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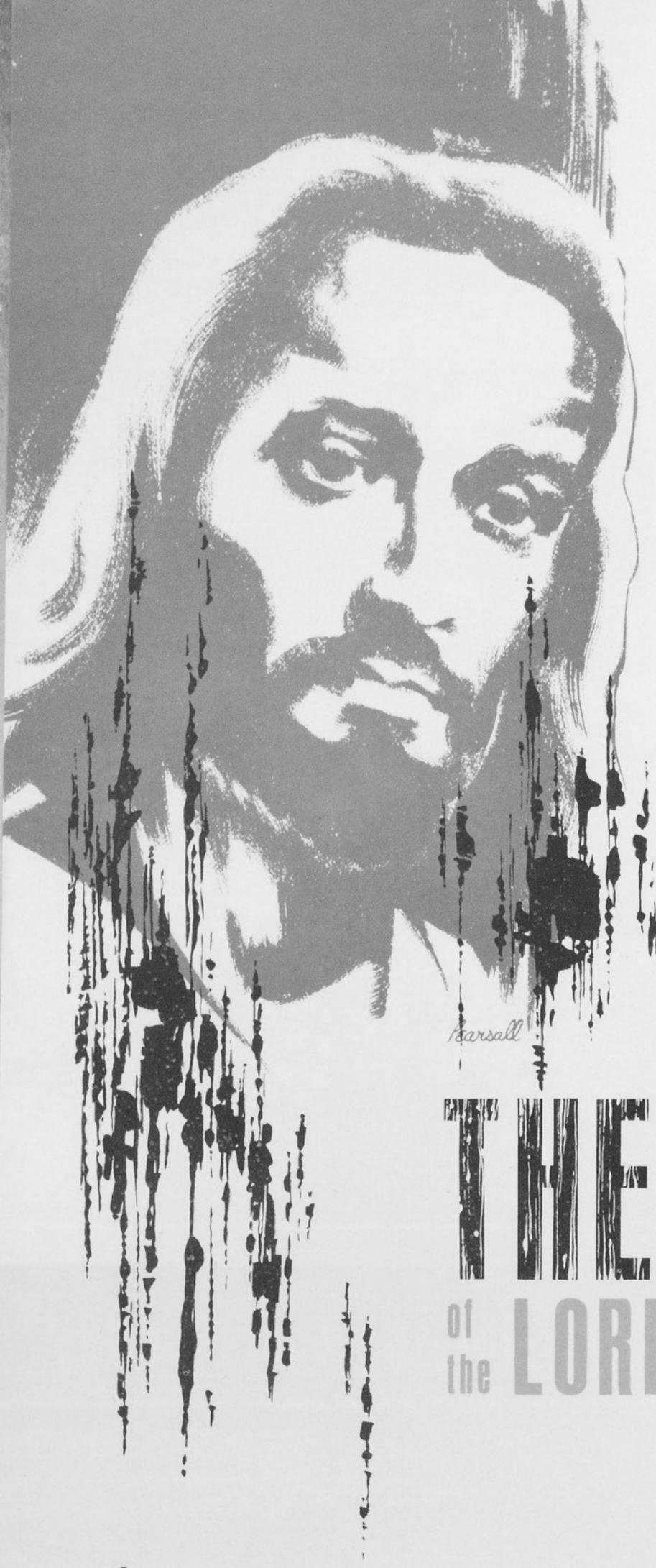
THE PENTECOSTAL evangel

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

APRIL 25, 1965
TEN CENTS



**MAY 2 IS
Light-for-the-Lost Sunday**



WITHIN THE PROTESTANT CHURCH TODAY WE ARE witnessing a tragic erosion of the Lordship of Jesus Christ. We claim to recognize Him as Lord, but we do not.

If Jesus is truly our Lord, we must obey Him. We talk about Christ as Saviour, and rightly so, for He has saved us. But we also call Him the *Lord* Jesus Christ. To be Lord means that He is to be *the* Ruler; He is to be *the* King; He is to be *the* Person in authority; He is to be *the* Source of will in our lives.

In the Protestant church, however, we have allowed other gods to displace Him as Lord. One of these is the church itself.

We have moved into a period in which society is all-important. Our whole culture is confused by this exaltation of the group concept. *And, I believe, the Protestant church itself is seeking to adjust to the group temperament rather than relate its whole life to the Lordship of Christ.*

We are caught up in this matter of conformity much more than we realize. We conform to what the group demands (and this group may be a church) rather than what Christ demands. Sometimes organizations can get in the way of the real source of life and wisdom.

We might well ask the question, "Are we so involved with church activity that we have forgotten the real purpose of the church?" Some churches today are more interested in serving banquets than they are in witnessing. Some churches spend more time on activities and meetings than on winning souls for Christ. This is how an organization—even the church itself—may get in the way and blot out the Lordship of Christ. People then have their loyalty and allegiance to an organization rather than to Jesus Christ Himself; and they are deluded into believing that if you are loyal to your church, this automatically makes you loyal to Jesus Christ.

Therefore, it is good for any church frequently to review its relationship to the Lordship of Christ.

Sometimes we allow human intelligence to displace Jesus Christ as Lord.

Often we ask God to ratify what we have already determined. When we pray, "Lord, bless my efforts,"

THE EROSION

of the LORDSHIP OF CHRIST



By **MARK O. HATFIELD**
Governor of Oregon

this means that we have already decided; but we want the Lord on our side, and so we ask Him to ratify our decision. Are the ideas that we ask God to bless our ideas or His ideas? Are the meetings that we ask God to bless our meetings or His meetings?

I have heard many prayers which begin, "Lord bless these plans. Help them to be successful." What plans? They are plans which the committee has already drafted. This is not giving true recognition to the Lordship of Christ. It should be "Lord, develop the plans, create the plans," not "Bless the plans we have already determined."

We also ask God to ratify our interpretations of Scripture. We pray, "God, make it clear to my mind that in Your Word You have said thus and so," rather than asking Him to interpret for us. We are delighted with our own intelligence and impressed with our own seminaries and theologians.

I am not saying that God does not speak through men, because I know that He does. But I am saying that too often Christians will declare they are followers of a particular man—naming theologians of the day or of the past and then identifying themselves with their beliefs. We must realize, however, that it is dangerous to make a theologian—no matter how great he is or was—the lord of our thinking. Jesus Christ is Lord; we must be followers of Him only.

Paul made this very clear. He declared that the Corinthians were not to be followers of Apollos, Paul, or any other human; such partisanship only breeds dissension.

We must be very careful to be sure we are not asking God to ratify what some theologian said. Rather, we should ask God to speak to us as we study the Scriptures. Then our whole program will be centered in the Lordship of Christ and not in the lordship of human intelligence.

Sometimes the god Mediocrity displaces Jesus as Lord.

Many times churches are known for the slipshod way in which they do things. I don't think it is a good witness if a person says Christ is Lord, when his life is slovenly and shows less than a desire for excellence in all he does. Can you really say that Christ is the Lord of your life if in your personal or professional life you are content with only average performance?

The false god of mediocrity is worshiped by those who are content with just doing enough to get by, whether on the job, or in the home, or in the church. This is true of the Christian who doesn't care that the church needs painting—or the person who doesn't pay his bills when they are due. These things are a witness against Jesus Christ.

As Christians we should not tolerate mediocrity in any form. We cannot truly say that Christ is the Lord of our lives if we are negligent in such matters. We are witnesses all the time, sometimes a witness for and sometimes a witness against.

Frequently in the Protestant church a substitute gospel displaces Jesus Christ as Lord.

In the Lordship of Christ there is only one gospel—the gospel of Jesus Christ. It is the gospel that tells men what salvation is and what God has done to present us with the opportunity for this salvation. But even in our churches there are competing gospels.

I have many friends in the ministry who are as concerned about civil rights as I am. I have been very interested in working to build a state like Oregon and a nation like the United States where opportunity is presented to all men regardless of their race, color, or creed. However, no one is going to heaven on a gospel of civil rights, and no one recognizes Christ as the Lord of his life by merely preaching the gospel of civil rights.

All Christians and certainly all ministers of the gospel should be interested in civil rights as a social need of our day. But those who substitute the gospel of civil rights for the gospel of Jesus Christ from the pulpit are turning their backs on the commission they have been called to perform. If ministers would faithfully preach the power of Jesus Christ to change men's hearts, they would be doing more to eliminate the inequities and injustices in our society than all the legislatures put together.

The gospel of anticommunism is also a substitute in some people's minds for the gospel of Jesus Christ.

This has been more predominant in some conservative churches. Nobody feels more strongly on this subject than I. But the only true and effective opposition that can be raised against the hammer and sickle is the cross of Jesus Christ.

We can talk about armies, missile treaties, and everything else, but we'll never match the communist people man for man. The only way we can outnumber them is in the power of Jesus Christ. This, not anti-communism, should be the gospel we are preaching. If we were faithful to the Lordship of Christ in our lives, it would produce the solution to the world's problems and provide us with answers we seek.

We can get carried away calling Christ the Head of the Church in hymns and symbols. We can sing "Crown Him with Many Crowns" and wave flags and shout slogans, but this does not automatically make Him the Lord of our lives.

Let us not be committed to the Lordship of Jesus Christ in song and word only. Our commitment must be translated into a true recognition of Christ as Lord and Saviour in all that we think, do, and say. With this kind of commitment I am positive, through the assurance of the Scriptures, that the will of God will triumph.

—The Wesleyan Methodist

Colleges Accredited

The campus of Evangel College at Springfield, Missouri, was the scene of happy celebrations last month when it was announced that the college had received regional accreditation. By obtaining membership in the North Central Association of Colleges and Secondary Schools (one of the six regional accrediting associations in the U.S.) the college reached a goal toward which it has been moving steadily since its birth in 1955.

Evangel is the second senior liberal arts college of the Assemblies of God to win regional accreditation. Southern California College at Costa Mesa, California, reached this goal in January 1964 when it obtained membership in the Western Association of Schools and Colleges.

These and other Assemblies of God schools are providing our young people with an excellent education in an environment that is wholesome and spiritually edifying. The need for Christian schools like these is becoming more apparent all the time. The moral situation in many secular colleges is constantly deteriorating. Many halls of learning are turned into dens of thieves where agnostic professors rob students of their most valuable possession—faith in God and the Bible.

One of our ministers voiced the lament of many parents when he said: "I sent my son to a state college, and that school undid in one year what it took me a lifetime of teaching to do."

Another case is the father in Colorado who wrote to the Editor saying:

"Our children grew up in the Pentecostal faith. All of them have been baptized with the Holy Ghost. Rarely did they miss Sunday school or church. We had prayer with them every morning and night.

"Time passed so rapidly. One day we found our oldest ready for college. Where should she go? We were faced with the choice of sending her a distance to a good Pentecostal college, or keeping her at home and sending her to a college that carried the name of a formal religious denomination. We decided to keep her at home. That's where we made our first big mistake!

"The first year, she studied hard and kept up some of her church activities. But the second year brought a radical change. After several fruitless attempts to keep her in church, we agreed to let her live on campus, for she assured us this would give her more time for church. That was our second big mistake! Once she was in the dorm she quit church entirely.

"In the ungodly environment, brainwashed twenty-four hours a day by agnostic or atheistic professors and fellow students, she soon became one of them. We let her finish out the year, though we feared for her soul. But our decision was made. Not a penny more would we pay toward a godless college.

"I decided that if I'm paying the bills, I'll decide what school they attend." And he added, "My son has just enrolled in an Assemblies of God college. . . ."

The primary purpose in establishing church colleges is to safeguard spiritual values. Accreditation is secondary but it is important to the students. If we are going to insist that our children attend Pentecostal schools, we ought to provide them with academic degrees that will have value when they enter into business or professional life. Our educators therefore are to be commended for working so tirelessly and sacrificially to develop programs of academic excellence that merit recognition by their respective accrediting associations. —R.C.C.

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APRIL 25, 1965

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STATEMENT OF FAITH

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

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HUMILITY IS THE PATH TO DEATH, BECAUSE IN death it gives the highest proof of its perfection. Humility is the blossom of which death to self is the perfect fruit. Jesus humbled Himself unto death (Philippians 2:8) and opened the path in which we too must walk. There was no way for Him to prove His surrender to God to the very uttermost, or to give up and rise out of fallen human nature to the glory of the Father, but through death. So it is with us.

Humility must lead us to die to self. Thus we prove how wholly we have given ourselves to God. Only then we are freed from fallen nature and find the path that leads to life in God, to that full birth of the new nature of which humility is the breath and the joy.

Jesus communicated His resurrection life to His disciples. In the descent of the Holy Spirit He, the glorified and enthroned Meekness, actually came from heaven to dwell in them. He won the power to do this through death. In its inmost nature the life He imparted was a life out of death, a life that had been surrendered to death and had been won through death. He who came to dwell in them was Himself One who had been dead and now lives for evermore. His life, person, and presence all bear the marks of death—a life begotten out of death.

In His disciples that life ever bears the death-marks too. It is only as the Spirit of the dying One dwells and works in the soul that the power of His life can be known. The first and chief of the death-marks that identify the true follower of Jesus is humility.

Humility leads to perfect death. Humility means the giving up of self, and taking the place of perfect nothingness before God. Jesus humbled Himself and became obedient unto death. In death He gave the highest, the perfect proof of having given up His will to the will of God. In death He gave up self with its natural reluctance to drink the cup. He gave up the life He had in union with our fallen nature. He died to self and its temptations, and entered as man into the perfect life of God. If it had not been for His boundless humility, counting Himself only a servant to do and suffer the will of God, He never would have died.

Here is the answer to the question so often asked, and of which the meaning is so seldom apprehended: *How can I die to self?* The death to self is not your work; it is God's work. In Christ *you are dead* to sin; His life in you has gone through the process of death and resurrection.

You are indeed dead to sin. But the full manifestation of the power of this death in your disposition and conduct depends upon the measure in which the Holy Spirit imparts the power of the death of Christ. It is here that the teaching is needed: if you would enter into full fellowship with Christ in His death, and know the full deliverance from self, humble *yourself*. This is your duty.

Place yourself before God in utter helplessness. Consent heartily to the fact of your impotence to slay yourself. Sink down into your own nothingness in the spirit of meek, patient, and trustful surrender to God. Accept every humiliation. Look upon every fellowman who tries or vexes you as a means to humble you. Use every opportunity of humbling yourself before your fellows as a help to abide humble before God. God will accept such humbling as the proof that your whole heart



A BIRTHRIGHT OF DEATH

BY ANDREW MURRAY

desires it—as the very best prayer for it—as your preparation for His mighty work of grace when He reveals Christ fully in you. It is the path of humility that leads to perfect death-identification with Christ.

Beware of the mistake so many make who desire to be humble but are afraid of being too humble. They have so many qualifications and limitations, so many reasonings and questionings as to what true humility is, that they never unreservedly yield themselves to it. Beware of this. Humble yourself *unto the death*. You can be sure that at the root of all real experience of more grace, of all true advance in consecration, of all increase in conformity to the likeness of Jesus, *there must be a deadness to self that proves itself to God and men in our dispositions and habits.*

It is sadly possible to speak of the death-life and the Spirit-walk, while even the tenderest love cannot but see how much there is of self. The death to self has no surer death-mark than a humility which makes itself of no reputation, which empties out itself, and takes the form of a servant.

It is possible to speak much and honestly of fellowship with a despised and rejected Jesus, and of bearing His cross, while the kind and gentle humility of the Lamb of God is not seen or scarcely sought. The Lamb of God symbolizes two things—meekness and death. Let us seek to receive Him in both forms. In Him they are inseparable; they must be in us too.

What a hopeless task if we had to do the work! Nature never can overcome nature, not even with the help of grace. Self can never cast out self, *even in the regenerate man*. Praise God! the work has been done and finished and perfected forever. The death of Jesus is our death to self. And the ascension of Jesus has given us the Holy Spirit to communicate to us in power, and make our very own the power of the death-life.

As the soul follows in the steps of Jesus in the pursuit and practice of humility, its consciousness of the need of something more is awakened. Desire and hope is quickened, faith is strengthened, and it learns to look up and receive that true fullness of the Spirit of Jesus which can daily maintain His death to self and sin in its full power and make humility the all-pervading spirit of our lives.

