

FILE COPY

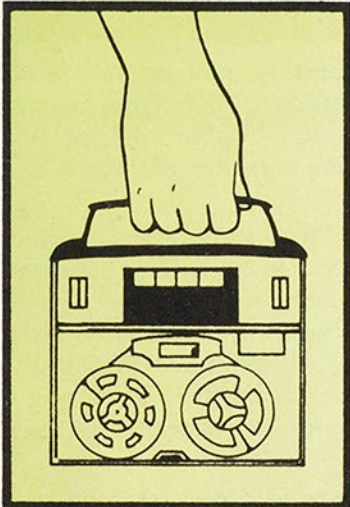
THE PENTECOSTAL evangel

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



MARCH 21, 1965
TEN CENTS

**MURATO
INDIAN
SINGS 'JESUS
LOVES ME'**



SEE PAGE 16



THE TRANSFORM OF

By JOHN GIBSON INKSTER

THE HOLY GHOST WAS IN THE WORLD BEFORE PENTECOST. His moral and spiritual influence was similar in former dispensations to His influence in this dispensation. But there were these differences. In former dispensations He came at certain times, in certain places, upon certain persons—usually great ones. When He had finished His work, He returned to the realms of the Godhead. But at Pentecost God the Holy Ghost came, as God the Son had promised, to abide. God the Son is not here today as He was in the days of His flesh; but God the Holy Ghost is.

In this dispensation He comes to fulfill the promise: "Your sons and your daughters shall prophesy, . . . and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." I wonder if we Christians realize this? Not fully, I am sure.

The Church of the Lord Jesus has only one King and Head, even God the Son. She can have only one, otherwise she would not be a body, but a monstrosity. So also she has only one Leader—God the Holy Ghost. So long as she follows His leadership, she goes on "fair as the moon, clear as the sun, and terrible as an army with banners." But whenever she leaves His leadership and follows a man, or men, there is trouble.

When the church was formed, and even beyond apostolic days, she recognized the leadership of God the Holy Ghost. But by the Middle Ages the Roman Catholic Church had dethroned the Holy Ghost from His place of leadership, and the pope had usurped His place. All the errors, corruptions, and trouble in the Roman Catholic Church are due directly to this great sin against the Holy Ghost. Likewise, the Protestant Church, as such, has ceased to follow His leadership. As a consequence we see the many schisms and divisions of Protestantism which are a constant reproach to the name of Christ.

THE PREACHER

The influence and power of the Holy Ghost at Pentecost was marvelous—it was supernatural. We see His powerful influence most clearly on Peter. Peter was a very ordinary man. There are plenty of men in any congregation equal and superior to the natural man Peter. He was a Galilean fisherman. There was much to be admired in him, but he had many and great limitations. He was impetuous and impulsive. He was uneducated and uncultured. Further, he was a coward; he was afraid of one little Jewish maiden. He was also disloyal; he avowed his loyalty to his Lord and then denied Him with cursing and swearing.

But one day the supernatural power of God the Holy Ghost came down upon Peter and transformed him. The uneducated and uncultured fisherman composed and delivered one of the greatest sermons of all time; and this coward, who had been afraid of a single maid, faced the angry mob of the city and charged them with murder. How can we account for the change? God the Holy Ghost transformed and sanctified the powers of Peter's mind, so that his whole character was changed and stabilized.

Nor is this an unusual experience. Ever since Pentecost, God the Holy Ghost has been coming down upon men and women, and by His supernatural power transforms their character and fills their lives with usefulness and service for God and the world.

Some years ago there was a little Scottish maid working in one of the jute factories in Dundee—so timid, bashful, and retiring that when the whistle blew at the end of the day she would rush out and hurry home, keeping close up to the houses along the streets lest anyone should stop and speak to her. But one day God the Holy Ghost came with His supernatural power, lifted Mary Slessor out of that factory, and placed her in the heart of Africa in the midst of the fiercest of the tribes. She was the means of turning many of them to God, and over them she ruled with greater power and effectiveness than the arm of an imperial army. God the Holy Ghost was powerful in His work of transformation.

When Peter preached on the Day of Pentecost there was business transacted in the interests of the Kingdom and for all eternity. Because it was a Holy Ghost sermon, there were four very marked effects.

THE EFFECT ON SINNERS

Sinners' hearts were pierced, and 3,000 were converted. They cried out, "What shall we do?" Nothing but the supernatural power of God the Holy Ghost will make sinners utter such a cry and only He can inspire the reply. Peter answered in a moment: *Fulfill two conditions, and you shall receive two gifts.* Confess your sins and believe in your Saviour, and you will receive forgiveness of sins and the gift of the Holy Ghost.

Are there any sinners reading these words? Are there any who have no assurance that they are saved? Are there any who have no power because they have not received the Holy Ghost? Let me say to you—and this testimony comes from my own experience—you may this moment receive the assurance of eternal salvation, and the gift of the Holy Ghost. This is God's sure word of promise, and God is not a man that He can lie. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

THE EFFECT ON SAINTS

The effect of this Holy Ghost sermon on the saints was as supernaturally marvelous as its effect on the sinners. We read, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

They continued steadfastly. These saints did not begin to run well and then stop because something hindered them. They were not like some today who once were prominent in church work, but who are now carried away by every wind of doctrine. They continued steadfastly.

In what did they continue steadfastly? They might have continued steadfastly in sin, but instead they con-

ING POWER

THE HOLY GHOST

tinued steadfastly *in the apostles' doctrine*; that is, they believed that Jesus was the Son of God, that He died for our sins, and that He rose again for our justification. Nothing could move them from a firm faith in that doctrine. Would that all the saints today held fast to it!

Second, they continued steadfastly *in fellowship*. There is nothing sweeter or more precious on earth than Christian fellowship. It knows no denominational differences. I well remember the old Methodist class meeting. We all loved it. The old Methodists in particular loved it! It was a touch of the genius of Wesley. But what was it that made the Methodist class meeting so sweet and precious? It was the fellowship. These early Christians continued steadfastly in fellowship.

Third, they continued steadfastly *in the breaking of bread*. They did not neglect the communion service. "For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come." God have mercy on the pauper saints who neglect the sacrament of the Lord's Supper!

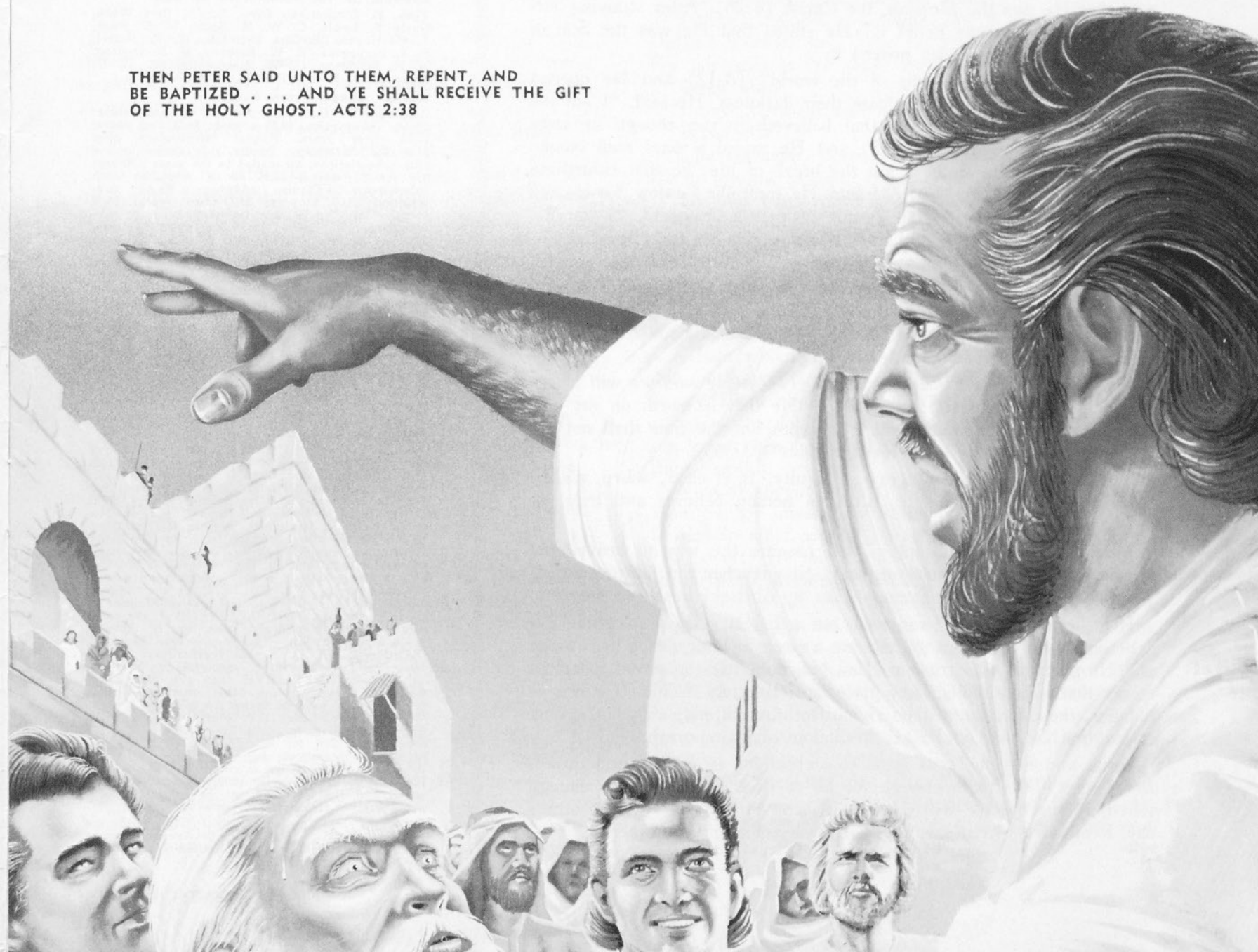
Fourth, they continued steadfastly *in prayer*. "Prayer moves the arm that moves the universe." Is it any wonder these early saints continued steadfastly in prayer? What a commentary, what a reflection on our faith, to see Christian churches giving up the prayer meeting—closing down the power house of the church! Is it any wonder that divorces are multiplying, crime increasing, and social unrest spreading everywhere? No, it is not, when we think of the families having no altar, "Where there is no altar, there may be a house, but there can be no home." And when the home goes our whole civilization topples and falls into ruins. We need to continue steadfastly in prayer.

THE EFFECT ON THE CHURCH

The church grew—the Lord "added to the church daily such as should be saved." The church was united—"all that believed were together." There never is anything but union and unity in the church when God the Holy

(Continued on page twenty-one)

THEN PETER SAID UNTO THEM, REPENT, AND BE BAPTIZED . . . AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST. ACTS 2:38



ONE WAY

The American Bible Society has published an eye-catching booklet entitled *One Way for Modern Man*. It is the Gospel of John written in modern language (J. B. Phillips translation) and illustrated with full-page photographs of life in a modern city.

It emphasizes the fact that there are not many ways to God, in spite of what the ecumenicists say. There is *one* way.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (14:6). There is no other way. "I am the door," He said. "By me if any man enter in, he shall be saved" (10:9). We cannot come by Buddha, or by Mohammed, or by anyone else. Only by Christ.

"I am the true vine" (15:1). Either a man is a branch in Christ, the living Vine; or he is spiritually dead. Separated from Christ he is a dead branch, and dead branches are only fit for burning.

This wonderful Gospel records statement after statement made by Christ Himself which leave no doubt that He is the only Saviour. He said that He was the Messiah, the Christ (4:26). After studying His life how could anyone doubt it? He stated that He was the Son of God (9:37). His miracles proved it.

He said, "I am the light of the world" (8:12) and He opened the eyes of the blind to illuminate their darkness. He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (11:25) and He raised a dead man named Lazarus to life. He said, "I am the bread of life: he that cometh to me shall never hunger" (6:35) and He multiplied a few loaves and fishes sufficiently to feed thousands of people. He said, "I am the good shepherd" (10:11) and then He gave His life for His sheep.

In this day of "vanishing absolutes" it is good to read John's Book and find it full of eternal verities. It says Jesus is the Lamb of God which taketh away the sin of the world (1:29). He is not merely one lamb among many. He is *the* Lamb. We trust Him as the Sacrifice that atones for our sin, or else we perish.

Jesus said, "Ye must be born again" (3:7). He said we will perish if we do not believe in Him (3:16). "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (3:36).

The issue is not one of gray ambiguity. It is clear, sharp, plainly revealed in black and white. Either a person believes and lives, or he doubts and perishes.

Men have many philosophies that obscure the way to heaven but the Scriptures point to just one way. No preacher can improve on it. No religious sect has a monopoly on it. Christ Himself is the way.

It is not a philosophy we need, but a Friend. Not a program, but a Person. Not a religious system, but a risen Saviour. Jesus lives today and He saves all who trust in Him, but many are too proud to accept a way that is so simple. They prefer to let society decide. If a way is popular, they say, it must be right. But the majority may be wrong. It was in Noah's day. It was in Sodom and Gomorrah.

Jesus said the way that leads to eternal life is narrow and only a few find it. It is plain enough for all to find, but unpopular enough that only the humble will take it. Do not be swayed by what others say. Read what Christ says. He is the way. There is no other.—R.C.C.

THE PENTECOSTAL evangel

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

MARCH 21, 1965

Number 2654

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

BERT WEBB, *Executive Director*

ROBERT C. CUNNINGHAM, *Editor*

R. G. CHAMPION, *Managing Editor*

MARY J. TREGENZA, *Senior Assistant*

NORMAN PEARSALL, *Art Editor*

CARL G. CONNER, *Circulation Manager*

DEPARTMENTAL EDITORS

John Garlock, Foreign Missions; Ruth Lyon, Home Missions; F. W. Colbaugh, Radio; D. V. Hurst, Spiritual Life—Evangelism; Burton W. Pierce, Men's Fellowship; Johnnie Barnes, Royal Rangers; Everett James, Light for the Lost; Verne MacKinney, Speed-the-Light; Frances Foster, Boys and Girls Missionary Crusade; Ann Ahlf, Women's Missionary Council; Charlotte Schumitsch, Missionettes.

EDITORIAL POLICY BOARD

Bert Webb (Chairman), R. J. Bergstrom, E. W. Bethany, G. R. Carlson, N. D. Davidson, G. W. Hardcastle, Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

EXECUTIVE PRESBYTERS OF THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

Thos. F. Zimmerman (Gen. Supt.), Bert Webb, Gayle F. Lewis, C. W. H. Scott, H. S. Bush, J. P. Hogan, Bartlett Peterson, M. B. Netzel, R. J. Bergstrom, E. W. Bethany, G. R. Carlson, N. D. Davidson, G. W. Hardcastle, Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

WEEKLY SUBSCRIPTION RATES

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

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

INTERNATIONAL EDITION

Subscribers outside the U.S. may order the International Edition only (one copy a month) for \$1.00 a year, postpaid.

STATEMENT OF FAITH

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

Copyright 1965 by the General Council of the Assemblies of God, 1445 Boonville Avenue, Springfield, Mo. Printed in U.S.A. Second-class postage paid at Springfield, Mo.

THE

RICHEST MAN IN THE WORLD

WHAT ABOUT YOUR ASSETS?

By RAYMOND L. COX

IT IS NOT EASY TO ASCERTAIN EXACTLY WHO IS THE richest man in the world. Most authorities, however, single out J. Paul Getty, an American who lives in Europe, as the likeliest candidate.

"If I liquidated my holdings," Getty once said, "I think I would realize several billion dollars."

He makes no effort to conceal the fact that most of his wealth he inherited from his father. "I started out at a high altitude, so to speak," he confides, "but my father started out at sea level." Getty owns numerous businesses and industries, administration of which keeps him from indulging his favorite avocation, beachcombing. Thus, ironically, the world's richest man is unable to enjoy one of the simple pleasures of life.

Getty divides his time among three lavish homes—one in California, one in England, and one on the Persian Gulf. His mansions display priceless art treasures about whose safety Getty continually worries. "Please don't write too much about that," he cautioned an author who admired a particular painting in his London home. "Someone might be encouraged to steal it."

