back, they changed their attitude.

About October 21 they decided to do what they called a *controle* of all the Europeans. Early one morning a couple of *Simbas* banged on our door. They took Jay and John to the office to register them and "see if their papers were in order."

An old watchman who had taken care of our house during our furlough was still sleeping at the house at that time. He went up to the office and stood at a distance to watch what was going on, coming back periodically to report. He said they were putting a few of the white men, including Jay and John, in a room instead of releasing them.

Our neighbor was the Territorial Administrator, and he had been raised on a Methodist Mission in Central Congo. When the watchman told him that Jay and John were under arrest, he went down and made the *Simbas* release them. They came home about noon.

By this time there were fewer Congolese being shot, but we heard the executions were still going on. They were taking the people out of town and killing them with spears or *machetes*.

LIVING BY PRAYER AND THE WORD

By late October we felt free enough to go to the chapel on Sundays and stay with Gail and Lillian for

dinner. They would also come to our house for lunch two or three days a week so we could have a little fellowship. We thought we were learning to live with these rebels and work with them. Of course, we were hoping for a change someday.

During these days our greatest ministry was prayer. We just felt we *had* to pray, that is all. Jay, especially, spent many hours in prayer. He felt if he didn't pray or read the Word he couldn't live. Our children learned through this experience, too, to depend on the Word and on prayer as they never had before.

One day during this time, when life was still very strained, Crickey said to me, "Mother, I just thank Jesus for the privilege of growing up on the mission field."

When he said that I went into the bedroom and got down on my knees and thanked the Lord. Never once did the children complain during those days when they had to be restricted to the house. Never once did I hear them say, "Why did we come back to Congo?"

When things were bad, Johnny would sometimes go out and look over the city, and say, "Mother, Paulis is such a lovely place. Why does it have to be torn up like this? The people are so nice and we have had such good times here, it is just hard to understand why this terrible thing has had to come."

PLACED UNDER HOUSE ARREST

On October 29, the girls were coming to our house for lunch. As they got close to the house, a Congolese stopped them and asked who they were. They told them they were Protestant missionaries. He explained that he was a major, staying with the administrator next door. He said they were going to do a *controle* again that afternoon. He was very friendly and offered to sign all our identification cards. Then he told Jay he had

better take the cards to the Surety Office to have them signed so that everything would be in order.

So Jay got on Lillian Hogan's bicycle and took our cards to the Surety Office. Several hours later Jay came walking home with a *Simba* soldier. I asked where the bicycle was. He said, "Don't say anything now. I am under house arrest."

He told me later that as he was returning from the Surety Office he had stopped to see an Italian friend of ours on the way home. As he came out of the house, a *Simba* captain yelled at him and accused him of hiding because they were doing a military *controle*. He ordered Jay to leave the bicycle and go with him.

GUARD THREATENS TO DESERT

At the place where they were doing the *controle*, many other European men were being checked also, especially Belgians. They were sending the Greeks and some others home.

Jay presented his papers and he was one of the first they cleared. The *Simbas* then told him they were not going to put him in prison, but under house arrest. They called a *Simba* soldier, Andre, and said to him, "Go and stay at this white man's house. Guard the house. The white people are not to travel but see that nobody bothers them either."

We fixed a place out in the back for the guard, Andre, and gave him something to eat. That evening when Jay went out to have prayer with the watchman, he learned that this guard had formerly been on the mission station where our children had been in school. He left the station and was in the army at Stanleyville when the *Simbas* came along. He had just joined up with the rebels. Many had joined in this way, not because they were sympathetic particularly, but because it was easier than protesting. And if they joined the rebels they would not be killed by them.

Now this particular "rebel" did not like the job of guarding very well. He told Jay he had his civilian clothes in his knapsack, and said, "Just as soon as it gets dark, I am going to put on my civilian clothes and go traveling."

Jay said, "No, you are not. They put you here to

guard, and if you go off they will say I paid you to leave. They put you here to guard and you are going to guard. Don't you dare travel."

He didn't travel. But guarding was still too confining for Andre, so the next morning he went to the military camp and came back with two little *Simbas*, 11 and 12 years old, whom he left to "guard" us. We became very well acquainted with these two little boys, and learned a lot about their customs and witchcraft, for they did not know what not to talk about. It was a tragedy to see them involved, though. The youngest boy bragged that he had killed a government man with a spear during the executions.

Andre had a gun and a lot of ammunition, but as far as Jay could tell the ammunition did not match the gun. Later on they got a spear, and the gun was propped up on our front porch to frighten off the people that might come to harm us.

IMPRISONMENT COMES

A few days after we were placed under house arrest, one of the little guards came to the door and said, "White man, the commandant says they want all the white people to come down to the district office." So Jay went out and asked the commandant if he should bring his son too, but the commandant said it was not necessary.

Jay hadn't been gone half an hour until three other *Simbas* came by. They were not the soldier type, just villagers who had been gathered up as guards. They had been drinking heavily, and as they came up on the porch they asked, "Where's the white man?"