All we who “were baptized into Jesus Christ were

baptized into his death. . . . Likewise reckon ye also yourselves to be *dead indeed unto sin*, but alive unto God through Jesus Christ our Lord. . . . Yield yourselves unto God as *alive from the dead*" (Romans 6:3, 11, 13).

The whole self-consciousness of the Christian is to be imbued and characterized by the spirit that animated Christ. He has ever to present himself to God as one who has died in Christ and in Christ is alive from the dead, bearing about in his body the dying of the Lord Jesus. His life ever bears the twofold mark: its roots in true humility striking deep into the grave of Jesus; its head lifted up in resurrection power to the heaven where Jesus is.

Believer, claim in faith the death and the life of Jesus as your own. Enter in His grave into the rest from self

and its work—the rest of God. With Christ, who committed His spirit into the Father's hands, humble yourself and descend each day into that perfect helpless dependence upon God. God will raise you up and exalt you. Sink every morning into deep, deep nothingness into the grave of Jesus, and every day the life of Jesus will be manifest in your life.

Let a willing, loving, restful humility be the mark that you have indeed claimed your birthright—the baptism into the death of Christ. "By one offering he hath perfected forever them that are sanctified."

The souls that enter into His humiliation will find *in Him* the power to see and count self dead. The death-life is the highest proof of conformation to the image of Jesus Christ. 

By HENRY R. BRANDT and HOMER E. DOWDY

HUGO A. BOURDEAU, A BALTIMORE MARRIAGE COUNSELOR, is convinced that the inability of husbands and wives to talk to each other is the "No. 1" marriage problem. He says the inability to converse is present in 85 of every 100 couples visiting marriage counselors. Bourdeau points out that during courtship couples spend hours together sharing attitudes and planning for the future. But in some of the homes they set up, the wife's easy conversation freezes into a mystifying silence and the husband's tender murmurings of courtship days develop the full lung-power of near raving.

A happy marriage is not possible without communication which reveals, with reasonable certainty, how the other feels about a given action or situation. Bourdeau says: "Without communication, there can be no adjustment at all. Ability to converse on any subject—to air any problem which might arise, to share with the other the private fears and worries and desires—is the bedrock of marriage. And it isn't always verbal. Attitudes are expressed by a smile, a frown, a shrug of the shoulder. These are powerful. We *sense* disapproval even though the spoken words are reassuring."

Bourdeau goes on to point out that communication ceases when the need to conceal becomes stronger than the desire for unity. There is the husband who cannot speak of his financial worries, so he hides his insecurity behind what he calls a "manly" silence. The wife conceals her spur-of-the-moment purchase or keeps to herself the concern that her husband no longer finds her attractive. Slowly, couples who once were excellent companions learn to rope off areas of their lives and live in a kind of marital no-man's-land. Conversation declines to "truce" subjects.

But Dr. James H. S. Bossard, a noted sociologist, discovered that talking of itself may get nowhere. By using tape recorders, he obtained samples of dinner conversations of Philadelphia families. His conclusion? The way parents talk to their children and to each other in front of their children is a problem of great seriousness in family life.

PROBLEMS
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HOME ...

WHEN
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He discovered that family conversations follow certain patterns. The pattern of criticism was one of the most prevalent. The negative atmosphere it created made the children anti-social and unpopular. In another, hostilities were turned inward, with quarreling the result. More subtly harmful were the exhibitionists, with each member of the family forever battling for the limelight.

Does anyone have good conversational habits? Yes, reported Bossard. He calls the right way the interpretive pattern. Here, persons and events are discussed calmly with perspective and dignity (and, when appropriate, with humor). Children are encouraged to take part and are treated with respect. Understanding and a wide range of interests are the characteristics of such a family.

Judge John Warren Hill of the New York Domestic Relations Court speaks of bottled-up resentments, a refusal to communicate. Bourdeau warns of the natural tendency for communication to break down as a married couple evolves slowly into self-protection rather than mutual helpfulness. Bossard points out that family conversation tends to drift in critical, self-seeking directions.

What are the solutions these men propose to mend the broken lines of communication between husbands and wives and among members of the family?

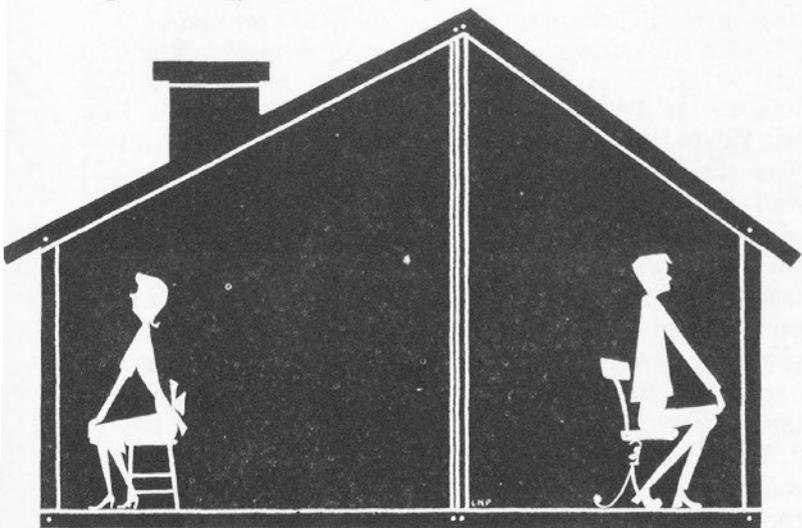
Reveal yourself, they say. Know, don't guess at what the other fellow is trying to say. Become aware of what you are doing, and consciously take steps to correct any faults. Fall back on "safe" topics as a retreat.

Is there a Biblical viewpoint on the dangers these men have pointed out? The Christian who brings his marriage problems to a counselor presents exactly the same kind of problems as these men describe. This points to the conclusion that all men are grappling with the same problems and describe them essentially the same way.

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The Christian answer, however, plumbs far deeper than conduct and a concerted effort to get along. It goes to the very nature of man.

Let us look just a little further at the elements that cause our communication to break down. There is the tendency to hide. Jesus said to Nicodemus: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:19, 20).



Is it not true that we seek to protect ourselves from disapproval, that we hesitate to reveal our selfish desires and we tend to conceal our negative feelings? The tendency to conceal, so aptly described by Bourdeau, is summed up in two sentences by the Lord Jesus Christ. Bourdeau presents nothing new—simply restates the pronouncement Jesus made to Nicodemus many years ago.

Again, the tendency for human relations to break down is described by the prophet Isaiah when he says, "We have turned every one to his own way." True, we have a strong desire for fellowship, but the human heart with its deceitfulness drives us apart, making our own way a stronger attraction than a mutual way.

Sociologists say increasingly high divorce statistics do not present the entire picture of marital strain because there are untold marriages which are "psychologically broken." Such couples maintain a residence under the same roof, but man and wife are unable to come to agreement on a mutual way of life and each goes his separate way at the points where they cannot agree.

Suppose you do communicate your true feelings, attitudes, desires? Communication itself will not necessarily produce unity. The desire for unity must be present. You may clarify your desires to your husband to get your own way. Your objective may be to advance your own selfish ends, not to achieve unity. Or, as a husband, you may be firmly set against your wife's idea. Communication, then, simply clarifies the issue; it does not provide a mutual solution. Undergirding this process of communication, as Judge Hill points out, must be a firm foundation of love and unselfishness.

What of the tendency to become negative in our conversation? Bossard writes: "A long time ago a great teacher pointed out that what comes out of the mouth

is a great deal more important than what goes into it."

This great teacher is Jesus, whom we too recognize for His teachings. But we go farther and acknowledge Him as our Saviour, the One who died for our sins that we might be able to walk in newness of life. The statement Jesus made is in Matthew 15:11: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." He gives further explanation in verses 18 and 19: "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

What is it, then, that is behind the negative conversation around the dinner table, the tendency to break fellowship by going your own way, the inclination to conceal from your most trusted companion? It is the *human heart*, which the Bible describes as "desperately wicked."

The answer, the Christian answer, to how you can maintain the kind of communication that leads to a mutual walk, goes right back to your set of beliefs. Important in it is your belief in the sinfulness of man, redemption from sin by faith in Christ's death, and the indwelling of the Holy Spirit which enables us to do the will of God.

True Christian marriage is based on the love of God that is shed abroad in our hearts by the Holy Spirit (Romans 5:5). Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity are its hallmarks. With such love in the foundation, a Christian couple can proceed to establish and maintain a mutual way of life.

Such foundation will enable you to approach your partner with the sincere desire to know and to be known, to listen and to share, to understand and to be understood. Thus you are ready to build the bridge across which two-way communication can flow. Two-way communication is, first of all, a matter of the spirit. It requires two people who have been set free from the natural tendency to hide, to conceal, to be secretive. They have been set free and are now submitting to the Holy Spirit, who keeps their hearts open as they continually yield to Him.

Communication is based on a combination of truth and love. Paul describes mature Christians as "no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Ephesians 4:14, 15).

In the same chapter, Paul speaks of the man who is renewed in the spirit of the mind and who is created in righteousness and true holiness. To this man, Paul says: "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another" (Ephesians 4:25).

We have emphasized that the natural tendency is to turn everyone to his own way. You tend to become disunited and to make judgments and decisions based on what you believe to be right and what is attractive and desirable to you. The interests of the family easily become submerged in favor of your own.

Because this is true, you must depend also on the
(Continued on page twenty-one)



AFTER PENTECOST

By R. L. BRANDT ■ National Secretary of Home Missions

IT IS NOT EASY TO FORGET THE PAST—EITHER THE blessed or the sordid past. But memory of the past can become a stumblingblock to future progress unless the divine intention is clearly discerned.

The glorious experiences and triumphs of yesteryear, or even yesterday, have a subtle way of beckoning us back. And this is not altogether evil, as long as it serves as a means of encouragement rather than as a goal for accomplishment.

Not at all uncommon among us is a yearning for a return to the "good old days" with their attendant glory and blessing. We desire a repeat performance of Pentecost. Of course, the glorious Pentecostal experience must be a goal for those who have never passed this milestone, but shall those who have received return again to the "first principles of the oracles of God"? Why should we allow ourselves to be so occupied with the treasurehouse door that we almost completely overlook the treasurehouse content?

Progress is the eternal touchstone of the divine economy. But man is so constituted that his natural inclination is toward some fragrant valley of the journey past rather than toward some unknown pinnacle on ahead. Nevertheless, the divine order is, "Speak unto the children of Israel, that they go forward" (Exodus 14:15).

It is evident there must be a deliberate turning away from the past, and at the same time a determined pursuing of that which God has set before us. Was this not what Paul had in mind when he wrote, "Forgetting those things which are behind, and reaching forth unto those things which are before? . . ." (Philippians 3:13). Was he anxious to erase from memory's register only those annoying records of his preconversion blasphemy and persecution of the Church? Or could he have had in mind the revolutionizing Damascus Road encounter, the unparalleled Straight Street experience, and the subsequent triumphs of the gospel?

That he would like to forget the former is easily understood, but it is inconceivable that he should desire to forget the latter—at least to forget in the absolute sense. Yet from experience we know that spiritual victories, mountaintop experiences, and glories of the past have a way of becoming more than memories. In fact, such memories often transform themselves into goals, and we find ourselves preferring to return to "build three tabernacles" rather than proceed to the valley where God has new ventures of faith for us.

God will lead His children as rapidly as they will

follow. He had high objectives for Israel when they left Egypt, but Israel was prone to turn back. And great was the conflict that raged for 40 years. God would lead them on into the untried, untrodden path toward an unknown land and into untapped resources. But to them the tried had more appeal than the untried; the trodden path was more alluring than the untrodden. The known held more assurance than the unknown, God's promises notwithstanding. And the palatable leeks and garlies of Egypt lured them more than the pledged honey, corn, and wine of Canaan.

The Holy Spirit is striving to lead us unto "those things which are before." But there is danger that we become so occupied with our past pilgrimage that we are not even aware of "after Pentecost" experiences which await pursuit. For until we know, we will not act.

Knowledge is always a prerequisite to action. For the man to whom the baptism of the Holy Spirit is the ultimate goal, there is no higher attainment. Not until he knows that there are "after Pentecost" heights to be achieved will he actively pursue them. But this knowledge does not come through ordinary channels. It is communicated by the Spirit—and only to those who have an ear to hear. Therefore Paul prayed for the Ephesians "that the God of our Lord Jesus Christ, the Father of glory, would give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know . . ." (Ephesians 1:17, 18).

At this point traditionalism may throw up a red flag and tend to stop us cold. But remember that traditionalism has a way of stopping our ears and blinding our eyes. It did this for Saul of Tarsus and it may do this for us. Traditionalism is always the fruit of the past and never the seed of the God-designed future.

What are the things which are before? What is to come after Pentecost? By the Spirit Paul knew. Therefore, he prayed that by the Spirit we may know, and we must now join Paul in his prayer to this end. To get a glimpse of the will of God for us after Pentecost we do well to consider Paul's prayers and to make them ours. Only when these prayers are fully answered in us have we scaled the "after Pentecost" heights which are set before us. It is noteworthy that Paul introduces each mountain peak of attainment with a significant "that."

1. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened;

2. "That we may know what is the hope of his calling, and what the riches of the glory of his inheritance

in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places..." (Ephesians 1:17-20).

3. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

4. "That Christ may dwell in your hearts by faith;

5. "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge,

6. "That ye might be filled with all the fulness of God" (Ephesians 3:16-19).

7. "That your love may abound yet more and more in knowledge and in all judgment;

8. "That ye may approve things that are excellent;

9. "That ye may be sincere and without offense till the day of Christ: being filled with the fruits of right-

eousness, which are by Jesus Christ, unto the glory and praise of God" (Philippians 1:9-11).

10. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto death; if by any means I might attain unto the resurrection of the dead" (Philippians 3:10, 11).

11. "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

12. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Colossians 1:9-12).

The Holy Spirit desires to lead you to these delightful heights. Will you follow? Make Paul's prayers yours and your "after Pentecost" experiences will outshine the past like the resurrection of Jesus outshines His death and burial.

No. 4 in the series, "God's Grace in the Lives of College Students"

Ronald Barracliffe FINDS GOD

WITH LITTLE RELIGIOUS INFLUENCE AND NO TEACHING on God's offer of salvation, Ronald Barracliffe spent most of his teen-age years in search of something to give purpose to his life. Now he is a student at Northeast Bible Institute, Green Lane, Pennsylvania, thankful to God for the way He revealed Himself in a time of unrest and dissatisfaction.

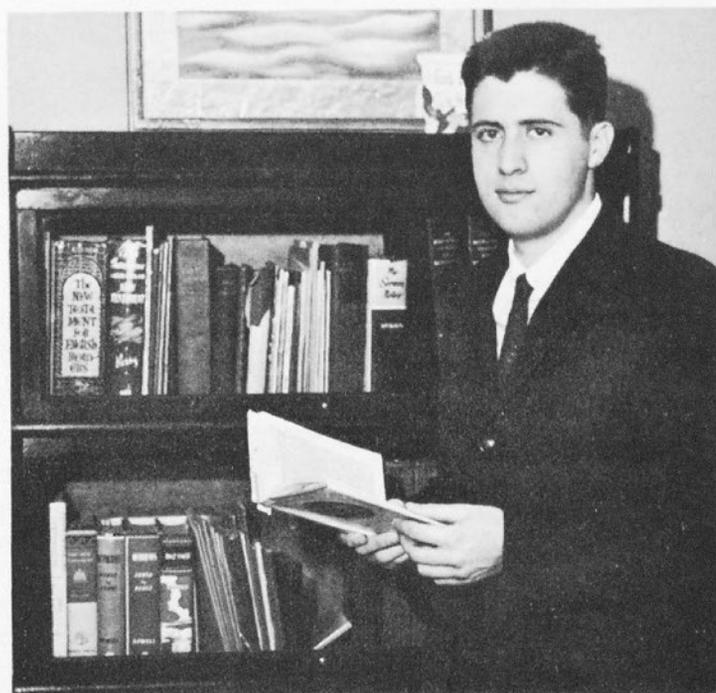
High school completed, Ronald joined the Navy with the idea of making it a career. He thought travel and adventure would bring him what he had been longing for. However, after spending time in Africa, Bermuda, and other beautiful tropical islands his life was still empty.