Getty gives the impression to many that he is unhappy. He denies that he is envious of the joys of others, but concedes his admiration for people who are younger and handsomer than he. "I don't have the best personality in the world," he admits. "I wish it was better."

This wealthy man also grieves about the shipwreck of his several marriages. "A happily married man," he sighs, "is one to be envied. Why, I don't know *what* I'd give for that!"

Money cannot buy for him what many a poorer man enjoys. His predicament confirms the adage that "he who is rich only in money is indeed a poor man."

Let me suggest another candidate for the title of "world's richest man." His name is not Rockefeller or Vanderbilt. In fact, he must remain anonymous. But he doubtless would claim that his riches exceed Getty's.

E. G. Suffel tells of a tax assessor's visit to the home of this candidate, a poor pastor. "I have come," announced the official, "to assess the value of your property."

"I am a very wealthy man indeed," confessed the pastor. "I have hidden assets."

The assessor opened his notebook, poised a pen above the page, and inquired intently, "What do you own?"

"First of all, I must declare that I possess a Saviour who purchased for me eternal life and is preparing a place for me in eternity."

"But what do you have on earth?"

"I have a helpful, godly wife. She is a great treasure. Did not Solomon say, 'Who can find a virtuous woman? For her price is far above rubies?'"

"What else?"

"I have obedient and healthy children."

"What else?"

"I have a happy heart which enables me to go through life in joy and peace."

"Do you own anything more?"

"That is all."

The official pocketed his notebook and pen, without having written a word, and said, "Indeed you are a wealthy man, Pastor. But your property is not subject to taxation. I congratulate you on possession of so many non-taxable riches!"

A man who has Jesus Christ and enjoys His salvation and all its blessings is wealthier by far than earth's most affluent plutocrat. J. Paul Getty is a pauper compared to that unknown pastor, or to anyone else who can count his riches in terms of the most significant things of life.

What about *your* assets? If they are all of the taxable kind you are missing something vital. God wants you to be rich in what counts. Jesus became poor that through His poverty He might make you rich. He did not come to earth to give us a handout, but to make us heirs with Him of heaven's true riches.

When He died on the cross He purchased everything that really matters for us. Money cannot buy for you forgiveness for sin, or peace of heart, or many of the other blessings enjoyed by the child of God regardless of his financial state. But all this and more can be yours when you come to Christ, acknowledging your spiritual need and accepting His provision.

And the blessings that attend the Christian's earthly life are but a foretaste of the riches that shall be his in heaven. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). ◀◀◀

By DONALD GEE

WE REGARD AS UNFORTUNATE THE HABIT THAT HAS grown up, surely with a streak of mental laziness, of referring to the Pentecostal Movement or the Pentecostal churches collectively as "Pentecost." It has meant the coining of a new noun that is simply used as a denominational tag. There have been articles; excellent in themselves, headed "Whither Pentecost?"—by which the writer meant to query the direction the movement was taking. A very common expression is, "Will he come into Pentecost?"—by which is meant will he leave his present allegiance and officially identify himself with the Pentecostal Movement?

The strictly literal meaning of the word is too bald and arithmetical to have any rich, spiritual content. For, as we all know, the word "pentecost" simply means "fifty" or "fiftieth." Thus our Lord directed the people to sit down in fifties (*ana pentekonta*, by fifties—Luke 9:14) before the miracle of feeding them. In the New Testament the Day of Pentecost was one of the three great Jewish festivals in which all the males were required to appear before God, so-called because it was celebrated on the fiftieth day counting from the second day of the festival of the Passover. So it was literally "when the fiftieth day had come" (Acts 2:1). But it is evident that the designation had more than arithmetical significance for the Jews, and even more for the Christian churches.

There are two other references to "Pentecost" in the New Testament: "Paul . . . hasted . . . to be at Jerusalem the day of Pentecost" (Acts 20:16), and "I will tarry at Ephesus until Pentecost" (1 Corinthians 16:8). Probably the day was already gaining new and exciting significance for Christians because of what had happened on that historic day when the Holy Spirit was poured out in Jerusalem, though it was still a great Jewish feast when multitudes of Jews went up to Jerusalem for its celebration. It was a festival of thanks for the harvest, which began directly after the Passover, and so Weymouth translates Acts 2:1, "On the day of the harvest festival." It is easy to glean a spiritual significance for the Early Church in the first ingathering of "all flesh" that occurred on the Day of Pentecost in Jerusalem. It was in actual fact the beginning of the harvest from the resurrection of the Lord Jesus. That harvest still waits to be fully reaped. The Day of Pentecost was not an end but a beginning. Every subsequent personal "Pentecost" is not an end but a beginning. It is the beginning of a "harvest."

Donald Gee is editor of *Pentecost*, a quarterly news magazine published in England at the request of the World Conference of Pentecostal Churches. Each issue contains a significant editorial by Brother Gee, in addition to his own expert digest of the latest happenings among Pentecostal people in various parts of the earth. This very informative and readable journal, filled with photographs, costs only \$1.00 for five issues, postpaid.

Subscriptions may be addressed to: *Pentecost* Magazine (Donald Gee, Editor) % Foreign Missions Department, Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri 65802.



'PENTECOST'

a word
with many
meanings

To keep the possible richness of significance of the word "Pentecost" must be one of the responsibilities of any company of Christians who now are called, and who call themselves, "Pentecostal." It is a poor thing if we use the word "Pentecost" lazily, simply as a denominational tag.

For all generations of Christians, Pentecost will stand for the great initial outpouring of the Holy Spirit that has often been described as the "birthday of the Church." It was epoch-making in its dispensational significance. It was marked by striking manifestations of divine power. The local and personal "Pentecosts" that followed all found their norm when the Holy Spirit fell "as at the beginning" (Acts 11:15). All the distinctive manifestations of the day were not repeated, and need not be expected. They are unnecessary. The Comforter has come and abides, but be it noted that enough is repeated to make subsequent Pentecosts recognizable as such. The Scriptures do not refer any more to a rushing mighty wind, or cloven tongues like as of fire, but they *do* refer to speaking with other tongues as the Spirit gives utterance. This by itself was sufficient as initial evidence (Acts 10:46) that the gentiles also had received a "Pentecost." Therein lies the strength and value of the distinctive doctrine of the Pentecostal churches, and it is not to be lightly esteemed.

But those who use the word "Pentecost" to describe a personal or collective experience of the Spirit have a great word to live up to. For that reason we must

insist that claims to the baptism in the Holy Spirit must be real. It is worse than useless to use techniques to cause people to speak with "tongues" unless there is behind it a genuine gift of the fulness of the Holy Spirit. To stand for reality at all costs will mean the sacrifice of building up mere statistics. It means the denial of the shallow glamor surrounding a reputation based on numbers only. But everything truly "Pentecostal" is at stake. For local assemblies it means continual heart-searching. Will hungry hearts attracted by a notice-board outside a building find what they seek if they come inside? Now that Pentecostal leaders and churches are being welcomed into the larger circles of evangelicals, they have a responsibility to live up to their name to justify a separate existence. Those happy individuals who have known a personal "Pentecost" of undisputed reality need a discipleship of obedience to the Lord Jesus Christ so that the anointing can be manifestly retained. They cannot live in the past.

To say that we are "preaching Pentecost" brings us nearer to a worthier use of the word. But the more loyal we are to the Holy Spirit the more will "Jesus only be our message." We can and do preach the Lord Jesus as the Baptizer in the Holy Ghost and fire. That will mean that the Baptizer is more than the baptism which He gives. It is noteworthy that on the Day of Pentecost Peter went into no subjective details about the mighty experience with which he and the others had been endued. He did boldly claim that it was "that" which was promised by Joel, and that a similar gift was promised to his hearers if they would repent and be baptized in the name of Jesus Christ for the remission of sins. But his emphasis was upon the Saviour who had risen and was now exalted at God's right hand. If Peter preached "Pentecost" it was triumphantly Christ-centered and Christ-glorifying.

The distinctive witness of the Pentecostal Movement to the reality of the Holy Spirit in Christian experience today is its supreme service to the whole body of Christ. By that one word "Pentecost" we do mean the fulness of the Holy Spirit. It is more than a theological concept, or a doctrine, or a dispensational inclusion that theoretically is for all. It is *real*. "Pentecost" is a word of fire, a word of power, a word of revival. Its content is tremendous. The gift of the Holy Spirit poured out on the Day of Pentecost in Jerusalem—and nothing less—is meant by our use of the word "Pentecost." It is never to be used thoughtlessly or mechanically or perfunctorily. It signifies dynamite. ◀◀



Walking with the WORD

SCRIPTURE READINGS FOR MARCH 21-28

Sunday—Psalms 33, 34
Monday—Luke 12
Tuesday—Luke 13
Wednesday—Luke 14

Thursday—Luke 15
Friday—Luke 16
Saturday—Psalm 35
Sunday—Psalm 36



Your Questions

Answered by Ernest S. Williams

If Adam and Eve had not sinned, would they still have had children?

Yes, they would have fulfilled the command to "be fruitful and multiply," but their children would have been born free from a sinful nature (Genesis 1:28).

What is the sin unto death? (1 John 5:16)

Some say it is a sin for which God will not heal the body. (See 1 Corinthians 11:29, 30.)

I believe the answer is found in Hebrews 6:4-6; 10:26-29. Were a person to "do despite unto the Spirit of grace," counting the Blood of the covenant wherewith he had been sanctified an unholy thing, there would be no more sacrifice for his sin. This is different from falling away from grace, or committing sin through human weakness. The backslider has hope of restoration (1 John 1:9; 2:1, 2) but not the apostate.

What did God mean when He promised Abraham that his seed would be multiplied "as the stars of the heaven," and "as the sand which is upon the seashore"? (Genesis 22:17)

This was God's promise that Abraham would be the father of a vast spiritual family, likened to the stars of heaven. Those who believe in the Lord Jesus are of these. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29).

Many of the promises to Israel were related to their earthly inheritance. Their promise is "as the sand which is upon the seashore." A greatly enlarged Palestine is to be their home in the age to come (Genesis 15:18-21).

Please explain the gift of prophecy and its place in the church.

Cruden's Concordance says: "Ordinarily the word "prophet" is understood as meaning one who foretells future events. At the time when the English Bible was translated, it meant also a preacher, and prophesying was preaching."

A prophet is one who speaks for another. Aaron was called a prophet because he communicated the messages of Moses to the people (Exodus 7:1). Abraham was spoken of as a prophet because he was in contact with God (Genesis 20:7).

A prophet might foretell coming events (Acts 21:10, 11), but prophecy is also speaking "unto edification, and exhortation, and comfort" (1 Corinthians 14:3). The spirit of prophecy should run through inspired preaching or testimony since "the testimony of Jesus is the spirit of prophecy" (Revelation 19:10). Philip had four daughters who prophesied (Acts 21:9). They spoke to edify, or exhort, or comfort those who heard them.

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.



When Will Night Come?



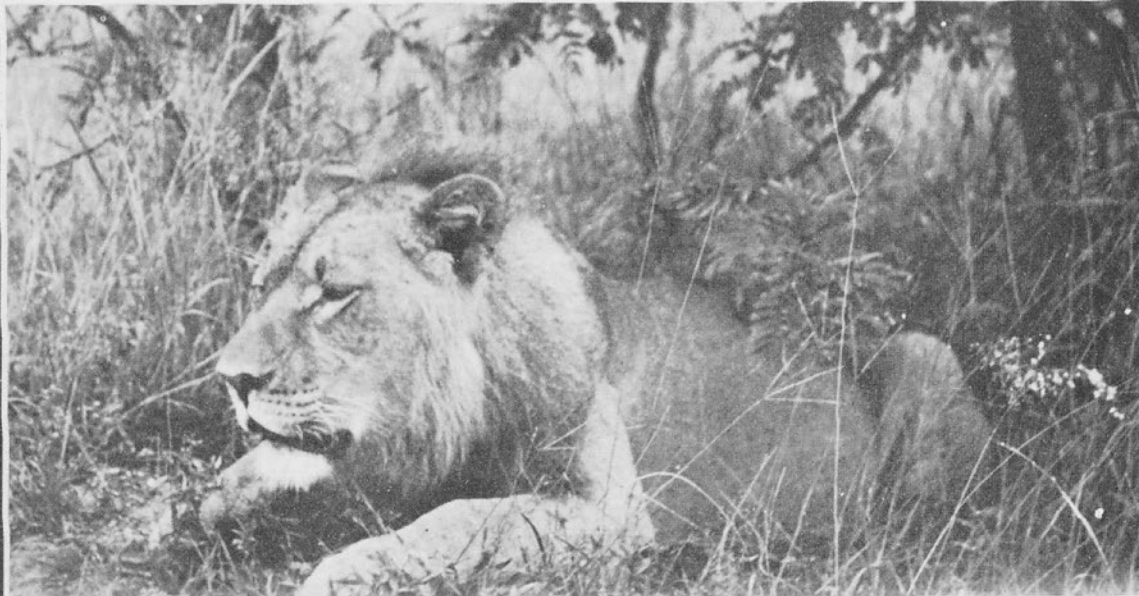
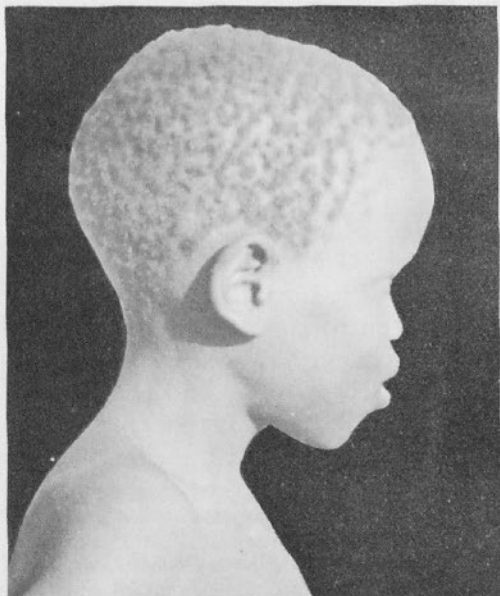
By MILDRED T. SMULAND
National WMC Secretary

NIGHT WAS FALLING IN A LITTLE AFRICAN VILLAGE—falling suddenly as it does in the tropics. A mother noticed that her little boy was missing. She became alarmed because the dangers awaiting a child in the jungle night are many and fierce. Excitedly she called for the men of the village to begin a search. The response was immediate. Each man went his way to seek the lost child.

After dense darkness had settled the men returned exhausted and empty-handed. All night long the mother paced the floor of her hut in agony of heart. When the almost endless night was shattered with the first rays of day, she called the men again and with weeping entreated them to look once more for her child. This time she begged, "Won't you join your hands and comb the grass?" They heeded her request, joined hands and stooped low combing the tall grass with care. In a short time they found him, but he was dead.

As the men laid the child in the poor mother's arms, she cried and wailed as can only those who have no hope. "Oh, if only you had joined hands sooner, you might have brought him back alive!" she sobbed.

"... the dangers awaiting a child in the jungle night are many and fierce."



A cry arises from the heart of God as souls wander in sin's dark night, "Please join hands and bring them back alive!" The day for searching is almost gone. The night is upon us.

What do we mean when we say night is coming? In His Word God uses the symbol of day and night to portray periods of time—a life span, a dispensation, an age. Which of these bears the most significance to us as we think of the limited time we have to bring the lost to Jesus?

Christians commonly think of this dispensation of grace as the day, and the coming of the Lord as the night when opportunity for lost souls to be saved is over. Every sign points to the fact that Jesus is coming very soon.

But night may come for each one of us sooner than that should our Lord delay His coming a few more years. Your death, or mine, could come before another sunset. Suddenly our earthly opportunities for serving the Master would be past. If, on the other hand, we should live to be threescore years and ten, how essential it is to know, when we reach the sunset years, that we have done our Master's bidding and completed the work He gave us to do.

The earthly life of Jesus was slightly over 30 years, but His declaration, "I have finished the work which thou gavest me to do," expresses the confidence with which He returned to His Father. His brief earthly life was not devoted to material things. Even the common necessities of life meant little to Him. When the eternal destiny of a single soul was at stake, He ignored the fact it was mealtime and said, "My meat is to do the will of him that sent me, and to finish his work."

