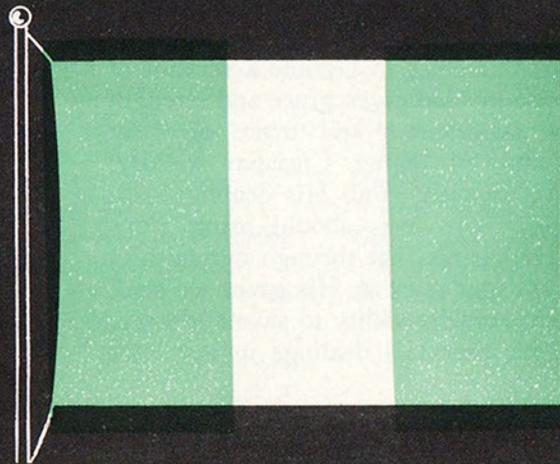


THE PENTECOSTAL evangel

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

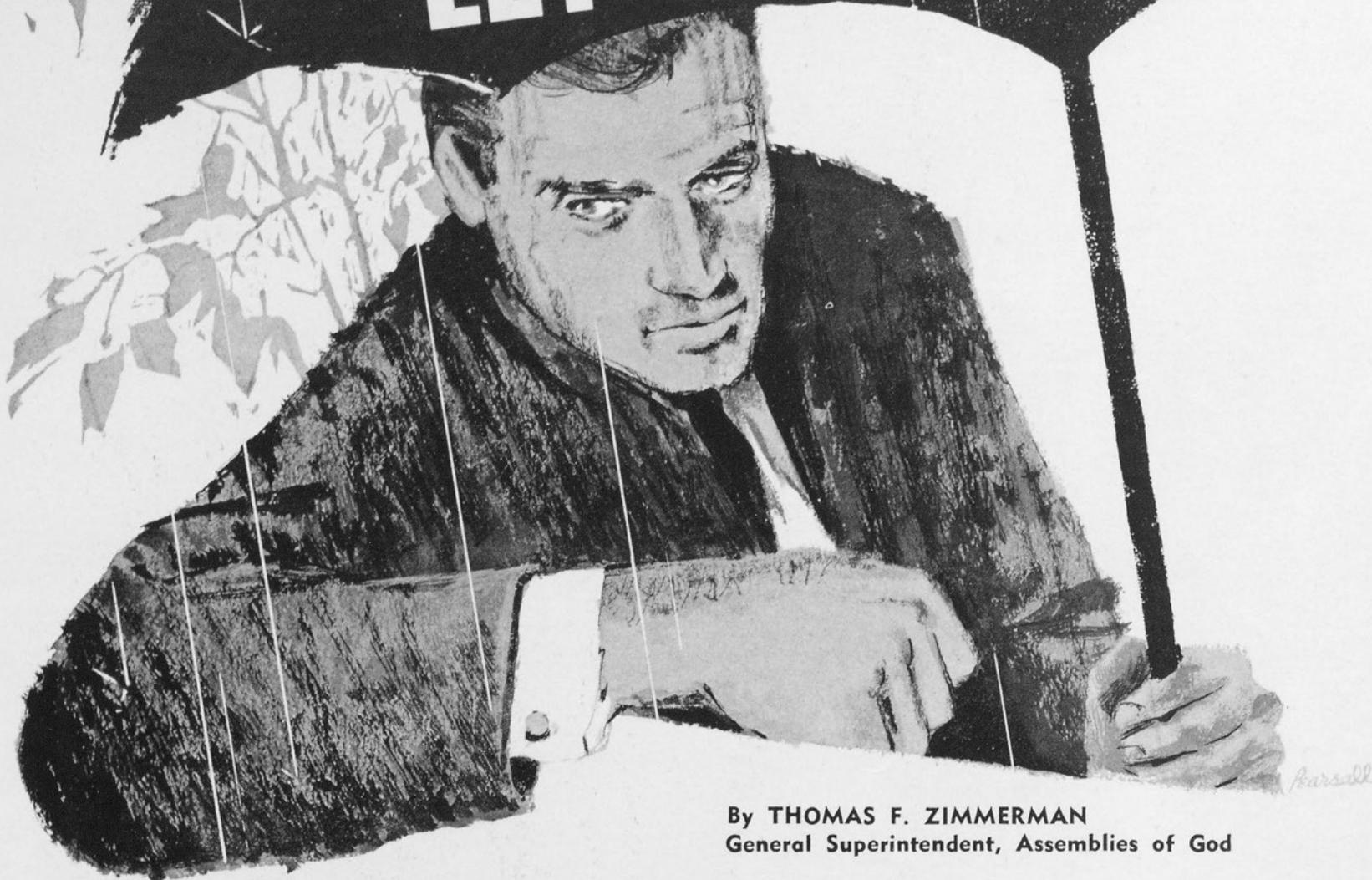
MARCH 20, 1966

TEN CENTS



A QUARTER CENTURY
OF ASSEMBLIES OF
GOD PROGRESS IN
NIGERIA

LET US NOT LOSE



By **THOMAS F. ZIMMERMAN**
General Superintendent, Assemblies of God

HAS THE STRESS AND STRAIN of life preyed so heavily upon you that you seem almost overwhelmed? Have the perplexities so haunted you that you hardly know which way to turn? To be sure, if yours has been a normal life you have felt such emotions on more than one occasion. Everyone, regardless of rank or station in life, has at some time been faced with problems too great for him.

There are two possible reactions to the difficulties which come to try each of us. These hard places in themselves are neutral entities. We must make the decision as to whether they will bring us profit or loss. The manner in which we personally react to these experiences will determine their ultimate results in our lives. By weak surrender we can allow ourselves to become a servant of our circumstances, or else by God-given grace and strength we can master these experiences and make of them stepping stones to planes of higher Christian victory.

God has but two ends in view in all His dealings with us. First, He longs that our lives should bring glory to His worthy name. He desires that through our faithful obedience to His will and our trust in His grace we shall become a living testimony of His ability to save and keep. Second, God also intends that His dealings in our lives

shall be always for our good. Nothing injurious will be permitted to come into our lives. God intends only that we might be refined, and that all life's circumstances might contribute toward our spiritual growth.

How timely is the reminder and exhortation of the apostle Paul in Galatians 6:9, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." How appropriate it is that we should be encouraged to persistence and steadfastness in these days when so many of us feel the pressures of life. We who believe dare not become lax in our Christian experience.

