

THE PENTECOSTAL evangel

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

NOVEMBER 28, 1965

TEN CENTS

MEN'S DAY
NEXT SUNDAY



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MF CHURCH OF THE YEAR

FAITH ASSEMBLY OF GOD, BEECH GROVE, INDIANA • SEE PAGE SIXTEEN

SPEAKING WITH OTHER

The SIGN

WHEN THE SPIRIT SPEAKS FOR ME

There comes a time when I can't pray—
I simply have no words to say—
My burdened thoughts to Jesus flee,
And then the Spirit speaks for me.

He tells my Lord just why I'm weak,
With words that I could never speak;
The Father hears my every plea
When His dear Spirit speaks for me.

Then, oh! the joy when lost in Him,
For self and troubles all grow dim;
His strength and power set me free
Each time the Spirit speaks for me.

—Evangelyn Chittum

SUCH CONTROVERSY HAS ARISEN during the past few years as to whether a 20th-century Christian may expect to speak in other tongues as was done at the beginning of the Christian era. Many interpretations have been given to those Scriptures which refer to this manifestation of the Holy Spirit.

It will help us to understand this subject if we distinguish clearly between tongues as a *sign* and tongues as a *gift*.

Note the wording of Mark 16:17: "And these *signs* shall follow them that believe: In my name . . . they shall speak with new tongues." And again in 1 Corinthians 14:22: "Wherefore tongues are for a *sign*, not to them that believe, but to them that believe not." From Isaiah 28:11 we learn that, if tongues are for a sign, they are a sign of resting and refreshing: "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing."

A SIGN OF THIS REST

When the early disciples received the baptism with the Holy Spirit, the unknown tongue was given as a sign of this rest and refreshing. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). (See also Acts 10:46; 19:6.)

Peter's sermon declared: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come *times of refreshing* from the presence of the Lord: and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old" (Acts 3:19-21, ASV).

In this passage Peter stated that, upon the ground of repentance and having one's sins blotted out, there will come seasons of refreshing from the presence of the Lord. He also strongly inferred that such experiences may be expected immediately preceding the return of Christ.

Believing this, and believing also that the coming of the Lord is drawing near, thousands of earnest souls are seeking and finding this rest and refreshing. And the same sign is being vouchsafed now as attended the coming of this blessing in the beginning.

A SIGN OF THE LATTER RAIN

And James said: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth

By ERNEST S. WILLIAMS

TONGUES and the GIFT

for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain" (James 5:7). The Early Church was the product of the early rain. The church living near the time of the return of Christ will be the fruit of the latter rain. That rain is now falling.

Since tongues are a sign of this refreshing (1 Corinthians 14:22; Isaiah 28:11, 12), is it not evident that this sign should attend when Christians are filled with the Spirit today?

However, many sincere believers stumble at this, confusing the *sign* of tongues with the *gift* of tongues: "To another divers kinds of tongues" (1 Corinthians 12:10). Here Paul is speaking of the *gift*. The gift is the same in kind as the sign which attended the initial outpouring of the Spirit upon believers' hearts, but it is different in its operation and purpose.

To quote the lone question of Paul, "Do all speak with tongues?" (1 Corinthians 12:30) as though that dismissed the subject, is to fail to give adequate explanation of the experiences recorded in Acts. It also fails to compare this statement with others by the same apostle.

A GIFT TO BE CONTROLLED

For example, concerning the *gift*, we are taught that it should be controlled. In any public meeting those who speak in tongues should not number more than three, and these are to refrain from speaking unless someone is present who has the gift of interpretation. In this way, the message may be understood by those who hear (1 Corinthians 14:27, 28). Yet, when the Spirit fell on the believers—as recorded in Acts—in every instance they *all* began to speak with other tongues. A difference of some sort must exist; and this difference must be defined, else the instructions given by Paul are found to contradict what the Holy Spirit invariably did.

In speaking as the Spirit gives utterance, we have a speaking which is the immediate result of being filled with the Holy Ghost. It is evidence that the life is yielded and filled with God. This is in keeping with the words of Jesus that when the Spirit is come, "he shall testify of me" (John 15:26); and with the prophetic promise of Joel, "I will pour out of my Spirit upon all flesh; and [they] shall prophesy."

In the matter of the gift of tongues, we must take into account the human spirit. "If I pray in an unknown tongue, my spirit prayeth," said Paul in 1 Corinthians 14:14, "but my understanding is unfruitful." As to the *gift* of tongues, then, the use of the gift is left largely

to the volition of the one blessed with it. And instructions are needed so that the confusion which had occurred in the Corinthian church services may be avoided in ours.

The Holy Ghost is not the author of confusion. Thus when utterances in tongues are given under the guidance of the Spirit of God and interpreted as Paul directed, the assembly is edified and blessed.

A GIFT FOR PRIVATE WORSHIP

Moreover, the blessing and richness of the gift of tongues in one's private devotional life can only be known by personal experience, for "he that speaketh in an unknown tongue *edifieth* himself" and "in the Spirit he speaketh mysteries" (1 Corinthians 14:2, 4). No wonder Paul exclaimed, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18). There is no evidence whatever that Paul used this gift for evangelization. It was his, rather, that he might be richly blessed in private communion with God.

In our public service all should agree with Paul: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Corinthians 14:19). To use the gift for display is rigidly discouraged (1 Corinthians 14:7-12, 16, 17, 23). Moreover, since "he that speaketh in an unknown tongue speaketh not unto men, but unto God," one should be careful about interrupting a sermon to give a message in a language unknown, for the sermon is going forth in the interest of men and in a language which the hearers can understand.

How sacredly do we need to value the gifts of God! How earnestly we should desire them! Yet we need, too, to learn how to contain them in their proper sphere and to use them for the purposes for which they are intended.

But, let all remember that it would be better to endure some confusion in the church than to suffer the impotent formality found in so many gatherings for Christian worship. It is of paramount importance that Christian believers should be filled with the Holy Spirit. The patterns for such infilling are carefully recorded in the Book of Acts that we, through patience and comfort of the Scriptures, might have hope. (Study Acts 1:4, 5; 2:1-4; 10:44-46; 19:1-6.)

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order" (1 Corinthians 14:39, 40). "Be filled with the Spirit" (Ephesians 5:18). 

The Question at Ephesus

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

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It is interesting to see how some people will argue against "speaking in tongues," will preach against it, and write books against it, rather than accept the plain teaching of the Scriptures. One of the latest books dealing with this "problem," as they call it (though the apostle Peter called it not a problem, but a promise) states that "Paul did not promote speaking in tongues. He only permitted it."

Referring to the Pentecostal teaching that speaking in tongues was considered by the apostles at Jerusalem to be the initial physical evidence of being baptized with the Holy Spirit (see Acts 10:46 and 11:17), this same author declares that this teaching "was the very thing that Paul attempted to eliminate."

The truth is that Paul was one of the foremost proponents of the Pentecostal doctrines. He promoted the baptism in the Holy Spirit much more than he promoted water baptism (but no good Bible teacher has yet tried to downgrade water baptism, in spite of the fact Paul said, "Christ sent me not to baptize." See 1 Corinthians 1:14, 16).

The New Testament has much more to say about being filled with the Spirit and speaking in tongues than about water baptism, the Lord's Supper, or the resurrection of the body. In fact, a large part of generally accepted church doctrine on all three of these particular matters is derived from Paul's epistles to the Corinthians; but inasmuch as we Pentecostals also derive much of our teaching on speaking with tongues from these Corinthians epistles, our critics have attempted to downgrade the entire body of believers at Corinth. "Corinth was a wicked city," they say. "Many of the Corinthian saints formerly were raw heathen. The church was carnal; it had divisions; there was immorality among its members;" etc. Yet these critics recognize the fact that the foundations of this church were laid by the apostle Paul himself, who preached in Corinth for 18 months. If ever a church had sound teaching, it was the Corinthians. The church at Corinth must have reflected the Pauline teachings and practices very closely, and if we are wise we will pay close attention to what Paul said to this church in *all* matters.

"I would that ye all spake with tongues," he wrote to them. "I thank my God, I speak with tongues more than ye all."

In the face of all that the New Testament says about speaking in tongues, our critics declare this is "nonimportant in the life of the church." But Paul wrote, "Concerning spiritual gifts, brethren, I would not have you ignorant." Whom shall we believe—the word of men, or the Word of God? The apostle said to the Corinthians, "Forbid not to speak with tongues."

We do well to discard all prejudice and accept the plain statements of Scripture. The Ephesians, in their response to Paul's teaching, have given a good example for all sincere seekers after truth to follow. When the apostle came to Ephesus and asked them, "Have ye received the Holy Ghost since ye believed?" these believers gave a very honest answer: "We have not so much as heard whether there be any Holy Ghost" (Acts 19:2). There are many Christians today who, like the Ephesians, have not been taught the real truth about the Holy Ghost. The Bible says the Ephesians welcomed the new teaching and permitted Paul to lay his hands upon them that they might be baptized in the Holy Ghost. When he did so, "the Holy Ghost came on them; and they spake with tongues, and prophesied."

The question at Ephesus is being repeated today—"Have ye received the Holy Ghost since ye believed?" —R.C.C.

THERE IS NO PLACE for the isolationist in the program of God. It is so planned that members of the Christian society are as mutually dependent as the various parts of the human body.

One of the most graphic illustrations of the mutual responsibility of believers is found, almost as a sidelight, in the story of the conquest of Canaan. Forty years before, Moses had promised the tribes of Reuben and Gad and the half-tribe of Manasseh that they would be allowed to settle on the east side of Jordan instead of entering the land of Canaan. They were cattlemen, and the terrain east of Jordan was ideal for their herds.

However, Moses charged them to first go with their brethren to conquer Canaan, and then return to their chosen inheritance. "If ye will not do so," Moses warned, "behold, ye have sinned against the Lord: and be sure your sin will find you out" (Numbers 32:20-23).



By **JOHN W. EVERETT**

Some people come into their possessions quite easily, but it is seldom, if ever, that any personal virtue is the cause. Often it is a matter of circumstance. Had the Israelites entered Canaan from the south rather than from the east, the tribes which had elected to settle on the east side would have been the last rather than the first to obtain their inheritance. It was only through circumstance and geography that they came into their inheritance before the others.

In the spiritual realm, some are extremely fortunate in that they are converted in a successful, progressive church where the very environment is conducive to spir-

itual success. Others come to the Lord in struggling churches where they may find it harder to stand true to God. Whatever our situation, may we give thanks to God for every blessing, and never take the credit to ourselves.

The first law of the kingdom of God is the law of love and concern. Every blessing placed within our hands is a trust to be committed to others. Are we blessed financially? Then let us use our means to advance the cause of Christ. Are we blessed with spiritual gifts? Then let us remember the words of Paul, "But the manifestation of the Spirit is given to every man to profit withal" (1 Corinthians 12:7).

We who have been blessed with victories are responsible before God to help others possess their spiritual inheritance. Following the death of Moses, Joshua charged these same two and a half tribes, "The Lord your God hath given you rest, and hath given you this land... but ye shall pass before your brethren armed, ... and help them; until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land...; then ye shall return to the land of your possession, and enjoy it" (1:13-15).

Within almost every congregation there are those who have yet to win the victory over hindrances in their spiritual life. Others are still praying for the salvation of loved ones. Some have yet to be filled with the Holy Spirit. Some need physical healing. Can we who have attained some of these things by the grace of God, retire to our own inheritance and selfishly enjoy our blessings, while our brethren yet battle a host of enemies? God forbid!

Victories are costly. The conquest of Canaan was not accomplished in a day. The armed men of the two and a half tribes were separated from their loved ones for at least three or four years as they battled alongside their brethren. Many never returned but were buried within the land. These were great prices to pay for someone else's victory; but it would have cost them more had they failed to help.

The defeat of the other tribes by the inhabitants of Canaan would have meant annihilation for those who settled on the east side as well. Likewise, our enemy is powerful. Satan can defeat a fragmented brotherhood. Unless all possess, it will cost us all.

The rewards of helping our brethren are many. For all of Israel, the reward was a closer fellowship, a mutual victory. When the last battle had been fought, Joshua said, "Return with much riches unto your tents... divide the spoil of the enemies with your brethren" (Joshua 22:8). They gained more by helping than they would have gained by herding. They prospered more by sharing than they would have by hoarding.

The two and a half tribes were to reap benefits throughout their history. Later, when these tribes were attacked by Syria and Ammon, their brethren rushed to their defense!

Life has a way of reversing circumstances. Those whom we now help may one day be able to assist us. Those who now help us fight our spiritual battles will perhaps one day need our arm of compassion thrown around them. We are our brother's keeper, and even if the task be difficult, the rewards are many. "*They know not what they lose, who never help another.*" 

The HOLY SPIRIT in the Home

By THOMAS T. LATTO

SOME CONSIDER that the gift of the Holy Spirit, given on the Day of Pentecost, was merely an historical event in the early days of the Church and is not for the present time. Others think it was only for the apostles, or exclusively for the Jews. But Joel predicted, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon *all flesh*; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:17).

PENTECOST IS FOR ALL THE FAMILY

According to the figures given of those present in the upper room there must have been ten lay persons (men, women, or young people) for every apostle present. We are told also that "it filled all the *house* where they were sitting." Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:9).

It was in the house of Cornelius that the Holy Spirit first fell among the Gentiles.

It is nearly 50 years since I was baptized in the Holy Spirit according to Acts 2:4, and looking back over the years I am deeply impressed with the value and need of Pentecost in the home. The most glorious sight this side of heaven is to see the whole family saved, and filled with the Holy Spirit, and on their way to heaven. The saddest sight is to see a whole family, father, mother and children all unsaved and on their way to eternal perdition.

God surely desires that the whole family be saved and filled with the Holy Spirit. Children may be saved from

T. T. Latto is a minister affiliated with the Pentecostal Assemblies of Canada (now retired). This article appeared in the Canadian monthly, *Pentecostal Testimony*.

a multitude of sins. They may have the joy of living a holy and consecrated life, and they can plan and prepare to serve their Lord and Master wherever He should send them.

CHILDREN RECEIVE PENTECOSTAL EXPERIENCE

Our daughter received the Holy Spirit and spoke clearly in other tongues when she was nine years of age. She is now married to a Pentecostal pastor. My son-in-law's two brothers and sister entered the full-time ministry, all because they were Spirit-filled when they were quite young.

The Pentecostal home can be the place for others to receive the spiritual endowment. One Saturday night, a young man came to our house at Gilbert Plains, Manitoba, dressed in his baseball togs. He was pitcher for the local team. He indicated he was hungry for the baptism of the Holy Spirit. Mrs. Latto and I prayed with him and in a short time he received according to Acts 2:4. His name was Harry Found, who became District Superintendent of our movement in Saskatchewan, and later was president of our Eastern Pentecostal Bible College.