Not only did Jesus give His life a sacrifice for sin, but during His short time of ministry He also demonstrated complete dedication to the will of God and to meeting the needs of men's spirits, souls, and bodies. Succeeding generations have seen and heard and experienced God's message to mankind only in proportion to the dedication and passion of Christ's followers, to whom His voice echoes through the years, "As my Father hath sent me, so send I you."

Many generations have passed since Jesus gave the charge, "Go ye into all the world, and preach the gospel

to every creature." We are not responsible for the centuries that are past, but we are held accountable for our generation. Those whom we touch during our lifetime will meet us at the judgment. Their day of opportunity to accept the Saviour is our day of responsibility to make Him known. Night is coming for them and for us.

To us of the Women's Missionary Council is given the wonderful privilege of joining hands with one another, with other departments of the church, and with our pastors in the work of finding the lost ones before night

falls. We reach our hands across the seas to join with our missionaries in their task. And all of us together join hands with the Captain of our salvation, remembering His words, "Without me ye can do nothing."

"The night cometh when no man can work." Darkness is falling on multitudes who are within our reach. Let us join hands in intercessory prayer, in witnessing, in work, in faith, and bring them back alive. Not only will they be rescued, but through them a witness will be assured to future generations until Jesus comes. ◀◀◀

SUDDENLY I WAS ABLE TO SPEAK FLUENTLY TO THE ITALIAN CHILDREN

THE HOLY GHOST GAVE ME UTTERANCE

By **GRETCHEN GRAZIOSO** • Missionary to Italy

MY MOST THRILLING MISSIONARY EXPERIENCE TOOK place in July, 1964, when I was invited to be Bible teacher at the summer camp for children on a farm in the beautiful hills of Tuscany, North Italy. This was to be my first attempt at speaking Italian publicly.

Before coming to Italy in 1960, my husband and I enjoyed a very fruitful evangelistic ministry. While he preached to the adults, I was in the Sunday school rooms teaching the children. But in Italy my children's work was ended because of the language barrier.

The Lord wonderfully helped my husband learn to communicate with the people in a few months, but my progress with the language was painfully slow. How I longed to testify, sing, and pray with the believers. I would have been satisfied just to understand a little of what everyone around me was saying.

It was not until after many hours of laborious study that my silence barrier slowly began to break. By the time our first furlough was due I had made notable progress in private conversation. Now, at the beginning of our second term in Italy, I had received the invitation to speak publicly. In fear and trembling I promised, "Yes, I'll be present at the children's camp to teach."

Immediately I began preparing homemade flannelgraph visuals. As I worked I prayed that God would give me command of the Italian language, for I desperately needed this now.

Finally the day came. Thirty-six excited children sat before me. Little did they suspect they were about to become the testing ground that would bring the greatest victory I had ever experienced.

Dare I open my mouth? If I did, what would come out? Would I be able to make myself understood by the seven-year-old as well as by the 12-year-old? Would the children laugh when I make mistakes? Only a missionary who has had to speak a new language publicly for the first time would be able to understand my petrifying fears. My husband was a great encouragement for he, too, had once had this hurdle of "the first time."

As I stood before the class I knew I would have to say something. I opened my mouth to begin. Suddenly



Mrs. Grazioso teaching at the children's Bible camp.

I felt like a stranger listening to myself. I was speaking fluently in the language of the people. The more I talked the faster the words came—accompanied by tears that rolled down my cheeks. I could not believe what was happening. My language was not grammatically perfect, but no one was laughing. The presence of the Lord was there and all the children were aware that the Lord was doing something unusual for me.

The experiences of each day strengthened my courage. The Lord miraculously took me through 20 class sessions. Testimonies in the closing service were glorious. Many had been saved and eight had been filled with the Holy Spirit. I waited until the rest were through, then rose to praise God for giving me the use of the native language.

The following morning we said good-bye to the last camper and began to prepare for the next incoming age group. In the afternoon I washed clothes on a stone close by the well on the hillside. Nearby, cows were drinking from a barrel I had filled for them. My mind went back to my home in Pennsylvania. It had been a warm, cozy home with modern comforts—a place where I had been surrounded constantly by many friends and a loving family. What a contrast to my present life! It was hard to believe I was now in such different surroundings. But what amazed me most was that I, Gretchen Grazioso, a Pennsylvania Dutch girl, had just conducted 10 days of children's services in Italian! ◀◀◀



MISSIONETTES ACTIVE in New Mexico

By CHARLOTTE SCHUMITSCHE



Roswell First Assembly Missionettes sang at the convention. Sponsor, Mrs. Joe Britt, standing center, back row.

Senior Missionettes, Carlsbad, are shown with sponsors Fay Galloway, Wanda Kelley, and Lucille Wright (seated).



GIRLS WHO BELONG TO MISSIONETTE CLUBS IN NEW Mexico have come to look forward to the third week in October. This is the time for their annual Missionette Rally. Last October 20, the fourth annual District Missionettes Rally was held in Highland Assembly of God, Albuquerque. More than 200 Missionettes and sponsors met together for an afternoon of worship and fellowship. Mrs. Wilma Gorham and the Highland Missionettes were hostesses. Mrs. Raymond Hudson, district Women Missionary Council and Missionette president, introduced the sponsors and gave recognition to each group of Missionettes.

The Highland Assembly WMC's and Missionettes served refreshments after the rally. The auditorium and dining room were beautifully decorated and everyone present enjoyed a wonderful afternoon.

The district C. A. convention met the same evening, making it possible for most of the girls to enjoy two events in one trip.

* * *

Sponsors of the Senior Missionette Club at First Assembly in Carlsbad are to be commended for their excellent leadership. Besides completing many handwork projects, the girls earned \$60 to send a student to Bible school in Nicaragua; gave \$75 to the Gene Steeles, home missionaries at Tohatchi, N. Mex., to help with an Indian church building; and sent \$22 to Viola Whitehead, home missionary in Bloomfield, N. Mex. The girls also earned money to cover expenses of their trip to Albuquerque for the convention. The total value of their 1964 projects was nearly \$600.

Last summer 14 of these Missionettes spent two weeks at a cabin near Cloudcroft and also toured Carlsbad Caverns. Each girl was required to turn in a specified number of projects to qualify for the trip.

Not only have home and foreign missionaries, American Indians, needy children and the ill and aged been made happier because these girls care. The girls themselves have also benefited, for they are learning to be better Christians and future leaders.

Sponsors Wanda Kelley, Fay Galloway, and Lucille Wright say, "We feel humble and unworthy to be entrusted with the leadership of these girls, but we praise the Lord for what He has accomplished through them this past year." ◀◀



Highland Missionettes of Albuquerque were hostesses at the convention. Mrs. Robert Northrop, sectional WMC director, and Mrs. Wilma Graham, sponsor, are at the left.

APRIL SUNDAY SCHOOL CONVENTIONS



Arena Coliseum, Sioux Falls, South Dakota

NORTH CENTRAL

APRIL 6-8

Speakers: Jimmy D. Brown, T. E. Gannon, and G. W. Hardcastle, Jr.



Civic Auditorium, Hot Springs, Arkansas

GULF

APRIL 13-15

Speaker: T. E. Gannon (all three nights)



Municipal Auditorium, Panama City, Florida

SOUTHEAST

APRIL 20-22

Speakers: C. W. Denton, Jesse Smith, and James Kofahl

FEATURED SPEAKERS

The ministers pictured below will be evening speakers at the 1965 Sunday school conventions held in April. (Check above 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!

SPONSORED BY THE ASSEMBLIES OF GOD
in cooperation with the
NATIONAL SUNDAY SCHOOL DEPARTMENT

FOR INFORMATION WRITE TO YOUR DISTRICT SUNDAY SCHOOL DIRECTOR.



Municipal Auditorium, Long Beach, California

SOUTHWEST

APRIL 20-22

Speaker: William E. Kirschke (all three nights)

National Sunday School Department personnel: Executive Director Charles W. H. Scott (left); National Secretary Charles W. Denton (right)



BROWN



GANNON



HARDCASTLE



KIRSCHKE



KOFAHL



SMITH





Pearson

When children ask about death

By ELLIS G. GUTHRIE

LET'S TEACH OUR CHILDREN ABOUT THAT PART OF LIFE called death!

Too long have we felt that death is too awesome and terrible for the small mind to grasp. Too long have we shielded the young child from contact with death.

It was once thought that too early exposure to the fact of death ran the risk of a tormented mind. This theory is being laid on the shelf. We now know that children should share in all the great events of life.

This, of course, must be done in a way the child can understand and accept. Helen Steer Burgess, a member of the board of directors of the Child Study Association of America, writes: "If it were possible to bring up our children ideally, we would present them from their earliest years with the story of life—of which birth and death are parts."

Before parents can explain about death to their chil-

dren, parents need to have a great love for and confidence in God as revealed in Jesus Christ. They need also to have a real concern for their children. Parents must be willing to share their own experiences with their children.

Children need this. If they feel left out, trouble may develop. The secret is to share only as much as they are ready to receive. Frances L. Ilg and Louise Bates Ames, in one of their syndicated columns, wrote of the child: "He can accept and adapt to what little we know and don't know of life after death, if we are considerate of his early immaturity and do not present too much uncertainty, or brutal fact, too soon."

I

Let's look at the problems. What about grief? Should children be allowed to see their parents weep or should tears be absolutely suppressed in their presence?

Common sense ought to prevail. Grief in the face of death can be a healthy thing. If it is controlled, and if the child understands the nature of Christian grief, it can prepare him to face with composure his own Gethsemanes.



HILLCREST CHILDREN'S HOME

LET YOUR CHARITY BEGIN AT HOME...

Salvaging children is just about the most important and satisfying charity of all. In many instances it makes the difference between emotionally disturbed adults and ma-

ture, self-sufficient leaders. It makes the difference between criminally inclined individuals because of childhood neglect, and upstanding Christian citizens.

Intelligent and loving children are wasted by neglect. You can change their futures by helping to change their environments. Their parents do not want them—they are wards of the court. We can have them to raise as our own—to provide with a loving and secure home life, to educate, and to train in Christian paths. Hillcrest Children's Home houses nearly 100 of these troubled children now, and we can have more—as long as we care enough to provide the necessary finances for operating a home. Will you help?

March 21 is Hillcrest Day, when special emphasis is placed upon financial contributions for Hillcrest Children's Home. Let your charity give some child a beginning. Let it begin at Hillcrest Home.

Hillcrest Children's Home is sponsored by the Department of Benevolences, 1445 Boonville Avenue, Springfield, Mo. 65802.

If, however, grief takes the form of uncontrolled weeping, fear, or hysteria, the child's whole attitude towards death may be warped. In cases of this sort, no matter how wisely a parent teaches with words about death and eternal life, his actions will speak so strongly that the child will understand nothing else. It is a custom for some families to wail loud and long at the bier of an old grandfather or grandmother. This we consider a sin and a disgrace. The effects on the child and on the unbeliever are far from Christian.

II

Another problem is the matter of whether or not to allow the child to see the corpse. Some people feel that children should not see a corpse; it is argued that unhealthy fears may develop that will go with them through life. But this is largely dependent upon the attitudes of adults. What better time than childhood to gain an understanding and a wholesome view of death?

To believe that a child should be shielded from all that is unpleasant is naive. If the parent is able to keep the matter of death from the child without using deceit (which is, of course, more dangerous than the knowledge of death), he may be postponing acceptance of a fact of life to a time when it may be more of a shock.

It is my belief that a child under five has but little impression when seeing a corpse. Death is not understandable to him except in terms of life; for example, the life of heaven. Even children up to 10 weep at the funeral of a loved one only because adults weep. They are still learning about death.

Helen and Lewis Sherrill in an article, "Interpreting Death to Children," write: "Between about five and nine it was found that a child tends to personify death, not yet accepting it as a final process. Not until around the age of nine did a child first begin to recognize death as inevitable for all persons, and as something that can come to *him*."

Let this set the tone for the kind of teaching we give to our children.

III

A third consideration is the explanation of death we give to our children. We should keep the ideas grounded in the Christian faith. The temptation to say that God took Grandma must be avoided. Parents need to help children understand God's mastery over death without placing the responsibility upon Him.

Several approaches can be made. One is found in the death of an older person. *All must die*; there comes a time, if we live long enough, when life becomes a burden. Thus it becomes a blessing when God allows us to move from a joyless life on earth to a joyful life in heaven.

Another approach is that God is busy bringing order out of the chaos that man has made through his mistakes and misdeeds. Sometimes man brings death upon himself or on another by his carelessness or sin. Man must obey God's laws if life is to be long and good.

Finally, however, parents must be free to admit that they do not have all of the answers. This will not be too hard on the children. In fact, to admit our ignorance

Ellis G. Guthrie is a minister of the Church of the Brethren in Eaton, Ohio. His article first appeared in *The Mennonite* and is reprinted here with permission.

occasionally only serves to increase our child's confidence in us. Furthermore, if we have taught our children by example as well as by word, they will accept by faith God's eternal goodness even in the face of events that seemingly have no rhyme or reason.

As children grow older, they will begin to need to have an explanation of how a person lives when his body dies. An explanation that I have used with good results is this. "When we lived in a former pastorate," I explained to our children, "the house was old and unsatisfactory. When we moved out, it became dead—no life in it. But we were alive. Then we moved into our present home. It is much bigger and nicer. So it is in death. We get a new home—a new body. And from this body we will never again have to move."

If we will take the time and give the thought that it deserves, we can help our children to calmly face death and give them a heritage for which they shall be forever grateful. ◀◀◀

THE BIBLE CALLS IT SIN

The psychologist notices the difference in our conduct between theology and practice and attributes it to "emotional factors." The sociologist notices the same thing and calls it cultural lag. The philosopher calls it irrational thinking. The humanist calls it human weakness. The Marxist calls it the class struggle. *The Bible calls it sin*. And the Bible points to the cure: "Behold the Lamb of God which taketh away the sin of the world."

—JOHN GOODWIN, in *The Sunday School Times*

Springfield
or
Santa Cruz
TAKE YOUR CHOICE

Under spreading oaks or towering redwoods, you'll enjoy inspiration aplenty at A.C.T.S. Whether you attend A.C.T.S. in Springfield, Mo., June 7-11, or in Santa Cruz, Calif., June 21-25, you'll find an outstanding school for Christian workers. Mark your choice on the coupon below and receive a free 1965 A.C.T.S. catalog.

advanced CHRISTIAN TRAINING school

A.C.T.S. NSSD 1445 BOONVILLE, SPRINGFIELD, MISSOURI 65802

Please send catalog and information on the:

West Coast A.C.T.S. Springfield A.C.T.S.

NAME

ADDRESS

CITY STATE ZIP

By INEZ KREISS

MISSIONARY TO NORTH INDIA

THE STORY OF RAM



RAM SAT IN HIS LITTLE STORE watching the crowd gather. This had been a daily occurrence since Christmas when the mission gave him the talking box and eight records. The boys fought to see who would be the honored one to do the winding. Children, adults, friends, and foes—all gathered in the semi-darkness to hear the Word of Life from these gospel records. They made the listeners' hearts happy with hope.

But Ram was not thinking of the crowd. He was thinking of what the Lord had done for him. In gratitude for God's goodness, he gladly gave out booklets and tracts to anyone who came to the little store. Because of his zeal the villagers laughingly called him *padre*, but he didn't mind.

Ram's wife was dead. The first time she was sick the preachers from the mission prayed for her and God healed her. But the next time, she left them. And the song on her lips in those last moments was, "Jesus is the Saviour of my life."

Ram's thoughts now centered on his children. Had not the mission been a blessing to his son's family when the twins were born? His daughter-in-law and her babies had been made strong and well by the prayers of the Christians. His son could not have taken two delicate babies the eight miles home through knee-deep water. The mission had sheltered them.

It was at that time that his daughter, the soft-eyed Shanti, asked the Lord to come into her heart. How happy she had been when she was saved and was given a Bible of her own. Then she had bravely gone to her mother-in-law's home with that Bible. He

wondered how they were treating his precious Shanti. Was she reading her Bible every day and praying in the name of Jesus? Her husband's home was that of an orthodox Hindu where idols were worshiped daily.