In his search Ronald turned to God for an answer and began attending churches of many denominations. One day while attending a service he noticed the radiant happiness of the people and was amazed. The memory of those jubilant people never left him.

During the Cuban crisis Ronald got alone on his ship and asked God to reveal the source of joy and peace of the Christians he had met. He felt they had what he was looking for but did not know how to receive it for himself. He began to read a New Testament previously given him by a chaplain and for two hours searched the Word of God diligently.

The message of salvation seemed to pierce his heart. Suddenly, hardly realizing what he was doing, he knelt on the deck and asked Christ to come into his heart. He said, "It wasn't long until a peace came to me far greater than I had ever known."

Ronald had received no teaching on the baptism in the Holy Spirit or speaking in other tongues but found



Ronald enjoys his studies at Northeast Bible Institute.

himself praising his newfound Saviour in a language he did not know. Christ had come to fill the vacancy that had so long been a part of his life. He was thrilled when later the sailors repeatedly asked the reason for his happiness. It provided the opportunity to tell them of his experience with Christ.

At the end of his service commitment, Ronald returned home to Manchester, Connecticut, where he found Christian fellowship at Calvary Assembly of God. The pastor, Kenneth L. Gustafson, gave him a catalog from Northeast Bible Institute. After much prayer Ronald felt God was directing him to attend this college and was enrolled in the fall of 1964.

Ronald is rejoicing in the way God has led him and looks forward to a worthwhile future as a minister of the gospel.

AN ISLAND AWAKES

By CLAUDE REDIGER
Missionary to American Samoa



Taking wide steps forward in education and economics, Samoa is also moving ahead spiritually



THE TERM "PARADISE OF THE PACIFIC," often used in reference to American Samoa and neighboring islands, suggests leisure and sleepy lagoons.

But although the natural beauty of Pago Pago harbor remains, with tropical green mountains rising out of an unbelievably blue ocean, leisure is fast becoming a thing of the past. The government of American Samoa under Governor H. Rex Lee is plunging ahead with many construction projects and a new educational system. A new water and sanitation system, housing, paved roads, and a million-dollar hotel are being built.

Village schools have been consolidated and educational television has been introduced in the elementary schools. By the beginning of the next school year, two new high schools will have been completed and educational television will be used at that level also. In fact, the Samoan system of educational television will be comparable to the best in the world.

God's people are not relaxing under

coconut palms on the sandy beaches either. In fact, since our recent revival, holidays have been taken as extra opportunities to witness for the Lord and distribute gospel literature.

The first outpouring of the Spirit in Samoa came in 1952, upon believers in the Pago Pago area. Since we arrived in 1961, we have seen great numbers come to the Lord through the ministry of visiting evangelists and national pastors. The work in American and Western Samoa has grown from five congregations to 13. Three new church buildings have been constructed and an evangelistic center is now being built in Apia, the capital city of Western Samoa.

Although we have been grateful for the growth, we have longed for a revival which would ignite individual lives and make witnesses out of all believers. Evangelist Bob Hoskins came on January 16 and was with us for three weeks. During that time we witnessed an outpouring of the Holy Spirit such as the Assemblies of God in Samoa had never seen.

Gospel workers give instruction to new converts in improvised prayer room.



Spiritually hungry seekers respond to invitation after gospel sermon.



Evangelist Bob Hoskins preaches in Pago Pago.

The last week especially we were overwhelmed with what God did. Believers simply asked and received—from Grandmother Sulu, the oldest member of our oldest church (Pago Pago), to Asoiva, the newest convert of our youngest church (Malaeloa). By actual count, 60 were baptized in the Holy Spirit during that week. But the day after Brother Hoskins' meetings ended six more received the Spirit—and the revival continues.

In many ways we have observed remarkable changes. Visitation teams

have sprung up spontaneously. Testimony sessions have become vibrant with enthusiasm. The timid have become bold in their witness, and speakers at Christ's Ambassadors meetings no longer search for topics.

Yes, the tradewinds still send their gentle breezes, and the tropical sun and rains continue to nourish this lush island, but those who have been filled with power from on high have become fervent to declare God's truth among the lost in this Polynesian paradise.

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue
Springfield, Missouri 65802

Many follow the Lord in water baptism at the conclusion of the Samoan crusade.





Jacob Meets God at Bethel

Sunday School Lesson for May 2, 1965

GENESIS 28:10-22

BY J. BASHFORD BISHOP

THE CIRCUMSTANCES OF THE REVELATION

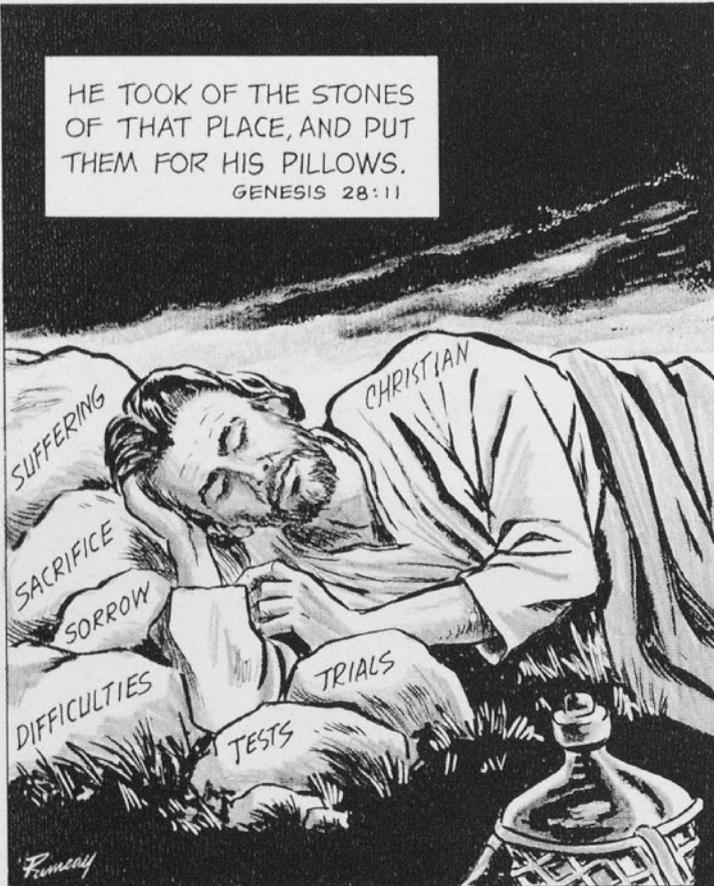
1. *He was lonely.* This was the first time Jacob had ever been away from home. Esau loved the great out-of-doors and the wilds of the forest. Jacob was a home boy who loved the sound of voices and the warmth of the hearth. Solitude had no charm for him.

2. *He was on his own for the first time.* No mother to lean on now! Like the boy learning to swim, or the eaglet learning to fly, Jacob was the victim of emotions which were far from pleasant!

3. *He had, worst of all, a guilty conscience.* On the surface it appeared Jacob was leaving home in obedience to his father's wish to seek a bride from among his own people. But Jacob was really a fugitive from Esau. (See Genesis 27:41 to 28:5.) He had deceived his father with a direct falsehood (27:19) and had used God's name in vain (27:20). These things undoubtedly weighed heavily on his conscience, and the combination of circumstances must have made him a miserable young man!

A HARD BED MAKES HARDY CHRISTIANS

HE TOOK OF THE STONES OF THAT PLACE, AND PUT THEM FOR HIS PILLOWS.
GENESIS 28:11



THE ELEMENTS OF THE REVELATION

1. *The Ladder.* (a) It reminded Jacob of the distance between his soul and God. (b) At the same time it was a link between him and God. (c) That the ladder reached from earth to heaven should have reminded him of the completeness of divine grace. (d) Jesus was the personification of the ladder that spanned the distance between Jacob and God. (See John 1:51.)

2. *The Angels.* Sometimes we forget the reality of angels and their ministry in behalf of man. (a) The ascending and descending of these heavenly beings spoke of ascending prayer from man and descending answers from God. (b) The angels are divinely authorized protectors of man (Psalm 91:11).

3. *The Voice of God.* This was the climax and depth of the revelation. Out of silence God spoke! (a) God had repeated to Jacob the promise made to Abraham; but now Jacob received the specific, clear assurance that God's covenant with Abraham and Isaac was to be continued in him and through his seed. (b) God answered Jacob's thoughts. Jacob felt lonesome; God said, "I will be with thee." Jacob feared Esau; God said, "I will keep thee." Jacob was forsaken of friends; God said, "I will not leave thee." Appearances seem to contradict the divine promise; God said, "I will do that which I have spoken to thee of."

Jacob did not see these glorious realities until he slept. And is it not true that we need to "sleep"—to get quiet—to see God? Are we not too wakeful and sensitive to the things of earth? Regardless of his attainments, no man can be and do what he might unless he has seasons of quiet before God.

THE RESPONSE TO THE REVELATION

1. *Jacob became sensitive to the presence of God.* Hitherto he had localized God in certain set places and times. Now he learned that God was everywhere, even in the wilderness. All of us need to cultivate a sensitivity to God's presence at home, at work, as well as in the house of God.

2. *Jacob realized God's presence where he was.* "The Lord is in *this* place." Some blame the preacher and leave a church because they think "things are dead." All the time God is there blessing others, and they know it not because they are out of touch!

3. *Jacob "was afraid, and said, How dreadful is this place."* This fear was not a slavish cringing from God, but godly reverence for the majestic greatness of the One in whose presence he found himself. Such reverence is to be cherished in our Pentecostal circles where the very freedom of worship we enjoy may easily result in undue familiarity and carelessness. Let us never allow the things of God and the moving of His Spirit to become commonplace!

4. *Jacob found that the lonely spot was verily "the gate of heaven."* We all need this lesson. It is easy to see the hand of God in the blessing, but it is more difficult to recognize that the trial is ordained of God. Capitalize on your calamities! (See 1 Thessalonians 5:16-18; 2 Corinthians 12:7-10; James 1:2-6.) The greatest sorrows and afflictions may become the gateway to fresh revelations of God, new power in service, and greater usefulness to God and man.

Everything depends on your attitude!



FORWARD IN THE FAR EAST

A FIELD REPORT BY CHRISTINE CARMICHAEL

THE FAR EAST FIELD OF THE ASSEMBLIES OF GOD INCLUDES the Orient, Southeast Asia, and Pacific Oceania. This vast area encompasses peoples of various racial backgrounds, diverse cultures, and many religions.

Only a quick look at each country is possible in this short review.

CHINA

In this immense country of 716 million people, Assemblies of God missionaries opened mission stations nearly 50 years ago. China is now completely closed to missionary personnel. News from inside the communist-controlled country is extremely scarce. Seed planted by missionaries lives on and heroic Christians maintain a witness under appallingly difficult circumstances. There are an estimated 100,000 Spirit-filled believers in China, including the tribal people in Southwest China.

With the evacuation of missionaries some 15 years ago, the Assemblies of God gave itself diligently to establish new Bible schools and develop churches in nations on the periphery of the mainland.

TAIWAN

A number of our missionaries from China were led to continue their witness to the Mandarin-speaking Chinese in Taiwan, the strategic "Isle of Hope" in the troubled seas off the China coast. Nineteen missionaries now serve in Taiwan, ministering to both Chinese and Taiwanese. Taikuang Bible Institute in Taipei trains workers for evangelism.

An expanding radio ministry covers the island with programs in both languages. Simple Bible studies are given over the air and further helps are offered by correspondence. Chinese broadcasts are beamed to the China mainland, free of cost, by two government-owned 600,000-watt stations.

HONG KONG

Hong Kong has mushroomed into a metropolis of three million people. This British Crown Colony has become a sanctuary for two million refugees from Red China. It offers missions an unprecedented opportunity to reach these displaced Chinese with the gospel. Ecclesia Bible Institute prepares young men and women for ministry to the Chinese in Hong Kong and Southeast Asia.

Despite nearby tensions Hong Kong enjoys a degree of peace and prosperity. But time is a precious commodity in this crucial outpost of freedom.

KOREA

Assemblies of God work in Korea dates from 1952. The Korean church is a growing organization because of its keen spirit of witness and emphasis on prayer. Day-break prayer meetings, first introduced during the spiritual awakening which swept Korea in 1907, continue throughout the country.

The newly enlarged Revival Center in Seoul seats 2,500 people and has an adult membership of 3,000. It is the largest Assemblies of God church in the Orient and one of the largest Pentecostal churches in the world. The pastor is a graduate of our Korea Bible school.

JAPAN

Our work in Japan grew out of the pioneer efforts of one missionary family in 1913. Today 26 missionaries are stationed there. Eighty percent of the pastors are graduates of Japan's Central Bible Institute in Tokyo. Tremendous opportunities await trained, Spirit-filled workers in the 10,000 towns and villages of the "Land of the Rising Sun."

Because of the high literacy rate and an insatiable thirst for knowledge, the Japanese read whatever is available. Our missionaries find Christ-centered literature a

Japan Superintendent Kiyoma Yumiyama has also served for many years as principal of Central Bible Institute of Tokyo.



vital tool in their outreach program. An evangelistic campaign which followed a Light-for-the-Lost literature rally in Osaka resulted in a new church being established.

MALAYSIA

In 1963, Malaya, Singapore, and the British Colonies of North Borneo were welded into a new nation—Malaysia. This new federation on the fringe of communist strongholds offers a unique challenge to missions. Sixty percent of Malaysia's population is under 21 years of age. Hundreds of young people have accepted Christ. Malaysia Bible Institute trains them for soul winning. What a potential for the future of our work in multi-racial, multi-lingual Malaysia!

Light-for-the-Lost provided more than 500,000 pieces of literature for distribution in Kuala Lumpur, Malaysia's capital. The house-to-house witness revealed a whitened field ready for harvest. Similar campaigns are planned for other cities.

PHILIPPINES

The most rapid growth of the Assemblies of God in the Far East has been in the Philippines. Churches now number well over 300 and ministers nearly 600. Three well-developed Bible schools are filled to capacity. A fourth school was opened recently in Mindanao. Dedicated, enthusiastic graduates are opening new self-supporting churches throughout the multiple-island republic.

To provide postgraduate studies for young men who have completed the three-year courses of study in our Far East Bible schools and who will serve their fields in administrative capacities, the Far East Advanced School of Theology (FEAST) has been established in Manila on the campus of Bethel Bible Institute.

BURMA

Here the conical spires of many pagodas are mute reminders that the majority of the Burmese are Buddhists. But in this land the Christian church lives and grows. Our work is an outgrowth of that formerly carried on among the Lisu tribe in Southwest China. The past three decades have witnessed the growth of strong churches among the tribespeople. It is estimated that Pentecostal believers number at least 14,000.

Burma is currently an area of great concern. No new

**Indonesian population includes
villagers living in quaint houses on stilts.**



missionaries are allowed to enter the country, and missionaries now in Burma cannot return if they leave for furlough or any other reason. An accelerated training program has been instituted to develop Burmese leadership at every level to insure proper continuation of the work.

INDONESIA

Indonesia is made up of a vast number of tropical islands in southeast Asia. It is the sixth largest nation in the world. Under the blessing of God the Assemblies of God of Indonesia has grown from a humble beginning at the close of World War II to more than 90 churches and outstations.

The political situation in Indonesia could seriously curtail missionary activity. The ultimate task of evangelization must rest with the national church. To this end five Bible schools have been operated. Recently two of the schools were merged into one, centrally located in Jogjakarta.

Visitors to these islands see only their lush beauty; missionaries sense a poignant appeal for the gospel.

PACIFIC OCEANIA

We have missionaries in Hawaii, Fiji, Samoa, and the Marshall Islands. The Pacific Area Conference held in Honolulu, Hawaii, in 1962, sparked widespread interest in the Pentecostal testimony. Plans are being finalized to develop Hawaii into a district of the General Council.