HOME CAN BE AN EVANGELISTIC CENTER

Another evening some ladies came to our home, not to drink tea, but because they were thirsty for the Holy Spirit. One remarked, "I never seem to get anywhere, but I came anyway." That night, this big lady shook the house when the power of the Holy Spirit fell upon her. Her daughter and son received later, and were called into the Christian ministry. Lack of space forbids relating God's work of grace in the lives of many other young people at Gilbert Plains.

How glorious and how profitable is the presence of the Holy Spirit in the home! There He is our divine Comforter, our Guide, our Teacher, our Helper, who carries out God's plan in the family and in the life of each individual member.

HIS GRACES NEEDED IN THE HOME

Both the gifts and the fruit of the Spirit should manifest themselves in our lives at all times, wherever we go, since the Holy Spirit resides in the recipient. But while the gifts of the Spirit are said to be "set in the church," the fruit of the Spirit can be manifested to

PHOTO BY A. DEVANEY



great advantage in the home. For where are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control more needed than at home!

A newspaper reporter once asked a couple who were about to celebrate their golden wedding anniversary: "What is your recipe for a long, happy marriage?" He reached for a long gold watch in his pocket, opened it, and handed it to the reporter. There, across the face of the watch, where he could see it a dozen times a day, were written these words: "Say something nice to Sarah."

Yes, *there* is the key to greater happiness in your home. The love of God with which the Holy Spirit floods your heart will make homelife "tick" smoothly keeping you kind and tenderhearted "one to another."

True piety will be shown in the home which is guided and controlled by the blessed Holy Spirit. Prayers by the whole family and by each individual member will be offered up at the Throne of Grace. There also we can become "rooted and grounded" in the truth by read-

ing the Word of God. In private prayer the spiritual gift of unknown tongues can be exercised without the restriction that is imposed in the church.

Paul the apostle "by the space of three years" had ministered to the saints at Ephesus, teaching them "from house to house," and no doubt in this "house-to-house evangelism" he knew the value and importance of living the Spirit-filled life at home.

They had previously been filled with the Holy Spirit, as we see from Ephesians 1:13 and Ephesians 4:30, but now he commands them to be filled (Greek, "keep being filled") with the Spirit. "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:18-20). So home should be a place of melodious praise and thanksgiving.

God give us Pentecostal homes!



BREAKTHROUGH IN OUR HEARTS

By ARLIS EICHMAN

AS THE CAR DOOR SLAMMED, I became anxious when I sensed my husband's mood. He hurriedly backed the car from the small frame church and excitedly raced away. "I'm never going back to that place again," he said in the heat of anger. "All of that noise and praying aloud will never suit my way of worshiping."

That was the situation two weeks before our conversion. God had been dealing with me for several years through letters written by a friend I had met in high school.

During high school, I took part in all the activities—cheerleading and becoming football queen—but with nothing spiritual ever entering my mind. Consequently, I had little use for the girl named Ruth who carried her Bible to school every day and witnessed regularly to me. But something drew me to her, and I never could forget her testimony and the church to which she belonged.

After LeRoy and I were married and one child blessed our home, Ruth's letters became more and more frequent. "Is that all she ever writes about!" my husband complained. "Why does she send all of that literature? Doesn't she know we have our own church and aren't about to change!"

LeRoy had been raised a Lutheran, receiving instruction through the catechism, and was confirmed as a child. Although he had felt very close to the Lord during his first communion, he realized a lack in his life as he would try to break first one habit and then another with little success. I had attended a Federated church which was cold and formalistic, and I knew I needed a deeper Christian experience.

Several copies of *The Pentecostal Evangel* were sent to me, and I became intensely interested in this doctrine of speaking in tongues. My pastor told me that these people were fanatics and to have nothing to do with them. I pondered these things in my heart but said nothing about this to my husband.

Finally we visited an Assembly of God in Mitchell, Nebraska. The pastor, Robert Paul, and his wife called several times. Two workers from the Sunday school visited us, encouraging us to bring our little girl to class.

My husband became increasingly under conviction and would pick up the Bible on the coffee table and read portions to ease his conscience. Finally he consented to visit the church one more time, not wanting to refuse the pastor who kept calling upon us. The Holy Spirit began to deal with us. During the altar call I glanced to see if LeRoy had raised his hand. Seeing his hand up, I quietly raised mine. But while people were praying, we hurried out of the church and drove away, still discontent in our hearts because we had not yielded completely.

There was to be a baptismal service that afternoon. Even though we had both been baptized as children, we decided to ask the pastor to baptize us, hoping this would ease our troubled minds. We were willing to do almost anything to obtain peace.

The pastor knew what we needed—Jesus Christ. In his wise counseling and by the grace of the Lord Jesus Christ, LeRoy and I found peace such as we had never known.

The pastor read these words, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"Why yes, I believe that; then I must be saved!" LeRoy shouted excitedly. A spark of faith ignited in his soul, and he was a new creature in Christ. The habits he had tried in vain to lose were gone in a moment's time as this new life was imparted to him.

I watched cautiously, counting the cost of giving up certain things of the world. I listened as the pastor read several scriptures and the words came forcefully to me,

(Continued on page twenty-three)

IN LATIN AMERICA THEY Multiply by Dividing

CHURCH
BRANCH SUNDAY SCHOOLS

= CHURCH

According to ARTHUR LINDVALL
Missionary to El Salvador, C. A.



Missionary Arthur Lindvall reviews Spanish literature.

WILL YOU TAKE MY PLACE at the ministers' meetings in Choluteca and San Marcos, Honduras?" Ralph Williams, field director for Central America, asked Arthur Lindvall in May, 1961.

Thus began an international ministry of church extension that has taken Missionary Lindvall over much of Central America a number of times. It will soon take him into most countries of South America.

As a result of three meetings in San Marcos, six branch Sunday schools were started and the attendance jumped from 70 to 200 in one week. From that time Arthur Lindvall felt led to dedicate himself to a ministry of encouraging Christians to reap the whitened harvest fields around their local churches.

It was not the first time he had worked with branch Sunday schools, for in El Salvador he had seen the Sunday school attendance rise from 8,000 to 28,000 in five years, through

the efforts of 250 churches with their 1,100 branch Sunday schools. In the capital of that country, San Salvador, the work grew from 18 churches with 1,500 in Sunday school to 24 churches and branch Sunday schools with 10,000 in attendance. That means that three percent of the total population of the metropolitan area was under Assemblies of God instruction!

After three years of presenting this challenge of lay participation in branch Sunday schools a program by which the local church multiplies its numbers by dividing its congregation among widespread outstations meeting regularly in homes all over the city—he was invited to direct church extension campaigns in Bogota and Cali, Colombia, and in Guayaquil, Ecuador.

The campaign in Bogota began with some rather unspectacular meetings at which the believers were presented with the simple teachings of the Bible regarding personal evangelism—dividing up into smaller groups and going

from house to house with the gospel. They were challenged with the urgent necessity of reaching their neighborhoods for the Lord. In the churches not much change was immediately apparent, but outside there was movement, and soon the church attendance began to increase.

Within one month there were 45 homes open for Sunday school, 60 young people had volunteered as teachers, and dozens of Christians were going from house to house selling *Poder*, a Spanish magazine similar to *The Pentecostal Evangel*. The total Sunday school attendance of the four churches in Bogota increased from 800 to over 2,800. Many young people in the churches who had never done anything like this before began to participate actively in the work. Best of all, souls are still being saved through these efforts.

In Cali there are now over a dozen branch Sunday schools as a result of this challenge. Together with the Sunday school in the local church, the attendance now runs over 500. Similar results came from the visit to Guayaquil, Ecuador, where attendance went from 440 to 1,100. Fifteen new branch Sunday schools were opened.

The tremendous opportunities that these South American countries present moved Brother Lindvall to offer to present this program in the other countries of Latin America. After spending several months in the Spanish Literature Division at Springfield, Missouri, to acquaint himself more with the available materials for evangelism in Spanish, he and his family will go to South America to spend two or three months in each country—teaching churches how to multiply by dividing.

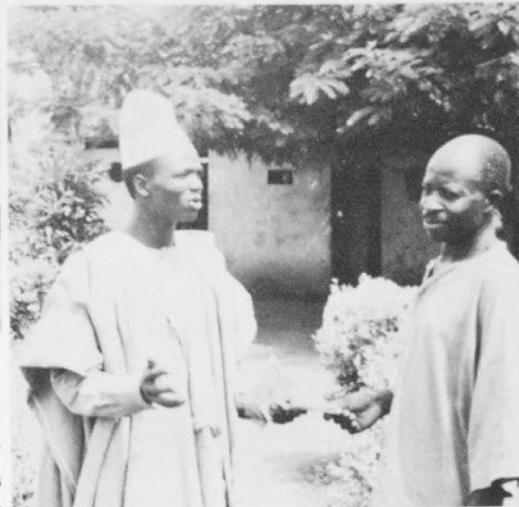
A program of branch Sunday schools begins with pastors' workshops where church leaders become acquainted with the plan and available literature.





Pastor Okpo recently saw 25 people filled with the Holy Spirit in his church in Yaba, a section of the city of Lagos.

Ten were filled with the Holy Spirit in special meetings held by Israel Ajayi.



Solomon Akinleye distributes "Who We Are," a booklet describing the Assemblies of God and its work in Nigeria.

Literature for Lagos

By ROBERT WEBB • Missionary to Nigeria

WHILE WESTERN NIGERIA suffers political unrest and the militant forces of the Muslim religion labor to complete translating the Koran into the Yoruba tongue, the Assemblies of God has a large-scale crusade under way to promote revival through literature and evangelism in the capital of Nigeria—Lagos.

Already, plans have been made to visit over 35,000 homes with Light-for-the-Lost teams. Members of seven

churches in this booming city have already spent a month in prayer. December is training month, when packets of Light-for-the-Lost literature will be prepared. The first six weeks of 1966 are to be weeks of a very intensive soul-winning effort, first through literature, then through Good News Crusades.

Even though this is to be our largest literature crusade, we have already enjoyed a good harvest of souls from

past campaigns. Three new churches have been started and at least 200 Nigerians have been enrolled in short-term Bible courses. Perhaps even more outstanding has been the enthusiasm created among the Christians who have seen the lost won to Christ. This enthusiasm has spurred them to seek God for greater things, and already 40 have been baptized in the Holy Spirit.

The political unrest and the great Muslim advance cause serious problems in securing land and buildings for the growing congregations. We immediately need buildings for two fine congregations that meet in crowded school buildings. I visited one of these groups and saw over 200 people packed into a room built for one-fourth of that crowd. I detected absolutely no discouragement among the people there. Rather, the leader was emphasizing that the people should come prepared for their building fund offering.

Yes, God is moving in Lagos. Pray that we can build a mission house and two new churches here. Pray that God will raise up God-fearing young men to enroll in our new Bible school this January. We are sincerely thankful for those who have faithfully given and prayed for this strategic crossroads of West Africa.

The Obalende Assembly of God began just a year ago near the heart of the capital of Nigeria.





Your Questions

Answered by Ernest S. Williams

In Matthew 10:30, did Jesus mean that the hairs of our heads actually are numbered?

If God knows everything, He knows all about our hair. I believe that Jesus meant to teach that God knows every detail of our lives.

Do churches and individual believers have guardian angels?

We know that angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14). If God sees we need the service of angels, I am sure He will provide such.

Some believe "the angels of the churches" (Revelation 1:20) indicates angelic interest and guardianship. A better interpretation, probably, is that the "angels" of the churches were the pastors, to whom was conveyed the messages that they might deliver them to the churches.

Had Paul been a member of the Jewish Sanhedrin before his conversion?

There are those who believe so, possibly because he consented to the death of Stephen. This may be correct, but I have not as yet found convincing evidence. When Stephen was stoned, his persecutors laid their garments at the feet of a young man whose name was Saul. My impression is that Saul, who later was renamed Paul, was not yet 30 when Stephen was stoned. I understand a member of the Sanhedrin had to be at least 30 years of age and also be a married man.

According to 1 Corinthians 7:7 and 9:5, Paul was single when an apostle. Those who believe Paul had been a member of the Sanhedrin think his wife probably died.

Does "Woe unto them that are with child... in those days" mean that expectant mothers will be rejected when Jesus comes? (Matthew 24:19)

No expectant mother who is ready for His return will be rejected when Jesus comes, for His blessing is upon motherhood.

In this statement Jesus may have looked forward to the end of the age, to the time when Israel will be greatly oppressed just before He comes again (Zechariah 14:1-4). But I am sure He also had in mind the time of the destruction of Jerusalem which was soon to come (A.D. 70).

He foresaw the hardship all would endure who tried to flee from Jerusalem during the Roman siege of the city. It would be especially hard on expectant mothers and those with nursing babies. It would be hard to travel in the cold of winter; and on the sabbath the gates of the city would be closed, also hindering their escape (Matthew 24:20, 21).

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

FIRST, I tithe because I love God for who He is. He is the Creator, Sustainer, Redeemer, and Friend of mankind. I recognize Him as the Eternal One who created this universe and all there is within it, including man. Therefore, He is the only One qualified to know what is best for me.

SECOND, I tithe because of what God has done for me individually. He gave His only Son that I might have life. He saved my soul from destruction. He keeps me safe from many of the hazards of this life, and He has blessed me with more of this world's possessions than I deserve or probably have need of. He said: "Prove me" (Malachi 3:10), and I have. He has proved Himself. I am convinced.

THIRD, I tithe because it is God's plan of finance for His kingdom. I do not question God at all about the plan. I am sure He knows what is best and fairest for everyone. After more than 31 years' experience in tithing, I am sure that God knew what He was talking about when He said, "the tithe... is holy unto the Lord" (Leviticus 27:30). It not only is holy unto Him, but it belongs wholly to Him.

FOURTH, I tithe because tithing brings me real joy. I doubt that the real joy of a Christian exists in the life of a church member who does not tithe. The knowl-



By N. E. SCHLARBAUM

THE STORY IS TOLD of a rural pastor who did not receive a regular salary, but depended on what his congregation placed in an offering box in the back of the church. However, the people seemed to have forgotten all about the box. So one Sunday as the pastor entered the church with his small son, he dropped a coin into the box, hoping the sound would remind his people of their obligations, and that they also would put money in as they departed.

After the service, when the pastor and child opened the box, they found only the single coin. The little boy said to his father, "Daddy, if you had put more in, you would have taken more out."

It may be just a story, but the child had the right idea: we get out of life only what we put into it. This is true in every realm of human experience. I can only write checks safely on the amount I have deposited in the bank. Beyond that, my checks would be returned stamped "Insufficient Funds."

Paul wrote to the Galatians: "Whatsoever a man soweth, that shall he also reap," and he applied this natu-

TEN REASONS WHY I TITHE

edge of doing God's will in this matter brings peace of mind and joy to one's heart.