The little guard told them he had gone to the government office. But they insisted that they wanted to come into the house to "do an inspection." They had no authority, but they pushed their way in. When they saw Johnny they said, "We told you you were hiding a white man!"

I said, "This isn't a man. This is my child. He is still in school, and just a boy."

They said, "He is going."

The little guard told them John was not supposed to go, but they just—they were really pretty rough. One

Congolese boys and girls give rapt attention to a Bible story during children's church at the native church in Paulis. The photo at right was taken at Paulis in 1961 during the city's first Vacation Bible School.





Congolese evangelists on their bicycles

of them grabbed hold of me—this was the only time I ever had a *Simba* touch me. I pulled myself away from him and said, "You had better leave me alone. Your vows say you are not supposed to touch a woman and you had just better leave me alone."

They left then, taking John with them. I was petrified, but I could only pray. They dragged him out on the street and one of them slapped him a little. Then they went up to the district office. The officers scolded them for bringing Johnny in, and they could have brought him home, but they decided to stay and see what was happening.

The *Simbas* had gone all over town dragging in white people—mainly Belgians and Americans. They had also taken Mr. Buckley, the Canadian missionary.

After a while they said, "We are going to take all the Belgians and Americans to prison." They told Mr. Buckley he could go home because he was Canadian, and they told John to go home too, and stay with me.

They took about 72 Europeans up to the Catholic mission. That day, November 4, was the beginning of the time of imprisonment.

That evening about seven o'clock the doctor for the transportation company came by and said he had just come from the prison and Jay was perfectly all right. He told us not to worry.

PSALM BRINGS COMFORT

I had always said I would never be able to stay alone in the house with just the children under these conditions. But here we were confronted with it and there

was not a thing in the world we could do. It was amazing how the Lord helped us and gave peace all through those anxious nights.

The first few nights after the *Simbas* came, Jay had memorized the last verse of the fourth psalm: "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." I would hear him repeat that psalm each night before he went to bed, then he would drop off to sleep.

It took me a couple of weeks longer to learn that I had to do it just that way too. At first, every time I heard a car, or a *Simba*, I would get up to see which direction it was going, until I was just about exhausted. Then I realized that only the Lord could keep and protect us. And He did. Never once during the night did they come to disturb us.

(Continued next week)

BOBBY'S LIFE WAS A TESTIMONY--HIS DEATH A MEMORIAL THROUGH BGMC



Bobby Chase, a BGMC member of the Trinity Tabernacle of Baytown, Tex., was only a month past his 13th birthday when he was consumed in a burning tanker truck. This tragedy stunned the town, and a host of friends whose lives had been touched by the friendly boy asked for a way to show their gratitude for having known him. It was the desire of his parents that a memorial fund be started.

A bank of flowers graced his grave, but more than their fragrance lingered. In Bobby's lifetime he had ardently supported and promoted the Boys and Girls Missionary Crusade, and it seemed fitting that his memorial be made by a special contribution to the national BGMC program. To date \$500 has been collected for the Bobby Chase Memorial Fund, to be used in the printing of children's tracts in the Spanish language. The first of these will be distributed in Mexico.

For five years the BGMC highest award trophy has been presented to Bobby's church, of which Wiley T. Davis is pastor. The pastor and Johnny Johnson, BGMC leader, attest to Bobby's zeal for missions and his faithfulness in giving. Money which he received in his vital youth went into his BGMC barrel bank.

Money received in Bobby's memory will live on in a ministry to children of other lands. It is a fitting tribute to a dedicated young Christian life.

—by Frances Foster
National Supervisor of BGMC



The Song of the Shepherd

By CHARLES R. HEMBREE • Pastor, Hessville Assembly of God, Hammond, Indiana

A SHEPHERD BOY STRUMMED ON HIS homemade harp and sang softly while his sheep rested on the cool, moonlit Palestinian hillside. The song he sang that night was destined to live through the ages.

There is, of course, a reason why the 23rd Psalm has lived on to become one of the most familiar and best loved chapters in God's Word. It tells us things about God's tender care for His own that strike a deep and responsive chord in the human heart. Its magnificence of thought, words of tenderness, and clarity of expression are unsurpassed.

However, our Western minds sometimes have difficulty in understanding all the rich imagery of this Eastern song. It would be well to place Psalm 23 in its original setting and search out its meaning. Every phrase has a wealth of spiritual significance for the child of God.

The Lord is my shepherd; I shall not want. Sheep need three things: pasture, rest, and water. To find all three of these in one place in Palestine was not easy. However, the sheep did

not worry, because the responsibility of provision was the shepherd's. The shepherd always led where there were fresh shoots of new grass; cool and inviting waters; and places of safety where the sheep could rest. The sheep did "not want" as long as it followed the shepherd.

A thousand years later Jesus spoke as the Good Shepherd, saying, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Your heavenly Father knoweth that ye have need of all these things" (Matthew 6:25, 26, 32).