Aloha Bible Institute in Honolulu is a melting pot of various ethnic backgrounds. Here young people are being trained for effective ministry and church leadership in the different island groups.

* * *

Our 172 Assemblies of God missionaries under appointment to the Far East are not alone in the task of evangelism. The injunction given to Timothy by Paul has been practiced with gratifying results: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Each year 150 graduates from our 19 Bible schools swell the ranks of pastors, evangelists, and teachers in the Far East.

**At conclusion of gospel service
Singapore listeners receive literature.**





By JOHN L. WEIDMAN
Missionary, Republic of Upper Volta



A CHILD SHALL LEAD THEM

IN A MISSIONARY CONVENTION I ATTENDED NOT LONG ago, faith promises were received. The pastor, reading off the totals, spied a familiar handwriting. It read, "35 cents a week for a total of \$1.40 a month." It was his little daughter's writing. Her spirit led the church to go over its goal, and no doubt it will be the largest missions giving church in the state in 1965. I thought of the Bible verse, "A little child shall lead them..."

Missions is the mission of the whole church. This work desperately needs the help of everyone—men and women, boys and girls.

The great potential of our children is often minimized. Yet if a burden and attitude of liberality toward God is implanted in their hearts, the effect will last a lifetime. Boys and Girls Missionary Crusade (BGMC) is geared to interest children in reaching the world for Jesus. Every penny helps to make a missions dollar.

The Boys and Girls Missionary Crusade calls for action. Every little wooden barrel becomes a challenge to fill. The pennies, nickels, and dimes will be sent to help other boys and girls all over the world learn about the Saviour.

Such instinctive offerings, motivated by the teaching of God's love, cannot be tossed into a general fund where they might lose their significance. That's why we have BGMC. BGMC funds are used to print God's Word in quarterlies, teaching pamphlets, booklets, and other forms of literature which help to establish and strengthen the church.

For many years there were few Sunday schools in the French-speaking areas of West Africa, and those were poorly operated. One big handicap was inadequate quarterlies, leaflets, and picture rolls adapted to the African's way of life. Our first Speed-the-Light offset press began operation in 1958 at Ouagadougou, and BGMC funds helped pay for the Mossi quarterlies it printed.

A literature committee of missionaries from Senegal, Togo, Dahomey, and Upper Volta began functioning about 1961. Their goal was to extend the printing of gospel literature to all West Africa. When French, Moré, Dagomba, and English quarterlies were first printed, BGMC supplied the otherwise unavailable money. BGMC reduced the price per quarterly so the nationals could afford to purchase them. A nickel may not seem like much, but for a Mossi man who makes about \$40 a year, every purchase seems to be a major one. BGMC paid nearly 10 cents on each quarterly, two-thirds of the printing cost.

Whenever the literature management committee launched a new paper, new helps for Bible schools, or evangelism aids, BGMC came to our aid and supplied funds. In 1963 more than \$2,000 came from BGMC for the printing plant in Ouagadougou, Upper Volta.

These funds helped buy paper and aluminum plates for the press; they virtually kept the press running. We could not have continued without the help of the boys and girls. BGMC funds would arrive just in time.

Literature is the key to training and establishing young churches and young converts. To simply evangelize and get converts is not enough. New converts must learn of Jesus. Lasting results can be seen only in establishing churches, and this must be done in this generation.

Some months ago Mrs. Weidman and I packed the children into our Peugeot 404 Speed-the-Light car and headed for a town called Ipala some 25 miles from the center.

It was Sunday school time when we arrived. Classes were being held everywhere—a class of young men under a thorn tree, a women's class in the shade of the mud church, children inside in different classes. They all had their quarterlies; they were reading, commenting and literally growing in the faith. The smaller children were using the two-color picture rolls which have had to be subsidized by BGMC funds due to their cost. "They are all so hungry and they have desire for the truth of God," Pastor Bourema said.

When the lesson ended, the children loudly gave their memory verse in unison—so did the women, the men, and the young people. Like David who said, "Thy word have I hid in my heart, that I might not sin against thee," they knew the importance of having it not merely on paper but in their hearts.

As classes ended, many opened little leather satchels. Carefully they tucked the quarterly in by the songbook and the Bible—part of their precious possessions.

Without BGMC, without boys and girls who love to work for Jesus, such scenes could not happen. But it is happening all over Africa: souls are being saved through churches and Sunday schools; the church of Jesus Christ is moving on; Sunday schools are being established from Dakar to Lome, from Accra to Ouahigouya. And clutched in small dark hands is the printed page, thanks to the Boys and Girls Missionary Crusade.

BGMC helps with funds for printing Sunday school material on this press in Ouagadougou.



By EVERETT JAMES
National Field Secretary



What Is LIGHT-for-the-LOST?

LIGHT-FOR-THE-LOST IS THE FOREIGN MISSIONS PROGRAM of Assemblies of God men. It is dedicated to providing evangelistic literature for foreign distribution by Assemblies of God missionaries, pastors, and national workers.

Light-for-the-Lost is not scattering seed. It is planting a garden. Each piece of literature is placed in the hands of a genuinely interested person. Assemblies of God laymen are reaching around the world!

Three years ago missionaries established a church on the outskirts of Osaka—second largest city in Japan. *Light-for-the-Lost* helped in the initial impact on this city of three million people. Quantities of gospel literature were distributed and many were introduced to Christ. A small chapel was established. The following summer a tent was erected in downtown Osaka. People responded! Many accepted Christ as Saviour! *Light-for-the-Lost* again supplied the gospel literature.

Osaka is an example of how *Light-for-the-Lost* foreign city crusades work. The written Word is distributed door-to-door to announce the services, and many are won to Christ through personal witnessing. The spoken word during the services opens more hearts and makes a further impact for Christ. Again the written word remains for study by the new convert, supplying answers to the seeking heart.

In Ecuador, newest mission field of the Assemblies of God, *Light-for-the-Lost* has joined hands with the missionaries in a pioneer effort. Missionary Lowell Dowdy writes: "Saturday we went to the market to hand out tracts and gospels. The people made a rush for the literature... our fellows had to run for their lives—they were being smothered! We had two growing Pentecostal works in less than five months of services."

The world is learning to read! New literates read anything they can find—and tend to believe it. Through *Light-for-the-Lost* Assemblies of God laymen are providing gospel literature for these eager minds. We dare not neglect so great an opportunity!

On Sunday, May 2, 1965, Assemblies of God laymen will have a special opportunity to give a sacrificial offering to their missionary program. These offerings can be given through the local church or sent to *Light-for-the-Lost*, 1445 Boonville Avenue, Springfield, Missouri 65802. Full missionary credit is given to the local church for all contributions.

Time is running out! What is done for God must be done now! *Together* the great task of world evangelization can be accomplished.

HOW LIGHT-FOR-THE-LOST WORKS

Examine... THE SINGAPORE FILE

Application for Light-for-the-Lost Assistance

The Singapore file was opened when *Light-for-the-Lost* division received a request from the missionaries for literature (in November, 1964). Necessary processing and coordinating was set in motion, and final approval came from the Foreign Missions Department.

The local committee headed by Missionary Stevens L. Nolin invited Tommy Barnett to be the evangelist and engaged Singapore's well-known Victoria Theatre for nine nights in January, 1965.

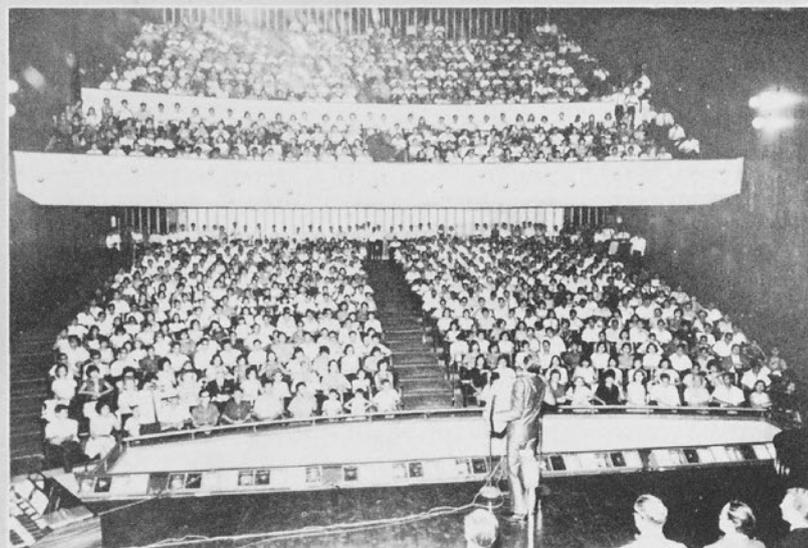
Description of Light-for-the-Lost Literature

Bookmarks were designed to attract the youth of Singapore

Then Thrill at ... THE SIN



Victoria Theatre, Singapore, site of evangelistic meetings with Tommy Barnett.



to the meeting. They contained a gospel invitation, an announcement of the meeting, and were distributed in all the English-speaking high schools of the city. Half the population of Singapore is under 19.

Counseling packets were prepared containing a Gospel of John, a tract, a folder on the new Christian life, and application forms for the New Life Correspondence Course and the booklet, *Five Steps into Christ*, available free on request.

A New Testament was prepared, to accompany each correspondence course, to assist

with answers to the questions, as well as the church folder of the addressee's nearest Assemblies of God church. A certificate was offered on completion of the course.

Statistical Report

The following report was received in the *Light-for-the-Lost* office in February: 100,000 bookmarks distributed with tremendous response; 1,000 counseling packets given to those responding in the meeting; 500 correspondence courses requested; 100,000 people reached with the gospel; and 421 decisions for Christ!

SINGAPORE VICTORIES

SINGAPORE, MALAYSIA—War clouds hang heavy over Malaysia at the tip of Southeast Asia. Across Singapore's sprawling skyline can be seen the offshore islands of Indonesia whose government has vowed to crush this new nation. Thousands of Malaysians have been called up for military training, while thousands more have volunteered for part-time militia duty to guard the exposed coastlines. Young people here are deathly serious. They face an uncertain future with an intense search for reality. That was why we directed a strong gospel witness to the youth of this multiracial city.

A crowd of young people is not unusual in Singapore where over half of the population is under the age of 19. But to hear 1,400 in this largely Buddhist city singing praises to God was something to shout about!

The well-known Victoria Theatre in the heart of Singapore's business district was filled nightly as Evangelist Tommy Barnett sang and preached. His music had a unique appeal. Many who came to hear him singing found their way to the altar and a born-again experience!

On the closing night there were so many inquirers that the scores of personal workers could not deal with each one personal-

ly. Numbers of converts gathered in small groups for prayer and instruction.

There were many hours of prayer and planning behind those scenes—in fact, many months. The island was divided into districts so no church or outstation would be neglected.

With wonderful backing from *Light-for-the-Lost*, a thorough gospel literature program was made possible. Thousands of colorful bookmarks were distributed by our Pentecostal young people and were in such demand that a near riot threatened at one school. Bookmarks were preferred to handbills because they could be tucked inside a study book where the gospel verses on the reverse side would continue to witness for Christ.

Nearly 500 young people came forward to accept Christ during the meetings. A concerted effort is being made to get them established in the faith and in our churches. C.A.'s continue to contact them.

It took the united efforts of *Light-for-the-Lost*, an evangelist with a message, and the local workers to bring about this harvest. Will you pray earnestly that we shall reach thousands more in our unsettled times?

—Stevens L. Nolin
Campaign Chairman

MISSIONARY ARM OF ASSEMBLIES OF GOD MEN



LIGHT-for-the-LOST DAY

SUNDAY, MAY 2

Light for the Lost is the missionary program of Assemblies of God men! Through this united effort laymen everywhere are finding their distinct identity in our Assemblies of God foreign missionary program.

WHAT YOUR OFFERING WILL DO—

\$1 will reach 1,000 persons who have never heard the gospel of Christ!

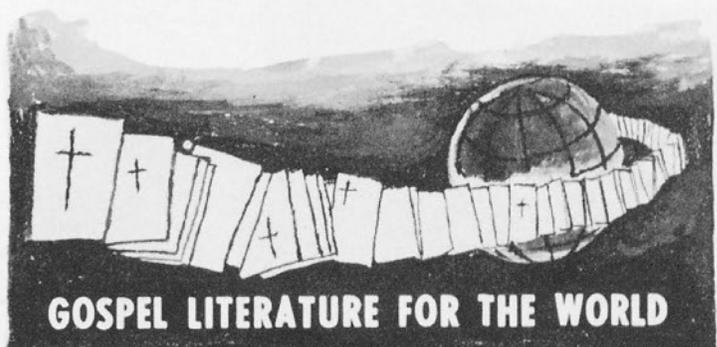
\$100 will sponsor a literature saturation crusade of a small foreign city.

\$1,000 will provide enough literature to reach a strategic foreign city.

100 percent of all funds contributed will be used to provide evangelistic literature for foreign distribution. No promotional costs will be deducted from any offering. Full missionary credit will be given to the local church.

Send all contributions to: LIGHT FOR THE LOST, Men's Fellowship Department, 1445 Boonville, Springfield, Missouri 65802.

HOW MUCH WILL YOU INVEST TODAY TO REACH THE LOST?





Profile of the District WMC President



By ANN AHLF

THE FIFTY-ONE DISTRICTS (INCLUDING POTENTIAL DISTRICTS and language branches) of the Assemblies of God have active Women's Missionary Council organizations among the members of their local congregations.

Guiding the activities of these groups are fifty-one district presidents who have dedicated themselves to the "helpmeet ministry" of the church. In some districts the WMC president is a member of the district planning board. Her ministry and support are a part of the overall district program. In every case she operates under the direct supervision of the district superintendent and presbytery. Her duties are manifold.

With a general schedule suggested by the National WMC Department she combines the important dates and projects that concern her particular locality to make up a calendar for the year's activities. Thereby she coordinates the WMC efforts of the entire district into an effective ministry involving five areas of service—foreign missions, home missions, benevolence, district, and local church.

Cooperation of WMC groups inspired by the leadership of the district WMC president is exemplified in collecting a missionary's outfit. Immediately upon the official announcement that a new missionary has been approved for overseas duty or home missions assignment, word is sent to the district president from the National WMC Department. She then contacts the prospective missionary to discuss equipment for his new

venture. Together they make a list for which WMC's will accept the responsibility. With this information in hand the district president devises a plan whereby all the WMC groups in her district may share in supplying the needs. At a designated time and place all the assigned articles are delivered, ready for overseas packing.

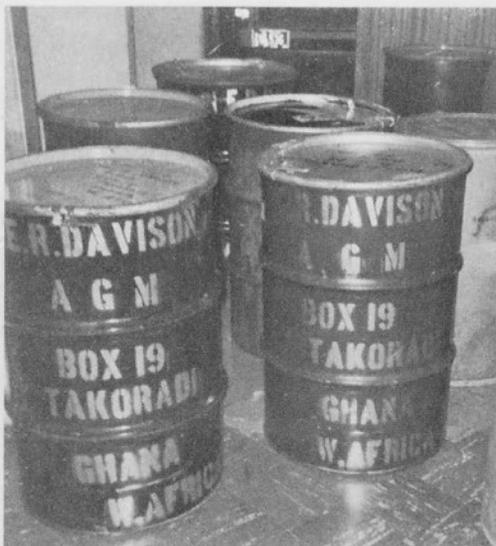
In reporting her activities to the national office, Mrs. Howard Davidson, Ohio district leader, said: "We are working at present on the outfit for a missionary family assigned to the Philippines. For one who will go to Korea we have a refrigerator and other household furnishings. The money is in hand to purchase a washer for a missionary to India, and we expect to supply some major appliance for a newly appointed family who will serve in Egypt."

In some cases the district president is called upon to do wholesale shopping for the missionary. Often she helps to pack his barrels and ship them.

In many districts the WMC president supervises a commissary which is stocked once a year from the treasure chests of the local groups. There the missionary may go with his list and shop "without money and without price."

Besides providing a store of supplies for the regular missionary requirements, the commissary meets emergencies such as the aftermath of an accident, fire, or flood.