FIFTH, I tithe because my church needs it. I am a church-minded Christian. Some people put very little emphasis upon the church, but Christ put lots of emphasis upon it. Therefore, I am church-minded because I am Christ-minded. . . .

SIXTH, I tithe because lost souls need the gospel. The Bible says: "Bring ye all the tithes . . . that there may be meat in mine house" (Malachi 3:10). How will people be reached and saved unless God's people bring the tithe into the storehouse?

SEVENTH, I tithe because I want God's blessings. Now that's selfish, isn't it? Who of us is not selfish? I know that God can and will bless me more with the nine-tenths of my salary than I could possibly be blessed with the whole if I left God out.

He promised to pour us out a blessing such as there would not be room enough to receive it. This is not

always and altogether in financial returns, but in blessings that only a dedicated Christian can realize.

EIGHTH, I tithe because I want to reap bountifully. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6). Also, we must remember that a man reaps what he sows (Galatians 6:7). Some folk have not sent up enough in a lifetime to pour the foundation to their heavenly home.

NINTH, I tithe because of the safety of my treasure. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matthew 6:19).

TENTH, I tithe because I do not want to be a robber. If I owed my grocer week after week and did not pay him, but spent the money upon pleasures instead, I would be a robber. God says people rob Him of tithes and offerings. I do not want to be classed by the Lord as a robber (Malachi 3:8, 9). —*Saint Anonymous*

ral law to both the flesh and the Spirit. It is "he that soweth" that reaps, and he reaps what he sows. Too often we have applied Paul's message on sowing and reaping exclusively to the sinner. We dwell on the warning against sowing to the flesh, but there is also a positive truth here for every Christian; namely, that we can sow to the spirit, and of the spirit reap life everlasting. As surely as we shall reap what we sow, we shall not reap what we do not sow.

The Lord Jesus pictures this truth in yet another way when He tells us we can only bear fruit as we abide in Him. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."

Here a complementing law comes into focus. It is the higher law of faith and grace. Melvin Hodges, in his book, *The Indigenous Church*, wrote, "It is impossible to expend more energy than we receive from our source." Our spiritual source is God. If our lives are committed to Him, if we are sowing to the spirit, if we abide in the Vine, then the extent to which we may draw on the Source is unlimited. All that we receive comes from God through the finished work of Christ. We do not merit what we get. Everything flows from God's grace, mercy, and goodness. Christ has put everything we need to our account in the storehouse of heaven. "My God shall supply all your need according to his riches in glory by Christ Jesus." The bank of heaven has an unlimited account in our names, from which we may appropriate what we need through faith.

Too many of God's children have failed to draw on this account, and as a result live in spiritual poverty when God wants to supply their every need. There is a reason for this seeming poverty. Often it is simply that

we would like to have easily and quickly what we are not spiritually prepared to receive. We have not "sown to the spirit." We have not made deposits of faith and trust in the bank of heaven.

A cartoon published in *Golden Grain* years ago showed a pastor standing on one side of a bed, praying for a sick man. On the other side the artist depicted the presence of Christ laying His hands over those of the pastor. The pastor's hands had no power of their own to heal. Only what he received through contact with Christ could he give to others. All we have to give to others must come from the hands of Christ.

On various mission fields today God is sending great revivals. The evangelists God is using are usually the first to admit that they are not responsible for the harvest they reap. Back of the harvest is the sowing by faithful missionaries who have prayed and worked through the years, making deposits of faith, as it were, in the bank of heaven.

A young man in Wales once heard a deacon say, "Remember to be faithful. What if the Spirit descends and you are absent. Remember Thomas! What a loss he had!" The boy determined to be present when the Spirit fell. And he was, though it took 13 years of prayerful waiting and faithfulness to the house of God. Evan Roberts did not begrudge the deposits of prayer and faith he made in the bank of heaven, for he lived to see God send revival to all of Wales.

We may not have much to put into an earthly bank—we may have to watch lest we overdraw—but there is no limit to the resources in the bank of heaven. Whatever we deposit, through faith and prayer and abiding in Christ, is multiplied through His grace to meet our every need. We have only to claim it by faith. 

Adventure

TO CENTRAL AMERICA - TEENS



Ready to go! Here is the group of C.A.'s and their interpreters prepared for the house-to-house invasion.

Loaded with literature, these teens prepare for their personal encounters with Latin Americans.



WHEN 43 DETERMINED Christ's Ambassadors launch a soul-winning campaign, something is bound to happen! And it did! A group of young people from Hayward, California, traveled to Mexico, Guatemala, and El Salvador to help spread the gospel in Latin America. Through their efforts approximately 200 were won to Jesus Christ!

The main thrusts of the literature evangelistic campaign conducted by the C.A.'s were in the cities of Santa Ana, Santa Tecla, San Vicente, and San Salvador, El Salvador. Light-for-the-Lost, a division of the Men's Fellowship Department, supplied the Spanish literature for the door-to-door invasion.

A national worker, acting as spokesman, accompanied each C.A. A copy of *Poder*, our Spanish Pentecostal magazine, was placed in 16,000 homes. Other gospel portions were distributed on the streets, with people eagerly asking for copies. Almost 100,000 pieces of literature were distributed free, and many Spanish New Testaments were sold for a small charge.

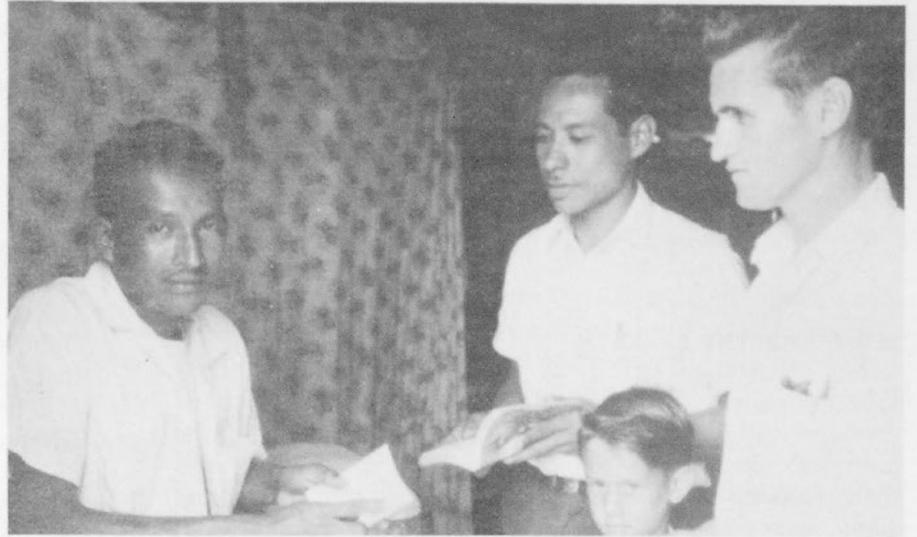
The young people expressed astonishment at the hunger of the Latin American people for printed materials. Some C.A.'s noted, "Not even *one* tract was discarded on the sidewalks, and the literature was readily accepted in the homes."

The entire project, sponsored by the Christ's Ambassadors and Light-

MANY WON TO



Left: The brethren responsible for the evangelism outreach are (left to right): John Bueno, Samuel Kern, Elmer Bueno, and Hurless Teeters.
Below: This man is hearing and reading the good news that Jesus saves!



TELL TEENS

for-the-Lost, was organized by Elmer Bueno, vice-president of the Northern California-Nevada District C. A. Department. Each teen had to pay the \$190 fare for the 8,500-mile trip.

The El Salvador Evangelistic Center, where John Bueno is pastor, served as headquarters for the entire operation. The group was housed at Bethel Bible Institute. Two ministers, Hurless Teeters and Samuel Kern, accompanied the group as counselors. Missionary Arthur Lindvall was coordinator and photographer for the project.



Above: This young lady displays the Spanish literature given her by a team of witnesses.
Left: The Evangelistic Center served as headquarters for the group.
Below: Copies of "Poder" are eagerly accepted.



CHRIST THROUGH INTERDEPARTMENTAL EFFORTS



JESUS, LORD OF THE SABBATH

Sunday School Lesson for December 5, 1965

MATTHEW 12:1-13

BY J. BASHFORD BISHOP

JESUS AND THE SABBATH

The Accusation (vv. 1, 2). The Jews had added about 1,500 of their own laws to the Sabbath restrictions given in the Law of Moses. Thus, they considered the disciples' plucking of the grain a kind of reaping, and their rubbing the heads of grain a kind of threshing. They feared the teaching and example of Jesus would promote a wholesome disregard of their legalistic and man-made restrictions. Observe how Christ met their objections.

The Argument from Old Testament History (vv. 3, 4). David, weary and faint from hunger when fleeing from Saul, asked the priests for bread. None was available except the showbread which only the priests were allowed to eat. However, the priests gave bread to David and his men, rightly judging that it was better to relieve human suffering than to keep the strict letter of the law. The lesson is that when two laws seem to conflict, the lower must give way before the higher.

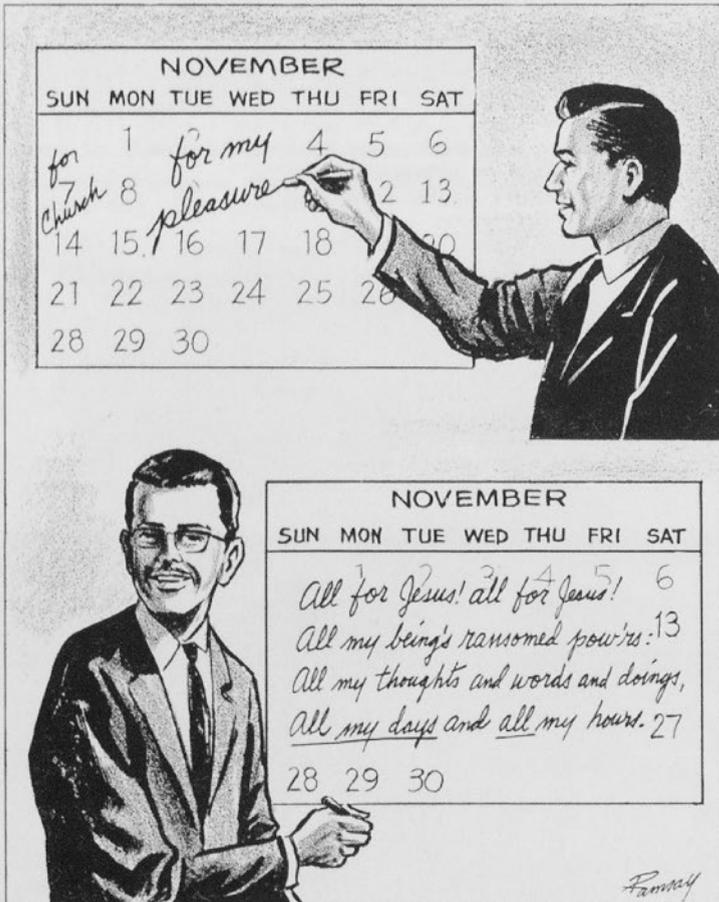
The Argument from Old Testament Law (vv. 5-7). On the Sabbath, priests had to cut wood, light fires, put fresh-baked showbread on the table, slay sacrifices—thus in many ways breaking the Sabbath laws. Yet they were considered blameless because these duties were performed in connection with temple worship. If the temple excused the priests, ought not Someone greater than the temple excuse the disciples? Christ, as God's anointed King and Priest, is greater than the temple; His disciples are engaged in higher service. Because of service to Him they had not had time to prepare food before the Sabbath. Again Christ pointed out that inferior laws must give place before higher laws.

The Argument from Christ's Lordship (v. 8). Because Jesus is the Lord and Saviour of mankind, He has the right to decide how the Sabbath shall be observed so that man may derive the greatest good from it.

The Argument from Common Practice (vv. 9-13). After the discussion with the Pharisees in the grain-fields, Christ and His disciples went the same day into the synagogue. This teaches us that: (1) We must be careful in our Christian walk to allow nothing to divert us from worshiping our Lord or from attending services. (2) Neither should we allow criticism or contention to keep us from worship. Satan triumphs if, by sowing discord among brethren, he either unfits them for worship or keeps them from worship.

When Jesus entered the synagogue, He demonstrated what He had taught. To answer the question, "Is it lawful to heal on the sabbath days?" Jesus gave a practical illustration which demanded a *yes* answer—He worked a miracle which demonstrated the answer as well as the purpose of the Sabbath. In other words, by healing the impotent man, Christ proved it was *always* lawful to relieve human suffering and to do kindness.

WHICH IS YOUR CALENDAR?



HOW SHALL WE OBSERVE THE LORD'S DAY?

1. We shall observe it as a day of rest for body and mind. Science testifies to the fact, and experience confirms it, that man is a seven-day clock; he needs one day out of seven to wind up his energies for another week.
2. We shall observe it as a day of rest for the spirit, to meet with the Lord of the Sabbath who gives rest to the soul. (See Matthew 11:28; Hebrews 4:1-9.)
3. We shall observe it as a day of Christian activity and service—a day of change from secular to spiritual pursuits.
4. We shall avoid doing anything to stumble those who know and believe that one day of the week should be dedicated in a peculiar way to God. (See Romans 14:13, 21.)
5. The shocking violation and desecration of the Lord's Day by the vast majority of people—to whom the day is one entirely devoted to pleasure-seeking, money-making, and self-indulgence—should make conscientious Christians all the more careful. Instead of conforming to the world let us spend Sunday to better fit ourselves spiritually to represent Christ during the other six days of the week.

Until a man has found God, and has been found by God, he begins at no beginning and works to no end. Nothing in the universe or life falls into place except with God.

by **ROBERT V. MYERS**
Workers Training Coordinator,
National Sunday School Department



SO SEND I YOU

EVERY GENERATION needs a type of evangelism especially suited to its needs. Through the years we have seen the power of revival meetings, camp meetings, radio evangelism, and similar mass efforts. Each of these evangelistic thrusts has become a part of the total evangelistic outreach of the Church. Now we are seeing another method of outreach come into the place of importance it deserves.

Today, personal soul winning through conversational evangelism is seen as one of the greatest outreach potentials known to the Church. Every Christian talks with unsaved acquaintances daily. What would be the result if Christians knew how to lead these friends to accept Christ as Saviour and Lord?

This can happen if a simple principle is followed. If a believer learns one clear conversation pattern that will enable him to explain salvation to an unsaved friend, he can win that friend to the Lord. Later, with more experience, he will learn to vary the conversation to meet any circumstance, but the secret is to learn one basic plan that will get him started in an adventure of personal soul winning.

So Send I You, the training course textbook for 1966, will give the reader that basic conversation pattern and lead him to a rich experience in the kind of evangelism Jesus practiced and taught His disciples to use.