He maketh me to lie down in green pastures. The oriental shepherd leads the sheep out early in the morning to graze on the rougher herbage. Later he leads them to the green and shaded pastures where they can rest contentedly during the heat of the day. Some-

times the sheep are restless but the shepherd enforces the quiet period for their own good.

Later, the Good Shepherd echoed this call to rest when He said to His busy disciples, "Come ye yourselves apart... and rest a while" (Mark 6:31). There are times when God calls all of us aside for quiet times alone with Him. Like some active sheep, we may not want to leave the busy places. Then He must *make* us rest for our soul's sake. This may be a time of illness that turns into a blessing, or a lull in our activities which gives us time for prayer and spiritual refreshing. How wonderful that He cares!

He leadeth me beside the still waters. A sheep is afraid of running water. The shepherd does not ignore its fears, or drive it into turbulent waters. Instead, he leads the sheep along until he comes to still waters, or he care-



fully builds a dam to make a pool from which it may drink in peace.

Our Good Shepherd also understands our limitations, and He leads us beside still waters. "For he remembered that they were but flesh..." (Psalm 78:39).

He restoreth my soul: he leadeth me in the paths of righteousness. Sheep in the Holy Land excel in herding instinct. Each takes its place in the grazing line in the morning and keeps this position during the day. However, at some time during the day each sheep leaves its place and goes to the shepherd. The shepherd may pat the sheep on the head, scratch its nose, or whisper affectionately in its ear. The sheep may rub against the leg of the shepherd, and if seated, the shepherd may find the sheep nibbling at his ears. After a few moments of very personal attention, the sheep returns contented to its place.

In this vast world with its many inhabitants, we need to know that we have a loving and personal God. In times of prayer we feel His personal attention and know what the psalmist meant when he said, "He restoreth my soul." We serve a God who says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isaiah 49:15).

A sheep needs guidance; it does not know the way it should go. The same is true of us; we need spiritual direction. Therefore, it is encouraging to know He will lead (not drive) us in the paths of righteousness.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me. There is an actual valley in Palestine known as the Valley of the Shadow of Death. It is located south of the Jericho Road, leading from Jerusalem to the Dead Sea. It is narrow and very dangerous, yet climatic conditions make it necessary for the sheep to move through this valley for seasonal feeding.

About halfway through the valley, the path is suddenly broken through by an eight-foot gully. One section of the pathway is 18 inches higher than the other, and the sheep must jump across the gap. When the sheep are afraid, the shepherd must coax them or gently lift them across. He stands with one foot on the lower

section and the other on the higher to lift the timid ones across, taking great care that they do not fall into the gully.

All of us must walk the valley of the shadow of death. But if we are following the Good Shepherd, we need not be afraid. When we come to that break in the path which signifies the end of one life and the beginning of another, He is there to take us across. "He shall feed his flock like a shepherd: he shall gather the lambs with his arms and carry them in his bosom, and shall gently lead those that are with young" (Isaiah 40:11).

What comfort is in the rod and the staff? The rod is a heavy club about three feet long, used to beat off wild animals. While the enemies of our souls are not literally wild dogs, but rather satanic fears and doubts that would prey upon our minds, we have a faithful shepherd to drive them away. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:7).

A shepherd's staff was a long cane with a crook in the end designed to fit snugly around the sheep's breast. With it the shepherd could lift the fallen sheep, or prevent them from falling into gullies or other dangerous places. Such is the care of our great Shepherd. When we sin, we have an advocate with the Father, Christ the righteous. He does not leave us to perish, but picks us up and places us again on the right path.

Thou preparest a table before me in the presence of mine enemies. Poisonous plants abound in the Holy

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is a hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

—John 10:9-15

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Land. Sharp sticks and stones would bruise the tender noses of the sheep. But the shepherd goes ahead of his sheep to clear the pasture of these plants, sticks, and stones. Thus, the field is as a table spread before the sheep.

"What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:9-11).

Thou anointest my head with oil: my cup runneth over. At night, after a long day of grazing, the shepherd stands at the door of the fold. As the sheep pass before him in single file, he quickly examines them for briars in the ears, snags on the cheeks, or weeping of the eyes from dust and scratches. When he sees one in need, that sheep is moved out of line for more personal attention. The wounds are salved, and then each sheep is given a cool drink from an overflowing cup, and the weary sheep often plunges its nose into the water up to its eyes, enjoying the refreshing water. When we are hurt in this rough game of life, we have the assurance that our loving shepherd is nearby with His healing ointment and His refreshing Spirit to renew our souls.

The shepherd lays his rod nearby, wraps himself in his heavy blanket, and lies down across the gateway to the fold for the night. He literally becomes the door. Jesus said, "I am the door." Nothing can come to us without His express permission when we are in His fold. And whatever comes to us by that Door, we may still sing with David, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

CHURCHES IN NORTHWEST HARD HIT BY STORMS AND FLOODS

Department of Benevolences Appeals for Help to Relieve Disaster Victims

THE LONG LIST OF ASSEMBLIES OF GOD losses from devastating December storms and flood along the Pacific coast is still accumulating. Heading the list is the tragic death of Pastor Fred Versolenko of Salem, Oreg., who died when the plane in which he was viewing the flooded area crashed causing instant death to himself and two members of his church, Salem's Central Assembly of God.