It is more than laxness, however, that is warned against in this verse. The Greek carries a stronger meaning than is implied in the words, "Be not weary." Weymouth translates it this way: "Let us not lose heart in doing what is right." We need to guard carefully lest at any time we "lose heart" in the matter of carrying on victoriously in our personal lives. The devil has sought to utilize every approach at his disposal to impede the progress of those who would wholeheartedly follow the Saviour. He fully realizes that he cannot successfully cause a true believer to doubt the veracity of the Word of God. He knows further that once we have experimentally learned the realities of serving God, he cannot get

HEART

us to doubt these realities. He has been all too successful, however, in getting God's people to surrender to discouragements, thereby throttling their zeal and enthusiasm for God.

Uncle Sam has found that in order for our armed forces to be effective and victorious there must be a high morale among the men. Our armed forces can be supplied with the best of equipment and given the best of leadership; yet if the morale should lag, the whole program would be stymied. So it is in our service for God. We can have the unfaltering promises of God as our eternal provision and the blessed Holy Spirit as our leader and guide; yet if we allow discouragement to overtake us, we will find ourselves in a hopeless maze of confusion and defeat. Alas, the attitude of discouragement is taking its toll among many who had set out to follow the Lord.

Surely the exhortation of Paul is a practical message for these times: "Be not weary"—"Let us not lose heart!"

Paul further writes in 2 Corinthians 4:15-18: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Thus we are reminded that all that transpires in our life in the way of affliction and persecution is permitted of God that we might prove the adequacy of His grace. We see our difficult experiences as merely the background of human circumstances against which God is pleased to display His power to help and keep. As compared with the sufferings and discouragements of the apostle Paul, whatever we are called upon to bear is light. We experience little of the sort of suffering he endured. He reminds us that God will give us a daily renewing of our spiritual strength. For each succeeding day with its testings and trials God will give us

power. There is not a day nor hour that He is not with us. He is the source of our help. As long as we rely upon Him and trust His grace, there will be a way through every difficulty.