The first four chapters of *So Send I You*—"Redemption—the Basis for Winning Souls," "Patterns of Soul Winning," "Instructions to Soul Winners," and "Preparation for Soul Winning"—were written by Ralph M. Riggs, former General Superintendent of the Assemblies of God. These chapters lay a solid Biblical foundation for our activities as personal evangelists.

Chapter 5 treats the subject of "Ways of Winning Souls" with special attention to finding prospects. Wildon Colbaugh, Action Crusades coordinator for Men's Fellowship, authored this chapter.

Chapters 6 to 8 form a unit of study on the actual "soul-winning conversation." Each phase of the conversation is analyzed—the approach, transition to spiritual matters, explaining the steps to salvation, leading to a

decision, and helping the new convert find assurance in his new faith.

D. V. Hurst, Spiritual Life—Evangelism Coordinator, wrote the chapter dealing with the approach and transition. The matter of explaining salvation is handled by Burton Pierce, national secretary of Men's Fellowship. Stanton Johnson, Des Moines (new Iowa District Superintendent) wrote the chapter on closing the conversation and building assurance.

A final chapter by R. L. Brandt, national secretary of Home Missions, deals with the need of bringing the new convert into the life of the church through effective follow-up activities. He concentrates on helping the newly saved become personal soul winners themselves.

Few books have offered the Church so much as *So Send I You*. Here is a chance for every believer to learn how to overcome any hesitancy to witness, and learn just what to say when the time is right. It will produce a new outreach by which the church can work in its community.

Workers training courses are often related particularly to the Sunday school; however, the subject of *So Send I You* has value for all the church. In view of this, the 1966 course has been planned as an all-church training effort, combining the personnel of the Sunday school, Men's Fellowship, Women's Missionary Council, and Christ's Ambassadors.

So Send I You is a study in personal soul winning that can change a believer's whole perspective of his place in the work and kingdom of God. 

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NO MASS PRODUCTION!
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NEW BOOK TELLS HOW

God has no intention of winning the lost to Himself by punch cards and computers. Redeemed men telling others have been the vehicle He chose from the beginning. Not even angels can do the job—but you can. The 1966 workers training book, *So Send I You*, sets forth the Biblical foundation, the opportunities, and the approach. Study it in the training course in your area. *So Send I You* may be obtained for \$1.25 (order number 2 EV 587) from:

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MF CHURCH OF THE YEAR

ACTIVE IN ALL MEN'S FELLOWSHIP PROGRAMS



FAITH ASSEMBLY OF GOD BEECH GROVE, INDIANA

JAMES P. MONSON, PASTOR • WALTER JOHNS, MF PRESIDENT

EACH YEAR a representative church is selected as the Men's Fellowship "Church of the Year." Faith Assembly in Beech Grove, Indiana, has been chosen for the honor this year. James P. Monson is pastor, and Walter Johns is the MF president.

The men of Faith Assembly are active participants in the various areas of the Men's Fellowship program. This has greatly assisted in the unusual growth of the church.

The church was organized in February, 1958, with 33 persons present for the first service in the basement of the public library. Now the Sunday school averages 235. Two building programs have been completed. Working every night that services are not scheduled, the men completed a beautiful stone-veneer structure valued at \$150,000. Approximately \$25,000 was saved by the men's donated labor.

The Men's Fellowship was chartered in 1961. An average of 20 men meet the last Saturday night of each month. The men pray much, and souls have been saved in their regular meetings. One of the fine Royal Ranger leaders now in the church was brought to Christ as a result of Action MANDatory, the annual MF soul-winning emphasis.

Prior to the 18th Indiana District Council held at Faith Assembly, the MF group sponsored the purchase and installation of five large road signs. These

MEN'S DAY THEME: "BUT TO SERVE"

Matthew 20:28



James P. Monson, Indiana District MF director and pastor of Faith Assembly (top left), presents MF charter to Howard Strong, MF president at that time. The two center left photos show District Royal Ranger Commander Monson addressing MF banquet; and the Royal Rangers presenting their program and receiving their charter. At lower left is a typical scene at an MF banquet. Photo at right shows the men present for the Men's Day service.





On nights when church services were not held the men contributed their skills (upper photos) to help erect the new \$150,000 church building. At an area-wide banquet (second photo from top) the men are pledging for Light-for-the-Lost. A training session (lower photo) is in progress for an Action Crusade.

signs have directed hundreds to the church.

The progressive Royal Ranger outpost was organized in 1962. Starting with 10 boys, membership has now tripled. Chartered Pioneer and Trailblazer outposts meet at separate times each week. Each MF member sponsored a boy and secured a uniform for him. An annual Royal Ranger Day is held and more than \$200 is given each year to buy tents and other equipment for the boys.

In one Action Crusade sponsored by the MF group, a man was saved in his home. Further evangelism activities of these men include visiting hospitals, staging a church census, and doing personal witnessing.

Each year the men have cooperated with an area-wide Light-for-the-Lost banquet, raising funds for gospel literature. Large contributions have been made by the men.

"Men's Fellowship at Faith Assembly is a must, Pastor Monson says. "Our men are the backbone of our church, for without them we would never have enjoyed such a rapid growth. Thank God for men with vision. They get things done."

Present officers of the Men's Fellowship of Faith Assembly are: Walter Johns, president; Joe Adams, vice-president; Lee Grubbs, secretary; and Fred Inskip, treasurer.



OUR MEN'S DAY OFFERING

Once a year each church is asked to contribute to the support of the National Men's Fellowship Department. Your offering will help provide for the increasing ministries to men.

Our offering to the National Men's Fellowship Department. \$

TEAM, men's monthly magazine, is enlarged to 32 pages and provides many articles of vital interest to men. Subscribe for every man in your church. \$1.50 a year for single subscriptions in the U.S. Only \$1.25 a year per subscription when four or more are sent to the same address. **SPECIAL OFFER TO PASTORS AND EVANGELISTS:** If you send in an order for 20 or more subscriptions, you will receive a **FREE** copy of the new book, "Living Prophecies."

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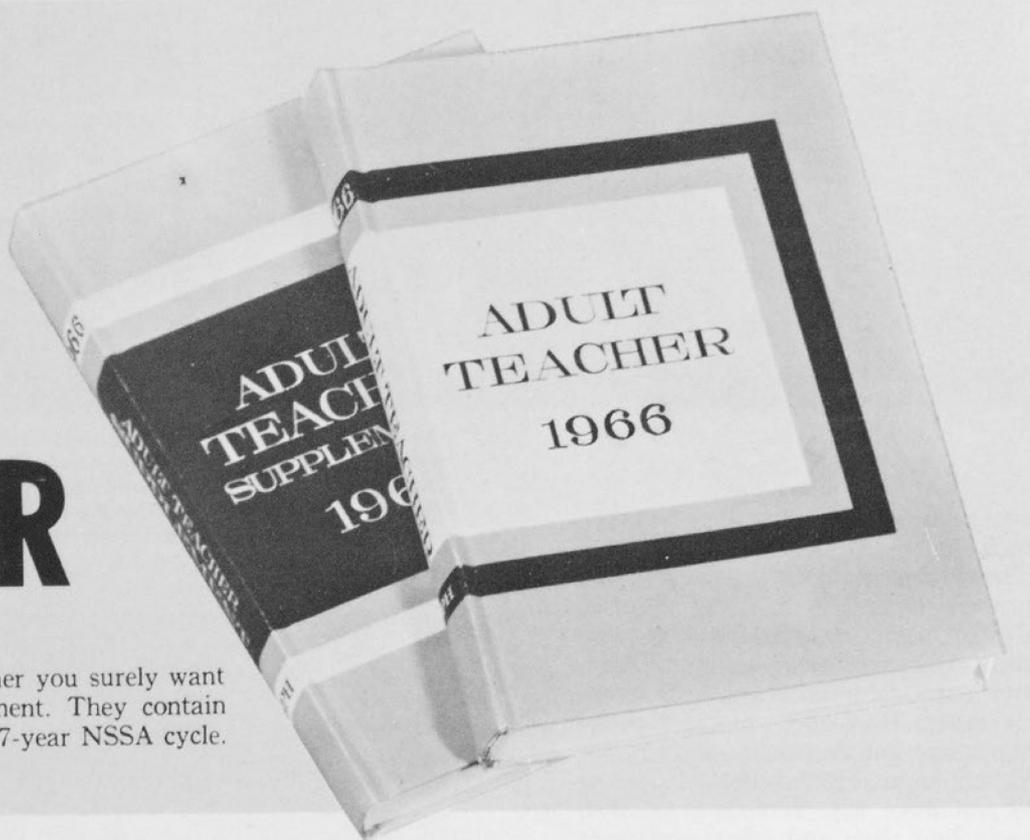
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YOUNG MOTHER RETURNS TO CHRIST

By RON ROWDEN

AFTER EVERY *Revivaltime* World Prayermeeting scores of letters are received with testimonies of unusual answers to prayer. One of the most thrilling came from Mrs. Elmer Walsh, Sanford, Maine.

Through an unhappy marriage and a resulting nervous condition, Sister Walsh had lost the joy of her salvation. Through an invitation from her pastor's wife, she heard *Revivaltime* for the first time. In her heart was kindled a new determination to serve the Lord.

She requested prayer for the restoration of her soul during the 1964 World Prayermeeting, and God met her need in a mighty way!

The Radio Department wrote to her seeking additional information about the change that had taken place in her life. Her reply came promptly. A letter of endorsement was received from Pastor George Hendrickson, Sanford Full Gospel Tabernacle. He wrote later in October:

"Sister Walsh's experience has been a glorious example of God's grace and power. It is a direct result of the release of *Revivaltime* over our Sanford station.

"Since Sister Walsh sent her testimony to *Revivaltime*, our hearts have been blessed anew. Her husband has now accepted the Lord, and God is doing a wonderful work in his life!"

Here is Sister Walsh's testimony: "I will never forget the first time I heard *Revivaltime* and the joy it brought to my heart. Before that time, my life was a shambles. But through *Revivaltime's* World Prayermeeting, God wonderfully restored my soul.

"I was saved at a very early age, filled with the Holy Spirit at 13, and even felt called to the mission field.



Mrs. Elmer Walsh

But while in my teens, our home was broken, and my mother stopped taking us to church regularly.

"We lived far outside of town, making it difficult for any of us to attend church by ourselves. By the time I was 18, there was much unhappiness in our home. I left to work in a factory 25 miles away.

"For awhile I attended a Pentecostal church, even becoming a member. But I never felt welcome or that I belonged. I left the church and turned to the world.

"During these years I married, and my husband started drinking. Things went from bad to worse; we separated so many times I lost count.

"We no longer paid our tithes, and our financial situation was hopeless. I had turned so far from God that I trusted no one. I believed all Christians were just good actors.

"In 1959 (I had four children then and have two more now), I left my husband and would have gotten my divorce papers in two weeks, but God gave me another chance.

"We went back together, but my nerves were beginning to break. I was smoking three packs of cigarettes a day. The doctor was treating my nerves and warned me that if I didn't get better I should admit myself to a mental hospital before I harmed myself or my family.

"But then God led me to the Assembly of God here. I started the three children in Sunday school, and Pastor Hendrickson faithfully picked them up every Sunday for more than two years.

"The children asked me to go to church with them, but I felt so convicted I stayed away, only attending services where I knew there would be no altar call.

"Then Pastor Hendrickson's wife asked me to listen to station WSME Sunday to a special Pentecostal broadcast. That's how I first heard *Revivaltime*. Oh, the joy it brought to my heart!

"I decided that if I felt too convicted I could always turn it off. But somehow I never could, and God began to speak to my heart. It seemed as if C. M. Ward's words were directed straight at me. How I waited for the next Sunday to come!

"Yet, I still didn't go to church, nor could I break the worldly entanglements. In desperation, I asked *Revivaltime* to pray at the World Prayermeeting that God would come into my heart once more.

"And how He answered prayer! In five days my smoking habit was broken, and I have never touched another cigarette. I was taking 30 nerve pills each week; but since I have been reclaimed, I have found He keeps my mind in peace.

"Now God has given me a deep concern for the ministry of *Revivaltime*. I thank God for the radio ministry and for pastors who stand behind the broadcast service, helping us to walk the Christian road." 

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HAPPY BIRTHDAY TO MRS. ANNE DUBORG—100 YEARS OLD TODAY—WHO PROBABLY IS THE OLDEST ACTIVE SUNDAY SCHOOL TEACHER IN THE COUNTRY.

ALEXANDRIA'S

'GRAND OLD LADY'

By TOM GERDIS

A GREAT-GREAT GRANDMOTHER affectionately called the "Grand Old Lady" by fellow members of her church, plans to celebrate her 100th birthday today by doing the same thing she has done Sundays for the past 41 years—teach her Sunday school class.

Mrs. Anne Katherine Duborg, an alert little lady who looks many years younger, will be honored by friends at the First Assembly of God, Alexandria, Va., with a 5:30 testimonial dinner in the church's new edifice.

At the banquet, Mrs. Duborg will be lauded for her faithful Sunday school instruction and for 45 consecutive years of ministry to inmates of the Alexandria jail where she went most Wednesday afternoons from 1917 until 1962.

Now that she is at the century mark, Mrs. Duborg will have an assistant Sunday school teacher for her ladies Bible class. Her pastor, Obie L. Harrup Sr., has indicated that while her eyes and ears are quite good, Mrs. Duborg's voice grows a "little weak" after an hour of teaching the class.

In excellent health, Mrs. Duborg still goes to church three times a week—twice on Sunday and for midweek prayer meetings. "She probably has not missed more than six services during the year," her pastor says.

Mrs. Duborg holds a special place in the hearts of the members at First Assembly because she and her husband helped to found the church about 1917. It was also around this time that she sought and received permission to conduct services in the local jail.

After 45 years of jail ministry, she moved to the suburbs of Alexandria in 1962 to live with a grand-

daughter and family, Mr. and Mrs. Carlton S. Burnell Jr., and found it difficult to obtain transportation into town for the jail services. So, at 97 she reluctantly gave up this ministry. However, she still found time to visit the Alexandria Hospital to distribute Christian literature and pray with patients who requested her help.

While conducting the jail services, Mrs. Duborg moved about cellblocks, reading from the Bible and commenting on the Scripture. Friends who sometimes accompanied her sang for the inmates.

Even though her audience was a captive one, her ministry provoked little or no protests or jeers from even the most calloused criminals.

"I was warned, 'They'll just insult you and say all manner of bad things.' But from the first day until the last, I never had a man insult me or say anything evil or try to embarrass me," she recalls.

Circumstances were difficult in the beginning. Among other things, she remembers the abundance and varieties of insects in the jails, stating they probably would have repelled all but the most curious scientists.

Mrs. Duborg often expressed the fear she accomplished little by her jail services. But those who observed her work tended to disagree. A city jailer said, "She once made a habitual drunkard promise to attend church after his release. He kept his promise, later married, and became a respected citizen in Alexandria."