On the afternoon of December 23 Pastor Versolenko, John Workman, and David Pfau were investigating the welfare of equipment owned by one of the men when the single engine Tri-Pacer Cub in which they were riding suddenly began to lose altitude. Just as the plane recovered, witnesses say, its left wing tip lowered and struck a hill-

side, cart-wheeled about 50 yards, and crashed.

A flood bulletin from the office of J. L. Gerhart, district superintendent of the Assemblies of God in Northern California and Nevada, reads: "Two of our assemblies—Klamath and Weitchpec—are completely gone! The latter is a Home Missions assembly and the other has been under district supervision for several months. Several parsonages have been inundated... many of our Assemblies of God lay members have lost everything!" Carl Rowe is pastor at Weitchpec, and Jack W. Iness pastors Klamath Assembly.

Superintendent Gerhart also reports that a district W.M.C. and Benevolence Committee immediately dispatched requisition forms to pastors in

critical areas asking them to list their specific emergency needs as well as those of their members. Bethany Bible College paid for distribution of 400 Bibles contributed to flood victims by the American Bible Society. The humane touch of providing Christmas toys was also included in the emergency flood projects of this district.

Oregon District Superintendent N. D. Davidson described the damage to churches in his district. The Stanfield Assembly of God pastored by James Maxey has been condemned due to extensive flood damage, but the parsonage can be repaired.

In Reedsport, Oregon, all of Pastor Dale Johnson's personal property was destroyed, and all floor coverings ruined in church and parsonage.

PAY DAY

By ANNE SANDBERG

FRIDAY—PAY DAY. AS USUAL, YOU GLANCE AT YOUR semi-monthly check before placing it in your billfold. To your surprise, you find you are short a few dollars.

You hurry to the timekeeper: "Look here, somebody made a mistake."

The timekeeper pulls out your time cards and checks them. "Sorry," he says, "my figures are right. Look at this card for the first week; you punched in at eight instead of seven. And on the next card, you punched in at seven-thirty, half an hour late."

You think a while. "Oh, yes, now I remember. The first time, my car stalled and I had to take the train. And the next time, let's see, that was Monday. Yes, on Sunday night we stayed up late and I overslept. Sorry I forgot. My mistake. I guess I'm getting just what I earned."

Yes, you earned exactly what you received. Complaining or objecting didn't help. The timekeeper had the records—the time you punched in yourself.

And God keeps records too. He says, "The wages of sin is death" (Romans 6:23). You are earning wages, punching your own time clock every day that you live as a sinner. And at the end of your allotted time, you will receive your wages—all that you earned. You won't be able to argue and complain to the "Timekeeper." It will all be written in His records.

"The wages of sin is death." It means that at the end of your life, your paymaster Satan will give you your wages—eternal death.

If you don't like the prospect, you will have to change masters and begin to serve the Lord Jesus Christ. God has a payday too, only He hands out something better than wages. Listen to the rest of the mentioned Scripture "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

And if you serve Him well, there will be not only the gift of eternal life but a bonus as well—a bonus of heavenly blessings. You will get an extra reward for service well performed. Why not change masters now and begin to lay up for yourself treasures in heaven?

The home of Pastor Vincent Bodner in Beatty, Oregon, was ruined and all personal possessions lost.

Too often relief appeals suffer when news agencies discontinue their coverage of disaster areas for more current happenings. It cannot be so with the members of the household of faith, where "if one member suffer, all the members suffer."

Churches and individuals are invited to address their immediate contributions to: *Disaster Relief, Department of Benevolences, 1445 Boonville Avenue, Springfield, Missouri 65802.*

The Name of Jesus Broke the Smoking Habit

IT IS SO VERY WONDERFUL TO HAVE our home free from tobacco smoke since my husband was delivered from the cigarette habit through the Name of Jesus.

During the latter part of November 1963, Evangelist Ralph Creider came to the Mifflintown Assembly of God to hold services. On the last night of the meetings the congregation stood and joined hands around the room, singing and praising God. The power of the Lord came down, and various individuals began to be quickened by the Spirit and to receive healing.

The Holy Spirit prompted me to ask the evangelist to pray that my husband would be delivered from smoking. My husband also was willing, and the evangelist counseled with him. After that, Brother Creider commanded the Satanic desire to depart in the Name of Jesus.

Since that time, my husband has not had a desire to smoke. He is completely delivered from the habit.

Before he was prayed for, he had purchased a week's supply of cigarettes and placed them on the stand beside his bed. They remained there for months afterward and were never moved except when I dusted. At no time did he touch them!

One day, when he mentioned how remarkable it was that he no longer had a desire for cigarettes, I took the supply out and burned them!

We praise God for this complete deliverance through His mighty power.—Mrs. Jack Yetter, Lewistown, Pa.