Out there in the semi-darkness Ram's youngest son packed the old oxcart and sang along with the phonograph. The cart must be ready to go in the middle of the night. Ram was making this journey to the city to sell their grains and supplies and to bring back such necessities as cloth and salt. He might even get a bangle or two for the women folk.

The music stopped and the crowd began to disperse. Some were singing as they left. Others stopped to visit or buy last-minute provisions. When all were gone a quietness settled upon the store. Soon the little taper flickered unnoticed in the wind. The household slept.

In the early hours of the morning Ram woke his son to start on the long journey to the city. Everything had been carefully packed. As he drank a cup of tea with his son, Ram asked God for His protection on the journey. Four of the neighbors had gone much earlier in the evening but Ram and his friends chose to leave after midnight when the moon was high and could light the way.

Once started, the oxen maintained a monotonous and effortless jog. The men hunched over, almost hidden in their quilts as they dozed and plodded along at about two miles an hour (ox-cart speed).

Suddenly the travelers were rudely awakened. The oxen were grabbed by unseen hands and Ram and his friends

found themselves surrounded by seven highway robbers. Four had guns. In the dim light they could see the carts ahead and hear the groaning that filled the air.

Immediately ahead of him Ram saw his companion rudely pulled from his cart and all his goods stolen. Then, after taking everything they wanted, the robbers pitilessly broke the man's arm and shoulder bones. As they rushed upon Ram he began to give them his clothes. Without hesitation, off came his *dhoti*, turban, and shoes. As he began to throw these things at the robbers, he heard himself saying, "Hallelujah, hallelujah."

The reaction of the thieves was surprising. They started to hit Ram but soon ran, leaving him shouting, "Hallelujah." His cart was hardly touched. The others lost all they had. One of his friends had been killed. Others were badly beaten and many had broken bones. Ram had received a few bruises but none of his bones was broken. He bowed and thanked Jesus for His loving care.

At the mission there was much concern. None of the family of Ram appeared for the special meetings. At least one member had always come for the Easter services! The preachers had just decided to go and find out what was wrong when Ram arrived. In the meeting a little later he jumped up and gave thanks to God.

He told the whole story, then added, "I had to come and give thanks to Jesus who loves me and has spared me much sorrow." He had made the seven-hour trip to the church just to give the congregation his testimony of God's love and protection.

There are many like Ram in our part of India. They pray to the Lord Jesus and read His Word daily but still have not been baptized in water, an important step of consecration in a land where Christianity is only tolerated as a minority religion. God's power and protection are universal, but in an environment of Hinduism it is especially hard to take a firm stand for Jesus Christ. These people need our prayers. ◀◀

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue
Springfield, Missouri 65802



Over a newly opened road, a Speed-the-Light Volkswagen carries a load of gospel literature to a sectional fellowship meeting.



A side trip reaches a nearby village during delay while workers fill up gaps between logs so the car can cross the bridge.

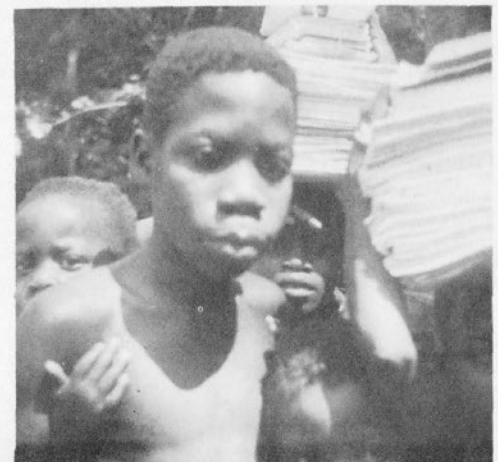
Road workers accept gospel literature—and thanks for their assistance at the bridge.



Reading material given to roadside children will be taken proudly to their school.



At journey's end eager youngsters carry literature to the church for distribution.



A BOWL OF THANKS

FACTS AND PHOTOS FROM
NORMA JOHANSON, MISSIONARY TO LIBERIA

Pastor J. Towek presents chicken and rice to Missionary Norma Johanson to show appreciation for BGMC literature she has brought as well as for the Bible previously sent to him.



Wearing traditional tight wristbands and beaded collar, Murato hunters use eight-foot blowguns to shoot poisoned darts which they notch with a tool made from teeth of piranha fish.

The MURATOS Shall Hear

By CHARLES A. HAUN • MISSIONARY TO PERU

MARIA CANIYUTA IS AN EIGHT-year-old girl of the Murato Indian tribe in Peru. Last December her right hand was seriously injured when a shotgun was accidentally discharged by a young boy. The wound became infected and her hand was swollen unbelievably. To save her life the Peruvian Air Force flew Maria, with her mother and father, to Iquitos. Hospital treatment curbed the infection, and now her hand has healed nicely.

I was particularly thrilled to meet this Murato family during their stay in Iquitos. Providentially, Mandto Caniyuta (Maria's father) turned out to be a brother-in-law of the Murato chief who came to Iquitos a year and a half ago looking for an Assemblies of God preacher to come and establish a church in his tribe. (See "Jungle Seed" in *The Pentecostal Evangel*, August 30, 1964.) Maria's accident may well contribute to opening the Murato tribe anew to the gospel.

Murato Indians are among the most

primitive in South America, and there is still an occasional murder when outsiders try to explore their territory. The men wear their hair long, unless they have come under the influence of civilization and have learned to read.

Men of the tribe are extremely skillful in the use of eight-foot blowguns through which they shoot poisoned darts. Mandto showed me how each dart is made airtight in the barrel by spinning kapok fiber around it. The point of each dart is so notched that it will break off when an animal tries to dislodge it. The poison in which the darts are dipped is long-lasting. One dart poisoned 15 years ago was tested and found potent.

Mandto and his family were friendly toward us. They were amazed at the "talky dolls" my daughters had received for Christmas. I presented Mandto with a shirt sent to me by a Women's Missionary Council group in America, and he wore it proudly.

Our Speed-the-Light station wagon

provided Maria with the first car ride of her life. At first she was startled and afraid at seeing the world apparently moving around her; but her father reassured her, explaining it was the car that moved, not the buildings and trees. Soon she was enjoying the drive.

Our tape recorder was another fascinating object to these Indians. Soon Mandto was delightedly singing "Jesus Loves Me" and "I Won't Turn Back" in his own language, then listening to himself. How wonderful it would be to hear hundreds of Muratos singing and believing such songs!

I expect to reopen our work among the people of this tribe in Peru's headhunting territory soon. Through the friendly chief and Mandto we hope to reach those who are yet hostile. A simple but serviceable boat, provided by contributors in America, is our only means of reaching these jungle people. We request earnest prayer for the Muratos and for the extension of our work to include them.

Murato Indian girl (center), her hand bandaged after treatment for an infected wound, gets acquainted with missionary children. . . . Intrigued by American dolls, an Indian family visits the missionary's home and expresses great interest in the gospel.





CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

TWOFOLD CREDENTIALS

NO MATTER HOW DEEP THE MESSAGE burns in the heart of the missionary, he must first qualify in the eyes of the officials of the country where he will live. This brings him face to face with international political complexities.

Behind the scenes there is a constant struggle by every major Protestant mission organization to keep its personnel moving past the red tape and onto the foreign field. Official restrictions are constantly changing, some for the better, some for the worse. For the first time in seven years we have obtained permission for a new missionary family to enter India. In some respects this is a major breakthrough. However, it is modified by the fact that Pakistan, at least for the time being, has closed the door to further missionaries.

Sometimes when missionaries are denied visas it is not because they are Christian missionaries, but because they are Americans. Some observers believe that our current problems relate to aid given to nearby India some years ago without "proper consultation" with neighbor Pakistan.

It is sometimes difficult for us to comprehend why anyone would want to deny entrance to American missionaries. But worldwide communication these days does not always put our country in the best light. For example, a man who has been awarded the coveted Nobel Peace Prize is in jail three weeks later for leading a voter registration drive for members of his race. One only has to live and travel abroad to understand how devastating such headlines can be.

There is often just enough communist propaganda in the slant of the news to make the West in general, and America in particular, look a little stupid or awkward.

A missionary's Bible and his passport are his two most important books. Many times the concepts that each stands for are widely misinterpreted by the masses abroad. ◀◀

A Bride for Isaac

Sunday School Lesson for March 28, 1965
GENESIS 24:10-67

BY J. BASHFORD BISHOP

FOR IDYLIC PURITY, ROMANTIC CHARM, AND SPIRITUAL instruction, the story of Abraham's servant's mission to find a bride for Isaac cannot be excelled. The story has at least a threefold value. *Typically*, it is a picture of God the Father sending the Holy Spirit to prepare a bride for His Son, the Lord Jesus Christ. *Historically*, the incident served to teach the descendants of Abraham that they were not to intermarry with the Canaanites. *Practically*, it teaches many lessons, among which the following stand out prominently: (1) How to carry on the work of the Lord; and (2) how to receive the call of Christ.

THE TRANSACTION—A TYPE OF THE HOLY SPIRIT AT WORK

1. *He was sent to seek a bride for Isaac.* Abraham was determined that Isaac should marry one of his own race, one of God's covenant people; he must not marry an unbeliever. Thus the father sent his servant to Mesopotamia to find a wife for Isaac from among his own

HARDLY READY FOR THE BRIDEGROOM



relatives. Similarly, God has sent the Holy Spirit in this dispensation for one great purpose; namely, to call out of the world a bride—the Church—for Christ.

2. *"All the goods of his master were in his hand"* (v. 10). Just as Abraham deputed his servant as custodian of all he possessed, so the Holy Spirit makes available to all who receive Him the blessings and riches of God (Acts 1:8).

3. *The servant made an unusual and difficult demand upon Rebekah.* When he arrived in the city of Nahor, the servant rested his caravan beside a well and there sought further direction from God as to how to proceed. He would ask for a drink from one of the young women who came to the well for water, and the one who offered to water the camels as well would be God's choice. Watering camels would be quite a laborious task for a young lady! Similarly, the leadings of the Spirit are often hard on the flesh and quite contrary to it (Galatians 5:17, 24).

4. *The servant adorned Rebekah with many gifts.* Both when she met the servant and on the trip home to Isaac, Rebekah received jewels of silver and gold. The gifts and graces of the Spirit are given in the same manner to those who will compose the bride of Christ—for her development, edification and preparation for the day when she shall be presented to Christ. (See 1 Corinthians 12:7-11; Ephesians 4:12; Galatians 5:22, 23.)

5. *The servant devoted himself entirely to the matter of winning Rebekah for Isaac.* So also the Holy Spirit "testifies" of Christ to the believing heart and makes the person of Christ real (John 15:26; 16:14). By the same token the believer's work as a witness is to point others to Jesus! How unfaithful Isaac's representative would have been had he sought to call Rebekah's attention to himself. Let us not make such a mistake!

6. *The servant was not satisfied until Rebekah had been presented to Isaac.* Is this not the ministry of the faithful Holy Spirit who constantly works to woo and win unbelievers to Jesus Christ, and then to lead believers into full spiritual maturity—for presentation finally to Christ when He shall appear and receive His bride into His home forever!

REBEKAH—AN EXAMPLE OF RESPONSE

Rebekah's conduct throughout the story is very enlightening. Her example is worth following! We should respond as she did by (1) opening our hearts to Christ's invitation; (2) bearing witness to our friends and loved ones concerning God's call and what He expects; and (3) being willing to forsake all to respond to the call of our heavenly Bridegroom (vv. 55-59).

ABRAHAM'S SERVANT—AN EXAMPLE OF DEVOTION

Abraham's servant was a model servant, completely devoted to his master and unreservedly dedicated to the accomplishment of his master's will. (1) Very prayerfully he sought God's guidance each step of the way (vv. 12-14). (2) He would not allow any delay or distraction from the work he has been called to do (vv. 33, 54-56). (3) Repeatedly, he revealed his complete obedience to the word and wishes of his master. (4) Because of his faithfulness he was eminently successful in the work he had been called to do!

So shall it be with us if we follow the Lord as faithfully as the servant of Abraham followed his master!

Revivaltime Evangelist C.A. Convention Speaker

THE MINISTRY OF C. M. WARD, revivaltime evangelist, was well received during the District C. A. Convention held in Bakersfield, Calif., December 28-30. Meeting in Bakersfield's sparkling new Civic Auditorium, the convention proved highly successful, according to Everett Stenhouse, district C. A. president.

Large crowds attended each rally to hear the former pastor of Bakersfield's Full Gospel Tabernacle. His pointed, pungent sermons challenged the hearts of everyone.

Lee Robbins, former *Revivaltime* soloist, shared his message in song with the capacity crowds, as did the gospel tenor, Tony Fontane.

Stan Ramsey, former pianist for *Revivaltime*, directed the C. A. choir on the opening night.

Large crowds attended the Southern California District C. A. Convention in Bakersfield, December 28-30, to hear C. M. Ward, *Revivaltime* evangelist.

Tapes of C. M. Ward's convention sermons are being prepared for sale by the Christ's Ambassadors of the Southern California District. A portion of the proceeds from the tape sales

will be used to further the worldwide radio ministry of *Revivaltime*.

Tapes will cost \$5, and can be ordered from Everett Stenhouse, P. O. Box 503-M, Pasadena, Calif. ←



Interview Highlights Radio Ministry

A SHORT TIME AGO C. M. WARD WAS the guest of Pastor Edward E. Cooper and the Full Gospel Assembly at Bridgeton, N. J. This assembly has recently erected a beautiful, modern church plant and matching parsonage and is reaching out toward surrounding Bridgeton with every evangelistic

means at its command. This includes sponsorship of *Revivaltime* over "the voice of southern New Jersey," WSNJ.

J. Paul Hunsberger, program director of the station, is a born-again believer and a stalwart friend of *Revivaltime*. He is an avid reader of

C. M. Ward's writings and recommends each new book or tract to his large circle of friends.

A popular gospel soloist, Hunsberger appeared at the evening worship service to provide the special music.

The program director arranged to have C. M. Ward and Pastor Cooper as luncheon guests at the downtown Cumberland Hotel where his popular "Off the Cuff" program has originated five days a week for many years. Hunsberger has personally interviewed 1,400 guests during the time he has moderated the broadcast.

He has entertained and talked with such guests as the authoress, Pearl Buck; Clyde Beatty, animal trainer and showman; Mrs. "Babe" Ruth, widow of baseball's "home-run king"; and many others. The interviews are released over an area covering 23 counties of four states in which 5,000,000 persons reside.

Pastor Cooper and his congregation are enthusiastic about their investment in the local release of *Revivaltime*. ←



Paul Hunsberger, moderator of the well-known "Off the Cuff" radio broadcast in Bridgeton, N. J., interviewed *Revivaltime* Evangelist C. M. Ward during his visit to the city a few weeks ago.

THE *Amazing Christ*



JESUS OF NAZARETH WAS "BEAUTIFUL AND TALL WITH fair and slightly curling locks, dark eyebrows, an oval countenance, pale olive-tinted complexion . . . a sweet and sonorous voice and a look expressive of patience, nobleness, and wisdom." So wrote John of Damascus in an eighth-century impression of Jesus Christ.

The Gospels, in contrast, are strangely silent about His appearance, but arrestive in the constant use of such words as amaze, astonish, wonder and marvel in reference to His works. Jesus Christ so exhibited the remarkable, the extraordinary, and the unusual that people were compelled to consider Him.

It is entirely necessary in any age to reach for superlatives in describing the work and person of the amazing Christ.

All the recorded events of His life were a source of amazement. At His birth when the Bethlehem shepherds spread the news abroad, "all they that heard it wondered." And at His death the Roman centurion, impressed by the supernatural signs, cried in awesome fear: "Truly this was the Son of God!" We see Him at the age of 12 in the temple astonishing the doctors and amazing Joseph and Mary. And the account of His resurrection is so beyond human concept that the words of the women seemed as "idle tales" to the apostles.