Mrs. Duborg was born November 28, 1865 near the village of Jarpe, Denmark. The first child of Christian and Dorothea Brown Levesen, she grew up with two sisters and four brothers. Hearing of better economic

opportunities in America, her father brought the family to the United States in 1881, settling near Perth Amboy, N. J.

At the age of 17, one year after coming to the United States, Anne Katherine Levesen met Peter Duborg. Two years later they were married in the Lutheran Church at Perth Amboy. To the marriage were born a daughter and two sons. The oldest child died while one year old.

Seeking a good environment in which to rear their children, the Duborgs moved with their son Peter C. and daughter Dora to a small farm near Blackstone, Va., where they resided from 1896 until 1902.

The family was deeply religious. When they heard about a Christian community in Zion, Ill., founded by the late Dr. Alexander Dowie, they decided to join the colony. Later, the group became Pentecostal in doctrine, experiencing a charismatic revival such as has touched many old-line denominations during the past five years. The Duborgs accepted the message and experienced the phenomenon of speaking in tongues.

Desiring to share their newfound Christian experience with old friends in the East, the Duborgs moved back to Virginia and settled near Crewe. Feeling led by God, they moved to Alexandria in 1917 and began holding prayer meetings in their home.

As the meetings grew, they met in halls, small auditoriums, and a large tent, as well as in private homes over the city. For awhile, the historic old Presbyterian Meeting House was loaned to the group.

The church was organized in 1925 and in 1931 the congregation moved to an old theater building at 316 King Street. Mr. Duborg's health began to fail and he died in October, 1936.

Mrs. Duborg's son Peter is retired and living in Sarasota, Fla., while her daughter Dora C. Monahan, a widow, lives in Alexandria and attends her mother's Bible class. Her granddaughter, Mrs. Carlton Burnell, with whom she lives, is the church's organist and is superintendent of the primary-junior department of the First Assembly Sunday school. Mr. Burnell is a member of the church's official board, treasurer, and teaches the young men's Sunday school class.

First Assembly moved into a new edifice last February at 700 West Braddock Road. Mrs. Duborg is proud of the beautiful colonial structure located on 5½ acres of land. When the building was dedicated, Mrs. Duborg was present to share in the joy of its growth and expansion.

The "Grand Old Lady" of Alexandria's First Assembly comes and goes from the church with little help. "Occasionally someone will take her arm when she goes down the steps," Pastor Harrup explains. Almost never sick, Mrs. Duborg believes in divine healing. When asked her secret of good health, she explains it is found in trusting the Lord and keeping a strict diet.

Primarily a vegetarian, Mrs. Duborg says, "What was good for the Israelites is good enough for me," a reference to the fact that Jews eat no pork. She says her diet is not a matter of religion with her but of maintaining her health.

Probably she is the oldest active Sunday school teacher in America, a position which she enjoys. And with an assistant, she expects to continue to teach. 

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THE SIN AMONG US

By DAVID W. FLOWER
Southern New England District Superintendent

THERE IS A SIN AMONG US today that is certain to bring the wrath of God. It is the sin of idolatry. God says, "Thou shalt have no other gods before me." In open violation of God's Word men bow before many idols.

A friend of mine, after spending three years in a country commonly regarded as heathen, told me he saw more evidence of heathenism and paganism after returning to America than he saw abroad! After my own trip to five Caribbean countries, I too was struck with this fact.

What is happening? Has our intellect turned our heads? Have we forgotten God's Word? Bible history tells us that whenever the children of Israel turned away from serving the Lord, they made images and likenesses of things in heaven, bowed down before them and worshiped them. But judgment always came, for God is a jealous God and He will not give His glory to another.

When we create the form of God out of our artistic imagination we err and God will judge us. Idolatry is purely and simply this—the endeavor to realize by the senses and intellect that which can only be revealed by spiritual faculties. Faith does not need crutches. Faith comes—by hearing the Word of God! God is fully capable of revealing Himself to you or me through the Word of God, by His Spirit. Any physical alternative created to assist the soul in finding God is forbidden.

Faith must control our worship. Faith must touch our devotion. Faith must inspire our song. The Bible says, "Without faith it is impossible to please God." We do not begin in the flesh and end in the Spirit. We must begin in the Spirit through the truth if we would find Him. Jesus said, "They that worship the Father must worship him in spirit and in truth."

I know of folk who will go to hell because they love gold more than they love God. It is good to get ahead in this world, but not at the sacrifice of your soul and the souls of your children and other loved ones. Some have made pleasures their gods. With others it is fashion or position. Some have made religious fetishes their gods; they would not drive their cars or walk into their homes without an image or idol on the dash or on the mantle. Many worship at the shrine of self. They worship themselves. Stubbornness in refusing God's claims on one's life is the exaltation of self above God.

When a man loses the sense of spiritual truth, he will try to replace the truth with some physical likeness. His worship shifts from the Creator to the created because he has lost true faith. It is important to remember that God responds to our faith, not to our intentions and sacrifices. God has said that because men bowed before

the creation rather than the Creator He would give them up to their own destruction.

It is a serious matter, this trick of Satan to get men and women into the snare of idolatry. Shake loose from this evil and turn to God with all your heart. Read the Bible for yourself. You will find that God can speak directly to your heart.

You do not need crutches to find God. You do not need glasses to see God. Just pray that He will anoint your eyes by His Spirit. He will open to you a completely new understanding of Himself. Jesus Christ will come and speak His will and His love to your heart.

BREAKTHROUGH IN OUR HEARTS

(Continued from page seven)

"If any man will come after me, let him deny himself, and take up his cross, and follow me." I saw the need of complete surrender, and I entered into a glorious experience of salvation.

We were baptized in water that same afternoon, and the joy of the Lord filled our hearts.

A few weeks later we both received the infilling of the Holy Spirit while we were at home seeking God. I was praying over the baby crib and my husband was kneeling by his bed. This wonderful experience drew us even closer to God.

Two years later, God called us into His ministry. We began to prepare by serving in our local church. Many people scoffed as we held street services and worked in a little neighboring town endeavoring to start a new work. But God proved Himself faithful, and we have seen Him move in many miraculous ways. God then lead us into pastorates in Riverton, Nebraska City, and Burton, Nebraska.

Now we are working in the new "Breakthrough" project in Cozad, Nebraska, where we are seeing a breakthrough with souls being saved. We are thrilled at what is being accomplished for God because of His breakthrough in our hearts so many years ago. 

AN OLD BARN DOOR

ORVILLE WRIGHT, CO-INVENTOR of the airplane, once said, "Give me enough power, and I can fly around the world on an old barn door." He knew it is not the object that determines its impact, but the power behind that object. Nor is it the Christian that makes an impression upon a needy world, but the motivating power in the Christian's life.

When Robert Morrison was sailing to China to be a missionary, the captain of the ship became interested in his mission. "Mr. Morrison," he said one day, "do you really expect that you will make an impression upon idolatry in the great Chinese empire?" "No, sir," replied the missionary soberly. "But I expect God will." And God did.

When the weak, vacillating disciples were touched by the power of the Holy Ghost on the Day of Pentecost, they became men who "turned the world upside down." As someone has said, "Their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal."

Is your life only a humble "barn door"? Then let the power of the Holy Ghost motivate and empower it, and its impact will be felt in three worlds.

—CHARSTEN CHRISTENSEN

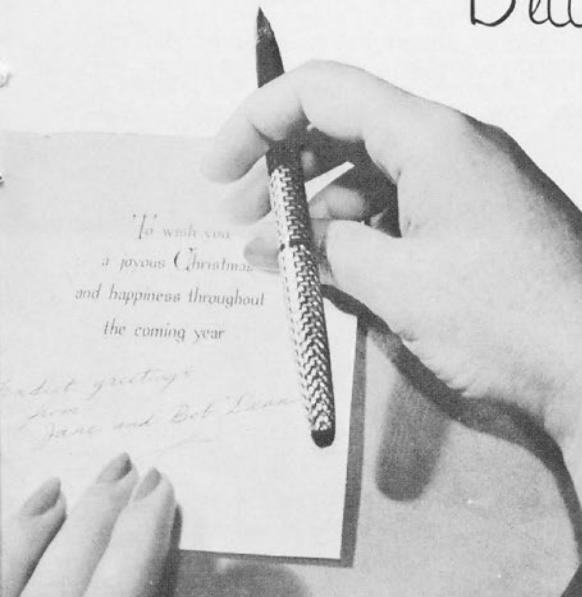
GOING UP

A TOURIST VISITING NEW YORK CITY took his little boy up to the top of the Empire State Building. They went part way up on one elevator; then transferred to another and continued to rise heavenward.

As they went higher and higher, the boy watched the floor numbers flashing—25, 30, 35, 40, it seemed they would never stop. Finally he could contain himself no longer. He said, "Dad, does God know we're coming?"

Yes, God knows we're coming. When the Church is raptured we will rise much higher than the tallest skyscraper. We shall rise to meet our Lord in the clouds. He knows we're coming, and He will come half way to meet us.

Better than a Christmas Card...



Why not send the Christmas issue of "The Pentecostal Evangel" to friends this year instead of sending ordinary Christmas cards? Our two-color, 16-page Christmas issue—packed with Christmas features—will be ready for mailing late in November. Order copies now to mail as greeting cards; to distribute at Christmas programs; to give to patients in hospitals, jails, convalescent and rest homes. Have copies to give to friends who drop in during the holidays.

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CITY STATE ZIP

By MEL COOLEY
Kaktovik, Alaska

Of Catfish, Whales and Men

"AND JESUS SAID UNTO THEM, Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

As the whaleboat sliced briskly through the uneasy sea, I could not help thinking I was reliving a page from the historic life of Charles D. Brower or Thomas Gordon, both famous Point Barrow, Alaska, whalers around the turn of the century. Or possibly a day in the life of Captain Pederson, whose schooner had plied these same Arctic waters off the coast of Barter Island some 70 years before in search of the highly prized bow-head whale.

But years pass. Situations and people change, and even the Barter Island Eskimos have felt that change. My thoughts of the old whaling days faded as I looked about me that early morning on the Arctic. At the rudder of our motor boat stood an Eskimo man in the traditional dress of many generations before him. On his head was a hair sealskin parka and on his feet were sealskin mukluks which I am sure his wife had spent many hours chewing, stretching, and sewing into shape.

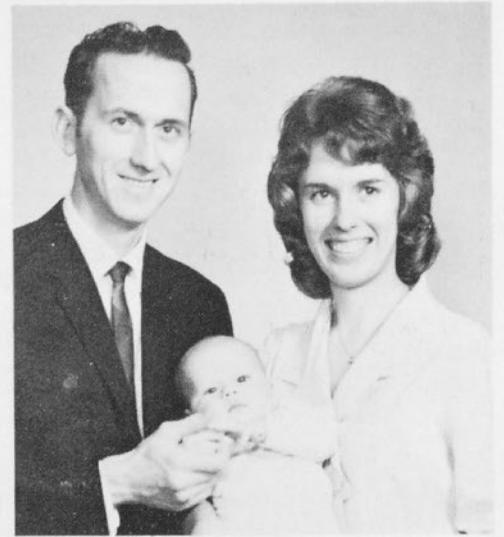
Eskimos consider catching a whale an important event, as it assures the village of a bountiful food supply. Here they are stripping the blubber from the whale with razor-sharp blades attached to long poles.



But at the other end of the boat, standing in the prow, another Eskimo man gazed out across the sea hoping to sight a whale. Instead of a fur parka he wore a red plaid wool jacket, and a pair of insulated Montgomery Ward boots took the place of mukluks. A labor union button attached to his red leather cap gave his number and working status at the D.E.W. (Distant Early Warning) line site adjacent to the village.

Neither man wore the good-luck charms their grandfathers would have considered necessary equipment—a little earth from the grave of the best whaler of years gone by, and a couple of wolf skulls or some golden eagle feathers suggested by the medicine man. For the Word of God has reached this village of Kaktovik, and superstitious folklore is being replaced by a sound faith in the Heavenly Father who cares for them.

Just the day before, Archie Brower, a man from our church who is a grandson of Charles D. Brower, and two elders from the Presbyterian mission had harpooned and taken the first whale in 30 years. The whale



The Mel Cooley family

weighed at least 35 tons, and the meat and muktuk were divided, according to custom, among all the families of the village. By evening the only traces of the huge whale were the head bone and a few rib bones lying upon the beach.

The muktuk would be eaten first, with a little of the treat saved to be sent to relatives across Alaska, and some put away for Thanksgiving and Christmas. The blubber would be melted down for cooking oil, and there would be Paul Bunyan-sized steaks from the red whale meat. Some of the rib bones would be used as dog-sled runners, and the blood would be placed in barrels for dog food. But the once valuable "baleen," taken from the two rows of horny plates along the upper jaw of the whale, was scattered here and there throughout the village, now nothing more than a souvenir, reminiscent of the heyday of whaling.

Since almost every man in the village was going out the next day, I decided to go along. After all, I had had some experience at fishing. As a young boy back in Missouri I had flopped many a 12-inch catfish upon the bank with my cane pole!

About 30 minutes after we set out, and some two miles off shore, I saw a whale! It was a monstrous one. I could see his huge back above the water. Just as the familiar spray spouted high into the air, I bellowed out, "Thar she blows!" only to be quickly and silently rebuked by a finger-to-mouth motion for this display of "tunic" (white man) ignorance.

The chase was on! The whale sur-

faced several times, blowing air and water as if to show indignation at our frenzied pursuit. Finally he decided he had had enough. He took a deep dive, hoisting his crescent-shaped tail heavenward and holding it motionless above the water for a second. Then it thumped the water with finality and disappeared for good.

As we headed back to shore the sun was setting, and I recalled other evenings long ago when I had headed home without one fish to show for a long day of sitting on a river bank.

I am sure my Eskimo friends would agree that if whaling were my purpose in being here, I should be a complete failure. But my business is fishing for the souls of men.