Oregon WMC President Mrs. F. J. Walton uses forms



Much planning by a district WMC president went into this shipment of missionary supplies.

WMC's of Southern New England had an "animal parade" to supply linens for the district commissary.



from a well-known order house filled out with certain amounts of merchandise. Local groups choose orders they can finance. This plan is another version of the district commissary.

Southern New England District President Mrs. G. E. Flower added interest to collecting items for the commissary by asking each group to make their offering of linens into an animal. A rally day was chosen for finishing the project and the women paraded their creations.

The WMC group of Central Assembly of God, Cedar Rapids, Iowa, divided its eighteen members into two teams who worked for three months to complete their commissary project. One team made "Toiling Tabitha," a three-foot mannequin that weighed thirty pounds. The other created her sister, "Helpful Abigail." Every article used in constructing the two dolls was new and usable. Their clothing and accessories were articles of wearing apparel sized to fit the missionaries who would receive the dolls. Their total value exceeded \$138.

The Illinois WMC's, under the direction of Mrs. Dwain Grell, sent one hundred bath towels to Hillcrest Children's Home—one for each resident.

Many district presidents join together to inspire their areas to undertake a large project. Purchasing coats for the sixty residents of our children's homes in Alaska is an example.

Seminars for training leaders become the direct responsibility of the district president. Minnie Montaya, WMC secretary for the Central Conference of the Latin American Branch, says: "I accompanied WMC President Mrs. Francisca Figueroa as she recently held 12 seminars for the benefit of the eighty-one groups in our territory. To reach them all we traveled 5,000 miles through Montana, Wyoming, Nebraska, Utah, Colorado, and New Mexico. The conference presbyter attended each rally, backing the work of the women."

Mrs. Darwin Heuser, district WMC president of Wisconsin-Northern Michigan, planned tour rallies featuring workshops for her sectional leaders and local group membership. A project for the regional school, North Central Bible College, was promoted to improve the men's dormitories. District Superintendent Darwin Heuser, who accompanied the team, climaxed the daily meetings with an evangelistic emphasis, "Intercession and Soul Winning."

Kansas District President Mrs. Paul Samuelson conducted tour rallies in the state's nine sections. Theme for the meetings was taken from the national seminar, "According to the Pattern." A feature of the services was dramatizing a model procedure for devotions, missions studies, and ministry.

Zella Anthony, Indiana district WMC president, was invited to hold similar meetings in New Mexico and Southern Idaho. Upon returning home she used an amplified "According to the Pattern" program for her own district and sectional leaders.

Retreats planned by district WMC presidents are growing in popularity. They afford a one-to-three-day escape from routine to a time of inspiration and physical relaxation. The Ohio WMC's enjoyed their ninth retreat last summer when representatives from Jamaica, Pakistan, and Chicago's Teen Challenge contributed to the sessions.

South Texas District President Mrs. W. S. Graham arranged a "Holiday Retreat" at Camp Manison, Friends-



Making "Toiling Tabitha" and "Helpful Abigail" dolls of linens and household items for a missionary's outfit was a project of the WMC's of Central Assembly, Cedar Rapids, Iowa.

wood, Texas, and one hundred sixty-eight ladies attended the devotional sessions and recreational activities. One person was saved and many others were spiritually refreshed.

The district WMC president plans for the future by promoting Missionettes, the auxiliary for girls, with its Bible study and evangelistic outreach.

The district president represents her area at national seminars and General Council meetings to keep abreast of fellowship progress. She is constantly engaged in research, Bible study, and contemporary reading that keeps the tone in her personal life and influences the development of her district work.

A strong spiritual influence, leadership instructor, service program designer, promotional agent, friend to the missionary, lover of God and mankind—this is the district WMC president!

* * *

The representative stories in this article typify the work at all fifty-one district WMC presidents. 

Boys of the Hillcrest Children's Home carry fresh laundry to the storage cupboards. The 100 towels sent to the Home by the Illinois WMC's were a welcome gift.





Honor Stars (left to right) Tancy Peters, Chryl Shelton, and Debbie Peters are crowned at WMC convention. Seated are Pastor and Mrs. Wayne Jones of Ajo and Pastor Lester Searles of Phoenix Westwood Assembly.



Senior Missionettes from the Assembly in Westwego, Louisiana, are shown with 60 stuffed animals they made for children of the New Orleans Charity Hospital. Sponsor is Mrs. Edna Canady.

FIRST ARIZONA MISSIONETTE HONOR STARS CROWNED

By MRS. KATHLEEN IRELAND
Arizona Missionette Director

THE CROWNING OF THREE MISSIONETTE HONOR STARS was a highlight of the Arizona Women's Missionary Council Convention, December 10, 1964, in Phoenix. Debbie and Tancy Peters, from Ajo, Arizona and Chryl Shelton, from Phoenix Westwood Assembly, were crowned as the state's first Honor Star Missionettes.

The ceremony began with a 50-voice choir of Missionettes singing the Missionette chorus and "Making Time Count for Christ."

As the Honor Stars marched toward the platform, the state Missionette director explained each step of the achievement program and the significance of becoming an Honor Star.

Wearing white dresses and blue-and-white satin capes upon which a gold Missionette emblem had been mounted, the three Honor Stars marched to the platform as they were introduced. Together they recited the Missionette motto, slogan, and scripture. Then each told of her most rewarding experience as a result of her efforts in becoming an Honor Star. The entire statement of faith which appears in *The Pentecostal Evangel* each week was quoted by Tancy Peters.

The coronation followed as each girl climbed the stairs to the white crowning chair. Behind the chair were gold stars and a large gold circle symbolizing the completion of the achievement program. The girls' pastors, Wayne Jones of Ajo and Lester Searles of Phoenix Westwood Assembly, crowned the Missionettes and gave to them Christ's charge, "Be faithful unto death, and I will give thee a crown of life."

The ceremony was concluded as Honor Star Chryl Shelton sang "The Lord's Prayer," and Mrs. Lois Gribling, district WMC president, gave a dedicatory prayer.



Here are the Junior Missionettes from Westwego Assembly with decorated soap they donated to the ladies of a local rest home. Their sponsor is Mrs. Frank Kinsey.



Trenton, Missouri, Missionettes with their sponsor, Mrs. J. H. Rosenboom, have prepared literature for missionaries in Africa and helped make items to be sent to men in service. They attend fellowship meetings where they sing and play their instruments. The girls have also participated in camp meeting services. Three of them have completed work on the Susanna step of the Stairway to the Stars achievement program.

WHEN COMMUNICATIONS CEASE

(Continued from page seven)

other material besides love that goes to make up the foundation undergirding a Christian marriage—the Bible. This is the standard mutually acceptable to the serious Christian couple. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17).

The application of this standard will, however, test the very foundation of a Christian marriage. Notice the kind of communication suggested here: reproof, correction, instruction in righteousness. These are pointed words. Yet they reveal that the way to help maintain a "mutual" way of life is to tell your partner where he or she is wandering from your agreed-on path. This implies also your willingness to have your own wanderings pointed out. Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). Restoration—not patronizing concern, self-pity, or self-seeking—is the goal.

Unacceptable or questionable behavior of others first of all should lead you to examine your own self. Perhaps if you change your way you will remove whatever has caused the other person to do as he did.

After you have examined your own life and are confident before God that you are obeying Him, if you can meet the scriptural qualification, "ye that are spiritual," then you will be on solid ground for offering a rebuke. But be sure your attitudes, feelings, and thoughts about the matter evidence a spirit of love. If they do not, deal with your own shortcomings first. When *you* are making full use of all the Christian graces, then go to your partner.

Restoration implies reproof, correction, instruction in righteousness, and recognition that adjustment has been made. This kind of communication, when done in love, leads to maintenance of unity.

Restoration is a continuing process. It never ends, because we always tend to go our own way. Good communications between marriage partners come as a result of understanding this tendency toward self-will and accepting the justified reproof. Be sure, however, that all correction and instruction is undergirded by a spirit of love.



for Community OUTREACH

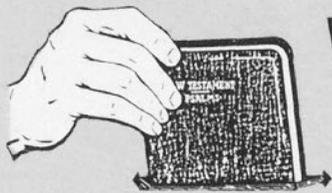
"We mailed out 2,500 copies of the Crusade Issue of *The Pentecostal Evangel* in 1964," reports Pastor E. S. Caldwell of First Assembly, Caldwell, Idaho. "We have received many favorable comments from various persons about this effort. Ministers of some non-Pentecostal churches accepted copies for distribution among Spirit-filled members of their congregations."

This report was multiplied hundreds of times over as our churches and members distributed a million copies of last year's Crusade Issue of the *Evangel*.

This year's Crusade Issue (also known as the World's Fair Issue, since copies will be distributed at the Assemblies of God booth at the World's Fair) is stronger than ever. It can have a tremendous Pentecostal impact among your friends and in your community.



Copies of the two-color, 16-page World's Fair Issue (Crusade Issue) of the "Evangel" are available at the reduced price of \$2.50 per 100, postpaid in the U.S.A. Order copies now for distribution. **Watch for your preview copy next week.**



Walking with the WORD

SCRIPTURE READINGS FOR APRIL 25-MAY 2

Sunday—Psalms 46, 47	Thursday—John 16
Monday—John 13	Friday—John 17
Tuesday—John 14	Saturday—Psalm 48
Wednesday—John 15	Sunday—Psalms 49, 50

THE PENTECOSTAL EVANGEL
1445 Boonville, Springfield, Mo. 65802

Please send copies of the "World's Fair Issue" of **The Pentecostal Evangel** (Crusade Issue Number 2660) at \$2.50 per 100 (postpaid in the U.S.A.)

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Age..... Birthday..... Male... Female...

Single..... Married..... Are you in school
 now?

(If in school, what grade?))

(If not in school, what is the last grade you

completed? Year))

REALIZING THE VALUE OF REVIVAL-
 time's radio ministry, a growing num-
 ber of pastors are associating them-
 selves with the worldwide broadcast
 service by displaying the colorful
Revivaltime sign on their churches.

These pastors are aware that as
 C. M. Ward invites the radio congrega-
 tion to visit the *Revivaltime* church
 nearest them, hundreds of persons will
 be looking for a church to attend. A
 church which displays the *Revivaltime*
 sign will be the most appealing, for it
 was through the broadcast service their
 hearts were stirred.

The *Revivaltime* sign is presented
 to every church which regularly sup-
 ports the broadcast service. Many
 churches make the radio ministry a
 part of the missionary outreach of
 their church. Other groups support
 the broadcast because it has proved to
 be a useful and efficient tool in their
 own local ministry.

Combining the ministries of evange-
 lism, visitation, prayer, counseling,
 and literature, *Revivaltime* has helped
 many churches increase their outreach.
 Reaching past closed doors, the broad-
 cast is an unseen missionary.

Although we do not witness the
 visible results as in an altar call in the
 church. We *do* know that someone
 each week has heard the gospel who
 might never have been reached through
 any other medium.

And where the truth is heard, there
 is always a response. A listener in
 Porterville, Calif., is one of the thou-
 sands who has responded to the chal-
 lenge of God's Word. She writes: "I

Churches Pledge Support to Revivaltime

By **RON ROWDEN**

had wanted to be a Christian for a
 long time, but I kept putting it off.
 One morning as I listened to your
 sermon, I realized this was the time
 for salvation. Thank you so much for
 your ministry."

This woman, like thousands of
 others who have accepted Christ as
 a result of *Revivaltime's* ministry, is
 ready to serve the Lord and eager to
 work toward the building of His
 Church. She is one of the many rea-
 sons *Revivaltime* benefits your church
 and community.

During a recent crusade in Billings,
 Mont., Robert D. Ross, pastor of the
 Parkhill Assembly in Billings, pledged



Five San Antonio, Texas,
 pastors united to
 support *Revivaltime* and
 sponsor a local re-
 lease over station KDRY.
 Standing left to right:
 L. L. Norville, R. E.
 Ferguson, Kermit
 Reneau, A. L. Parker,
 and Zearl Amburn.
 Seated is Sam Morris
 of station KDRY.

Pastor Leslie L. Grounds,
 First Assembly of God,
 Crockett, Texas,
 proudly displays the
Revivaltime sign.

At a Revivaltime crusade in Billings, Mont., Lee Shultz (left) and C. M. Ward presented a Revivaltime sign to Pastor Robert D. Ross. Parkhill Assembly pledged regular support for the radio ministry.



the regular support of his church. Assisting Walter Buck, pastor of the Billings First Assembly in the December origination of *Revivaltime*, Pastor Ross was impressed by the powerful effect of C. M. Ward's ministry on the city of Billings and promised to give *Revivaltime* the support of his church. Lee Shultz, secretary of radio, and C. M. Ward presented the *Revivaltime* sign to Pastor Ross during the crusade.

Five San Antonio pastors recently combined their support to sponsor a local release of *Revivaltime*. Pastors L. L. Norville, Central Assembly; R. E. Ferguson, Glad Tidings Assembly; Kermit Reneau, First Assembly; A. L. Parker, Hot Wells Assembly; and Zearl Amburn, Highlands Assembly, have all pledged their regular support. The local release is aired over station KDRY, the "Christian Voice of San Antonio."

Revivaltime has been of untold value already in East Texas," declares Pastor Leslie L. Grounds, Crockett, Tex. The Cockett First Assembly just recently began supporting *Revivaltime*.

"The high quality broadcast is appreciated by the townspeople," he said. "We feel it is at the top of the religious field. The broadcast service makes our work much easier, and the

full-gospel people of this community are praying that *Revivaltime* will have God's blessing and anointing on each release."

These pastors are typical of the growing number of Christian workers who utilize the radio ministry of *Revivaltime* in our own communities.

The *Revivaltime* sign, when placed in a prominent place on the church building, informs the public that this church is actively engaged in worldwide radio evangelism. Colorful and attractive, the sign is made of durable metal.

If your church does not yet have a *Revivaltime* sign, you may obtain one



Affiliated with the Assemblies of God
THIS MUST BE THE FINAL NOTICE!
COPY WILL GO TO PRINT JUNE 1.

We would like to include
your name and picture
in the new
Directory of Evangelists
Please write for information

Spiritual Life - Evangelism Commission
1445 Boonville Ave.,
Springfield, Missouri 65802

by pledging to give a regular offering to the broadcast. Your sign will be sent immediately.

Revivaltime is a worldwide evangelistic endeavor supported entirely by freewill offerings. More than \$10,000 is needed each week to maintain its vast outreach.

Share with us today the joy of ministering to the lost. Assure us of your concern by pledging to pray for and support this great radio ministry.

Have your church make a faith pledge to support *Revivaltime* regularly. Use the coupon below to send your pledge, offering and request for a *Revivaltime* sign. 



CHURCH FAITH PLEDGE

Our church pledges to give a regular monthly offering to *Revivaltime*.

We pledge to give \$..... a month.

Please send us the *Revivaltime* church sign.

Name of Church

Address

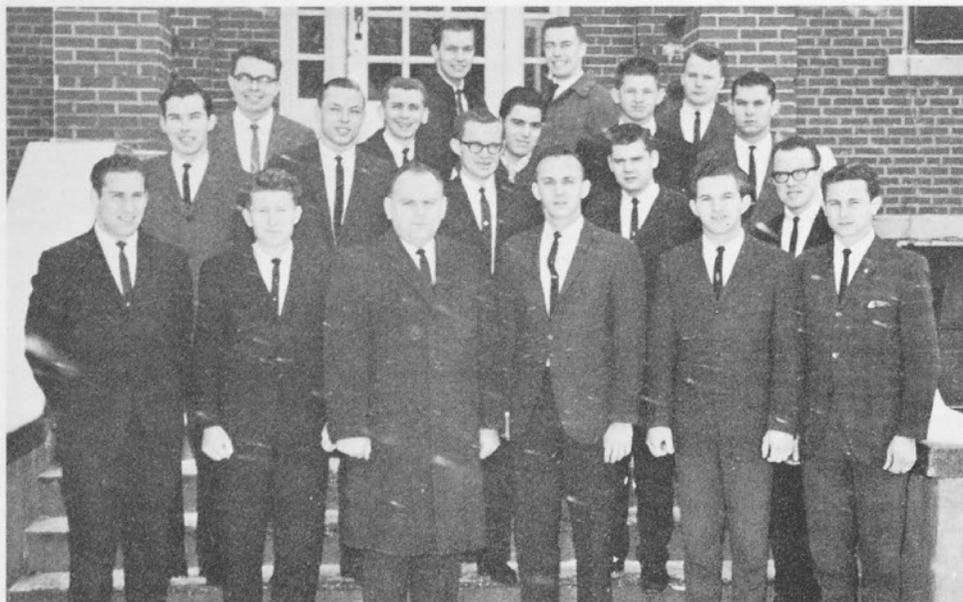
City State Zip

Pastor

Enclosed offering for *Revivaltime* \$.....