(Endorsed by Pastor H. A. Christopher, Assembly of God, Mifflintown, Pa.)

SOUTHWEST AREA

SPIRITUAL LIFE—EVANGELISM PRAYER CONFERENCE

FULL GOSPEL TABERNACLE, BAKERSFIELD, CALIFORNIA

FEBRUARY 25, 7:30 P.M., AND FEBRUARY 26, ALL DAY

NOTICE OF BOND REDEMPTION

by
The General Council of the Assemblies of God
Springfield, Missouri
to

Holders of General Council of the Assemblies of God Administration Building Bonds

A call for redemption of certain bonds of The General Council of the Assemblies of God, Springfield, Missouri, known as its First Mortgage Serial 5% Bonds Series A, dated September 1, 1960, is hereby given.

The General Council of the Assemblies of God, a corporation, in accordance with the terms of the Indenture of Trust securing said bonds which is recorded in the office of Recorder of Deeds of Greene County of Missouri, in book 1204 at page 509 and supplemental in book 1258 at pages 296-298, has elected to redeem and pay to the bearer or if the bond is registered as to principal, then to the registered holder thereof, the following listed bonds on March 1, 1965.

C-106	154	203	CCL-277	428	206	D-306	397	407	586
107	155	204		429	207	307	398	408	587
108	156	205	CCL-357	430	208	308	399	409	588
109	157	206	358	431	209			410	589
110	158	207	359	432	210	D-353	M-281	411	590
111	159	208	360		211	354	282	412	591
112	160	209	361	CCL-437	212	355	283	413	
113	161	210	362	438	213	356	284		M-640
	162		363	439	214	357	285	M-457	641
C-121	163	CCL-133	364	440	215	358	286	458	642
122	164	134	365	441	216	359	287	459	643
123	165	135	366	442	217	360	288	460	644
124	166	136		443	218	361	289	461	
125	167	137	CCL-370	444	219	362	290	462	M-692
126	168	138	371	445	220	363	291	463	693
127	169	139	372	446	221	364	292	464	694
128	170	140		447	222	365	293	465	695
129	171		CCL-374	448		366	294	466	696
130	172		375	449	D-236		295		697
131	173	CCL-145	376	450	237			M-486	
132	174	146	377	451	238	D-371	M-325	487	M-699
133	175	147	378	452	239		326	488	700
134	176	148	379	453	240	D-377	327	489	701
135	177	149	380	454	241	378	328	490	702
136	178	150	381	455	242	379	329	491	703
137	179	151	382	456	243	380	330	492	704
138	180	152	383		244	381		493	705
139		153	384	D-189	245	382		494	706
140	C-189	154	385	246	383	M-337	338	495	707
141	190	155	386	D-192	384			496	708
142	191	156		193	385	M-364		497	709
143	192	157	CCL-389	194	386	365		498	710
144	193	158	390		D-259	366		499	
145	194	159	391	D-197	260	367	M-558	M-711	
146	195	160	392	198	261		559	712	
147	196	161		199	262				
148	197	162	CCL-397			D-390	M-368	560	
149	198	163		D-200	D-263	391	369	561	M-834
150	199	164	CCL-398		264	392	370	562	835
151	200		399	D-202	265	393	371	563	
152		CCL-220	400	203	266	394		564	
	C-201			204	267	395	M-405		M-1058
C-153	202	CCL-243	CCL-427	205	268	396	406	M-585	1059

The above listed bonds which were selected by lot according to provisions of said Indenture will be redeemed at face value March 1, 1965, plus the amount of interest coupons payable to March 1, 1965. The above bonds should be presented to the Trustee, The Citizens Bank, 1661 Boonville, Springfield, Missouri, for payment on March 1, 1965, or the first business day thereafter. Interest on the above listed bonds will cease to accrue from and after March 1, 1965. Interest coupons due on the above date must be detached and presented to The Citizens Bank for payment. All remaining coupons must remain attached to the bonds.

DATED: January 8, 1965

THE GENERAL COUNCIL OF THE
ASSEMBLIES OF GOD

M. B. Netzel
M. B. Netzel, General Treasurer

Evangelism BREAKTHROUGH



New church into which the congregation of the First Assembly of God in Fremont, Calif., moved in June, 1964.

FREMONT, CALIF.—The First Assembly of God here just concluded a successful revival with Evangelist Jerry Russell of Sedona, Ariz. Twenty came forward for salvation. There were 300 in attendance the last service when the evangelist gave his personal testimony of how God delivered him from crime. The church met in an old farmhouse until June when the new church was dedicated. Sunday school attendance averaged 210 in November.

—Leroy Cloud, Pastor

OAK PARK, ILL.—The Spirit of God moved among the people at Bethel Temple here during the revival with Evangelist William Caldwell of Tulsa, Okla. Many were saved, reclaimed, filled with the Holy Spirit, or healed. A man with a glandular disease for which he had doctored many years was healed. A blind man received his sight and is now enjoying the reading of God's Word. The church continues to enjoy the blessings brought by this revival.