Observe the unusual in reference to His character. Consider John 4:27 where it is said His disciples marveled that He talked with the woman of Samaria. In His great errand of love and mercy He had stepped

By F. HELEN JARVIS

across established custom and convention. Continually as He ministered people were startled by His disregard for so-called etiquette; not comprehending His motives, they could not understand His actions.

How He could meet the sinful and remain untainted by sin was ever a source of wonderment to those who saw the Son of God in the company of publicans and harlots. How He could be so untrammelled by man-made regulation and at the same time be impervious to sin puzzled them. Yet this remarkable Man, because He was also God, went right on forgiving sins and transforming sinful lives in the face of His bitterest foes.

It is noteworthy, however, that although He did the unusual, sought out the unusual, and influenced the unusual, He never followed the weird, bizarre, odd, and queer! The normalness of His mind and poise of His spirit were always evident. Had He walked the streets of our modern cities even the most scornful, irreverent, rebellious youth of today would have stood in awe of His basic wholesomeness and genuineness and hesitated to call Him a "square."

View His ministry, His deeds! Although He challenged the hearts and minds of men by the miracles He performed, He never resorted to the spectacular to make a show of Himself or His power. Men wondered as He worked the works His Father had sent Him to do. The multitudes may not have fully recognized His claims to deity, but they did follow Him and glorify God saying: "We have seen strange things."

How extraordinary too were His teachings. At the conclusion of the Sermon on the Mount, "the people were astonished at His doctrine [teaching]: for he taught them as one having authority" (Matthew 5:28, 29). Religious leaders of His day objected that His position as a teacher was contrary to His family background and training, but they were even more stirred by the amazing portent of His teachings!

We read how Nicodemus marveled at the exposition of the New Birth (John 3), and how Christ's exegesis of Isaiah 61:1, 2 in His home synagogue of Nazareth caused His hearers to wonder and to turn on Him in anger. And it is written in Luke 4:32 that the folk of Capernaum "were astonished at his doctrine, for his word was with power!"

It is said that His disciples were exceedingly amazed at His attitude toward wealth and materialism. Witness also His approach to politics: "Render unto Caesar the things which are Caesar's; and unto God the things which are God's!" This particular statement so startled His enemies that they left Him and went their way! (See Matthew 22:21, 22.) And when the multitude heard His withering denunciation of the teachings of the Sad-

ducees, the people were again astonished at His doctrine (Matthew 22:33).

We could go on at length about the amazing wonders of Christ. But it is not enough for us to casually contemplate this astounding Son of God. There is in our own generation an evident and dynamic challenge confronting us who know Him today as our wonderful Saviour. It is: *How are we reflecting and revealing Christ to a world of never-dying souls?*

Contemporaries of Peter and John "marveled; and took knowledge of them, that they had been with Jesus" (Acts 4:13). We also know and serve this amazing Christ. *Could the same be said of us?* ◀◀

THE TRANSFORMING POWER OF THE HOLY GHOST

(Continued from page three)

Ghost is given His rightful place of leadership. The church was happy—they continued "daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." What a tribute to the Holy Ghost and His word—unity, concord, and gladness! The church today should not allow fraternal societies and public agencies to rob her of ministering to the poor, the indigent, and the destitute.

That was the effect of a Holy Ghost sermon on the Early Church, and the world would see the same result again if only the church would open her doors and let God the Holy Spirit come in all the plenitude of His Pentecostal power! He is waiting to come.

THE EFFECT ON THE WORLD

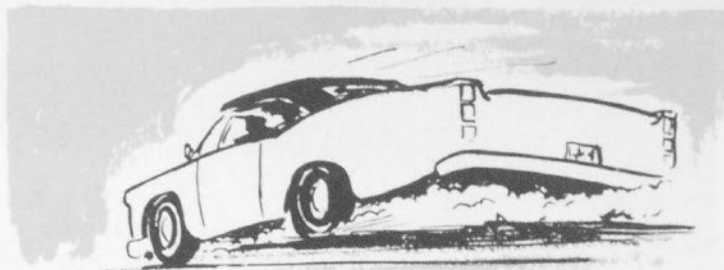
The world sneers and jeers at the church. She may organize her deputations and wait on the legislatures and governments. She may even succeed in drafting and passing all kinds of social legislation, and she has succeeded in placing some splendid laws on the statute books. Some think the church has overloaded the land with legislation. I fear she has. But the world just stands aside and laughs, for the world knows that no law can be enforced which does not have public opinion behind it. And a law which cannot be enforced does more harm than good.

When Peter preached this Holy Ghost sermon there was no sneering or jeering—"fear came upon every soul." The world was afraid of the supernatural. It is always so.

There is a picture entitled "The Flight of the Holy Family." Joseph is afoot. Mary is sitting on the ass holding the Holy Child in her arms. They are passing through the desert; and it is night. The lions are leaving their dens. They spy their prey and are about to stalk it. Presently they become aware of the presence of the supernatural Son of God. The wild animals are afraid. Instead of springing on their human prey, they turn—terrified—to seek their den.

Thank God, so long as the sense of fear and wonder are still alive there is hope for the world. And there is encouragement for the church so long as that sense leads the world to be afraid of the supernatural—God the Holy Ghost.

—Elim Evangel



Where are your teen-agers when the C.A.'s meet?

It's sad to hear a mother or dad confide, "I wish I could get _____ to go to the C. A. meetings." Often these parents have no idea where their sons and daughters do go.

Sympathetic though we are, there is a question we would ask these parents—and you, if your youngsters are not actively serving Christ: *What have you done, and what are you doing, to support the youth program in your church, your district, and nationally?*

An effective youth program—the kind you'd like to have in your church—takes time, prayer, money, and dedicated leadership. Each of us, whether we have teen-agers or not, has an obligation to the future as represented by our youth. C. A. Day is our way of calling attention to this obligation.

C. A. DAY

APRIL 11

OUR YOUNG PEOPLE:
LIVING EPISTLES

UNENCUMBERED MEN

Have you wondered why our Lord appeared to prefer men for His followers who called themselves unlearned and ignorant? Take Nicodemus, for example. Why did he not become one of the twelve?

Think about it a moment. Certainly he should have had to resign from the Council, and perhaps from his family. The Master imposed strong conditions making it difficult for such a man to follow Him.

It is so in our times. Most men of God are eager to discipline and cultivate every possible skill, but by and large His ranks are not made up of wealth and scholarship.

He plans to return. It might be well to arrange our lives so that we are not too encumbered, too involved, when He gathers His intimates for the age to come.

—MARY TREGENZA



Let the CHILDREN COME



By **CECILIA HAFFNER**
Former Staff Member of the
Juneau Children's Home

"SUFFER LITTLE CHILDREN TO COME UNTO ME," JESUS said. These words have a vital meaning to those who have dedicated their efforts to children's homes in Alaska.

The Juneau Children's Home had its beginning soon after the conversion of Mrs. Lyle Johnson, a resident of Juneau. As a young mother she was afflicted with a serious disease for which the doctors could offer no cure. In this crisis she remembered Bible truths learned as a child during spasmodic Sunday school attendance. Realizing she was not ready to meet God, she obtained a Bible and began to search for help. A Pentecostal neighbor learned of her need and was able to lead her to Christ. Later she received complete healing and was baptized with the Holy Spirit.

Being so grateful to the Lord for His blessings, Mrs. Johnson began to seek His will for her life. It was at this time she received a special burden for the needy children of Juneau. Although her husband Lyle was not saved until 10 years later, he has always cooperated with the work. Since his conversion he has exercised a strong spiritual influence on the children. Lyle Johnson served

on the church board for 23 years and is presently adult class teacher in the Juneau Sunday school. He has worked hard through the years to keep the equipment of the Home operating satisfactorily.

Since this small beginning a stream of children—mixed and full-blooded Tlinget Indian, some Eskimo, and a few European—have found refuge and help with "Auntie" and Lyle. Clinging to a few tattered belongings and with mixed emotions they come from uncertain and sometimes cruel backgrounds. This is the first time most of them have come under the influence of the gospel and a Christian home.

Life in their new home is a great contrast to their former existence. They receive suitable wardrobes in place of the old clothes. They have regular, nourishing meals, clean and comfortable beds, and rooms that are cheerful and warm. Soon they find themselves responding to the discipline of routine. The strained expressions of distrust and uncertainty are replaced with contented smiles. Church and home activities become the main source of interest in place of street loitering and the Saturday afternoon matinee.

An ever-increasing stream of children made it necessary for the Johnsons to appeal for additional help. Through the years over 30 volunteers have served the Home as coworkers at various times. The varied domestic duties call for a sincere consecration. With heartfelt dedication a co-worker will endeavor to lead the child to Christ, help him develop character, and encourage him to get an education. She counsels him in times of special need and tries to help him toward a better future. The worker's door is ajar at night to answer any plea for help. She spends her daytime hours in the child's behalf. Each morning she meets with her group for a time of Bible reading and prayer before starting the day. This is a ministry of presenting the gospel in word and deed.

The Home has experienced few tragedies during the years. In August 1964, the family was stunned by a very severe one. In Southeastern Alaska, sunshiny days are few and call for special outdoor activity. On such a day just before the opening of school Georganna Roberson, boys' supervisor, took her group on an outing. The boys were catching frogs to take back home with them when Jim slipped in a hole that proved to be deeper than they expected. Bobbie and Jackie tried

to rescue him and in the struggle all three lives were lost. Georganna risked her own life trying to bring the boys back to safety.

It was a sad occasion when the Home family met at the church with friends and relatives for a triple funeral. Jackie will be remembered as the bright-eyed, blond boy who seemed to enjoy life in spite of the personal losses he had experienced. For Jim, life was a little more difficult. He walked with a limp, his eyesight was poor, and he found it hard to express himself because of a speech defect. But he was always willing to do more than his share of duties and appreciated those who showed an interest in him. Bobbie looked younger than he was, because of his height. An unstable childhood had affected his personality but he often expressed a desire to make his life count. For these boys life was short and turbulent. The Home had its part in making life more pleasant and in leading them to Christ. Today Jackie, Jim and Bobbie are with Him.

As in all missionary efforts, many will share in the reward for winning souls. Women's Missionary Council

groups have done much to provide clothing and many materials needed to make a good home. These groups and other individuals have prayed, written letters of encouragement, and contributed financially. We are reminded of the scripture: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:35, 40).

As the Johnsons look back over the years, their hearts are warmed by the realization they have helped many children to a fuller and a more meaningful life. Some have gone into a chosen profession or have entered the ministry. Others are using the good training they have received in their own homes.

The children continue to come. The Home constantly faces new challenges and new problems. Many more unfortunate children need the sheltering arms of our two Children's Homes in Alaska. Your prayers and regular financial support will enable us to continue to provide for the homeless little ones of the Far North. ◀◀◀

A New Church for the Sioux

By LEO and MILDRED BANKSON
Mobridge, South Dakota

APPROXIMATELY 500 SIOUX INDIANS LIVE IN MOBRIDGE, a beautiful little town located on the Missouri River in South Dakota at the edge of the Standing Rock and Cheyenne reservations. The town is beginning to grow. We have seen a vast change while working in this area the past two years.

Last October 16 we dedicated the attractive new Indian Assembly (Church of the Good Shepherd) in Mobridge. Several visiting ministers and friends spoke briefly at the afternoon service on dedication day. S. H. Petersen, superintendent of the South Dakota district, gave the dedicatory message. Local businessmen, churches, and friends sent flowers and others sent telegrams and letters of congratulation.

Construction of the 64- by 30-foot cement block building with a 24- by 30-foot ell and a full basement began on June 3, 1963. Since we have been having Sunday after-



This new cement block church houses the Sioux Indian congregation in Mobridge, S. Dak.

noon services in Indian homes, we were all anxious to get into the church. We moved in for Sunday afternoon services before it was finished. We began holding regular Sunday school and church services last July 5, with attendance averaging about 20.

The new building cost approximately \$14,000 and is appraised at \$35,000. It is completed except for a few finishing touches. Our indebtedness is just under \$1,600. The Illinois and South Dakota WMC's helped purchase the lots and a loan from the National Home Missions Department was a great boost. Presently we are buying a parsonage.

The Speed-the-Light Greenbrier Bus is a great help in picking up the Indian people for services. We always make two or three trips. Now new people are attending each Sunday. Sunday school attendance averages 35 and the evening service about 40.

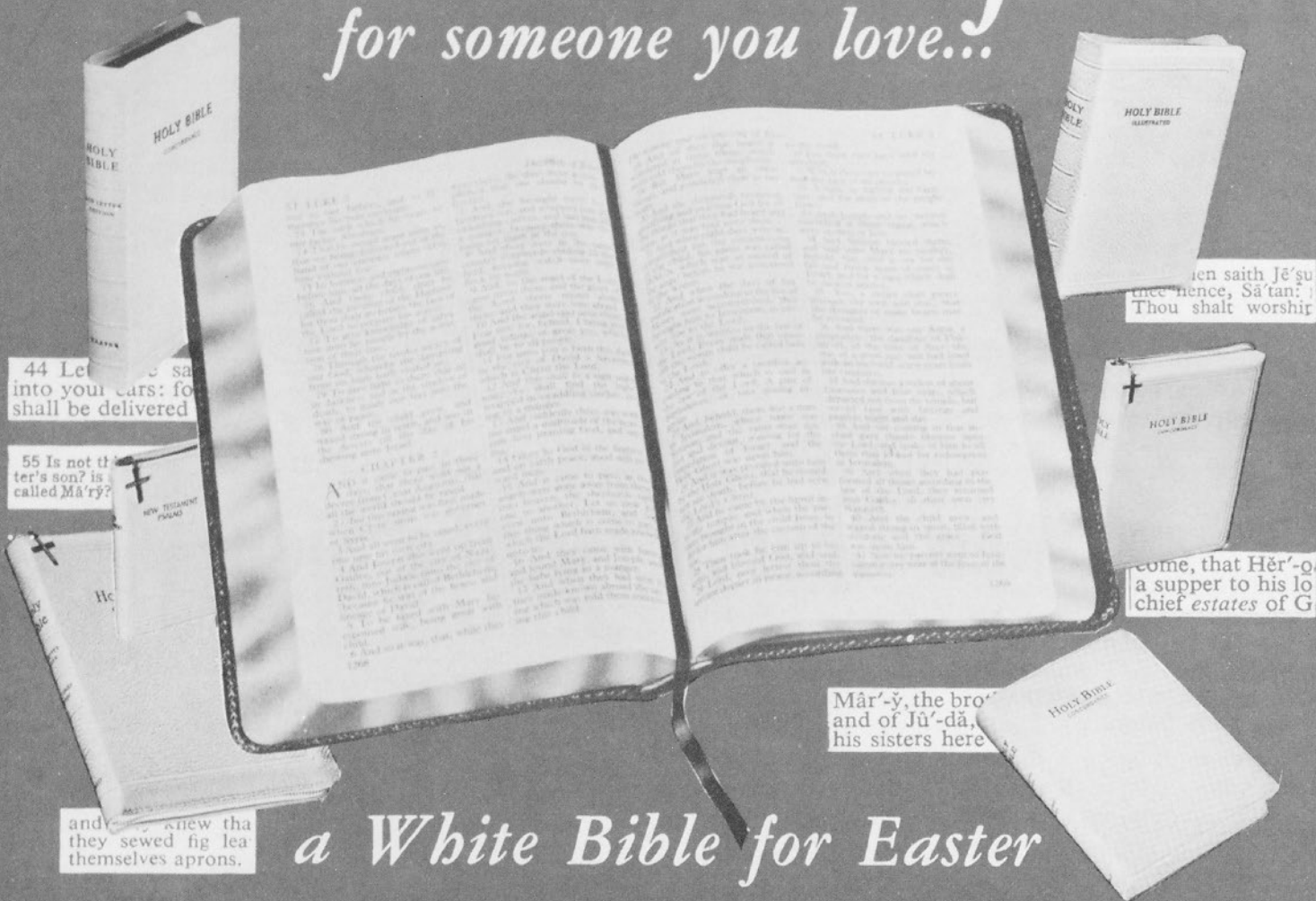
The potential for ministry in our area is great. Interest is growing, and we already feel the need of more help. As it is, we can only conduct two Sunday school classes. Pray with us that God will send us dedicated helpers in both Sunday school and church work. ◀◀◀



Mr. and Mrs. Leo Bankson and son Mike, missionary pastors.