REVIVALTIME, BOX 70, SPRINGFIELD, MO. 65801

SEMINARIANS VISIT MOBERLY PRISON



It was snowing the day CBI students and Paul R. Markstrom (first row, third from left) traveled to the prison in Moberly, Mo., for a seminar.

IT WAS A COLD, ICY JANUARY NIGHT WHEN 21 SEMINARIANS from Central Bible Institute, accompanied by Paul R. Markstrom, Assemblies of God prison representative, arrived at the Missouri Medium Security Prison at Moberly for a five-day seminar on penal problems.

The students had a first-hand reaction to the heartbeat of prison life: loneliness; dragging time; the fading yesteryear; the uncertain tomorrow; loss of freedom (choice of movement and decision is greatly curtailed in prison). The prisoner's environment is far different from that of free society, but his basic needs and emotions are the same.

During the seminar students sought to understand grief caused by past mistakes with their far-reaching ramifications. According to Brother Markstrom, "The

society which has placed prisoners in confinement should understand the problems prisoners face in order to rehabilitate them."

Declarations by inmates testifying of the spiritual endowment available to all men regardless of surroundings was an interesting feature of the visit.

Students concluded that dealing with a man's emotional needs purely on a man-to-man basis was insufficient. Counselors should present Christ as the answer to the prisoner's problems.

The five-day seminar made a significant impression upon the students' minds: prison ministry is a privileged responsibility. The 21 are now encouraging fellow students to make a similar excursion so they too can more readily understand the needs of those in prison.



LIGHT at LAST

As told by Elmer Mason, gypsy evangelist, to Harold D. Champlin, coordinator of the American Gypsy Work

WHEN MY EIGHT BROTHERS AND I WERE SAVED IN Grand Island, Nebraska, in December, 1954, no one could have told us we had not met with the Lord Jesus Christ. We knew that God had smiled upon us. The experiences we received were out of this world. The sun shone brighter, love was so much stronger, and death had lost its sting (this was at the time of our father's death).

We are traveling gypsies. There are many customs and beliefs, likes and dislikes, which bear upon our preference for the "open road." This way of life has some disadvantages. For example, our people have not realized the value of education, so many of the older gypsies cannot read and write. (We are thankful that the younger generation is gaining this knowledge.) I

tell you this to explain the reason for our behavior from the time of our conversion.

We had no knowledge of the Word, only the sweetness of the presence of Christ which was always like the perfume of the Rose of Sharon. We depended upon our prayer life to stabilize us, and for the next few years we lived in the glory of this rich, spiritual experience. Some of my brothers obtained Bibles shortly after we were saved, and we carried them with us though we could not read as others did. And when we were able to read, we learned from the Bible.

God led us to many of our own people. We testified to them and saw them accept Christ as Saviour. We even witnessed to many *gajos* (nongypsies) who were looking for reality in the Christian way of life. So

many professing Christians and even ministers we contacted did not have or know anything about an experience such as ours, and their social life was no different from ours before our conversion.

While we were in Kansas, we were severely rebuked by a minister in a fellowship meeting. In fact, several ministers entered a heated debate over our way of worship. We left the fellowship meeting and went back to Minnesota greatly discouraged. We often wondered where we could find Christian fellowship, for no one seemed to want to associate with a gypsy. In fact, time and again we have seen fear in the eyes of the *gajos* when we were close to them.

At this time of discouragement, while engaged in sanitation work for the city, I found a beautiful reference Bible in perfect condition among the whiskey bottles and trash. I picked it up and brushed off the dirt. Taking it to my trailer, I sprinkled talcum powder among the pages to remove the smell of whiskey. I remember wondering, *Who would want to throw away a Bible?*

I began to study the Word of God. I thought that to study the Bible was to memorize the names of the books, to learn how many chapters in each book, to learn the names of the apostles, etc. This provided a wonderful, basic knowledge that was invaluable to me for further study.

While we were traveling back south again, I spent most of my time from early morning to late at night studying God's Word. I read words such as *repentance*, *justification*, and *faith*. The footnotes helped open up a new understanding of the truth. God showed me I should not bring the *old man* which was crucified with Christ into His presence, but always bring the *new man* and His new creation into His presence in joy, faith, and thanksgiving. We are now the sons of God, and are not living under condemnation and judgment of the Law but under the beautiful mercy and grace of God. We now have a clear, clean conscience in the Lord.

This truth brought so much joy and happiness to my older brother that he drove over eight hundred miles to explain to another brother what the Bible has to say about the grace of God.

Now our greatest ambition is to impart the knowledge of this dispensation of grace to our people who are still living in darkness and sin. 

* * *

NOTE: Gypsy workers need a gospel tent to expand their evangelistic ministry. Many gypsies will not come near a building for services, but they will come to a tent service. Thus, a tent is a necessity for the coming summer camp and other meetings. All offerings for the gypsy work may be sent direct to the Home Missions Department, 1445 Boonville Avenue, Springfield, Missouri 65802, and missionary credit will be given.

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

ASSEMBLIES OF GOD

HOME MISSIONS DEPARTMENT

1445 BOONVILLE AVE., SPRINGFIELD, MO. 65802

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BY C. M. WARD

Revivaltime Speaker C. M. Ward has written a hard-hitting, "plain-vanilla" challenge in this new *Chicken-size* tract, *The One-Yard Line*. In past crusades C.A.'s have distributed over nine million pieces of unique, youth-slanted gospel literature. Order your supply now. Share in the blessing of active Christian witness.

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Total registration cost at the conference is \$14. You can save \$2 by registering by mail before the conference for just \$12. (Each person is responsible for his own housing and meals. Evangel College has offered its facilities during the conference. They have single beds only available, with linens, for \$1.25 a night.) Send the coupon below for more information.

National Music Conference • Assemblies of God
 1445 Boonville, Springfield, Missouri 65802

- Please send me additional information on the conference.
- I plan to attend. My position:
- Preregistration fee of \$12 enclosed. I will register at the conference. Please send free hotel/motel listing.

Name

Address

City State Zip



Sidney Fleser, shown with his family, assists the missionaries and churches while stationed in Alaska. (The Flesers also have a year-old child.) The Chugiak Assembly is one of the gospel "lighthouses" in Alaska.

LIGHTHOUSES IN ALASKA

By S/SGT. SIDNEY FLESER, JR.

"THE ALASKAN LOCAL ASSEMBLY IS, more often than not, like a lighthouse rather than a place for worship," remarked a former missionary to Alaska with whom I had the pleasure of working for a brief period recently.

His statement stemmed from an observation of the constantly shifting populace which is here today and gone tomorrow. After considering this description I have decided the similarity is remarkable.

What is a lighthouse? According to the *Encyclopedia Americana*, a lighthouse is "a structure on some conspicuous point of seashore, island or rock, or on the bank of rivers and lakes, from which a light is exhibited at night as a guide to mariners."

How striking the analogy! We have always been told life is like a great sea and the human being is compared

BREAKTHROUGH PROGRESS

R. L. BRANDT, NATIONAL SECRETARY of the Home Missions Department, reports 760 Assemblies of God churches have been opened since 1960. In 1964 there were 106 new churches started. Top districts in beginning new churches last year were: Southern Missouri, 12; Southern California, 11; Indiana and North Texas, 7 each; and the Latin American Branch, 6.

to one traveling over or through that great sea toward either the rocks of destruction or the harbor of God.

A voyager has little need of a lighthouse in daylight. But the world is in darkness, and it was Jesus who said, "Ye are the light of the world." These spiritual lighthouses our fellowship has established here in Alaska are strategically located, giving forth the light of the gospel in every direction and by every means available. Whether men acknowledge their need of that light or not, the light goes forth daily.

The site of a lighthouse along the shore might be lonely and forsaken. Again this is true of our stations in Alaska—from the bleak and absolute desolation of Kaktovik (Barter Island) to the isolated coast of Norton Sound at St. Michael or Stebbins; to Kodiak, Yakutat, and Wrangell; and to many other places. Our churches are sending forth their rays of light and hope to a world drifting in darkness and doomed without Christ.

It has been my happy privilege to labor and fellowship with our missionaries in Alaska for more than three years. I have shared their joys and hopes, their victories and battles. I have seen and heard of sacrifices which we usually relegate to a past age or a distant heathen land. But the age of sacrifice has never ended. In the two years I have remaining to serve in Alaska I expect, should Jesus

tarry, to both see and hear of yet greater sacrifices.

Because they are usually located at very remote sites, lighthouses are quite expensive to construct, maintain, and operate. Our government has means to finance, supply, and operate the lighthouses along our shores, but such is not the case with our mission stations. Volunteers are scarce. So are the funds to maintain and operate our gospel lighthouses. The faithfulness of donors in the "smaller states" has maintained the operation thus far, but sacrifice by an even greater number will be necessary to increase the spread of the light to our generation of Alaskans!

Jesus is coming soon. The light of His gospel will cease to shine forth from these lighthouses of the Far North. The Assemblies of God now has forty churches in Alaska. Let us keep these lighthouses shining while we can. It is my earnest prayer that you will support the work financially and with much prayer.

* * *

NOTE: Brother Fleser is a licensed minister affiliated with the New Mexico District. He was pastor of the Delta Junction Assembly in Alaska from September, 1961, through July, 1963. At his request, he was replaced by the Claude V. Malcoms. When the Malcoms resigned in August, 1964, he served as interim pastor. Brother Fleser has also served as director of the servicemen's department of the Fairbanks Assembly. He hopes to be stationed in Alaska for some time so he may continue to labor in this field.

Serving Though Blind

By BETTY MILLER

WHEN I WAS BORN IN THE SMALL town of Cretta, West Virginia, a hemorrhage during or just before birth blinded me. My twin sister has normal sight. I have what is called "travel vision." I am able to go places alone, but I cannot read street signs or see the color of the lights. I can tell when to cross a street by watching the traffic. I thank the Lord many times for the vision I have. One of my girl friends could see better than I at one time, but now she is without sight.

I tried to attend public schools, but was unable to because of my impaired vision. When I was nine, I entered a school for the blind in Romney, West Virginia. It was difficult for my mother and father to leave me at this school located 300 miles from home. I was able to go home at Christmas and for summer vacations only.

I found it hard to accept blindness. One day I was surprised to read in my Braille Bible: "All things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

I hurried to my father to show him the verse. "Yes, Betty," he said, "that is one of the scriptures that helped me when I found out you could not see well." This verse has been a source of encouragement to me again and again. I am so glad that God's Word is true.

My family moved to Arizona, and I began attending the School for the

Blind in Tucson. I was approximately 15 years of age when I was saved. I received the infilling of the Holy Spirit two years later. I promised the Lord I would do all I could for Him. He has helped me in that promise.

When I finished high school, I became a proofreader for the blind in Scottsdale, Arizona. After assisting there for some time, I started working with children suffering from cerebral palsy.

I am now working in the students' dining room at the School for the Blind in Tucson and enjoy it. I also have the pleasure of helping with the religious instruction classes for the blind Protestant students.

Pauline Sloan, a teacher at the school, has been a great blessing to me. Each week she faithfully drives me to the Assembly of God.

I enjoyed teaching a Sunday school class of teen-agers last summer while home in Sunnyslope, Arizona. It was another opportunity to fulfill my promise to God.

How thankful I am that God has enabled me to serve Him in spite of my handicap.

Betty Miller, who is blind, is thankful for Assemblies of God literature in Braille.



PIONEER MINISTER TO THE DEAF CALLED HOME

ELSIE PETERS, THE FIRST ASSEMBLIES OF GOD minister to the deaf, went to her eternal reward on March 13, 1965, at the age of 66. Surviving are her husband Glover and seven children, also three brothers and one sister.

In 1924 Sister Peters was ordained to

the ministry in the Texas District Council. Also during that year the Lord called her to minister to the deaf. Since that time she has ministered to hundreds of deaf in various states. For the past several years she has been a member of the Southern California District. Her last place of regular ministry was at the Maywood Assembly of God, Maywood, Calif.

Two years ago she wrote: "We realize that our ministry cannot continue for many more years. Our hearts are burdened for the more than 500,000 deaf in the United States and the millions around the world who have never heard the gospel. Our prayer is that God will continue to call young men and women to carry on with the ministry to the deaf until Jesus comes."

PERSPECTIVE



THE "GO" IN GOD

BY R. L. BRANDT
National Secretary of Home Missions

THERE IS AN ETERNAL "GO" IN GOD. It is evident from Genesis to Revelation, wherever and whenever God has been able to find an agent through whom to express it. It is seen in Abraham, in Moses, and in the prophets. It is manifested for all to see in Christ. Of Him it is written, "He must needs go..." And it is inescapably evident in the Early Church, for "they went forth, and preached every where."

One cannot have God in his life for very long without being aware of the "go" in God. For it is the very nature of God to go to the area of need. If we truly possess God, He will express Himself through us.

Israel as a nation lost God. And when they lost Him, God lost His agent for going. God would go to the Samaritans with the true knowledge of Himself, but Israel would not be His agent. Yet God must go—and thus it is written of His Son: "He must needs go through Samaria." The "go" in the Son was the "go" of the Father. God could not express His "go" through Israel so He expressed it through His Son.

God has not changed. His "go" is the same as always. As long as there is a need among men there will be a "go" in God. We must be God's agents today, and we can only be His agents to the degree we are filled with Him. Thus our greatest imperative is to be filled with God. To allow anything less is to limit God's going.

There is no question of the need on the part of lost men; nor is there any question of the "go" on the part of a loving God. The only question lies with us. Will we be the agent for God's going? Unless He can go through us He cannot go at all.

Thousands of new American communities have sprung up recently. Each of these is in desperate need of God, and to each of these God longs to go. The decision as to whether He will go rests with us.



Homefront Highlights

ALASKA MINISTRY

Fairbanks

B. P. Wilson, superintendent of the Alaska Assemblies, wrote in February: "We have had more sustained cold in Alaska this year than in any period since they began keeping weather records. To some of us it is not a serious problem, but to many of our missionaries it is. Kaktovik (on Barter Island) has to pay \$59.50 per drum for oil (approximately \$1.30 per gallon) and they are consuming enormous amounts this winter.

"Few people realize what this means. It appears a missionary may have to come out and obtain secular work to have sufficient funds for next winter's fuel supply unless the Lord provides the funds otherwise."

Barrow

The Earl McKenzies, missionaries at Barrow, had a two-week revival in February with the Max Immans from Salida, Calif. They termed the meeting the "Top of the World Inupiat Pentecostal Camp Meeting." Representatives from Kotzebue, Wainwright, and other areas of Alaska were present.

Kaktovik and Angoon

The Arvin Glandons conducted teaching missions of the Far North Bible School in Kaktovik and Angoon in January.

Wrangell

Wrangell was host to the two-day Southeastern Section fellowship meeting. Ministers and lay-

men came via ferry and plane for the gathering. George Downs was host pastor.

The pastor of the Episcopal Church in Wrangell spoke one afternoon, sharing his testimony of receiving the baptism of the Holy Spirit. During the two days the Holy Spirit moved over the whole congregation bringing great refreshing.

Seward

The Seward church greatly needs a new building to maintain growth. The present building has no Sunday school facilities.

Three adults were saved, one was filled with the Holy Spirit, and a number of children were saved during January.

Clear

Darrell Redfearn, pastor at Clear, writes that attendance in most services is increasing and the Lord is blessing. The missionaries and their people hope to complete the new church this spring.