—Edward Hartman, Pastor

GRAND HAVEN, MICH.—The ministry of Evangelist John Higginbotham of Cleveland, Ohio, was appreciated by the Assembly of God here. The spirit of revival has continued since the close of the meeting. Prayer meetings are better attended and a C. A. group has been organized. Seven have joined the church and two others plan to join. The church is praising the Lord for the results of this revival.

—Curtiss McClain, Pastor

NEW BRAUNFELS, TEX.—A true revival spirit prevailed throughout the three-week meet-

ing with Evangelist Charles McKnight at the First Assembly of God here. There were six saved, eight reclaimed, eight baptized in the Holy Spirit and seven refilled. The healing power of God was witnessed also. A woman was relieved of a nervous condition and pains in her back, another of ringing in her ears, and one lady with a knot in her side received healing. Attendance was good at every service.

—Thomas G. Gray, Pastor

FAIRFIELD, CALIF.—Pastor Paul C. Schoch of Oakland, Calif., recently conducted a week-long Spiritual Life crusade with meetings every morning and night at the Glad Tidings Assembly of God here. The church was blessed by the teaching on living victorious, productive Christian lives. Ten were saved and one filled with the Holy Spirit during the crusade.

—Eugene W. Ness, Pastor

ROSWELL, N. MEX.—Central Assembly of God here just concluded a two-week revival with Evangelist and Mrs. L. C. Eldridge of Bakersfield, Calif. Five responded to the invitation to accept Christ and seven were filled with the Holy Spirit. The emphasis on victorious Christian living was a blessing to all.

—Fred L. Ridener, Pastor

CAPE GIRARDEAU, MO.—The First Assembly of God here experienced an outstanding three-week revival meeting with the Musical Vanderploegs of Toledo, Ohio. There were 38 who accepted Christ and there were more visitors and better attendance than at any other time in several years. Each Sunday of the revival a new

attendance record was set by the Sunday school and attendance remains high since the close of the meeting.

—George W. Westlake, Jr., Pastor

conducted a revival at that time with good results. Since last June 10 new members have joined the church.

—Bruce W. Taylor, Pastor

HACIENDA HEIGHTS, CALIF.—Evangelist Gene Burgess conducted a revival at the Community Chapel Assembly of God here Dec. 1-6. There was one saved, two were reclaimed, two filled with the Holy Spirit, and one refilled during the meeting. The church was dedicated to the Lord Oct. 18, 1964, and Paul J. McKeel, pastor at Elmonte, Calif.,

CASA GRANDE, ARIZ.—The anointed teaching and preaching of Evangelist Floyd Heady of Fredrickstown, Mo., was appreciated at Bethel Assembly of God here. The evangelist conducted morning teaching services and evening evangelistic services which were an inspiration and challenge to the whole church.

—Elmer D. Geesey, Pastor

CALIFORNIA CHOIR PRESENTS "SINGING CHRISTMAS TREE" OUTDOORS

PACIFIC GROVE, CALIF.—Many thousands listened to "The Singing Christmas Tree" during the five-night performances. The tree stood outdoors—35 feet high to the top of the star.

There was a hush of expectancy each night, as the 50 choir members of the First Assembly took their places in the darkness on the six graduated levels up to 20 feet high; and there were exclamations of delight when the 18 floodlights were switched on.

Just before the choir was to make its first appearance in the

tree torrential rains began to fall. Pastor Dennis Davis asked the congregation to pray that the Lord would stop the rain, and He who rolled back the Red Sea for the children of Israel stopped the rain. The area that week had the worst weather since 1860. It rained every day, but when it was time for the performance the rain stopped and the wind dried the tree so the singers did not get their robes wet. One night the performance was 30 minutes late, but after a season of prayer the rain ceased.

The 50-voice choir of First Assembly of God in Pacific Grove, Calif., giving outdoor performance in "The Singing Christmas Tree."



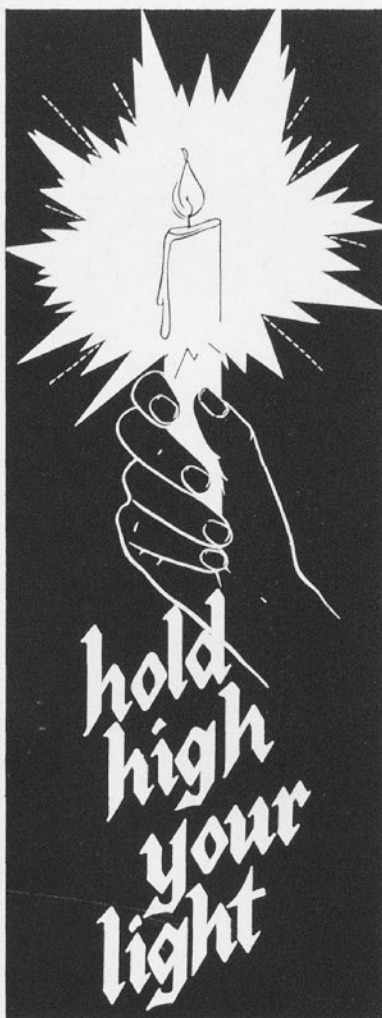


OREGON PASTOR KILLED IN PLANE CRASH

FRED VERSOLENKO, 44, of Salem, Oreg., lost his life in a plane crash December 23. Brother Versolenko was ordained by the Oregon District in 1953 and had pastored Central Assembly of God in Salem for the past nine and a half years. He is survived by his wife Lucille and four children.