The Best Gift

for someone you love...



a White Bible for Easter

Harper TEXT BIBLES Black Letter Edition

Self-pronouncing Brevier Type on Micro-thin India Paper. Contains 16 Multi-color illustrations, 8 pages of full-color maps, Outline of Life of Christ and Table of Daily Bible Readings. Overlapping covers, page size 4 5/8" x 7 1/4", amber edges.

- 1 EV 109 White Leatherlux \$3.25
- 1 EV 110 Same as 109 w/Zipper \$4.25

Red Letter Edition

All the features of Black Letter Edition plus: Words of Christ in red, 125-page Concordance.

- 1 EV 104 White leatherlux \$3.50
- 1 EV 105 Same as 104 w/Zipper \$4.50

Vest Pocket TESTAMENT and Psalms

An ideal size for carrying in pocketbook, vest pocket or suitcase, this small volume contains seven full-color illustrations, Presentation Page. Printed in neat, self-pronouncing type on Indo-Text paper. Size 2 3/4" x 4 3/8" x 7/16".

- 1 EV 430 White Imitation Leather with Zipper. Gift boxed \$2.00

World POPULAR AWARD BIBLES Concordance—Red Letter Edition

Self-pronouncing type on fine, lightweight Bible paper. Words of Christ in red, 128-page Concordance. Full-color end papers which include Presentation Page, maps and frontispiece in color, the Beatitudes. Calendar for daily reading, table of weights, money, measures. Size 5 1/4 x 7 1/2 x 15/16", limp binding.

- 1 EV 172 White imitation leather, stained edges \$1.95
- 1 EV 282 Same as 172 w/gold edges \$2.95
- 1 EV 331 Same as 172 w/Zipper \$2.95

World YOUNG FOLKS' BIBLES Red Letter Edition

Self-pronouncing Ebony type on Indo-Text paper, Words of Christ in red, 8 full-color illustrations, Presentation Page, semi-overlapping covers. Size: 4 1/4" x 6 7/16" x 13/16", amber edges.

- 1 EV 323 White Imitation leather \$3.25
- 1 EV 325 Same as 323 w/Zipper \$4.00

World STUDENT'S TEXT BIBLES Concordance—Red Letter Edition

Self-pronouncing type printed on Indo-Text paper. Contains 16 full-color illustrations, 8 full-color maps, many pages of Readers' aids, Presentation Page, semi-overlapping covers, amber edges. Size: 5 1/8" x 7 1/2" x 7/8", gift boxed. Words of Christ printed in red letters.

- 1 EV 320 White Imitation Leather \$3.75
- 1 EV 299 Same as 320 w/Zipper \$4.75

World POPULAR GIFT BIBLES Concordance—Red Letter Edition

Superbly bound in durable new morocco-grained Worlux, these Bibles contain all the features found in the Student's Text Series described above. Limp binding, lightweight Bible paper.

- 1 EV 334 White Morocco-grained Worlux \$2.50

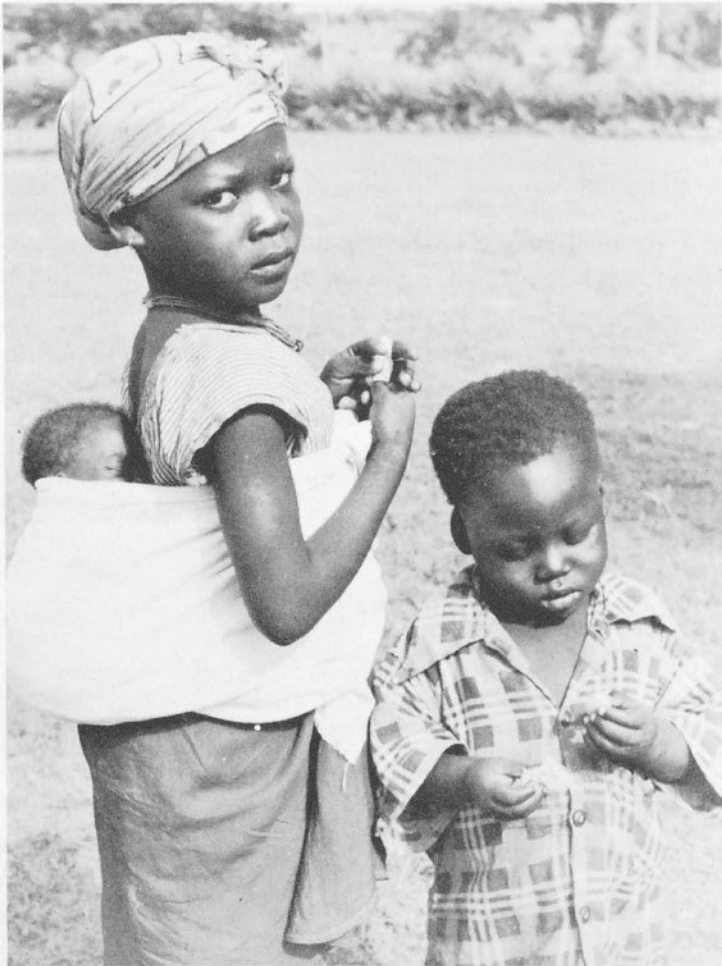
Gospel Publishing House

1445 BOONVILLE AVENUE, SPRINGFIELD, MISSOURI 65802
OR - 239 EAST COLORADO BOULEVARD, PASADENA, CALIFORNIA 91101

POSTPAID IN U.S.A. PRICES OUTSIDE THE CONTINENTAL UNITED STATES SLIGHTLY HIGHER

The NEW AFRICA

A FIELD REVIEW BY CHRISTINE CARMICHAEL



Big sister's baby-sitting takes a different form in Africa.

AFRICA IS A CONTINENT IN UPHEAVAL. NEVER HAS AN area of the world undergone such complete political transformation in so short a time. With sudden outbursts of nationalism and insistent demands for independence, there has come the birth of new nations almost overnight. In 1955, there were two independent nations—Ethiopia and Liberia; now there are more than 30.

Political, racial, economic, and spiritual implications are far-reaching and complex. With 235 missionaries and a constituency of 88,000 believers in Africa, the Assemblies of God has a deep interest in the situation. Our missionaries have continued their work with remarkable adaptation and resilience.

OPEN DOORS FOLLOWING INDEPENDENCE

Missionaries have an assured place of service in most

countries of the "New Africa." Much of the continent offers greater opportunities now than during colonial days. For many years the governments of Togo and Dahomey in West Africa permitted our missionaries to work only in the northern sections. When the countries became independent in 1960, the new governments officially invited the Assemblies of God to establish churches in southern areas as well. Our missionaries took immediate steps to enter the large cities and also reach out to surrounding areas. Recently an evangelistic center was dedicated in Cotonou, a rapidly growing seaport in Dahomey. A church will soon be constructed in Lome, the capital of Togo.

Another example is Senegal, where the former French government refused our missionaries entrance to Dakar, the capital. With the coming of independence, the doors were thrown open and the Assemblies of God was given a tract of land on one of the city's main thoroughfares. Today a thriving congregation meets in a new sanctuary. The Dakar Evangelistic Center is a momentous victory in this strategic West African city.

Until barely two years ago Bechuanaland in southern Africa was closed to Pentecostals and almost all evangelicals. But with independence came a change in government policy. Our missionaries were granted permission to conduct 10 revivals. Hundreds responded to the gospel. On land donated by the government a new church has been constructed in Gaberones, the new capital. Another has been build in Lobotsi.

SPIRITUAL AWAKENINGS

Spontaneous revivals have come to various areas, such as the one among the Kissi tribe in northeast Sierra Leone where hundreds of people accepted Christ and brought their idols and fetishes to be burned. Forty young people are in training at the newly established Bible school in Koindu. Most of the students already pastor churches which they have pioneered and built with their own hands. Through these consecrated preachers a continuing Pentecostal witness is assured for the hinterland where hundreds of villages await the message of Christ.

Nigeria, Africa's most populous nation, gained its independence in 1960. This country has the largest Assemblies of God work in Africa. *The Pentecostal Evangel* was the instrument God used in 1930 to bring the Pentecostal witness to this land. Today there are 600 Assemblies of God churches and a regular attendance of 40,000. The Sunday school attendance has reached 35,000.

TRAINING PROGRAMS

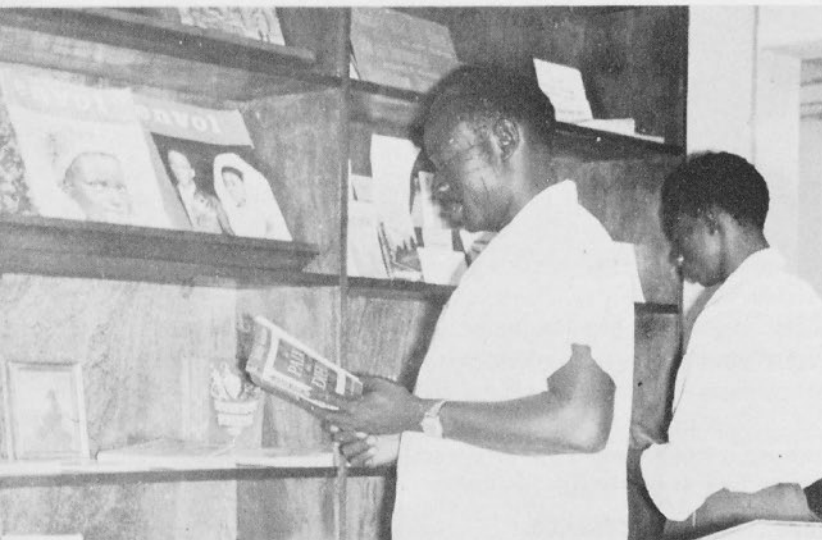
Africa is a vast field that requires every type of missions outreach. The training of nationals is becoming increasingly important. In these crisis days more and more young people are responding to the call of God upon their lives. Seventeen Bible schools with a total enrollment of 800 are training pastors and evangelists to meet the need of the expanding national church. Four correspondence schools with 50,000 enrolled augment our Bible school program.

LITERATURE EVANGELISM

A major phase of our program is the effective employment of Christian literature, with its related ministries of translation, production, and distribution. Five printing plants are turning out huge quantities of printed materials in many languages. Our newly established Assembly Press in South Africa produced more than three million pieces of gospel literature in its first six months of operation. Typical of well-planned distribution programs is the "Blanket Every Village Crusade," sponsored by our missionaries in Malawi. The person-to-person approach with careful follow-up reaped a harvest of souls.

PAN-AFRICAN CONFERENCE

The Pan-African Conference held in September, 1964, on the Enugu campus of the University of Nigeria, was a major milestone for the Assemblies of God. One hun-



Bookstores help reach literate Africans.

dred missionaries and 200 national workers represented every field except the Congo. Almost every facet of church life and development was discussed. A long-range plan for evangelism, presented by a special committee, met with the overwhelming support of the delegates. It was the unanimous desire of missionaries and African leaders to have a similar conference in 1967.

A STRONG NATIONAL CHURCH

The missionary task is more complex today than in the days of the early pioneers, but working with the missionaries is a valiant corps of national preachers who are on the front line of battle and merit our deepest respect. These capable men, graduates of our Bible schools, are evangelizing in new areas and establishing new congregations. Through them a strong national church



Bible school students sing in open-air service.

is emerging. In some African fields the gavel of the presiding officer has already passed from the missionary into national hands. This fittingly symbolizes the shift of responsibility from missionary to African.

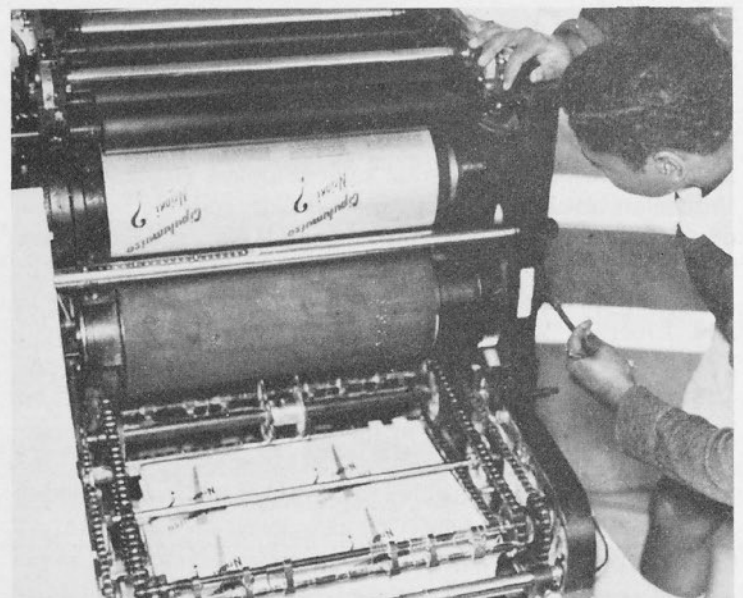
THE PRICE OF DISCIPLESHIP

Some of our missionaries have been called upon to suffer for the cause of Christ, even to giving their lives, as did J. W. Tucker in Congo on November 24, 1964. Suffering has also been the lot of African Christians. Many have died while carrying the brunt of national turmoil. A courageous army of national pastors and evangelists speaks well for the future of the church in Africa.

As we review, country by country, the development of the Assemblies of God in Africa, we realize that foreign missions *history* is really *His-story*, the story of what God has accomplished through His servants. God's blessing continues. Revival fires are burning. Thousands are responding to the gospel message.

Jesus said, "I will build my church." He is doing it today in Africa. ◀◀

Mission printing presses are operated by Africans.





revell-ware

Communion Service

GUARANTEE

Revell-ware is the finest church ware you can purchase. If, for any reason, you are not satisfied with your purchase, it may be returned within two years from date of purchase.

the most appreciated gift for your church

Give Revell-ware—a sturdy, lightweight communion service of finest quality—a gift of lustrous beauty and practical design—available in either Brass-Tone Aluminum or Polished Aluminum.

The permanent gleaming polish of Brass-Tone Aluminum is made possible by an exclusive anodizing process. The rich Brass-tone finish perfectly matches other brass appointment but requires no polishing and will last indefinitely.

For churches with a limited budget, Polished Aluminum is ideal. Buffed to a mirrorlike luster, this fine finish will give years of service. Like all polished aluminum, it will in time require occasional polishing.

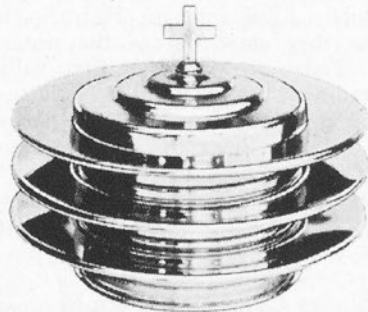
Whatever your choice of finishes, order a Revell-ware Communion Set for your church *today*. Trays can be added as needed.

Brass-Tone Aluminum

8 EV 100	Communion Tray	\$10.00
8 EV 101	Communion Tray with Glasses	\$13.00
8 EV 102	Communion Cover	\$ 6.00
8 EV 103	Communion Base	\$ 5.00
8 EV 104	Bread Plate Cover	\$ 4.00
8 EV 105	Bread Plate (Stacking)	\$ 5.00
8 EV 106	Bread Plate (Non-stacking)	\$ 3.75

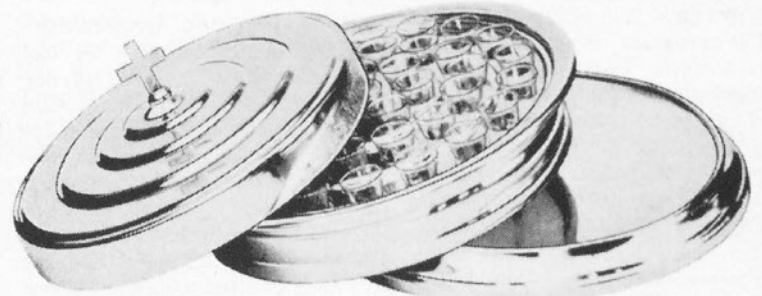
Polished Aluminum

8 EV 107	Communion Tray	\$ 8.00
8 EV 108	Communion Tray with Glasses	\$11.00
8 EV 109	Communion Cover	\$ 5.00
8 EV 110	Communion Base	\$ 4.00
8 EV 111	Bread Plate Cover	\$ 3.50
8 EV 112	Bread Plate (Stacking)	\$ 4.25
8 EV 113	Bread Plate (Non-stacking)	\$ 3.00



STACKED BREAD PLATES

STACKED COMMUNION SERVICE



COVER, COMMUNION TRAY AND BASE

SERVICE FOR 40

Includes: Base, Cover, One Tray with 40 Glasses, Nonstacking Bread Plate.