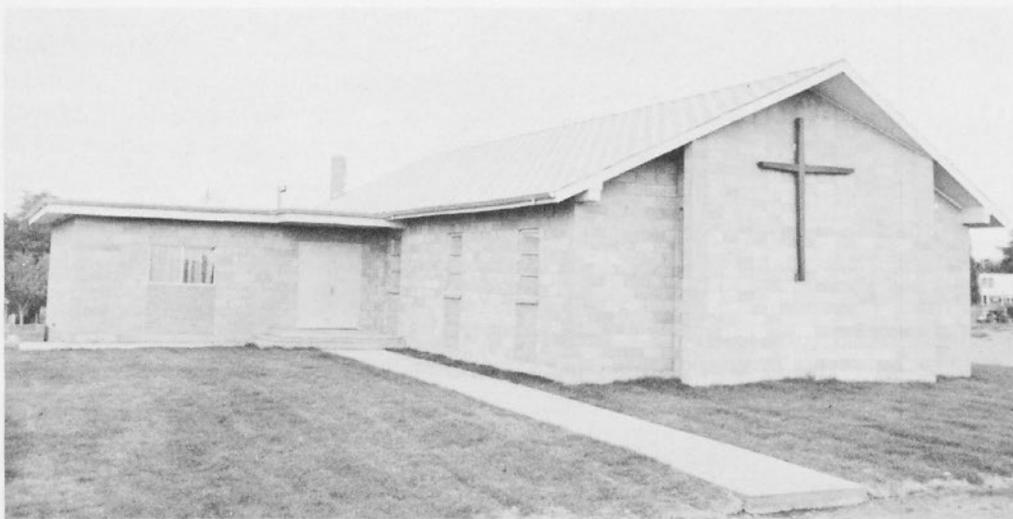
My wife and I live with our little son in this Eskimo village for two very definite reasons: to win the lost to Christ, and to minister to believers to the end that they might be built up in the most holy faith. In this business for God we have some things no whaler ever had:

First, a *guaranteed catch*. "Fear not;

from henceforth thou shalt catch men" (Luke 5:10).

Second, a *guaranteed reward*. "He that winneth souls is wise... And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Proverbs 11:30; Daniel 12:3).

Third, *apprenticeship with the full support of the greatest Fisherman that ever lived*. "And lo, I am with you always, even unto the end of the world" (Matthew 28:20). 



This attractive new Indian Assembly of God at Mobridge, S. Dak., was dedicated recently.

NEW CHURCH FOR THE SIOUX

By LEO and MILDRED BANKSON • Mobridge, South Dakota

GOD HAS BLESSED our efforts to establish a church among the Indians of Mobridge, S. Dak. We held services in homes which were opened to us while the church was under con-

struction. Then regular services began in the church July 5, 1964.

The main building is 64 by 30, with a 24- by 30-foot wing, and a full basement. The cost was approximate-

ly \$14,000, and the remaining indebtedness is around \$1,500. South Dakota district superintendent, S. H. Peterson, was the dedication speaker.

We rejoice in the interest of the young people here, and have organized Missionettes and Royal Rangers. The Jim Franzens assist us as Sunday school teachers. (Jim teaches school in McLaughlin.) Sunday school attendance now averages about 45. There is seldom a service without one to four new people attending.

The Speed-the-Light 1961 Greenbriar bus has been a great help. We use it to bring Sioux people to every service, as well as to other church activities. It was packed to capacity with children who attended VBS this summer. The bus enabled a number of our children and young people to attend camp.

Because of those who have given to speed the light, we missionaries have had our load lightened. When we stand before the Lord to lay precious souls at His feet, we will have to say, "We have not won these alone, but because we have been workers together." It takes all that all of us can give to win the lost to Him.

The congregation of the Mobridge Assembly moved into its new building (interior view in middle) last July. The Leo Banksons, pastors, are shown at the right.





Pictured is the Navaho congregation and their little hogan church at Lauki Springs (Taesto), Ariz., on the Navaho reservation.

PERSEVERANCE PAYS

By **DON and VIRGINIA JOHNSON** • Winslow, Arizona

THE PAST EIGHT YEARS spent in Arizona as missionaries to the Indians have been very rewarding. God has seen us through many trying circumstances and given many victories.

While we were building a mission on the Hopi reservation, Indian traditionalists threatened to burn our home and even to carry us bodily off their reservation. But others were hungry for the gospel we preached, and the Spirit of the Lord was faithful in lifting up a standard against the enemy that these might hear. Today a little mission stands there as a constant reminder of what God can do.

We live now in Winslow, but minister on the Navaho reservation. The Navaho Indians built their own hogan church, sponsored by First Assembly, El Paso, Tex. Seating capacity of the first hogan built was 75, we thought; but attendance averaged over 100 for some time. The overflow was seated on quilts on the floor, grateful to the Lord for this place of worship.

When it became apparent that the church must be enlarged, the ladies as well as the men worked willingly

in the building of an adjoining unit. The new church is about 24 by 28 feet.

Perseverance is a way of life among the Indian people on the reservations and it carries over into Christianity. The people are widely scattered over the reservation. Some of them must ride a Sunday school bus for three hours to get to church. Dirt roads, flash floods, and other obstacles only challenge their ingenuity.

Recently after a very hard rain we went to the reservation for service, only to find the last two miles of road to our church were impassable by car. We turned back, thinking that the buses probably had not even started out. But to our surprise, we met one of them chugging along with its happy load. When we explained to them the condition of the road, they said, "Then we'll have service right here!"

It was not a short service, either, there on that muddy roadside. There were the usual number of songs, testimonies, and other features.

Of special concern that morning was the fact that a young couple had

planned to be married in the service. They got stuck in a wash and did not make it. We had made a wedding cake for them, so we served it as a cheerful conclusion to the roadside meeting.

Each fall the children leave their mud-covered hogans on the reservation and return to the various boarding schools which are located quite a distance from home. There they remain for the entire school year. A large number of our fine Christian young people are in this group. They love the Lord and several have received the baptism of the Holy Spirit. We invite your prayers for them that they may be faithful witnesses where they are.

We have had some good opportunities to give religious instruction in the boarding school in our area. We go twice a week for this purpose.

Recently during a testimony service one of the Navaho ladies said, "I am praising my Lord for He has done me something good for everlasting." She then told how she was once a drunkard and her own children were afraid of her. Then God sent missionaries to the home of her sister-in-law (our first convert). After the sister-in-law was saved and healed, she became a faithful witness for Christ. Through her prayers and testimony she has won several members of her family to the Lord, including this lady.

What a privilege it has been to tell the wonderful story of Jesus to these precious souls. We see a whitened harvest in our small area of this vast reservation, and would not exchange places with anyone. God has given us a group of wonderful Navaho Christians, who only a few years ago cared little for the white man or for the message of salvation.

Don and Virginia Johnson (shown with their three children) minister twice a week in released-time classes to the children (right photo) attending the Indian boarding school in Winslow, Ariz.





SPEEDY SPEAKS UP

YOU MAY THINK IT STRANGE that a tired old Ford Falcon Econoline Bus should be talking. But then, I am no ordinary bus. I am a Speed-the-Light vehicle. That's why they call me Speedy. Assemblies of God C.A.'s gave \$900 in could-have-been ice cream, coke, and candy money to help with my purchase three years ago. Many people looked me over before I was purchased, but it made me happy to know my driver was to be a home missionary. He is Fred Cruse, now living on the Rincon Indian Reservation. . . .

But let's go into reverse and back up a little. . . .

When we lived in Arizona on the Colorado River Indian reservation I was used mainly for a church bus, sometimes as an ambulance, and regularly to take my missionary to several reservations preaching the full gospel. I saw many Indians won to the Lord. Sometimes I carried as many as 30 braves, squaws, and papooses to church. How I enjoyed jogging along with a full load singing, "Oh, How I Love Jesus."

Sometimes the rocks on the road would flip up and hit my sides and skin me a little, so I used to feel ashamed whenever I parked in town beside nice, smooth cars and trucks. But one day I heard one Indian brother say to another, "Jesus was bruised for our iniquities." I stopped feeling sorry for myself then and there. Jesus was the Son of God. I am only a product of Ford Motor Company. I decided I would hold my radiator high and be proud of my scars for Jesus' sake.

So don't think my missionary has abused me. It is just that we are on the trail of lost Indians, and the roads are not always smooth.

I am not old, but I have gone 130,-

000 miles; I have worn out six sets of tires (I have four feet so that's 24 tires!); my inwards have been changed once and they should be again. But I am happy, for I have carried the gospel to a lot of people, and seen more things happen for God than most buses twice my age.

Last year we left the desert of Arizona and moved to the Rincon Indian reservation in the beautiful mountains near Mt. Palomar. I pulled a covered wagon my missionary had made to carry our belongings. The weather here is cooler, but I am not getting any younger, and these hills seem pretty steep at times.

Our little church is the only Protestant church located on a reservation in San Diego County. There are 17 other reservations in this county, and my missionary and I have taken the Indian people from Rincon to the other reservations at different times for services, but we have not been able to go regularly. He says I use a lot of feed, and wear out a lot of shoes, which are expensive. And of course, he's noticed my inwards are tired. But I am not ready to give up yet. I do so want him to say, "Well done," when the end does come.

When you pray, remember the 17 reservations in San Diego County without the full gospel, and ask God to help us keep speeding the Light as long as we have opportunity.

—Mrs. Fred Cruse

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PERSPECTIVE



NO ONE-MAN SHOW

BY R. L. BRANDT
 National Secretary of Home Missions

HISTORY HAS RECORDED numerous "one-man shows." Many humans seem thus inclined. Even the little child is not exempt from this tendency. What antics he will perform to get attention!

But the work of God is not a one-man show. It is a body function. It requires the performance of many.

Church Extension is a case in point. The task is too great for any individual, or even for any group of specialists. The whole church must be involved—the local church, the section, the district, the national office—the youth, the women, the men.

Obviously certain individuals must play a more prominent role than others, but this does not eliminate the necessity or the importance of all other members of the body.

Each of God's children can and must be involved. Not everyone can be a pioneer pastor but everyone can help pioneer a church. The question is "how?" Think with me on this.

Some of God's children are gifted for organization and government. Upon them rests responsibility for leadership. They must plan for action and provide opportunity for others. They must give guidance and direction.

Some are called of God to pioneer. They must be discovered and sent forth.

Some are engaged full time in secular employment. How can they help? In many ways. They can give prayer and financial support. But they can do more. They can move into the area of a pioneer project and become a pillar in the new work. Or they might participate in a Men's Fellowship invasion of the new community, or in a WMC project in behalf of the new work.

Certainly there is a large place for vigorous youth. Think of the need for literature saturation and community witness. Think of the possibility of providing special music for the pioneer church on certain occasions.

There is no limit to the possibilities for involvement once there is vision and dedication based on individual ability and opportunity.



Homefront Highlights

TEEN CHALLENGE

Los Angeles

Several weeks ago, Don Hall, director of the Los Angeles Teen Challenge Center, wrote:

"The whole nation is shocked at the recent riots and bloody violence that rocked Los Angeles for seven days. Through all the looting, fire bombing, and shooting, God protected Teen Challenge Center and each of our workers. A man was knifed to death before our workers' eyes during a street meeting. Another person was murdered one block from the Center. At one point during the height of the riots, I was chased and my life threatened by two carloads of rioters.

"In spite of the violence and bloodshed, our workers reaped one of the greatest harvests of souls in the history of our work. Over 800 young people were saved through our evangelism program this summer. Now the Center is filled with drug addicts and other troubled youth seeking God for help."

San Francisco

Grady Fannin, director of the San Francisco Teen Challenge Center, writes:

"It is a thrill to see how concerned our converts are to get out and tell others about the Lord. They have had tremendous street meetings with evidence of much conviction on the part of the unsaved.

"God has enabled us to gain the respect of the city officials. A group of parole officers were at

the Center for dinner last week. I wish you could have heard the boys telling them how God saved and delivered them from lives of deep sin. These men who deal with drug addicts and delinquent youth every day were amazed to see what God has done in the lives of our boys.

ALASKA MINISTRY

Barrow

The Earl McKenzies report that the Far North Bible School came to "the top of the world" once again under the capable direction and instruction of the Arvin Glandons. Five earned certificates and one received a diploma, having attended four consecutive schools over the past two years.

Klukwan

Good news comes to us of the conversion of nine children and teen-agers at the native village of Klukwan, an outstation reached by the Haines Assembly where Charles O. Hinschy is pastor.

Fort Yukon

The Robert D. Umphreys harvested about 250 pounds of potatoes from their garden, as well as a few other vegetables. They are thankful for this since potatoes have been selling as high as 40 cents a pound.

While they were visiting their Birch Creek outstation recently, a native shot a moose. The meat was evenly divided among the families in the village, except for one hind quarter which they reserved for the missionaries. The villagers

thanked the Umphreys several times for coming and begged them to return soon.

While visiting Bettles Field, which is a Federal Aviation Agency station with only three or four native families, Brother Umphrey found quite a number of the personnel hungry for the gospel.

JEWISH MINISTRY

Chicago, Illinois

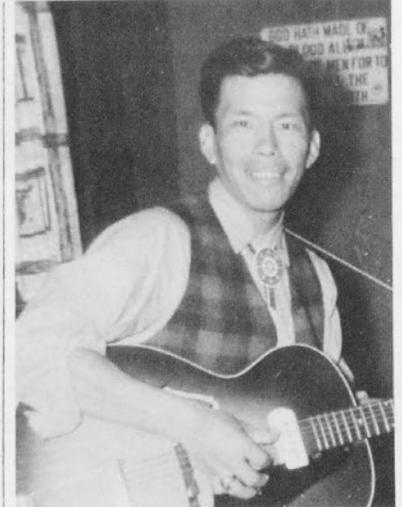
Ernest Kalapathy, a staff member of Shalom Center in Chicago, has written a tract entitled *How Can a Jew Find Peace?* It will be available from the Gospel Publishing House, Springfield, Mo. 65802.

The Hebrew Evangel printed by the Gospel Publishing House, is distributed by Shalom Center in Chicago. Copies are free to those who request them (give the exact quantity needed). If you wish to be added to the list of those who receive this quarterly periodical, send your name and address (remember to add your zip code) to Mrs. Ruth Toczek, 4503 North Kedzie Ave., Chicago, Ill. 60625.

AMERICAN INDIAN MINISTRY

Couderay, Wisconsin

The Griffin, Ga., Assembly of God, where Ernest Pruet is pastor, recently gave a Volkswagen bus to the John Gundersons, missionaries in Couderay. They drive the bus about 75 miles to pick up people for Sunday morning services. Several new families have been attending. Sunday school attendance has reached 73.

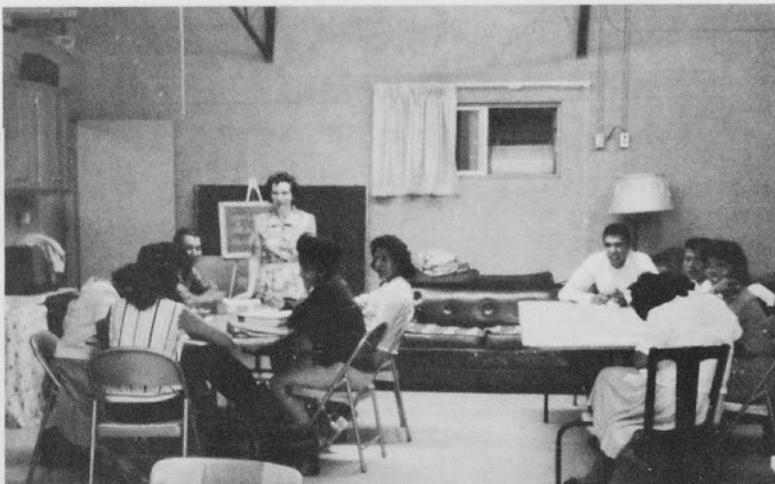


Fred Charles, youth director of the Elwha Assembly at Fort Angeles, Wash., was killed in a recent accident. He was a member of the Charles Vocal Trio which was to have been on the Home Missions program at the recent General Council.