The local newspaper carried a large picture of the tree and singers on the front page, and two TV stations featured it. It looked like a live tree.

"The Singing Christmas Tree" proved to be an effective way to present Christ to the community. Every visitor received a leaflet giving the time of the church services and a Christmas message from the pastor. Many new people have attended the church as a result.



**NATIONAL WMC DAY
FEBRUARY 28, 1965**

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Atmore	First	Feb. 17-26	Jack Pruitt	Paul R. Jech
Ariz.	Kingman	A/G	Feb. 14-28	Ward & Mary Popejoy	L. G. Geesey
	Laveen	Indian	Feb. 19-21	Bob Lundstrom	Harold D. Hanson
	Phoenix	West Side	Feb. 16-28	A. J. Frank, Jr.	Robert Howard
Ark.	Ft. Smith	Evangel Temple	Feb. 21-Mar. 15	Sunshine Party	Owen Oslin
	Little Rock	East Side	Feb. 17-28	H. L. Carroll	James Wischart
	Marianna	First	Feb. 14-19	A. G. & Mrs. Caloway	Donald Nye
Calif.	Auburn	First	Feb. 15-21	Garfield J. Unruh	Paul R. Keeth
	Boron	A/G	Feb. 14-21	Jimmy & Kay Reynolds	Wayne Feezell
	Carlsbad	Gospel Tab.	Feb. 14	Tommy Beard	P. A. Zimmerman
	Chico	First	Feb. 16-28	Ted & Hazel Silva	George Elrod
	Del Rosa	A/G	Feb. 16—	Bobby Black	Ron Wiseman
	Fresno	Full Gos. Tab.	Feb. 17	Lloyd Perera	Paul Evans
	Gustine	A/G	Feb. 17-28	Marvin Schmidt	Berent Knutsen
	Lakeside	A/G	Feb. 17-28	Jerry Knibbe	Clifton Pelouquin
	Petaluma	*Full Gospel	Feb. 21-26	Charles Senechal	Eugene Fields
	Richmond	Central	Feb. 9-16	R. Cranston-Lee Robbins	Russell E. Griffin
	Sacramento	Glad Tidings	Feb. 16-28	Billy D. Young	Gerald Baser
	Whittier	First	Feb. 21-Mar. 7	Louis & Mari Neely	Ron Prinzing
Colo.	Greeley	First	Feb. 14-28	Doyle H. Thompson	H. I. Maley
	Julesburg	First	Feb. 16-28	Norman & Evelyn Hays	D. B. Arnold
Conn.	Norwalk	Parkway	Feb. 21-26	David & Pat Johnson	Harvey J. Meppelink
Del.	Selbyville	Evangelistic Ct.	Feb. 16	John Higginbotham	Leonard Richendrfer
Fla.	Wilmington	First	Feb. 14-28	Bob Watters	Jacob Heinrich
	Baldwin	First	Feb. 16-28	Frank J. DePolio	J. C. Waters
	Miami	Evangel Temple	Feb. 21-28	Gene Burgess	Martin L. Davidson
	Sebring	A/G	Feb. 16-28	Clark-Peterson Team	John S. Paulk
	Vero Beach	Calvary Temple	Feb. 21—	Chester Freede	Don Taylor
	Vero Beach	First	Feb. 21-Mar. 7	V. M. & Mrs. Dullabaun	Norfleet Jones
Ga.	Dexter	Glad Tidings	Feb. 19-28	Michael & Peggy Lord	Paul Wetzel
Ill.	East Moline	Full Gospel	Feb. 16-28	Bob & Paughnee Bornert	I. T. Beard
	South Roxana	A/G	Feb. 14-28	Samuel Calk	C. M. Twente
	Virginia	Pentecostal	Feb. 14-28	Victor Etienne	Albert Gillespie
Ind.	Marion	First	Feb. 16	Donald & Mrs. Lunsford	Ed Howe
Iowa	Perry	A/G	Feb. 14-28	Milo Harmon	B. L. Hoferman
	Sioux City	First	Feb. 14-21	C. M. Smitley	K. E. Baker
Kans.	Wichita	Glad Tidings	Feb. 16-21	Floyd L. Dennis	David L. Richards
	Wichita	Parklane	Feb. 16-28	Kenneth Broadus	Russell Quakenbush
La.	Shreveport	Glad Tidings	Feb. 15-28	J. C. & Mrs. Nichols	J. M. Cason
	Allemands	Des Allemands	Feb. 14	W. E. Thompson	Cecil Janway
Mich.	Detroit	Full Gospel	Feb. 16-28	Ray C. Eskelin	John Dorson