Brass-Tone \$27.75
Polished Aluminum \$23.00

SERVICE FOR 80

Includes: Base, Cover, Two Trays with 80 Glasses, Two Nonstacking Bread Plates.

Brass-Tone \$44.50
Polished Aluminum \$37.00

SERVICE FOR 120

Includes: Base, Cover, Three Trays with 120 Glasses, Three Stacking Bread Plates, One Bread Plate Cover.

Brass-Tone \$69.00
Polished Aluminum \$58.25

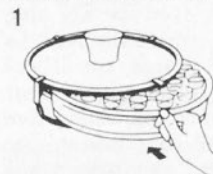
SERVICE FOR 160

Includes: Base, Cover, Four Trays with 160 Glasses, Four Stacking Bread Plates, One Bread Plate Cover.

Brass-Tone \$87.00
Polished Aluminum \$73.50

Before the Service WONDER FILLER

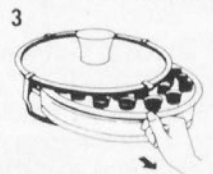
Fills 40 Glasses
in Five Seconds



1 Insert the tray with empty glasses into the WONDER FILLER.



2 Pour a cupful of grape juice into the WONDER FILLER cup.



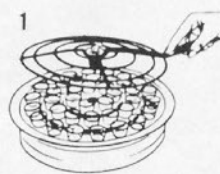
3 Within five seconds every glass is filled. Remove the tray.

8 EV 116 for Revell-ware, Judson, Sudbury and Weavever trays \$24.95

After the Service WONDER WASHER

Washes 40 Glasses
in Seconds

EASILY, QUICKLY, SAFELY
... and you don't get
your hands wet!



1 Remove the center glass from a tray of glasses. Place the WONDER WASHER rubber expansion lock in the center hole of the communion tray. Lock into position.



2 Lift the WONDER WASHER with the glasses and tray insert. The rubber expansion lock will hold the tray insert and glasses without any danger of loosening.



3 Immerse in sink of hot detergent suds and "swish" them around. When clean, rinse under the faucet in hot water. Shake off excess water and allow to dry for 2 to 5 minutes.

8 EV 114 for Revell-ware, and Sudbury trays \$5.95

8 EV 115 for Broadman, Judson, Weavever and Westminster trays \$5.95

GOSPEL PUBLISHING HOUSE > 1445 BOONVILLE AVE., SPRINGFIELD, MO. 65802
> 239 E. COLORADO BLVD., PASADENA, CALIF. 91101

POSTPAID IN U.S.A. PRICES OUTSIDE THE CONTINENTAL UNITED STATES SLIGHTLY HIGHER

FOREIGN NEWS DIGEST

El Salvador

Recording Facilities Move

The recording facilities of Latin American Radio Evangelism (LARE), a Spanish radio and television network of the Assemblies of God, have been moved from El Salvador to Costa Mesa, Calif., according to Paul Finkenbinder, missionary to Latin America.

Begun in 1955, the radio ministry developed in San Salvador using one tape recorder and a garage as a studio. Today "La Iglesia del Aire" (Church of the Air) is released 70 times daily in 12 countries of Latin America. The four-minute broadcasts have a potential listening audience of 15 million persons.

The program is produced six days a week. Two broadcasts are evangelistic; two include Bible reading, orchestrations, and poetry; one answers pertinent Bible questions; and one gives counsel on specific moral problems.

Setting up facilities in the U.S. makes possible an expanded radio and television ministry, Paul Finkenbinder reports. He will continue filming TV Bible dramas in El Salvador, but editing and final laboratory work will be done in the new studios.

British Guiana

Interns Working

One of our recent highlights was the arrival of missionary interns from Northwest College, Paul Wheeler and Frank Davis. You

can imagine what a work-out those fellows received here. There was lots of work to be done and two fellows just "itching" to be put to work. They graded exam papers, held youth prayer meetings, taught in extension Bible schools and conducted revival campaigns. One of them said that he preached 63 times in about five weeks. They were fine workers and a real blessing to the work.

The first Bible school commencement was held in the town hall and was well attended in spite of the state of unrest in Georgetown. The service, a first for British Guiana, was most impressive.

—Paul Palsler

Japan

Student Rations Improved

In one month recently we had evangelistic services in 12 of our churches in the Tokyo area. God sent us special speakers from Indonesia and the Philippines. The national pastors and Christians worked earnestly in tract distribution and street services. The meetings were well attended and we have been thrilled with the harvest of souls.

God's blessing continues to rest upon our Bible school and student body. We have recently felt concerned about the food we are able to provide for our students. As food prices have soared, the school committee felt it imperative that we raise the food allowance five and a half cents per student, per day. That would mean an additional expense of \$80 every month.

We are making this change as a step of faith, though there is no new provision for our school budget. Even with his increase, however, the students will get no milk to drink and only one egg a week! Their main food is rice.

—Marie Juergensen

Surinam

Twenty-Two Baptized

Not long ago we installed an aluminum baptismal tank that was given to the church by an American working for Alcoa Company. On Sunday night we used the tank for the first time and baptized 22 people. It was wonderful to hear their testimonies. Two were actually filled with the Holy Spirit as they came out of the water.

Today we had our first daily radio broadcast. We will be on the air every day from 7:45 until 8 a.m.

We are living continually in expectation of the promised outpouring of the Holy Spirit in our midst.

—John Verbarendse

Peru

Slides Draw the People

Sometime ago a Peruvian Christian named Silva came to our home to ask if we could arrange a meeting in his native town, Celendin. He had received a letter from a small group of friends asking for a gospel witness in the town.

We gathered a team from among the students in our Lima Bible Institute and took as our evangelist a well-educated young Bolivian who has studied three years in a La Paz university. We loaded up

our Speed-the-Light camper and drove 50 miles over the rough mountain road. It took eight hours to reach our destination.

To draw the crowds I showed slides in the plaza each evening. Then I invited the people to attend the meeting in a rented building nearby. Each night the building was filled.

Our success was apparently too much for those who opposed us, however, for on the final night we were prohibited from showing the slides. But the move came too late; by that time everyone knew we were there.

The final result of our campaign was the establishment of a permanent Assemblies of God work in Celendin. We have rented a building and purchased wood from which to make benches. Brother Silva, the layman who initiated this campaign, is to remain as pastor for the first five months.

—Arthur Cannon

Liberia

Last Lap Completed

All of the drums arrived in good shape! Everything was cleared through customs and the New Hope Town trucks hauled it to the nearest point to our station. My wife and I worked hard to get everything made up into head loads with a sheet of plastic over each load to protect it from the rain. The long march of carriers started down the trail to our jungle home on the last lap of the journey from America to an isolated mission station among Africa's lost.

—Ralph Hollandsworth

Italy

Opposition Too Late

In Italy open-air meetings are one of the most effective means of reaching the lost.

One such meeting was held recently in the town of Roccaforte. It was the first of its kind in the history of the village. Most of the townspeople had never even heard of evangelicals.

Since location and timing are determining factors in successful open-air services, we chose the central plaza of the town, right in front of the cathedral. We also chose 6 p.m. Sunday, because that is the hour of the Italian *Passaggiata*, or evening promenade.



Marketplace crowds hear the gospel in Peru. Two new converts (lower photo) stand beside a Speed-the-Light truck which carried the salvation message to them.





Ellis Stone (right), director of the Matagalpa Bible school in Nicaragua, stands with the faculty members.

Within minutes after we had started, over a thousand people gathered around us. We realized many had never heard the true story of Jesus Christ. Our audience received the Word gladly.

Just as I concluded my message, the big bells of the cathedral began to gong their deafening disapproval. (This is a favorite method of drowning us out.) But it was too late; the Word had already gone forth and would not return void.

Not long after this another meeting was held in a nearby village called Monte San Biagio. A church was to be opened in this town the following week so this was an excellent time to invite people to attend and at the same time introduce them to the Lord Jesus.

—Thomas Grazioso

Germany

Literature Translated

Our newest publication is the German edition of *Little Folks Friend*, which I translate and prepare for printing. We also prepare and print it in Danish, from a text sent to us by the Danish brethren. Last month we sent 2,400 sets to Denmark. We also hope to print this little paper in other European languages in the near future.

We do this in addition to producing the Adult Teacher and Adult Student (Sunday school quarterlies).

Besides the work in the Sunday School Department and the preparation of literature, I teach 11 hours a week at the Berea Bible school, Erzhausen. This makes my load extremely heavy, but God is blessing.

—Rosa M. Reincker

Ghana

Seventeen Years Fruitful

When Floyd Thomas and I went into the Nakpanduri-Bimoba area 17 years ago there was not a single believer there. We knelt in the old mud "rest house" at Bumkpurugu,

spread the area map on the ground, laid our hands on it, and claimed it all for Christ.

Now all along that road there are little groups of believers and several churches built by nationals. The Christmas crowds last year were fantastic. Where we attended, the church was filled to capacity. The children were seated on the floor, the young people on the edge of the platform, and a number of adults stood to make room for chiefs and elders who came to "eat Christmas."

Our schedule started early Christmas morning and we held services in several different places, arriving home after 2 p.m. There was a wonderful response. At Bumkpurugu the people had prayed all night, beginning Christmas Eve, and seven were converted. What a birthday present for the Christ-child! In the Bawku-Kasasi area there were two large sectional meetings. Five people were converted at one meeting and three at the other.

—Harold Lehmann

Lebanon

Refugee Rescued for God

When the Jews returned to Palestine in great numbers, many of the Arab residents were crowded out. One such refugee—a Muslim student from the Bible city of Joppa—received one of our tracts on the campus of the American University at Beirut and read it avidly. He telephoned for more information.

Two of the young men of our group met him to explain the way of salvation and the new life in Christ Jesus. After prayer, the student requested this new life from heaven.

As the days passed, we witnessed the change in his life. He has now joined us in distributing Christian tracts and testifying to those he meets in the street.

—Florence Christie

Nicaragua

Nationals Take Responsibilities

At the Assemblies of God Bible school in Matagalpa, Nicaragua, national workers are bearing responsibility of the many phases of the Lord's work. This is apparent in the composition of our faculty; five out of nine are nationals, including the two deans of students and the school secretary.

—Ellis J. Stone

India

Correspondence Study Up

Home Study Division enrollment of the Southern Asia Bible Institute at the end of 1964 was 52,632. The mail continues to bring encouraging testimonies and we are not letting up on our postal outreach. We greatly appreciate the

prayers and gifts of those who make this ministry a continuing blessing to thousands of unseen people.

—Kenneth Weigel

Spain

New Assembly Started

At the end of 1964, the Assembly in Gava was organized with 35 baptized members, including 30 Christians who had been filled with the Holy Spirit. A Women's Missionary Council and a young people's group have already been formed in this new church.

God is moving in our midst. Two of the young people in Gava and two believers here in Barcelona recently received baptism in the Holy Spirit. New people also are being reached through services in the homes of the Christians.

—Kenneth McIntyre

MISSIONARY NEWS NOTES

Mr. and Mrs. Howard Hawkes (Pakistan), and the Garland Benintendi family (Taiwan), have returned to their respective fields.

Other missionaries who have left the U.S. for the field are: The Donnel G. McLeans (Japan), the Paul Davises (Liberia), the Robert E. Krist (Co-

lombia), and the Eldon Browns (Korea).

A daughter, Brenda Susan, was born January 17, 1965, to Mr. and Mrs. C. A. Haun (Peru).



Robert E. Krist family



Mr. and Mrs. Paul Davis and son



Mr. and Mrs. Howard Hawkes



Mr. and Mrs. Eldon Brown



Donnel G. McLean family



Garland Benintendi family

Evangelism **BREAKTHROUGH**



Approximately 250 letters containing a gospel message were mailed to national and state governments during a revival meeting in Bartow, Fla. Preparing the letters are: Pastor Philip Thomas, Mrs. Doris Newman, and Evangelists Michael and Peggy Lord.

crusade was sending approximately 250 letters containing gospel literature to leaders in national and state governments.

—Phillip R. Thomas, Pastor

* * *

DUBLIN, GA.—The East Dublin Assembly here was challenged and blessed by the ministry of Michael and Peggy Lord. Altar services were outstanding as souls were saved and Christians drawn closer to the Lord. The evangelist led a drive against indecent literature on newsstands. This drive continues and is proving effective.

—Hubert Brown, Pastor

* * *

HATTIESBURG, MISS.—Souls are being saved and filled with the Holy Spirit in regular services at Victory Assembly here. The record attendance of 129 for regular services was broken with an attendance of 146.

—I. Harris & T. Denney, Pastors

BILLINGS, MONT.—Many attended the crusade at First Assembly here with Walter and Ruth (Specter) Lascelle. A number were saved including a Muslim who is in this country attending college. God met him in an unusual way and he continues to serve the Lord faithfully. Much interest centered in the Old Testament typology and tabernacle truths presented by Sister Lascelle.

—W. A. Buck, Pastor

* * *

COPPELL, TEX.—The First Assembly here recently closed a successful one-week revival with Evangelist and Mrs. H. R. Ratliff of Dallas. Two were saved and the entire church inspired by the anointed preaching and special singing. A number of visitors attended the revival.

—C. A. McBride, Pastor

* * *

CLEVELAND, TEX.—Three men accepted Christ as Saviour during a revival with Evangelist and Mrs. Don Bell of Maybank, Tex., at Hi-Way Tabernacle here. Attendance

was good throughout the meeting and several local pastors visited. The illustrated songs and sermons were a blessing to the church.

—Travis Freeman, Pastor

* * *

TEXAS CITY, TEX.—Evangelist Glenn Shinn recently conducted a revival crusade at First Assembly here. Souls were saved and the results were gratifying during this 10-day meeting.

—C. W. Gregg, Pastor

* * *

GRAND RAPIDS, MINN.—The Assembly of God here experienced a move of the Spirit during two revival meetings with Evangelist Walter Serdahl during 1964. Eleven were saved, 13 were baptized in the Holy Spirit, and others were refilled. The sick were prayed for and deaf ears were opened. One boy with crossed eyes was healed instantly. A woman in the hospital with a serious lung condition was prayed for during the meeting and is now at home praising God for complete healing.

—Richard Holmquist, Pastor

SOUTHERN NEW ENGLAND DISTRICT ACQUIRES NEW OFFICE BUILDING

AUBURN, MASS.—In November 1964 the Southern New England District moved into a new office building in Auburn. Formerly the district headquarters was at Springfield, Mass.

The new headquarters, located at 37 Bryn Mawr Avenue, Auburn, is only 10 miles from the district campgrounds at Charlton, and is strategically located for communication with all parts of Southern New England, being close to main highways.