Phoenix, Arizona

During the recent Phoenix valley-wide Indian revival meeting for which Arthur Stoneking, Indian pastor at Bell Gardens, Calif., was the evangelist, attendance reached a high of 473 on the final Sunday and averaged 250 per service. Services were conducted at First Assembly in Phoenix. Six Central Section Indian churches cooperated.

A businessman rented a 60-passenger bus to bring the Indians from the Laveen church every night.



Holbrook, Arizona

Some Indian people of Holbrook are attending classes at the Holbrook Indian Assembly. English, math and spelling classes are offered. When Indians began to ask Pastor Eugene Herd, "Can you

Mrs. Eugene Herd, missionary-wife at Holbrook, Ariz., teaches English and spelling at the night classes held for the Indian people. Brother Herd teaches math and plans to add geography.

help me learn English better?" he decided evening classes would be a good idea. "There are so many words in the Bible that we don't know or understand," people said.

"How can their souls feed on God's Word if the people cannot read or understand the words they read?" Brother Herd says. "These are words you and I understand and take for granted." Brother Herd is very pleased with the response of his people to these classes, for learning to read and understand God's Word will be a big factor in helping them to become established Christians.

The outstanding Bell Gardens Indian choir and the Spirit-anointed testimonies in Indian tribal tongues proved a great blessing. Sinners were convicted and about 20 were saved. Several were filled with the Holy Spirit.

Brother Stoneking took his choir to the new Salt River reservation church to minister one Sunday morning. About 150 people attended, and eight adults were saved.

Cuba, New Mexico

The Thomas Koonses, missionaries at Cuba, have adopted a son, Paul. He was born August 30 and came to live with the missionaries on September 4.

Neah Bay, Washington

Carl Henderson, missionary at Neah Bay, resigned August 29 and is pioneering a church at George, Wash. The new pastor at Neah Bay is William Ulin.

Shiprock, New Mexico

Charles Lee, missionary-pastor at Shiprock, reports that of seven high-school graduates from this church, three are going to college and four are attending Bible schools. At least one plans to become a missionary to his own people. Brother Lee writes:

"The greatest reward in missionary work is to see the chain reaction of souls saved through one's ministry. By establishing a scholarship fund for students desiring to attend Bible schools, one of our Texas churches will help the student who plans to return to evangelize his people. This is a wonderful idea and other churches may desire to follow their example.

"I wish we could convince everyone of the importance of having Indian youth prepare for the ministry. It is the answer to the Indian missions' problems. Indian young people today are no longer shepherders but are gaining scientific and technical knowledge that puts us older Indians to shame. Let's claim them for God before the world gets them."

NEW INDIAN BOOKLET AVAILABLE FREE

A new booklet, "The Long Walk," by Mrs. Charles Lee, wife of the pastor of the Navaho Assemblies of God church in Shiprock, N. Mex., is available free upon request from the Home Missions Department. It describes the historic 300-mile trek of the Navaho in 1864 and the spiritual needs of this great people today.

Prewitt, New Mexico

The Jerry Holders and their co-workers, the Grant Croasmuns, have been working hard to get the new church at Prewitt built before winter. The tin building they are now using cannot be heated adequately. They need additional finances to complete the new church.

During the past summer, the missionaries had to conduct Sunday school classes in their Speed-the-Light vehicle, and in the house trailer, and out-of-doors to accommodate the people. With the Indian children now away at boarding school, this situation is improved for the time being.

Yerington, Nevada

In the process of moving while changing pastors, Mrs. Jerold Morris and Jerold, Jr., were in an accident. The boy was not injured, but Sister Morris sustained a broken foot. The car was demolished. The Morrises formerly pastored the McDermitt Indian Assembly.

Port Angeles, Washington

Bernard Ellsworth, missionary-pastor at Elwha, reports that his faithful and capable assistant, Fred Charles, a Klallam Indian, was accidentally killed recently. Brother Charles was youth director, church song leader, and a Sunday school teacher. He leaves a wife and young son. Fred had Bible school training and was a gifted guitarist and singer. He traveled through the Southwest as part of an evangelistic team. He and his brothers made TV appearances as a vocal trio and marketed some records.

Fred's death has stirred many white and Indian people of the area, for his testimony among them was respected. Since his death, several have surrendered to the Lord and other Christians have been drawn closer to the Lord as a result of his influence.

LaPush, Washington

The Esko Rentolas have resigned from the LaPush Indian pastorate.

Shelton, Washington

Missionary Mildred Schultz is convalescing following major surgery which she underwent September 29.

Dulce, New Mexico

Leonard J. Everly, missionary at Dulce, reports that September was a great month. Two were saved and three filled with the Spirit. Although it was the season of the annual Apache Festival, almost all their people refused to participate.

More of the Indian people are assuming church offices and other responsibilities, which is a great help to the missionaries.



Willis Olan Knotts



Barbara Wellard



Josephine Holland



Mr. and Mrs. Harold L. McCarty



Mrs. Bernice Arnold and son

SIX NEW WORKERS WELCOMED TO HOME MISSIONS MINISTRY

MR. AND MRS. Harold L. McCarty, Oskaloosa, Iowa, recently received appointment to the American Indian field. They are serving at Cibecue, Ariz. The McCartys are graduates of Southwestern Assemblies of God College, Waxahachie, Tex. Brother McCarty is ordained with the Iowa District, and Sister McCarty (the former Pearl Philipp) is ordained with the North Texas District.

The McCartys served as pastors and evangelists prior to their appointment to home missions ministry. Brother McCarty was formerly a medical technician. Sister McCarty has served as a missionary on both the home and foreign fields.

Another new appointee to the Indian field is *Willis Olan Knotts* of West Virginia. A minister with many years' experience as pastor and evangelist, is ordained with the Potomac District and served as a district presbyter for five

years. He will be ministering in Arizona.

Mrs. Bernice Arnold of Big Lake, Tex., and *Barbara Wellard* of Durant, Fla., were appointed to American Indian ministry.

Mrs. Arnold is ordained with the West Texas District and has pastored for seven years. A Bible school graduate, she has engaged in evangelistic work.

Miss Wellard has had six years of experience in child evangelism. She is a Bible school graduate, now licensed with the Peninsular Florida District. Miss Wellard is working at Gamerao, N. Mex., with Missionary Lula Morton.

Mrs. Josephine Holland of Kenosha, Wis., has been appointed to Alaska and will be a staff member of the Juneau Children's Home. Sister Holland has worked as a nurse's aide, has had office experience, and has been a Sunday school teacher. Her experience will be valuable at the Home.

Burntwater, Arizona

The Charles Kumleys have started a new outstation in Pine Springs, and the afternoon Sunday school attendance is encouraging. They conduct Sunday morning and evening services in Burntwater. On Tuesdays they go back to Pine Springs for the released-time class at the boarding school. The missionaries' letter gives an amusing glimpse of their life on the reservation:

"We haul water in three 10-gallon milk cans and a 20-gallon

can. Many times when we come home, or when we wake up in the morning, we discover the horses (which we have to live with, since our church and house trailer are in the trader's pasture) have robbed us of the water supply we had just hauled in! That means only one thing—dump out the water remaining in the cans. After all, who wants to drink after a horse? Then we go back to Pine Springs, rinse out the cans, and bring back a fresh supply, hoping the horses will stay out of it."

NEWS OF THE CHURCHES



The new education wing of the Minnetonka Assembly in Mound, Minn., was dedicated recently.

MOUND, MINN.—The Minnetonka Assembly here recently dedicated a new educational wing. A fellowship hall, nursery, pastor's study, classrooms, and a new church entrance are included in the addition. The property is now valued at \$65,000. District Superintendent Herman H. Rohde officiated at the dedication.

—David L. Nelson, pastor

DETROIT, MICH.—Brightmoor Tabernacle recently concluded one of the greatest crusades it has ever held. People from other churches attended the services in delegations, bringing the number of visitors to 2,000.

Evangelist Bruce ("Chief") Thum and the Sunshine Party were the visiting ministers. They conducted services on Tuesdays

and Sundays each week for nine weeks. Services included illustrated sermons. Attendance for the last meeting totaled 3,000.

Decision cards were signed by 585 people. Since the crusade began, many have been baptized and received into church membership. Sunday school attendance averaged 115 above the attendance for the same period last year.

The entire congregation has been encouraged and blessed by these services.

—Bond P. Bowman, pastor

BOLIVAR, MO.—The Assembly of God here experienced a great refreshing under the ministry of Evangelist Leroy Morgan of Lafe, Ark. Three found Christ, and two were filled with the Holy Spirit. Several were healed.

—Clarence C. Wiegand, pastor

BRINKLEY, ARK.—First Assembly here has completed an evangelistic campaign that is having lasting effects. Three found salvation, three were reclaimed, one received the Holy Spirit, and

one was healed of a throat condition which had persisted for 12 years. The church was greatly refreshed. Glenna Byard was the evangelist.

—Orvil L. Holden, pastor

BURLINGTON, N. J.—The Assembly of God here has been greatly moved by two evangelistic campaigns held by Brother and Sister E. T. Quanabush of Costa Mesa, Calif. The meetings were held in July and August. Attendance ranged far above average even though many of the congregation were on vacation. Approximately 20 decisions were made for Christ.

—Joseph Sutera, pastor

DOYLINE, LA.—Lasting effects of revival services held at Point Chapel Assembly are still being seen here. The congregation was greatly moved by the ministry of Evangelist Glenn Montgomery. A number accepted Christ; others reconsecrated themselves to Him. Believers experienced the baptism in the Holy Spirit.

—Lee G. Nunley, pastor

ATLANTA CHURCH ENJOYS REVIVAL

ATLANTA, GA.—Placing emphasis on the Sunday evening evangelistic service has paid rich dividends for the Assembly of God Tabernacle here.

When the congregation moved into a new 1,500-seat church in 1962, an evaluation of the church

program showed that Sunday evening attendance was dwindling as greater emphasis was placed on Sunday school and morning worship services.

So the church began a special emphasis on Sunday evening evangelistic services and revival cam-

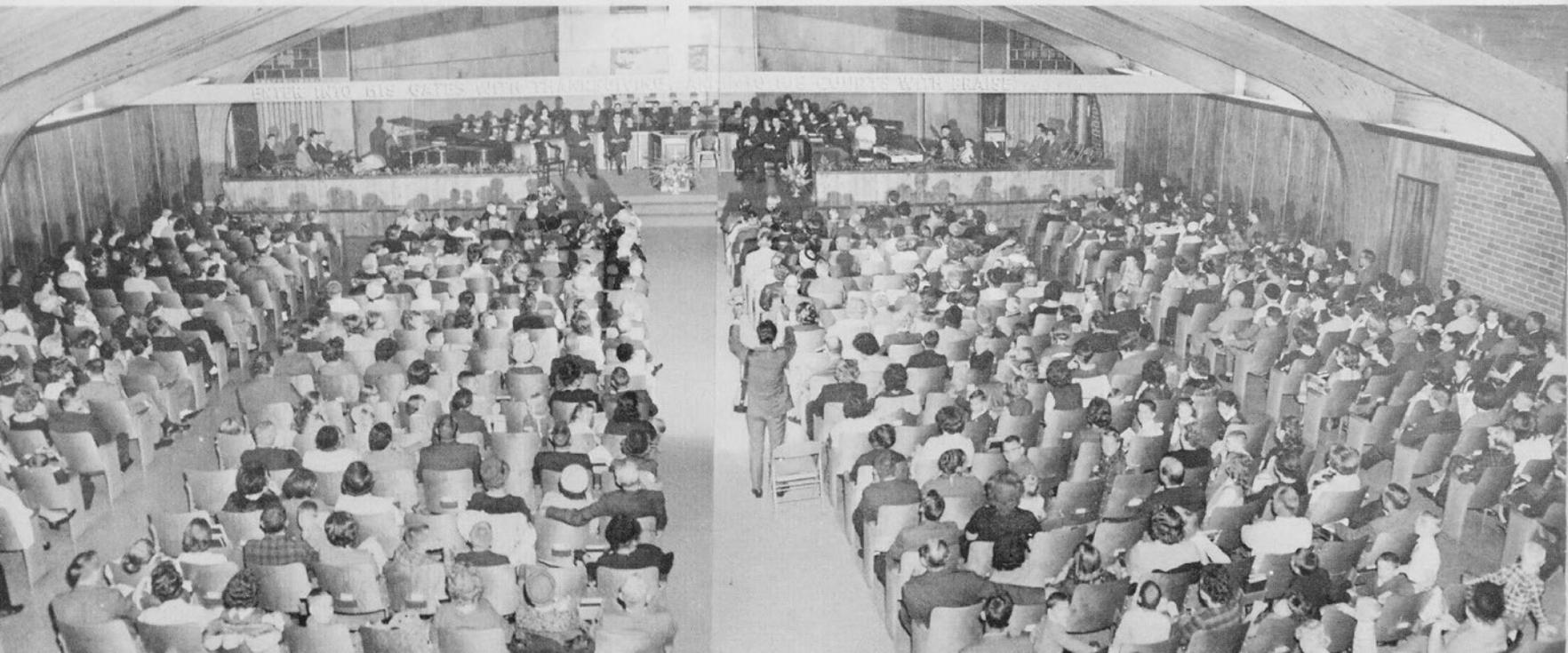
paigns during the week. Results have been notable: revival has come; attendance is high both morning and evening; and the Sunday school has shown continuous growth.

Last year two five-week revival campaigns were held. This year four campaigns (totaling 12 weeks) were conducted including

one session of door-to-door evangelism by members of the congregation.

God blessed in the four-week revival campaign just concluded with Evangelist Glen Shinn. Evidently the days of revival have not passed. People are hungry; they just need to find someone who cares. —James G. Mayo, pastor

Crowd attending one of the revival meetings at the Assembly of God Tabernacle in Atlanta, Ga., where James G. Mayo is pastor.



VELMA, OKLA. — Evangelists Doug R. Rose and Jon L. Miller recently concluded two weeks of revival services at the Velma Assembly of God. People from many denominations were present. Four accepted Christ, one was reclaimed, one received the Holy Spirit, and three were refilled.

—Harold J. Baker, pastor

* * *

WILLIS, TEX.—Eighteen persons —15 of them adults—accepted Christ, and seven were filled with the Holy Spirit during a recent crusade at the Assembly of God here. Jack Pruitt was the evangelist. The church has been revived and encouraged to believe God for even greater things.