TEEN CHALLENGE MINISTRY

New Bedford, Massachusetts

More than 400 New Bedford teen-agers and their parents attended a Teen Challenge Rally conducted by David C. Milley, *Teen Challenge* director in Boston. The sectional C.A.'s sponsored the rally held in the Cook School auditorium. At the conclusion of the service 100 teen-agers moved forward to accept Christ as their Saviour.

Philadelphia, Pennsylvania

Revival has come to Rittenhouse Square. The Hidden Manna Chapel is a great success. Every weekend dozens of young people come down into the coffee house to hear about God. One night over 100 seekers after truth crowded into the two rooms.

Teen Challenge enrolled two converts in Bible school this semester.

Besides the several chapels already in operation in Philadelphia, Director Robert Bartlett is praying that God will provide funds and workers for three more this year. One is needed in the heart of North Philadelphia, one in the gang-infested area of West Philadelphia, and one in the northeast section of the city. Workers are also planning on a boardwalk chapel in Atlantic City during the summer.

San Francisco, California

For six months following the great summer campaign, *Teen Challenge* worked diligently among the seemingly helpless cases in the Bay Area. Gradually, workers have penetrated deeply into the anti-social subculture. A breakthrough has been achieved in San Francisco and the workers are pleased with the rapid progress of several young converts at the Center. Four have recently been filled with the Holy Spirit. Fifty young people have passed through the Center.

A larger program, extending the work into Oakland, Hayward, Redwood City, San Jose, and Vallejo, can now be undertaken where favorable. Director Donald Abbott and his staff plan to broaden the scope of their invasion into city-wide sweeps by summer.

PRISON MINISTRY

London, Ohio

A prisoner in London, Ohio, writes: "I wish to thank you sincerely for the privilege of studying your Basic Bible Course. It was free, yet it imbued me with a wealth of basic understanding of God's Word. It has whetted my appetite for further studies."

Mansfield, Ohio

Benjamin K. Sorg, chaplain of the State Reformatory in Mansfield, writes: "The Bible study courses you have supplied through the past four years have been used of God to speak to many seeking hearts. I am also grateful for the

abundant supply of *The Pentecostal Evangel* and *C. A. Herald*. There are no funds available to us, and I must depend upon gifts from God's people for such literature."

Lansing, Kansas

Chaplain James E. E. Post of the Kansas State Penitentiary writes: "Your Bible courses are looked upon with great respect by our inmates. Upon completing them, the men feel they have accomplished something in their study of God's Word."

JEWISH MINISTRY

Worcester, Massachusetts

Mrs. Alice Tan-Ditter, who formerly ministered to Jews in the Hollywood, Calif., area, moved to Worcester in January. She plans to continue her Jewish ministry there. Her address is 50 Franklin Street.

Brooklyn, New York

Gertrude Clonce, missionary in Brooklyn, reports that three more Jewish people recently accepted Jesus as their Saviour and Messiah. This is a definite victory in this new work.

AMERICAN INDIAN MINISTRY

Whiteriver, Arizona

"We have seen some changed Apaches in this community," the Ervin Hillards of Whiteriver write. In a recent revival, 15 were saved and three filled with the Spirit.

Cayuse, Oregon

The Robert Ruarks, missionaries at Cayuse, were forced to leave their home and mission due to the second flood since Christmas.

Later when Brother Ruark was able to get in on horseback, he found God had protected the house-trailer and the church. No water had come near them. The river had washed away the land clear up to the roadway, but the shoulders of the road were not even crumbled. The people of the area all agreed that only God could have saved the road. The river was six feet higher than the land where the church is located.

The missionaries are rejoicing that all their people escaped bodily harm. Only a few families suffered extensive damage to their homes.

The Ruarks' water supply is ruined. They will need \$600 to drill a new well, and more for



Oscar Muriel, a converted teen-gang leader, points to narcotics, weapons, and other articles that were once a part of his life. Muriel worked with David C. Milley (seated at left), *Teen Challenge* director, Kenneth Macdonald, C. A. representative and local pastor, and Clyde Hames, a *Teen Challenge* worker to promote a C. A. rally in New Bedford, Mass.

the pump. The health department is insisting that they drill a new well right away.

Newcomb, New Mexico

Men of the Newcomb Indian Assembly began weekly jail ministry in Window Rock in February. They sing and testify to those who possibly would not hear the gospel any other way. One recent week there were 27 prisoners—all Navaho.

The young people of the church are uniting in an all-out effort to contact and bring unsaved youth to the church services.

Cuba, New Mexico

The Navaho reading classes conducted by Brother and Sister Thomas Koons are showing progress. When the Indians learn to read, they are awarded copies of the Navaho New Testament. The Indian young people are memorizing scripture.

Winslow, Arizona

June Mills, missionary at Winslow, reports they have moved into their new church and are continuing the finishing work on it. They use the old church for children's services, C.A.'s, WMC's, and other activities.

Canyon Day (Ft. Apache), Arizona

The Sunday school rooms of the new annex at Canyon Day are being filled with pupils as soon as they are completed. The Leo Gilmans have been training workers for the new classes. The auditorium overflows at the beginning of the Sunday school hour.

Selfridge, North Dakota

The Clifford Irwins, new missionaries at Selfridge, hold two jail services each Sunday besides their regular ministry. They are seeking permission to hold regular services for their people in the new hall at Ponderosa until other facilities can be acquired.

Yerington, Nevada

The Wesley Ericksons, missionaries at Yerington, are beginning to reach some new families in a small colony across town. The Indian people from Smith Valley, 25 miles from Yerington, who had been attending have started their own church.

Blanding, Utah

Many members of the Ute tribe in the Blanding area are bound by drink, peyote, and gambling. Indian heathen worship is still practiced. But the missionaries, Rowena Chaves and Dorothy Bear, have seen several alcoholics delivered. The Word of God has found a lodging place in many hearts and set them free. The Navahos, at the edge of Blanding are very poor and live in shacks, tents, and hogans. Your prayers for this year-old work will be appreciated.

Couderay, Wisconsin

The winter in Couderay was a hard one with 47 below zero temperatures. The missionaries' oil heater in the parsonage went out twice from freezing up.

In spite of the severe cold, about one hundred people attended the February 1 fellowship meeting at Couderay. Charles Slater, missionary near Gresham, spoke in the afternoon service, and Darwin Heuser, superintendent of the Wisconsin-Northern Michigan District, spoke in the evening.

Parker, Arizona

Missionary Floyd Cruse conducted the first funeral in the history of the Parker Indian church. It was for a Hopi Indian woman who just two weeks before had rededicated her life to the Lord at the church altar. None of the people had even seen a Christian burial before.

Lakeside, Arizona

The Bert Parkers have begun a new work at McNary Station and are hoping to acquire property and build a church soon.

Kayenta, Arizona

The Roswell Dillinghams of Kayenta have been granted the privilege of conducting children's classes on Saturday afternoons at the Bureau of Indian Affairs school. Recently they had 21 children (and nine adults) in the class.

Dulce, New Mexico

The spiritual tide has been high at Dulce. Three were filled with the Spirit in January.

The Leonard Everlys wish to thank those who have been praying for Sister Everly. Her health is much improved.

Albuquerque, New Mexico

The Paul Evanses report a wonderful two-week revival during January. The church was crowded almost every night. Children from the Indian boarding school at-



Little Rita Paxson, an Apache Indian, was severely burned but her burns healed quickly in answer to prayer. She is pictured in foreground beside her blind grandmother with whom she lives. Other members of the family are grouped around her.

tended four nights. Forty or more teen-agers sought God at the altar.

Phoenix, Arizona

Rose Chase, teacher at the All Tribes Indian Bible School in Phoenix, and five Navaho students have been holding services each week at one of the farm labor camps in the Phoenix area. These people respond readily to the gospel. Many have already been saved and filled with the Holy Spirit in their home churches, but they are lonesome and very hungry for the Word.

Whiteriver, Arizona

Pearl Foster, missionary at the Cedar Creek Indian Mission near Whiteriver, is ill and away from the mission temporarily. The Silas Rexroats have been assisting Doris Carlson, Sister Foster's co-worker.

Sister Carlson reports the quick recovery of the little Rita Paxson. Rita suffered severe burns when she accidentally backed into the stove while sweeping the floor. The Cedar Creek church prayed her burns would heal quickly, and the Lord answered prayer.

SIX MISSIONARIES APPOINTED FOR HOMEFRONT MINISTRY

THE RECENT APPOINTMENT OF SIX new workers to Home Missions ministry increases the total number of home missionaries to 371. Four will minister to the American Indians and two will work in Alaska.

Mr. and Mrs. L. Duane Johnson were helping the Don Johnsons in their work on the reservation near Winslow, Ariz. (Duane and Don are brothers.) The Johnsons are now pastors of the Polacca Indian Mission, Keams Canyon, Ariz.

They have two children. Mr. and Mrs. Daniel E. Stevens have been pastoring the church at Manuelito, N. Mex., for nine months and will continue their ministry there.

Audrey Deal (Louisiana District) and Paul Thomas (North Texas District) have been pastors of the Cordova, Alaska, Assembly for approximately nine months. Both received their training at Southwestern Assemblies of God College.



Mr. and Mrs. Daniel E. Stevens

Mr. and Mrs. L. Duane Johnson

PLAN TO ATTEND
 the 31st
GENERAL COUNCIL
 of the
ASSEMBLIES OF GOD
 August 25-31
 Des Moines, Iowa

Housing forms for reservations may be secured by sending a stamped self-addressed envelope to:

Rev. David L. Houghton
 Berean Chapel
 Assembly of God
 1431 E. 32nd St.
 Des Moines, Iowa 50317

Evangelism BREAKTHROUGH



SIDNEY, MONT.—During a three-week revival with Evangelist A. G. Dornfield at the Assembly of God here many were saved and 60 were filled with the Holy Spirit. One man received hearing in his deaf ear and a lady had a growth disappear overnight after being prayed for. Radio broadcasts were instrumental in drawing people to the services. Since the conclusion of the revival three backsliders have been reclaimed. Prayer meeting attendance has increased, and there is a spirit of cooperation among the people.

—D. A. Rohner, Pastor

* * *

VALLEY PARK, MO.—Evangelist Bob McCutchen recently conducted a revival at First Assembly here. Two were saved and the five-year-old daughter of the Sunday school superintendent and five others received the baptism in the Holy Spirit.

A week prior to the meeting a young lady from the local Catholic church received the baptism in the Holy Spirit and has since become a member of First Assembly. —John Eller, Pastor

* * *

TYLER, TEX.—The ministry of Evangelist and Mrs. J. B. Essary of Blackwell, Okla., was a source of inspiration to Glad Tidings Assembly here. During the revival 10 were saved, four received the baptism in the Holy Spirit, and 24 were refilled.

—L. H. Hubbard, Pastor

* * *

IMPERIAL BEACH, CALIF.—First Assembly here was blessed with a two-week revival conducted by Evangelist and Mrs. David A. Lewis of Fairmont, W. Va. The Holy Spirit moved and souls were saved. The visual method of presenting sermons and the children's stories by Sister Lewis were received with open hearts. The breaking of the Sunday school record on the final Sunday was a high point of the revival.

—Richard W. Krake, Pastor

* * *

HEMPSTEAD, N. Y.—The Assembly of God here is thankful for the three-week revival with Evangelist George Butrin. The faith and prayers of the people were rewarded as "old-time Pentecost" was preached and experienced. Several were saved or reclaimed, a good number filled with

the Holy Spirit, and an outstanding healing took place. The Spirit of God was manifested in each service, and the response of the young people was especially good.

—H. D. Cornelius, Pastor

* * *

ALUM BANK, PA.—Several were saved, five reclaimed, some healed, and many revived during the special meetings with Evangelist Bill Kyler of Addison, N. Y., at Pleasantville Assembly here. Two special campaigns—Pack-a-Pew and the Sunday night Sunday school rally—were both successful. Attendance was good every service.

—Elwood Bell, Sr., Pastor

MEMPHIS, TENN.—Lives were rededicated and a number saved under the ministry of Evangelist and Mrs. B. R. Minton at Calvary Assembly here. Eight were baptized in water and eight united with the church following the meeting. About 140 visitors attended the services one or more times.

—Herbert M. Vandell, Pastor

* * *

SAYRE, OKLA.—The Assembly of God here was stirred by the ministry of Evangelist Cecil and Nina Welch of Licking, Mo. Many young people rededicated their lives and the whole church was refreshed. —G. W. Alsop, Pastor

RAINSBURG, PA.—Souls were saved and the church encouraged during a two-week meeting with Evangelist Bill Kyler of Addison, N. Y., at the Assembly of God here. Attendance was good. There were many visitors.

—Daniel W. Brubaker, Pastor

* * *

NILES, MICH.—During a revival with Evangelist and Mrs. Arthur Berg at the Assembly of God here a number were saved and 18 filled with the Holy Spirit. Among those saved, four were teen-agers. On the Sunday night following the revival 11 were baptized in water.

—A. O. Marialke, Pastor

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ala.	Dothan	Taylor	Apr. 26-30	B. R. Minton	Lamar Headley	
Ariz.	Buckeye	A/G	May 3-9	Parrish Trio	Clyne Jones	
	Phoenix	Northwest	May 2-16	Travis Bates	Marcin Elliott	
Ark.	Tucson	City-wide	Apr. 26-30	Tommy Barnett	L. G. Gilmore, ch.	
	Pleasant Plains	A/G	Apr. 25-May 2	Billy W. A. McLean	James Rose	
Calif.	Ceres	Glad Tidings	Apr. 28-May 9	Don & Dixie Cox	Dan Robinson	
	Cloverdale	*A/G	May 9-14	Charles Senechal	Grover Pollard	
	Costa Mesa	Harbor	Apr. 27-May 9	Neville & Beulah Carlson	Joseph Trucks	
	El Monte	A/G	Apr. 28	Donnell & Holler Team	Paul J. McKeel	
	Elsinore	First	May 2-16	David Barnard	L. L. Ammons	
	Fontana	First	May 5-16	Wesley F. Morton	Alton Todd	
	Riverside	Union Church	May 2-14	Bob Watters	D. V. Alderman	
	San Francisco	*Community	May 2-7	Charles Senechal	Jack Wien	
	Tracy	First	May 2-16	Ted & Hazel Silva	Claude O. Wood	
	Whittier	South Whittier	Apr. 25-May 2	John Irish Smith	M. G. Fortner	
	Colo.	Colorado Spgs.	First	Apr. 25-May 9	Dwight Thompson	George Smith
		Denver	East Denver	Apr. 20-May 2	Stephens Bros.	Paul R. McGechie
Del.	Dover	Calvary	Apr. 27-May 9	Irving & Mrs. Howard	David Vespa	
Fla.	Cottage Hill	A/G	May 2-16	S. P. & Mrs. Bostic	Atha Lackey	
	Crestview	First	Apr. 27—	W. A. Johnson	S. L. Breland	
Ga.	Ft. Myers	First	May 2-16	B. R. Minton	Ray Schulz	
	Merritt Island	A/G	Apr. 25-May 9	Arthur Arnold	Tom Shumate	
	Panama City	Dirego Park	Apr. 27-May 9	Joel Palmer	J. H. Shelley	
	Columbus	N. Highland	Apr. 25-May 9	Joseph De Grado	J. W. Ellsworth	
Hawaii	Griffin	Faith Temple	May 2—	Nettie Parham	Clarence Jackson	
	Hilo	Glad Tidings	May 4-16	Marvin Schmidt	Peter Funk	
Ill.	Kailua, Oahu	A/G	Apr. 27-May 2	Marvin Schmidt	Dave Tanner	
	Bushnell	*A/G	Apr. 27-May 2	Paul Hild	Bob Rutledge	
Ind.	Granite City	City Temple	Apr. 28-May 10	Ernie Eskelin	Allen Randolph	
	Joliet	First	Apr. 28-May 1	Neil Eskelin	J. L. Duncan	
	Mattoon	First	May 4-9	Paul Clark Family	Truman Smith	
	Connersville	First	May 7-16	Michael & Peggy Lord	C. E. Hosford	
	Franklin	A/G	Apr. 27-May 2	Harry V. Vibbert	Leroy Lewis	
	Indianapolis	*Calvary Temp.	May 4-9	Paul Hild	William Moorman	
Iowa	Nappanee	County Line	Apr. 27-May 9	J. E. Friend	Ralph Holdeman	
	Portland	A/G	May 4-16	Bob & Jeri Winford	J. Anthony Silva	
Kans.	Jewell	Evangelistic Cnt.	Apr. 25-May 2	Ivan & Mrs. Kimmel	S. E. Carlsen	
	Plainville	A/G	May 3-16	Knott-Olson Team	George Barber	
La.	Wellsville	First	Apr. 27	Norman & Evelyn Hays	Gordon R. Norris	
	Wichita	Trinity	Apr. 28-May 9	Bob McCutchen	John L. Standridge	
	Haynesville	Holly Ridge	May 5-21	A. G. & Mrs. Calaway	Eva W. Hernandez	
	Houlton	Full Gospel	Apr. 25-May 9	David & Millie Howe	Clarence Reed	
Mass.	Somerville	A/G	May 2-9	J. Earl & Mrs. Douglass	Samuel S. Bombara	
	Battle Creek	Pennfield	May 4-23	Ralph E. Leslie	Jack Honeycutt	
Mich.	Gladwin	A/G	May 4-16	Arnold & Anita Segesman	Burdette Faulk	
	Muskegon	A/G	Apr. 27-May 9	Leroy W. Morgan	Edward E. Froats	
Minn.	Little Falls	A/G	May 4-9	Homer Giles	Robert Abbott	
	Moorhead	A/G	May 2	Bob Ludwig	Alex Karmarkovic	
Miss.	Redwood Falls	A/G	May 2-16	James Menzie	Gary A. Carlson	
	Corinth	First	Apr. 28-May 2	Gene Burgess	C. V. Thomas	
Mo.	Cape Girardeau	Bethel	Apr. 30-May 2	Dave & Jan Olshevski	Joe V. Shoults	
	Flat River	A/G	May 5-9	Dave & Jan Olshevski	C. R. Hampton	
	Harrisonville	Berean Chapel	May 3-16	J. C. & Mrs. Nichols	Joe J. Williams	
	Maryville	A/G	May 2	Al Davis	James H. Gilbert	