There is a further danger of growing fainthearted in our prayer life. Jesus instructed His disciples in prayer and reminded them that, "Men ought always to pray, and not to faint." Here in the 18th chapter of Luke we find a glorious promise in connection with this exhortation. It is the assurance that our prayers will be answered. The Lord gives us a parable of the unjust judge as contrasted with the faithfulness of our loving Heavenly Father. If the unjust judge hears and acts for the defenseless, whatever be the motive, will not our all-loving God do more? Another assurance of answered prayer is the realization that these afflictions of God are toward His own elect. In the seventh verse Jesus says, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" In other words, "What will God withhold from those who are His own, who will continue in steadfastness of prayer and faith?" With such a guarantee, how can we lose heart in our ministry of intercession?

We are assured that if we remain immovable in our faith and trust, we shall certainly reap in due time. Let us not grow faint. Oh, the tragedy and loss that have resulted from simply giving up too soon! Think what might have been the loss to Daniel, had he given up even on the 20th day. It was not until he had prayed for 21 days that he received the answer. After his persistent prayer God sent His angel to encourage him with the commendation that he was a man greatly beloved. He assured Daniel that God had heard him the first time he prayed; yet there had been a war in the heavenlies. Persistent prayer brought its reward.

There are three steps in our obtaining the thing God has promised to us. In the first place, there is timing: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Hebrews 10:36). In the second place, there is testing: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:7). In the third place, there must be trusting: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass" (Psalm 37:5).

Let us not grow weary or lose heart. Victory is assured if we but press on in the battle for right. They who put their trust in the Lord shall not be disappointed.

As thy days, so shall thy strength be (Deuteronomy 33:25)

STRENGTH DAY BY DAY

By GRACE NOLL CROWELL

*One day when my burden seemed greater
Than my body and spirit could bear,
Weighed down by the load, I faltered
Beneath my sorrow and care.
And I cried to the heedless silence,
As I walked where I could not see,
"Where is the strength that is promised?
Where is the strength for me?"*

*And, suddenly, out of the silence,
A voice came clear and true,
"My child, you are striving to carry
A burden not meant for you;
And the thought of the years outstretching
Before you, has darkened the way;
While the only strength I have promised
Is the sure strength day by day."*

*I took one step—and I found it
Quite easy, indeed, to take;
And the burden slid from my shoulders;
And my heart that was ready to break
Gave thanks that my eyes were opened;
And my shoulders were eased of their load,
As I saw, step by step, I was strengthened,
To walk on the roughest road!*

—From *Log of the Good Ship Grace*

God Fills the Hungry Ones

What God has done in Nigeria in the past 25 years is a thrilling story. The Assemblies of God movement has had amazing success in that great country, as attested by several significant articles appearing on pages 6 to 14 of this issue.

It all began in the early 1930's when some copies of *The Pentecostal Evangel* fell into the hands of a godly national preacher in Port Harcourt, Nigeria. This man was a born-again Christian; he believed in divine healing but had never heard of the baptism of the Holy Spirit. However, there was an unsatisfied hunger in his soul and this Baptism seemed to be what he was seeking.

God knows when His people are hungry and He knows how to satisfy their hunger. Acts 10 is proof of this. Cornelius, the Roman centurion, had a hunger and God did not leave him unsatisfied. God sent a messenger—Peter—to teach him something better than Judaism. The Lord not only saved Cornelius but also filled him with the Spirit. In the same manner God saw the hunger in the heart of the Nigerian preacher at Port Harcourt and He sent a messenger—*The Pentecostal Evangel*—to give him further light. This man and a companion asked God for the Baptism and the Lord granted their request. As a result, a revival broke out in that area.

In 1934 the preacher in Port Harcourt sent one of his *Evangelos* to a friend who was preaching in the town of Ikot Ekpene. This man also was hungry. He became deeply interested and wrote to the editors in Springfield, Missouri, asking questions about this doctrine. In response he was given a year's free subscription. After comparing the teachings with the Scriptures he started special prayer meetings. "After a few days of prayer," he said, "our Lord met us and gloriously baptized many of us with His Spirit." This was the beginning of a marvelous outpouring in that area.