—Floyd Soter, pastor

* * *

BUNKER HILL, ILL.—First Assembly here was blessed during revival meetings with Evangelist Kenneth Marshall. Several accepted Christ, others received the Holy Spirit, and some were healed.

—H. Eugene Thrasher, pastor

* * *

MANHEIM, PA.—First Pentecostal Church recently enjoyed revival services with Evangelist Freddy Clarke of York, Pa. People from other denominations attended the services. Sinners found salvation and many healings were reported.

—Howard E. Pfoutz, pastor

* * *

FT. WAYNE, IND.—Evangelist and Mrs. E. T. Quanabush recently conducted a revival crusade at First Assembly. Nine accepted Christ, four were filled with the Holy Spirit, and two were refilled. The church was strengthened and blessed during these meetings.

—D. F. Leader, pastor

* * *

WALLOWA, OREG.—The Assembly of God here enjoyed the ministry of Evangelist and Mrs. J. W. Whitlock during a two-week revival effort recently. A number were saved, and several were refilled with the Spirit.

—Garland D. Hocker, pastor

ANNOUNCEMENTS

ANNUAL MISSIONARY CONVENTION—Dec. 3-5 at Assembly of God, Easton, Pa. Speakers: Kenneth Weigel, India; Anthony Sorbo, Indonesia; Raymond Zents, Africa; and Stig Sundberg, South America.—by Conrad J. Schaefer, pastor.

PLANNING TO MOVE—First Assembly, Hamilton, Ohio, voted to sell its property at 1040 Azel Avenue and rebuild in a new location with at least four acres of land. The congregation also took action to change the church name to Holy Temple Assembly of God.—by Vernon D. Wright, pastor.

ARMY CHAPLAIN PROMOTED

SPRINGFIELD, MO.—Chaplain Richard W. Hartman, an Assemblies of God army chaplain stationed in An Khe, Viet Nam, about 50 miles west of the coastal city of Que Nhon, has been promoted from captain to major.

Serving with the First Calvary Division Artillery (Airmobile) in South Viet Nam, Chaplain Hartman reported he hurt his back while helping to clear a jungle area and was sent to the field hospital at Que Nhon. He returned to active duty wearing a major's "gold leaves." There have been many casualties in his unit during the hostilities.

Chaplain Hartman has served in the military since 1957. He is an ordained minister in the Northern California-Nevada District.



ATTENDANCE INCREASED SINCE MOVING INTO NEW BUILDING

COCOA, FLA.—Attendance averages 90 and has reached a record 112 since the congregation of First

Assembly dedicated its new building here earlier this year.

The church has enjoyed a continuous growth since its beginning in 1959. Pastor A. H. Salter, who led the congregation in the building program, has ministered in Cocoa since October, 1962.

EVANGELISTIC EVENTS

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR |
|--------|------------------|-----------------------|-----------------|--------------------------|-------------------|
| Ala. | Atmore | First | Dec. 13-19 | Keetah Jones | W. A. D. Hill |
| | St. Elmo | A/G | Dec. 7-12 | Michael & Peggy Lord | Douglas Bartlett |
| Ark. | Cabot | A/G | Dec. 1-12 | Doyle H. Thompson | Donald Jones |
| | Cherry Valley | Bay Village | Dec. 5-12 | Royce & Mrs. Lowe | Arlie Carson |
| | Conway | First | Dec. 5-18 | Charles L. Ogdon | C. C. Boze |
| | Hot Springs | Central | Dec. 1— | Gene Thompson | G. C. Kirksey |
| | Lonoke | Brownsville | Nov. 30-Dec. 12 | J. C. & Mrs. Nichols | Bobby Johnson |
| | Siloam Spgs. | First | Dec. 1-12 | Lee & Bonnie Krupnick | Lonnie Nelson |
| Calif. | Texarkana | First | Dec. 6-12 | A. G. Calaway | B. J. Smith |
| | Covina | Charter Oak | Dec. 8-19 | Ernie Rogers | Wm. Schultz |
| | Salinas | Calvary | Nov. 30-Dec. 12 | Bob & Patsy Rannels | Raymond Oliver |
| Colo. | Lakewood | First | Nov. 24-Dec. 5 | John & Robert Stephens | Hubert Surratt |
| Conn. | Willimantic | A/G | Nov. 28-Dec. 19 | Duard Baldwin | Norman Suhl |
| Del. | Marshallton | King's Pentecostal | Dec. 7-19 | Curtis Sample | H. E. Barlow, Jr. |
| Fla. | Frostproof | First | Dec. 7-12 | Freddy Clark | James Wood |
| | Miami | Christian | Nov. 28-Dec. 5 | Ralph & Faith Leslie | E. E. Mosher |
| Ga. | Cedartown | Calvary | Dec. 1-12 | Keetah Jones | Chas. L. Quinn |
| Ill. | Chicago | *Belmont Gospel | Dec. 7-12 | Arnold & Anita Segesman | Arthur Klaus |
| | E. St. Louis | Washington Park | Dec. 1-12 | Don & Dixie Cox | I. T. Beard |
| Ind. | Frankfort | First | Dec. 1-12 | Ed Vibbert | G. A. Snavely |
| | Jonesboro | A/G | Dec. 7-17 | Loyd Middleton | Melvin Planck |
| | Lyons | A/G | Dec. 7-12 | Harry V. Vibbert | Gerald D. Devore |
| | Spencer | A/G | Nov. 30-Dec. 10 | Frank J. DePolo | Clarence Willette |
| Iowa | Colfax | A/G | Dec. 7-19 | The Matschulat Party | David Biddle |
| | Des Moines | First | Nov. 30-Dec. 12 | Wesley F. Morton | Charles Crabtree |
| Kans. | Eudora | A/G | Nov. 30-Dec. 12 | I. D. Rayborn | W. E. Hankey |
| | Osage City | A/G | Dec. 6-19 | Knott-Olson Team | Frederick Wilbur |
| Me. | Sanford | Full Gospel Tab. | Dec. 1-12 | William H. Kautz | Geo. Hendrickson |
| Md. | Baltimore | **Eastern | Dec. 10-12 | David & Patricia Johnson | George Raduano |
| Mass. | Fitchburg | A/G | Dec. 1-12 | Gene Burgess | A. A. Rothganger |
| Mich. | Detroit | Brightmoor Tab. | Dec. 1-6 | Ernie Eskelin | Bond P. Bowman |
| | Grand Rapids | Woodmere Gardens Tab. | Dec. 7-19 | Duane M. Wessman | Daniel Roehl |
| | St. Clair Shores | A/G | Dec. 7-19 | Arthur & Anna Berg | C. E. Green |
| Minn. | Winona | ***A/G | Nov. 28-Dec. 5 | Victor Etienne | William W. Shaw |
| Miss. | Louisville | Vernon | Dec. 6— | Grover & Mrs. Dunn | R. H. Broadhead |
| Mont. | Hungry Horse | A/G | Dec. 14-19 | Roy & Arlene Brewer | Ray Walden |
| N. J. | Rockaway | First | Nov. 10— | Ernie Eskelin | Levi Storm |
| N. Y. | Howard Beach | A/G | Nov. 9— | Albert R. Fisher, Sr. | Werner Kordon |
| Ohio | Delphos | First | Dec. 7-19 | W. W. & Mrs. Martin | Warren Campbell |
| | Hicksville | A/G | Nov. 30-Dec. 12 | Andrew & Mrs. Basell | Dale E. Neller |
| | Lima | First | Nov. 23-Dec. 5 | Don & Sharon Parker | Thos. Hartshorn |
| Okla. | Hartshorne | First | Dec. 1-5 | Ernie Rogers | Burl Rogers |
| | Oklahoma City | Capitol Hill | Nov. 28-Dec. 3 | J. G. Hall | M. M. Brewer, Jr. |
| | Tulsa | Home Gardens | Nov. 30-Dec. 12 | William Caldwell | J. R. Cissna |
| Oreg. | Eagle Point | Community Church | Dec. 1-12 | Ted & Hazel Silva | Wm. H. Collier |
| Pa. | Apollo | A/G | Nov. 21-Dec. 5 | Curtis Sample | Roy Wasdin |
| | Littlestown | Bethel | Dec. 7 | Peiffer & Harden Team | S. A. Garrett |
| S. C. | Columbia | Central | Dec. 8-12 | Ernest & Mrs. Berquist | James R. Cohn |
| Tenn. | Morristown | First | Dec. 7-19 | Don & Sharon Parker | Shelton Polk |
| Tex. | Austin | Central | Dec. 1— | Glen Shinn | J. Paul Joyner |
| | Beaumont | Victory | Dec. 5— | Melvin McKnight | Bert Clendennen |
| | Corsicana | First | Dec. 5— | Buddy Hicks | T. F. Donald |
| | Mission | First | Dec. 1-12 | Samuel Calk | John Blackburn |
| | Quinlan | A/G | Dec. 5-18 | Bill & Kathy Long | Jack Venable |
| Wash. | Othello | A/G | Dec. 6-19 | Clifford W. Phillips | David Westerfield |
| Wyo. | Cheyenne | Calvary Temple | Nov. 16-28 | Doyle Thompson | H. W. Thiemann |
| Canada | Peterborough | Calvary Pent. | Nov. 29-Dec. 12 | David Dean | Ralph W. Rutledge |
| | Sudbury | Glad Tidings | Dec. 2-19 | Bob Watters | David Mainse |

* Anniversary Evangelistic Rev.

**Children's Revival

***Youth Revival

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

HEAVENLY TREASURE IN EARTHEN VESSELS

ONE OF THE MOST VALUABLE lessons we can learn is not to judge spiritual things by outward appearance. Paul said, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Corinthians 4:7).

Because man has always tended to judge things by their outward appearance, commercial packaging has become big business. We are influenced by packaging in many of our purchases. Yet all of us know that what is in the package is more important than the package itself.

Some of the most valuable and useful items God gives for man's use come in very unattractive packages. Take coal for an example. It is mined at great expense and even danger, and one cannot handle it without getting dirty. Yet over half the electricity in the United States is generated from coal, and there are some 200,000 useful chemical by-products of bituminous coal alone.

Pearls of great price come from barnacled oysters which are found at the bottom of the sea. Diamonds must often be mined from rocks in the bowels of the earth.

God also places spiritual treasure in unlikely packages. When the prophet Samuel looked at Jesse's handsome son Eliab, he thought that surely here was God's anointed. But the Lord checked him with a reminder that while man looks on the outward appearance, God looks on the heart. Samuel was being deceived by the package.

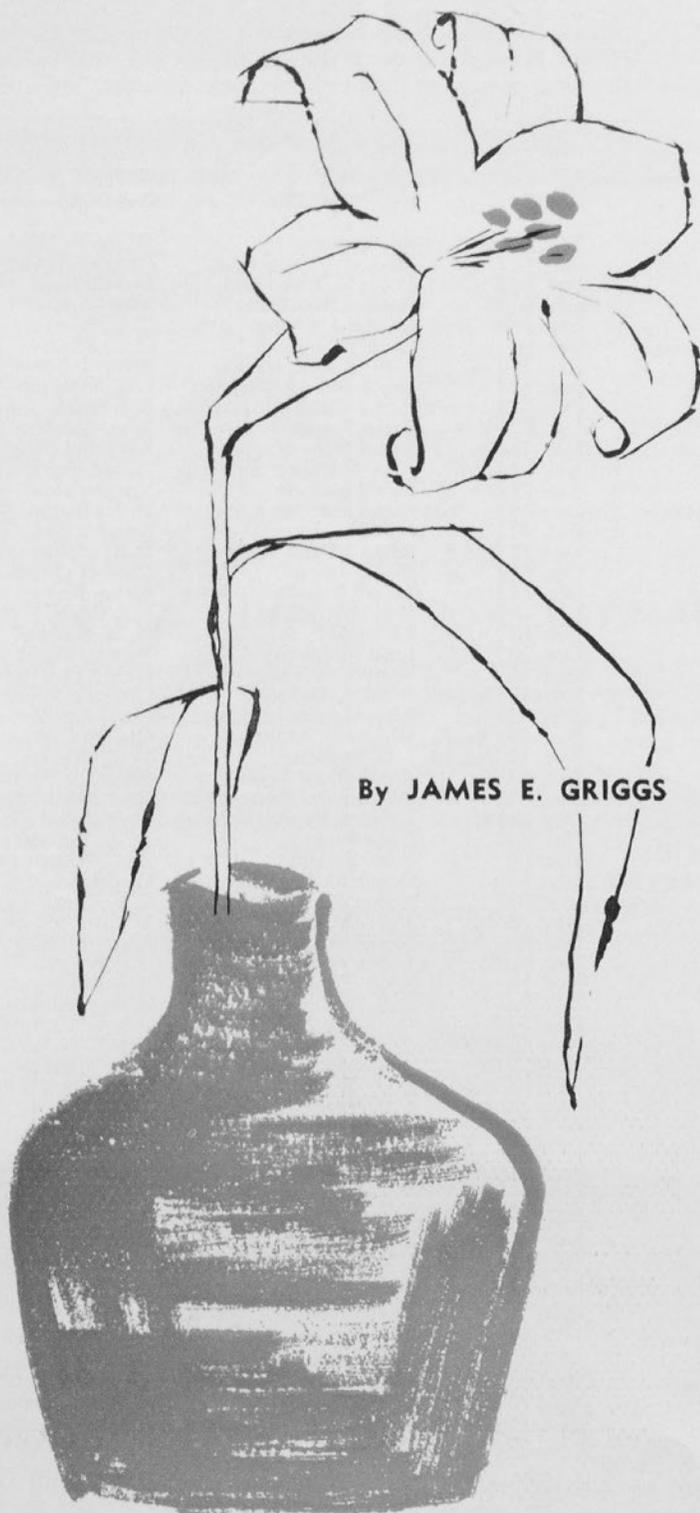
The last person either Samuel or Jesse would have considered that day was David; but he was God's choice. The same ruddy-faced sheep herder was God's answer to a cursing, challenging, infidel giant. When Goliath said, "Give me a man..." God sent him a boy. But God knew what was in that small package, and the boy was victorious, "that the excellency of the power may be of God..."

When Jesus challenged the disciples to feed a multitude, Philip immediately began calculating the cost. But Jesus used a "surprise package," a little boy with a few biscuits and some fish, to fill the stomachs of thousands.

God has deliberately arranged to use common people, earthen vessels who are yielded to Him, that He may get glory from what He does through them.

No one calls attention to the common clay pot in which a beautiful lily comes. Likewise, men are not attracted to these earthen vessels, but to the Christ they show forth.

While the package in the commercial world seems to compete with the contents for attention, let this not be said of us. God still uses earthen vessels to fulfill His purpose, "that the excellency of the power may be of God, and not of us."



By JAMES E. GRIGGS