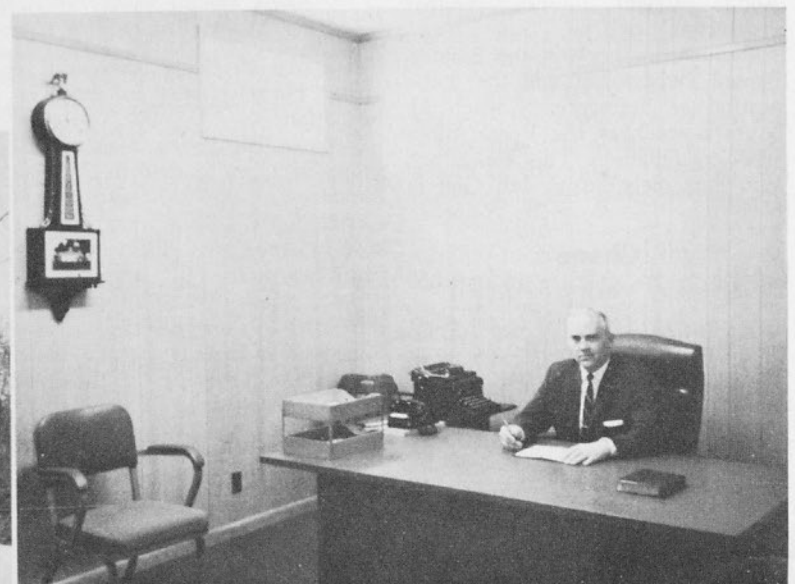
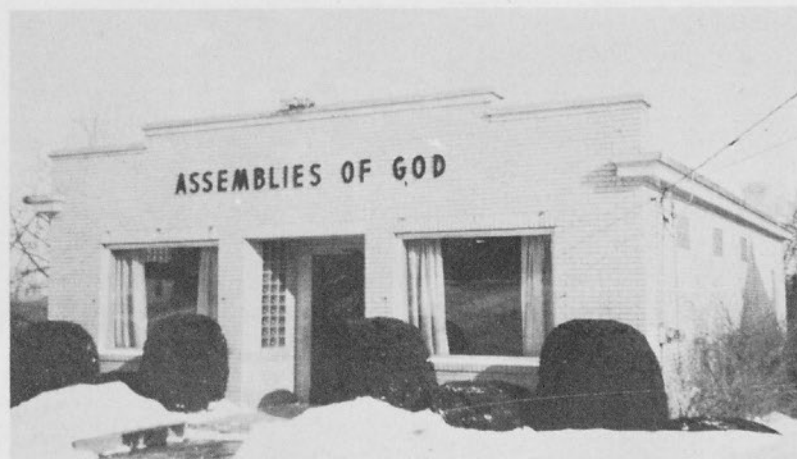
There is a large paneled office for the district superintendent (the only full-time officer) which doubles as a conference room. The

new building also contains a reception room, a general office, and a work area on the ground floor. There is a full basement containing the WMC commissary.

The house next door has been acquired for use as a district parsonage. It will house the family of George E. Flower, the district superintendent.

Since 1957 when New England was divided into two districts, the number of Assemblies of God churches in Southern New England has increased from 57 to 77, a growth of 35 per cent in eight years. Opportunities for future growth are almost limitless as

New headquarters office of the Southern New England District of the Assemblies of God at Auburn, Mass. District Superintendent George E. Flower (right) at his desk in the new headquarters office.



there are 63 cities of 15,000 or more population which have no assembly, not to mention hundreds of smaller towns with a similar need. The district has a vigorous home missions program. Eight new churches have been started in the past 18 months.

The new mailing address for the Southern New England District is P. O. Box A, Auburn, Massachusetts.

Ivan Miller Called to Be with Christ

MINNEAPOLIS, MINN.—Ivan O. Miller, 69, of Prior Lake, Minn., was called to be forever with Christ on February 1. He passed away at the Veterans Hospital, Minneapolis. He served his country in World War I. For 25 years he was actively associated with North Central Bible College.

Brother Miller, an ordained min-



Ivan O. Miller

ister of the Assemblies of God, became pastor at Brainerd, Minn., in 1928. A great work grew up under his able leadership. While at Brainerd he was elected to the office of Assistant District Superintendent, a position he held from 1936 to 1945 and from 1950 to 1958, a total of 17 years. He served the national fellowship for 20 years as a General Presbyter.

He came to North Central Bible College in Minneapolis in 1936 and served as Instructor and Vice President. It was while serving at the college he accepted a call to the St. Paul Gospel Temple, now known as the Summit Avenue Assemblies of God Church. For five years Brother Miller served this pastorate while still on the college faculty. He returned to full-time administrative work at the college in 1949 and served as Executive Vice President until his retirement in 1961.

The funeral was held in the Minneapolis Gospel Tabernacle. It was conducted by Pastor Frank J. Lindquist, former President of the college, with whom Brother

Miller was closely associated for so many years.

G. Raymond Carlson, President of NCBC, paid tribute to Brother Miller's 25 years of "continuous and outstanding service" at the college.

"Ivan O. Miller met Jesus as Saviour as a young executive with the Ford Motor Company in Far-

go, N. Dak. At that time he charted a course and set sail on a new life's voyage with a determination to serve the Captain of his salvation to the utmost of his strength and devotion. Come wind, come weather, he never faltered nor turned back, for his hand was in the hand of his Pilot.

"He was known far and wide

for his godly life, his executive and administrative ability, his personal counseling, his work in the classroom, and his preaching ministry. Hundreds of NCBC alumni join the fellow ministers and a host of friends to pay him tribute."

Brother Miller is survived by his wife, Orvis, four daughters, two sons, and 25 grandchildren.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Phenix City	Girard	Mar. 21-28	Gene Burgess	Emory Andrews
Ariz.	Phoenix	First	Mar. 24-Apr. 4	Tommy Barnett	E. V. Shores
Ark.	Magnolia	First	Mar. 21—	Paul & Pat Emerson	Ralph O. Copeland
Calif.	West Helena	First	Mar. 23-Apr. 4	B. R. Minton	Louis Yendrek
	Anderson	*A/G	Mar. 28-Apr. 2	Charles Senechal	Eugene Lawrence
	Blythe	First	Mar. 24-Apr. 4	Tommy & Darlene Beard	Dan Jackson
	Long Beach	Glad Tidings	Mar. 24-Apr. 4	The Tanner Team	Allan Snider
	Poway	A/G	Mar. 21—	Jerry Knibbe	Charles Vermillion
	Sacramento	First	Mar. 21—	Hattie Hammond	Paul G. Trulin
	Taft	*Taft Hgts.	Mar. 21-28	Christian Hild	B. D. Bennett
Fla.	Kissimmee	Calvary Chapel	Mar. 24-Apr. 4	Dave & Jan Olshevski	George W. Cook
	Marianna	First	Mar. 25-27	H. Miles-R. Ronsisvalle	Lloyd Beverly
	Naples	First	Mar. 24-Apr. 4	Don Parker	W. K. Richwine
Ga.	Dallas	First	Mar. 27—	Nettie Parham	Freddie Goss
Ill.	Chicago	Mont Clare	Mar. 23-Apr. 4	William Caldwell	Michael Gebhart
	Collinsville	A/G	Mar. 22-Apr. 24	Billy & Pat Heady	Jesse Lipe
	Granite City	Community Hgts.	Mar. 21	Gene Thompson	Glenn Utley
	Harvey	Calvary Temp.	Mar. 28-Apr. 4	Michael & Peggy Lord	W. J. Sawyers
	Mason City	A/G	Mar. 21-Apr. 2	Bill & Naomi Hayes	Kenneth Wallace
	Odin	A/G	Mar. 24-Apr. 4	Culpepper-Gourlas Team	R. L. Farquhar
Ind.	Evansville	Westside	Mar. 21-Apr. 4	Bob & Paughnee Bornert	Robert Wilkes
	Gary	Full Gos. Tab.	Mar. 28-Apr. 4	Ralph E. Leslie	R. A. Rieben
	La Porte	Pent. A/G	Mar. 28	Bob Ludwig	W. R. Wainscott
Iowa	Decorah	A/G	Mar. 21-Apr. 4	Musical Mathans	Clifford Tuton
	Waterloo	Central	Mar. 24-Apr. 4	Arnold & Anita Segesman	J. O. Howard
Kans.	Concordia	Bethel Tab.	Mar. 21-Apr. 2	Knott-Olson Team	Pete Ratzlaff
	Hutchinson	First	Mar. 23-28	Ken Broadus	Russell Rexroat
	Wichita	Glad Tidings	Mar. 24-28	Ernest V. Berquist	David L. Richards
Md.	Old Town	Bethel	Mar. 23-Apr. 4	Duane M. Wessman	W. E. Tatem
Mo.	Doniphan	A/G	Mar. 21-Apr. 4	Bob & Paughnee Bornert	Delmar Blase
	Festus	Calvary	Mar. 22-Apr. 4	Roland & Leanna Hastie	C. G. Rose
	Kansas City	Bethel Tab.	Mar. 28-Apr. 11	Ray Hundley	Robert Sites
	Kansas City	First	Mar. 23-Apr. 4	Don & Dixie Cox	R. A. McClure
	Lebanon	A/G	Mar. 23-Apr. 4	Harry V. Vibbert	Wesley E. Pollet
	Vulcan	A/G	Mar. 22—	Samuel Calk	James Bradberry
Mont.	Jordan	A/G	Mar. 23-Apr. 4	Roy & Arlene Brewer	A. E. Arney
Nebr.	Fremont	Bethel	Mar. 16-28	Duard Baldwin	Leo Gaston
N. J.	Burlington	*A/G	Mar. 28-Apr. 2	Dave & Pat Johnson	Joseph Sutera
	Millville	First	Mar. 26-Apr. 4	Paul Coxe	Gerritt W. Kenyon
N. Mex.	Deming	First	Mar. 21-Apr. 4	E. Dale Franks	D. M. Grubbs
N. Y.	Cortland	Parkside	Mar. 23—	Werner & Mrs. Johnson	S. Leon Cooke
N. C.	Burlington	A/G	Mar. 23-Apr. 4	Jim & Tammy Bakker	Charles V. Elliott
Ohio	Akron	Bethel	Mar. 24-Apr. 4	Bob & Jeri Winford	L. M. Derfer
	Dayton	Gos. Temple	Mar. 28-Apr. 11	Harry J. Steil	Keith Hume
	Findlay	First	Mar. 22-Apr. 4	Oren Paris	Carl Malz
Okla.	Rush Spring	First	Mar. 22-Apr. 4	Leonard Negrin	E. L. Surratt
	Tulsa	Suburban Hills	Mar. 28-Apr. 11	John L. Human	Dale D. Starling
Oreg.	Independence	A/G	Mar. 21-Apr. 4	Sidney White	Charles Shaw
	Portland	Evang. Temp.	Mar. 21-Apr. 4	Watson Argue	Joseph Dunets
	Portland	Northeast	Mar. 23-Apr. 4	Ted & Hazel Silva	Lawrence Steller
	Sutherlin	A/G	Mar. 23-Apr. 4	Jesse Berry	Lloyd Portin
	Vernonia	A/G	Mar. 23-Apr. 4	H. L. Hensley	Wm. Armstrong
Pa.	Freeport	Gos. Tab.	Mar. 28-Apr. 4	Frank J. DePolo	Philip Bongiorno
S. C.	Florence	First	Mar. 24-Apr. 4	H. Syvelle Phillips	Gene Brown
S. Dak.	Huron	Gos. Tab.	Mar. 22-Apr. 7	D. L. Nultemeier	E. A. North
Tex.	Brownsville	First	Mar. 22-28	Bob & Barney Huie	Elmer Mason
	Dallas	Oak Cliff	Mar. 21-Apr. 19	Sunshine Party	H. C. Noah
	Mt. Pleasant	First	Mar. 24-Apr. 4	Sara E. Sharp	B. L. Manning
	Quitman	A/G	Mar. 23-Apr. 4	Tommy Wilson	J. D. Ross
	Stratford	A/G	Mar. 24-Apr. 4	Tommy & Esther Lance	L. L. Lewis
	Vernon	First	Mar. 23-Apr. 4	Stephens Bros.	Billy McCarty
	Waxahachie	University	Mar. 28-Apr. 4	Dibrell Helton	J. W. Adams
Va.	Norfolk	Calvary	Mar. 23-Apr. 4	Jim & Tammy Bakker	Frank C. Mays
Wash.	Raymond	A/G	Mar. 23-Apr. 4	Ernest Welk	Vernon Skaggs
W. Va.	Weston	A/G	Mar. 24-Apr. 4	Clark-Peterson Team	Joe Moscufo
Wis.	La Crosse	First	Mar. 23-Apr. 4	Ed Eaton	R. Francis Jones
	Racine	A/G	Mar. 24-Apr. 4	Peter Deleon	Andrew A. Eytzen
Wyo.	Rock Springs	First	Mar. 24-Apr. 4	Ralph A. Creider	H. Carl Swink
Canada	Edmonton, Alb.	Pent. Tab.	Mar. 28-Apr. 11	Eddie & Ruth Washington	Robert Taitenger
Colombia	Sogomoso	A/G	Mar. 21-28	Charles H. Cass	Julio Tamayo

*Children's Revival

Due to printing schedule, announcements must reach *The Pentecostal Evangel* five weeks in advance.

JESUS IN THE SHADOWS

By MADALINE COULL

*Standing somewhere in the shadows you'll find Jesus,
He's a Friend who always cares and understands;
Standing somewhere in the shadows you will find Him,
And you'll know Him by the nail prints in His hands.*

DO NOT KNOW WHO WROTE THE ABOVE CHORUS, but whenever I hear it I feel an affinity with the writer. For in an old notebook I found the following which I penned many years ago: "Shadows there are, but shadows and Jesus." When the inevitable shadows fall, look about you. You will find Jesus is not far away.

WHEN YOUR HEART IS ACHING

There are so many experiences in life to cause heartache: loss, bereavement, disappointment, misunderstanding. Jesus said, "Blessed are they that mourn, for they shall be comforted." There is only one record of His presence at a wedding, but there are many accounts of His association with the sorrowful. When the broken-hearted widow of Nain mourned the loss of her son, the compassionate Christ drew near. When Jairus the anxious father was stricken with sorrow, the wonder-working Jesus drove away his gloom. He stood with Mary and Martha in their bereavement, mingling His own tears with theirs. Whenever there is heartache, the Healer

of broken hearts is there. He was anointed to bind up your broken spirit.

WHEN ANXIETY GRIPS YOU

Anxiety may be worse than heartache. Heartache is caused by some tragedy that has happened, whereas anxiety is caused by something in the future that is still uncertain. Fear perplexes and bewilders. It paralyzes. It seized the disciples when their boat was tossing about. They were terrorized—and yet Jesus was there in the ship with them all the time. "Why are ye fearful, O ye of little faith?" The Psalmist said, "Why art thou cast down, O my soul? . . . Hope thou in God, for *his presence is salvation*" (Psalm 43:5, margin).

WHEN SICKNESS STRIKES

It is easy to face life with courage and a song when one is physically fit—even if he walks alone. But when sickness casts its shadow over your life, there is gloom and discouragement. Remember that Jesus is there. He "took our infirmities and bare our sicknesses" (Matthew 8:17). The Bible tells us how, when evening came, the multitude came to Him bringing their sick, and He healed them all. Sickness brings shadows, but these shadows can become a blessed sanctuary within which the Lord of Life reveals Himself in a sweeter, deeper way than ever before. Recognize His presence. His touch will bring healing and peace.

WHEN OLD AGE ARRIVES

The multiplying of the years may bring shadows. Infirmary, loneliness, and want may bring a sense that the best has gone forever. Literature is full of lamentations over oncoming age. There is Shakespeare's "*life fallen in the sere, the yellow leaf,*" and Byron's "*the worm, the canker, and the grief are mine alone.*" D. Malloch wrote in a more hopeful strain: "*Now in the night that comes so soon I see new stars I had not seen—a surer faith, a peace serene, as I grow old.*" But from the best Book of all we read God's promise, "I will never leave thee, nor forsake thee."

*'E'en down to old age all My people shall prove
My sov'reign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn
Like lambs they shall still in My bosom be borne."*

WHEN DEATH'S SHADOW FALLS

The Psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." How many dear saints have echoed these words as they have made their triumphal entry into glory. This vale held no terror for them. Hand in hand with their Redeemer they passed through the shadows into the gateway of everlasting light. There are shadows in death's valley, but none beyond. F. B. Meyer reminds us we do not pitch our tent in the valley—we only pass through.

Jehovah Shammah—"The Lord is there!" As a rainbow in the storm, as stars in the night, as a door of hope in Achor's valley, as a still small voice in lonely Horeb, Jesus is there. Look for the Man with the nail prints in His hands. He is with you in the shadows, and the marks of the cross that He bears in His body are the pledge of His love, His mercy, and His willingness to supply your deepest need "until the day break, and the shadows flee away." ◀◀