	Mt. Pleasant	A/G	Feb. 10-28	Andrew G. & Mrs. Basell	John F. Bishop
	South Haven	First	Feb. 9-21	J. E. Friend	Ross Simmons
Mo.	Columbia	First	Feb. 16-28	Arthur & Anna Berg	Charles A. Parker
	Independence	Engelwood	Feb. 16-21	Lindy Lummer	Paul Witten
	Independence	First	Feb. 9-21	Loyd Middleton	Charles Reed
	Kansas City	Sheffield	Feb. 14-21	Ed Eaton	C. W. Quattlebaum
	Maryland Heights	A/G	Feb. 17-28	Bob McCutchen	Paul E. Adams
	Mexico	First	Feb. 15-28	Robert V. Holland	A. M. Marshall
	Mt. Vernon	A/G	Feb. 14-28	Billy Don & Pat Heady	Samuel Adams
	Trenton	A/G	Feb. 14-21	K. E. Matschulat	Roy Donelson
	Valley Park	First	Feb. 10-17	Bob McCutchen	John Eller
Mont.	Plains	A/G	Feb. 16-21	Roy & Arlene Brewer	Robert Bryant
Nebr.	Hastings	A/G	Feb. 7-21	Musical Lambertsens	H. W. Lebsack
New Mex.	Albuquerque	Highland	Feb. 21	Quentin Edwards	Robert Northrop
	Roswell	Central	Feb. 16	Jimmy & Lenete Merritt	Fred Ridener
	Roswell	First	Feb. 14-28	Dale Franks	Edgar Newby
Ohio	Columbus	Calvary Temple	Feb. 16-28	H. B. Kelchner	L. E. Loretz
	Mansfield	Emmanuel	Feb. 14	Daena Cargnel	W. Stahlacker
	Youngstown	Calvary	Feb. 14	Bob Ludwig	Raymond Tabor
Okla.	Elk City	First	Feb. 16-28	B. R. Minton	Joe Calabrese
	El Reno	First	Feb. 15	Al Davis	Kenneth McGee
	Panama	First	Feb. 16	J. B. & Mrs. Essary	W. O. Hatley
	Ponca City	First	Feb. 9-21	I. D. Rayborn	Leo Swicegood
	Porum	A/G	Feb. 21-Mar. 7	H. A. & Mrs. Strange	Marvin McElhanon
	Tulsa	Capitol Hill	Feb. 14-21	Jack Robertson	M. D. Hartz
	Tulsa	Faith Tabernacle	Feb. 16-28	The Tanner Team	Don Mallough
Oreg.	Aloha	A/G	Feb. 7-21	D. L. Nultemeier	John H. Fuiten
	Alston's Corner	A/G	Feb. 7-21	H. L. Hensley	James W. Macaulay
	Hood River	A/G	Feb. 16-28	Ray & Elaine Leonard	D. L. Craig
	La Grande	Gospel Tab.	Feb. 17-28	Ralph A. Creider	B. B. Robeson
	Salem	Central	Feb. 9-21	Winferd Mack	Edward Wellman
	Springfield	Mt. Side	Feb. 16-21	Raymond Miller	Samuel Sanders
Pa.	Beaver Falls	A/G	Feb. 16-28	Joel & Mrs. Palmer	Gene Kummerer
	Central City	Pent. Tab.	Feb. 21	Bob Ludwig	Stanley Cosner
S. Dak.	Clark	A/G	Feb. 14-26	Paul Sandgren	J. L. Glass
Tenn.	Jackson	First	Feb. 10-21	Don & Dixie Cox	Douglas Karnes
Tex.	Abilene	Bethel Temple	Feb. 17-Mar. 7	Ernest & Mrs. Berquist	Wilson G. Estes
	Corpus Christi	First	Feb. 14-28	Jack Martz	Marion Groff
	Dallas	Christian Temp.	Feb. 14	Neil Eskelin	Bill Sharp
	Graham	A/G	Feb. 17	Dan Kricorian	F. L. Howard
	Irving	A/G Tab.	Feb. 10-21	Tommy & Esther Lance	E. L. Terry
	South Houston	A/G	Feb. 21-28	Burnie Davis	C. C. Swaim
Va.	Marshall	A/G	Feb. 16-28	Irving & Mary Lou Howard	E. C. Hunt
Wash.	Oroville	A/G	Feb. 9-28	Ernest A. Welk	Kenneth B. Gregg
	Shelton	A/G	Feb. 14-28	Lowell & Andrea Wood	Mason Younglund
Nicarag.	Bluefields	Full Gospel	Feb.	Ralph E. Leslie	Emory Wine, Coord.
B. C.	Vernon	Elim Tabernacle	Feb. 16-21	Forseth Evang. Party	L. J. Blackmore
Colombia	Bagota	A/G	Feb.	Charles H. Cass	Harry Bavel
Indones.	Djakarta	A/G	Feb. 10—	Bob Hoskins	Morris Devon, Ch.

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