The history of the Nigerian Assemblies reads like the Acts of the Apostles. It is the work of God, not of men, for the Nigerians received the Baptism before they ever saw a Pentecostal missionary. They had never seen anyone receive the Baptism, nor heard anyone speak in other tongues; neither had they seen any manifestations of the Holy Spirit. But as they waited on the Lord in various towns and villages, God met them the way He met the early disciples at Pentecost.

The revival spread until there were scores of churches. Thousands were filled with the Spirit. Pagans were convicted of their sins and rushed into the meetings where they fell down before the baptized Christians, screaming and crying. "Pray for me, that God will have mercy upon me. I have seen hell." They confessed to killing people with their juju medicine, and asked that it be destroyed.

There was persecution from churches which refused to accept the Pentecostal light, but God granted miracles of healing to refute the opposition. God was at work raising up a people in Nigeria who were a rebuke to the shallow modernism and false doctrine that had crept into the churches.

The Nigeria story is a powerful reminder that God never overlooks a hungry heart. Never has He turned a hungry soul away empty. The rich He sends away empty, but the hungry He fills with good things. "Ask, and ye shall receive." God rewards them that diligently seek Him.

—R.C.C.

THE PENTECOSTAL evangel

March 20, 1966

Number 2706

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

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STATEMENT OF FAITH

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

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GOD'S DRAGNET

IN MATTHEW 13:47-50, THE LORD JESUS compared the work of the church to the casting forth of a net into the sea. Four things are apparent in this parable: (1) the net has to be cast into the sea if there is to be a "catch"; (2) this kind of fishing permits little selection, but gathers "of every kind"; (3) although these mingle together for a time, they will eventually be sorted out, the good separated from the bad; (4) this separation will be effected by the Supreme Authority, whose decisions are incontestable.

Fishing is not a passive business. It requires initiative on the part of the fisherman. And the church cannot be passive if it is to reach the lost. How foolish would we consider a man who invested many thousands of dollars in a fishing vessel, equipped it completely, then anchored it near the shore and erected a beautiful sign reading, "Fish Welcome Here!"

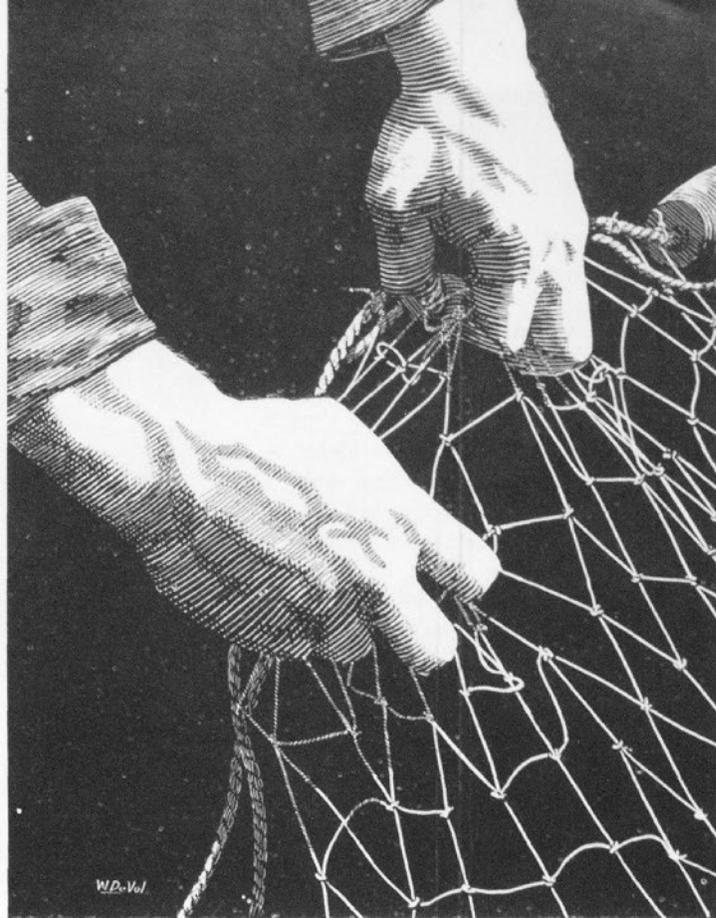
Occasionally a lost soul may seek out the church, but the consistent picture in the Scriptures is that of the kingdom of God seeking men. This is the implication of the Great Commission. We are to go into all the world, preaching the gospel and making disciples of all nations.