GENERAL COUNCIL COMMITTEES NAMED

COMMITTEES ASSISTING WITH plans for the 31st General Council of the Assemblies of God, to be held in Des Moines, Iowa, August 25-31, have been announced by J. Philip Hogan, national chairman of the Committee on Arrangements.

National coordinator will be Carl G. Conner, Assemblies of God public relationist. Serving as local coordinator of the church's biennial business session will be T. E. Gannon of Des Moines, superintendent of the Iowa District. Officials expect 8,000 to 10,000 delegates to attend.

Assemblies of God ministers from Des Moines will chair committees on equipment, exhibits-trucking, publicity, personal evangelism, and ushers.

Serving on the equipment committee will be David Houghton, chairman; Hilton Griswold, New-

ton; and William L. Willis, Des Moines. Brother Houghton will also chair the housing committee.

G. D. Brewer will head the exhibits-trucking committee. He will be assisted by M. C. Fishel, Boone; and M. H. Mooberry, Knoxville. Melvin Snyder, Assemblies of God audio-visual service technician, will be national chairman of this committee.

Chairing the publicity committee will be Charles T. Crabtree; assisted by Samuel Reaves, Indiana; and Norman Tosten, Ames. Thomas A. Gerdis, Jr., assistant public relationist of the Assemblies of God, will be publicist for the sessions.

J. O. Harrell, manager of the Gospel Publishing House, will be in charge of information.

L. N. Huffman will direct the personal evangelism committee. Other members are C. M. Johnson, Oskaloosa; and R. W. Wenig, Ankeny.

The ushers committee will consist of Norman Wenig, chairman;

Boyd Hoferman, Perry; and Donald Rich, Grinnell. William Eastlake, associate editor of Church School Literature, will be the national chairman.

D. V. Hurst, coordinator of the Spiritual Life—Evangelism Commission, will be platform coordinator for the gathering. He will be assisted by Richard G. Champion, managing editor of *The Pentecostal Evangel*.

Delegates planning to attend the General Council are urged to make room reservations as soon as possible. The Iowa State Fair convenes in Des Moines during the time of the General Council, and rooms will be difficult to secure at Council time. Housing information is available from Assemblies of God Housing Bureau, 800 High Street, Des Moines, Iowa.

ANNOUNCEMENTS

DEDICATION of Northern Missouri campgrounds, Lake Maurer Park, Excelsior Springs, Mo.

May 21 at 6:30 p.m. Cutting of ribbon to park entrance 6 p.m. Banquet and reception at 6:30. C. M. Ward speaking at 7:30.—by Glenn Renick, district superintendent.

DEDICATION of Teen Challenge Center, 1620 N. Broad St., Philadelphia, Pa., May 2 at 3 p.m. Howard Roberson, speaker. C. M. Ward speaking at the Center each night May 4-7.—by Bob Bartlett, director.

11TH ANNUAL NEW YORK DISTRICT COUNCIL, May 17-19 at First Methodist Church, 189 Main St., Massena, N. Y. Youth rally opening night; WMC and World Missions service, Tuesday evening; Ordination service Wednesday evening. Martin Luther Davidson, guest speaker.—by Paul R. Buchwalter, secretary-treasurer.

WITH CHRIST

BURT FRANKLIN FOOS, 92, of Tacoma, Wash., went to be forever with Jesus February 9. Ordained in 1938 and a member of the Northwest District, he served as a pastor and evangelist. Brother Foos pastored in Chewelah, Wash. At the age of 80, prior to his superannuation in 1953, he was very active in Tacoma, Wash., conducting prayer meetings, ministering to shut-ins, and visiting the sick at hospitals and convalescent homes.

J. W. McMASTERS, 85, of Iuka, Miss., went to his eternal reward October 9, 1964. He was ordained in 1932 and a member of the Mississippi District. Brother McMasters pastored in Iuka. He is survived by his wife Minnie.

JOSEPH DE PASQUALE, 78, of Elizabeth, N. J., went to be forever with Jesus October 11, 1964. Ordained in 1940 by the Italian Branch, Brother De Pasquale served as an evangelist and pastored in Elizabeth, N. J. He is survived by his wife Giovanna, eight children, 23 grandchildren and eight great-grandchildren.

ALBERT SKINN, 74, of Cardiff, South Wales, went to his eternal reward October 25. Ordained since 1936 and a member of the Assemblies of God of Great Britain and Ireland, Brother Skinn served as a pastor for 21 years in England. He also ministered for a number of years in the U.S.A. as an evangelist and was a staff member at S.E.B.C. in Lakeland, Fla. He pioneered and established Trinity Assembly of God in Lake Worth, Fla. Survivors include his wife Lily and two daughters, Mrs. Ralph Marshall in England and Mrs. Roy Harthern whose husband is pastor of Calvary Temple, West Palm Beach, Fla.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Mont.	Morehouse	A/G	May 3-16	Samuel V. Calk	Terzah Perry
Neb.	Hamilton	A/G	Apr. 28-May 9	Ernest & Mrs. Berquist	Clyde Walden
N. J.	Long Pine	A/G	May 3-16	Loyd Middleton	Luella Cutsinger
	Hammonton	First	May 4—	Oren & Inez Paris	Leland Paris
	Paterson	Bethany	May 4-16	Harry J. Steil	Roy Johnson
N. Y.	Bethpage	A/G	Apr. 27-May 9	Arthur & Anna Berg	Aubrey Sara
	Richmond Hill	Bethlehem Church	May 4-16	Bobby Black	Bill Behr
N. Dak.	Bismarck	Evangel Temple	Apr. 27-May 9	Lee & Bonnie Krupnick	L. C. Jorgenson
	Grand Forks	A/G	Apr. 26-May 9	Musical Lambertsons	D. A. Meyrer
	Powers Lake	A/G	Apr. 27-May 2	Roy & Arlene Brewer	Keith Eldridge
Ohio	Canton	Bethel Temple	Apr. 27-May 2	Jack West	Robert M. Graber
	Findlay	First	Apr. 26-May 2	Culpepper-Gourlas Team	Howard Spriggs
Okla.	Enid	Northside	Apr. 28-May 9	Tommy & Darlene Beard	E. T. Watkins
	McAlester	First	Apr. 27-May 11	Tommy & Esther Lance	Jack Robertson
	Minco	A/G	Apr. 26—	Hazel Burns	Ralph McDaniel
	Ringling	A/G	May 5-16	Culpepper-Gourlas Team	V. J. Boutwell
	Sand Springs	Calvary Hgts.	Apr. 26—	D. R. & Mrs. Clements	L. C. McCallie
	Stroud	A/G	Apr. 27-May 9	Ray & Elaine Leonard	J. R. Hale
Oreg.	Portland	*Evangel Temple	Apr. 25-30	Christian Hild	Joseph Dunets
Pa.	Aliquippa	A/G	May 4-9	Frank DePolo	Donald Brasco
	Barnesboro	North	Apr. 27-May 9	Samuel & Mrs. Clutter	James W. Swank
	Maranatha Ch.		May 4-16	Curtis Sample	Park Benner
	Mechanicsburg	A/G	Apr. 27	John Higginbotham	Domenick Ezzo
	Norristown	Full Gospel	May 3-16	Ray C. Eskelin	Tom Brubaker
	Shippensburg	A/G	Apr. 28-May 9	Don & Sharon Parker	E. H. Ford
	St. Thomas	Full Gospel	Apr. 27-May 2	Nate Killian	Gary Tryon
S. C.	Kingstree	A/G	May 3-16	H. A. & Mrs. Strange	Edgar Clark
Tex.	Andrews	First	May 2—	Melvin McKnight	R. V. Luna
	Fort Worth	Broadview	Apr. 26-May 9	Hale-Turner Team	Ray E. Heady
	Fort Worth	River Oaks	Apr. 27-May 9	Steve & Vada Allen	L. J. Choate
	Fort Worth	Hemphill Hgts.	Apr. 25-May 9	H. L. & Mrs. Carroll	Emerald Wray
	Hereford	A/G	May 4-16	Stephens Bros.	V. W. Marcontell
	Houston	Denver	May 4-16	Tommy Wilson	Paul Ansohn
	Odessa	Hiway Temple	May 2-16	Franklin & Mrs. Burns	C. L. Gillock
	Refugio	First	Apr. 28-May 9	Melvin & Jean Boatright	Vernon Grumbles
	San Antonio	Northside	May 4-16	Jack Martz	C. E. McNeely
	Victoria	A/G	May 5-16	Burnie Davis	D. L. Blackburn
Va.	Big Stone Gap	A/G	May 7-16	Roy & Arlene Brewer	Ernest Edmonds
	Hampton	*Bethel	May 2-7	Dave & Pat Johnson	Howard S. Ryan
	Manassas	A/G	Apr. 27-May 2	Jim & Tammy Bakker	H. V. Spruill
	Purcellville	Pentecostal	May 4-16	Harry J. Steil	David Slye
	Shenandoah	A/G	Apr. 27—	Donald & Mrs. Lunsford	L. M. Ball
Wash.	Wenatchee	First	Apr. 25-May 9	Ernest A. Welk	John Clement
W. Va.	Clarksburg	Full Gos. Tab.	May 4-16	Daniel & Mrs. Summa	Russell Harvey
Wis.	Richland	A/G	Apr. 27-May 9	Darryl & Kathy Olson	Carl O. Swanson
	Sheboygan	First	Apr. 27-May 9	James & Beulah Pepper	B. E. Galyen
	Waukesha	First	May 2-16	K. W. & Mrs. Matschulat	Jerry King
Wyo.	Casper	First	May 2-16	Doyle Thompson	E. D. Beard
Argentina	Buenos Aires	Evangelistic Cnt.	Apr. 29-May 10	J. Barton-Mike Lasky	L. W. Stokes
Brazil	Sao Paulo	A/G	Apr. 25—	J. Barton-Mike Lasky	T. R. Hoover, ch.
Canada	Petersborough, O.	Dublin St.	May 9-16	Gene Burgess	James Stevenson
	Windsor, Ont.	Bethel Pent.	Apr. 27-May 2	William H. Kautz	William Fitch
India	Calcutta	A/G	Apr. 25-May 2	Stanley P. MacPherson	D. Mark Buntain

*Children's Revival

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

DON'T LAUGH AT SIN

By GENE FORREST
Pastor, First Assembly of God, Lodi, California

PEOPLE LIKE TO APPEAR VERY SOPHISTICATED AND blasé, especially about those things that do not seem to be of pressing and immediate concern to them. The Bible says, "Fools make a mock at sin" (Proverbs 14:9). Serious aspects of life are treated with unconcern—sometimes irritated, sometimes good-natured. Even where matters are of the gravest concern a flippant attitude is developed.

People laugh at sin because they do not see its consequences immediately. Even Christian people get caught up in this error—the kind of attitude that makes them laugh at the uninhibited antics of an intoxicated person instead of being deeply sorrowful over the victim's plight. Moderns need to get more serious about sin and its consequences. Only "fools make a mock at sin."

A few years ago a Japanese ferryboat sank in a 118-miles-an-hour typhoon with the loss of 1,000 lives. The captain of the ferryboat belittled the typhoon before it struck. But neither his ability as a captain nor the sturdiness of his boat was a match for the terrifying force of wind.

Sin is a serious thing. Satan takes it seriously. The enemy of men's souls authors it and uses it effectively in his dealings with men.

God takes it seriously too. The gift of His Son to the world by way of the cross of Calvary serves to show how seriously God looks at sin.

Men too ought to take it seriously. No wonder the Bible calls them fools when they make a mockery of sin.

As an Indian evangelist was preaching, a flippant youth interrupted him. "You tell about the weight of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher answered, "Tell me this. If you laid a 400-pound weight on a corpse, would it feel the load?"

"No," replied the youth, "because it's dead."

"There is your answer," concluded the preacher. "Neither does the dead spirit feel the load of sin."

Men who take sin lightly often reject God's Saviour. Eventually the weight of past rejections becomes so great they find it increasingly hard to decide for Christ.

J. Wilbur Chapman told the story of the scientist who, in the course of his studies, found it necessary to be lowered over a precipice. He would enter the basket, and the men would lower him for his work; but they would always test his weight to see if they could raise him again.

One day they let him down farther than previously, using up all of the rope they had. When he finished his work and signaled for them to draw him up, they couldn't! They had forgotten to take into account the weight of the extra rope. The scientist had to wait until they could get extra help.

Past rejections of God's deliverance likewise become an increasingly difficult weight which men have to lift. Sin warps every life. The greater the liberty, the greater the distortion.

Sin often enters in such a way as to leave one unsuspecting. A gentleman in India felt a slight prick in his finger while searching for a book. He took no notice of it, but soon his arm began to swell and in a short time he died. A small but deadly serpent was afterward discovered among the books. Sin usually does not announce its presence nor its consequences.

Sin is not to be treated lightly—it is cruelly deceiving. Satan would be perfectly delighted to have men believe sin does not exist and that there is nothing to be feared from it. "The modern man's defective sense of sin and the widespread development of an easy conscience is moral anarchy," said R. D. Kilgore.

The comfortable and popular concept of the loving Fatherhood of God must be equated with the words of Jesus Christ, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

Sin, unforgiven, will have the last laugh. A farmer decided to play an atrocious prank on a large hawk he caught. He tied a stick of dynamite on the bird's leg, lit a short fuse, and turned the bird loose. Instead of flying away, it dived dangerously near its tormenter several times, then alighted on the farmer's barn where the ensuing explosion ripped away a section of the roof!

Sin, like this fierce creature, is never to be laughed at or trifled with. It knows only one Conqueror, and men are bidden to commit themselves to Him. "Who shall deliver us?" Paul asks of sin's power, and then he rejoices that "in all these things we are more than conquerors through him [Christ] that loved us" (Romans 8:37).

All of us need to take sin seriously. It is no laughing matter.