As the gospel is preached, it draws a great variety of people into its fold. Some are attracted by its offer of deliverance from sin; others by its standards of ethics and morality or by the hope of immortality. Many come seeking physical help. All kinds of people come into the visible church—sincere and insincere, good and evil, rich and poor.

Christ *intends* that every kind be gathered. "For God so loved the world. . . ." Calvary was for all people. "He was not willing that any should perish." The gospel net is cast forth with the purpose of bringing in as many as possible. Its catch is not hand-picked. For this reason, the visible church has some false professors and hypocrites as well as the saved. Since Christ foretold this, we should not be surprised to find it so.

But just as surely as a great variety are gathered together, so will there be a day of sorting. The mixture is only for a time. Paradoxically, men are gathered together for the very purpose of being separated. This dragnet suggests that all men are inevitably advancing toward a day of judgment. For a time the net seems so wide; men feel so free to accept or reject the claims of the gospel; to obey or disregard its commands. But as the net is drawn in, as life advances, it becomes apparent that we are all headed in one direction—into eternity—where there will be no turning back.

This parable indicates that the ultimate sorting cannot be accomplished in the net. The church attempts to keep its membership clean. It compiles standards of membership, but this is only superficial sorting. Man looks on the outward appearance, while God looks on the heart. Christ alone knows all who are really His. Neither church membership nor lack of it is final proof, but Christ in the heart.



By **JOHN W. EVERETT**
Pastor, Assembly of God
Worthington, Minnesota

While there are many varieties of people in the net, they eventually will be reduced to two kinds—the saved and the lost. This parable clarifies the final destiny of all who have heard the gospel message.

The good are gathered into vessels and kept. The bad are cast away. On what basis is the sorting done? Certainly not on our own righteousness. Jesus said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). This is the first step, without which all others are vain. Then there must be a continuation of this new life. "Take heed unto thyself, and unto the doctrines; continue in them" (1 Timothy 4:16). There must be fruitbearing for the kingdom of God: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit" (John 15:2).

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matthew 13:49, 50).

Who are the wicked that shall be severed from among the just? They are those who failed to trust Christ as their personal Saviour; they have labored in their own righteousness and spurned the necessity of salvation through Christ.

Let each one who prides himself on being "in the net" search his heart diligently, examining himself whether he be *in the faith* as well. We may know for certain whether or not we will be accepted or rejected on that great sorting day.

When the gospel net is drawn in at the last, and the divine Sorter makes the final separation, it will be based only on our relationship with Christ.

WE THANK THE LORD and commend our brethren in Nigeria for the encouraging growth of the church in that land during the past 25 years.

How little we knew what was going to develop when we first began to send copies of "The Pentecostal Evangel" into Nigeria in the late 1930's. In the early years of the work as our pioneer missionaries began to labor in Nigeria, there was a manifest moving of the Holy Spirit.

We know there must have been millions of prayers offered before the throne of God's grace, and many tens of thousands of miles traveled on foot, by bicycle, and in automobiles. Then we can imagine the countless testimonies, Bible readings, and sermons. These ministries have occupied an ever-increasing number of our Nigerian brethren, including lay workers, pastors, and the staunch little group of missionaries.

The results in the 600 churches established, as well as Sunday schools, and the five Bible schools, make us feel the Church of our Lord Jesus is indeed firmly planted on Nigerian soil, and the hosts of Satan will not prevail against it.

With joy we congratulate all the men and women who have so yielded their lives to God as to make this achievement possible. "The Lord gave the word: great was the company of those that published it" (Psalm 68:11).

Noel Perkin



Herbert Onuigbo

By **HERBERT ONUIGBO**
Evangel College
student from
Nigeria, West Africa

A TESTIMONY OF MY REDEMPTION

THIS TESTIMONY that I write is the result of my coming in contact with the living Saviour, Jesus Christ. It is sincere and genuine.

In my former days I was an active, loyal, and confirmed member of a church in my country. I sang in the choir and taught in the Sunday school, but my heart was as dark as that of any idol worshiper.

Soon after my high school training, I discovered that something was lacking in my life. I was fearful of death. Life became tasteless to me. I passed restless nights for I felt I was at the brink of destruction. Each day heightened the awful condition.

While I was in this state, I visited the nearby Assemblies of God church in Umuopara, Eastern Nigeria. As I told Pastor Onyeonula my problems, he recognized my spiritual need and invited me to attend services the following Sunday.

I accepted his invitation. When I entered the church, I immediately sensed a different world. Soon the reality of eternal things began to reach me. The members had smiles on their faces. They cheerfully worshiped God. The atmosphere was marked with peace and freedom of the Spirit, and I was convinced I would find the desire of my heart there.

At the end of one of the services I attended, the pastor gave an altar call; and I responded. At the altar I felt a heavy burden lifted from my soul. The blood of Jesus Christ washed away my sins. A few weeks later I was filled with the Holy Spirit and also healed of persistent malaria.

At this time the Lord called me in-

to the ministry, but I hesitated because I knew that it would involve a financial sacrifice. I would have to resign from my work as a high school teacher, and there were many in my family who depended upon me for support. But my spirit was restless, and at last I surrendered to God's will.

In 1957, I enrolled as a student at the Nigerian Central Bible Institute. As a student, I pastored a church at nearby Onhia village. I was graduated in 1959 and chosen class speaker for the commencement service—a special honor for me because I shared the pulpit with T. F. Zimmerman, the General Superintendent of the Assemblies of God.

After Bible school training, I continued to pastor and to teach in Central Bible Institute in Nigeria. In 1962, I accepted a teaching job at our newly established Evangel High School in Umuahia. For three years I was the campus chaplain in addition to being a teacher.

In 1965 the Lord opened the door for me to come to America to further my education at Evangel College in Springfield, Missouri. Since my arrival, the Lord has continued to bless me financially, physically, spiritually, and academically. The staff and the students of Evangel have been very kind to me, and the Christians in America have been very considerate and friendly.

How I thank God that He redeemed me from the hands of Satan and called me to be a worker for Him. After my college education I shall go back to Nigeria to continue my ministry as a preacher of the gospel.

IN 1940, WE ARRIVED in Nigeria to find a house ready for us—a house built years before by people awaiting the coming of their missionaries.

For several years large numbers of copies of *The Pentecostal Evangel* had been sent to Nigeria; these magazines had explained and given credence to some of the people's experiences. Confession of sin, strange utterances, and sometimes amazing healings had marked their worship.

Many years before, "Prophet" Harris had traveled throughout Nigeria announcing the coming of a man "with a book." He left an indelible impression on the hearts of the older people, so that years later I was frequently confronted with the question, "Are you the man with the book?" To these people "the book" had a special meaning—this made ministry among them easy.

In the beginning there were nine churches and nine pastors; this was the start of the Assemblies of God in Nigeria. These nine pastors were the first students at Central Bible Institute of Nigeria.

While these pastors exhibited special gifts in ministry, they knew very little of an organized system of doctrine. In the Bible institute classes we spent hours daily setting standards for the Assemblies of God. Under the stars we would sit in a circle to decide such questions as the pre-existence of Christ; whether it was scriptural for a man to inherit, at the death of his father, some of his father's wives; polygamy as opposed to monogamy; the possibility of unsaved people receiving the Holy Spirit; the meaning and use of oil in praying for the sick; whether a Christian could drink palm wine; and whether it was possible for pastors to pay tithes on salaries which were less than \$2.50 a month. Their hearts were open to teaching, and their knowledge of the written Word exceptional.

Slowly there began to emerge a pattern for the indigenous local church, including the complete financing of their church program and the propagating of the gospel among their people. A strange instrument called a *Constitution and Bylaws* was formed for the local church and for the entire country.

The Nigerian people readily adopted teachings in regard to evangelism, literature, Bible school work, the value



Matthew Ezeigbo, superintendent of the Nigerian Assemblies of God, confers with E. L. Phillips.

We Set Our Standards High

By EVERETT L. PHILLIPS
Field Secretary for Africa

of Sunday schools, etc. As these new ideas were laid before the people, there was a ready acceptance of the responsibilities involved.

The pastors have built up a retirement fund for older ministers of the Nigerian Assemblies of God which at this time has more than \$17,000.

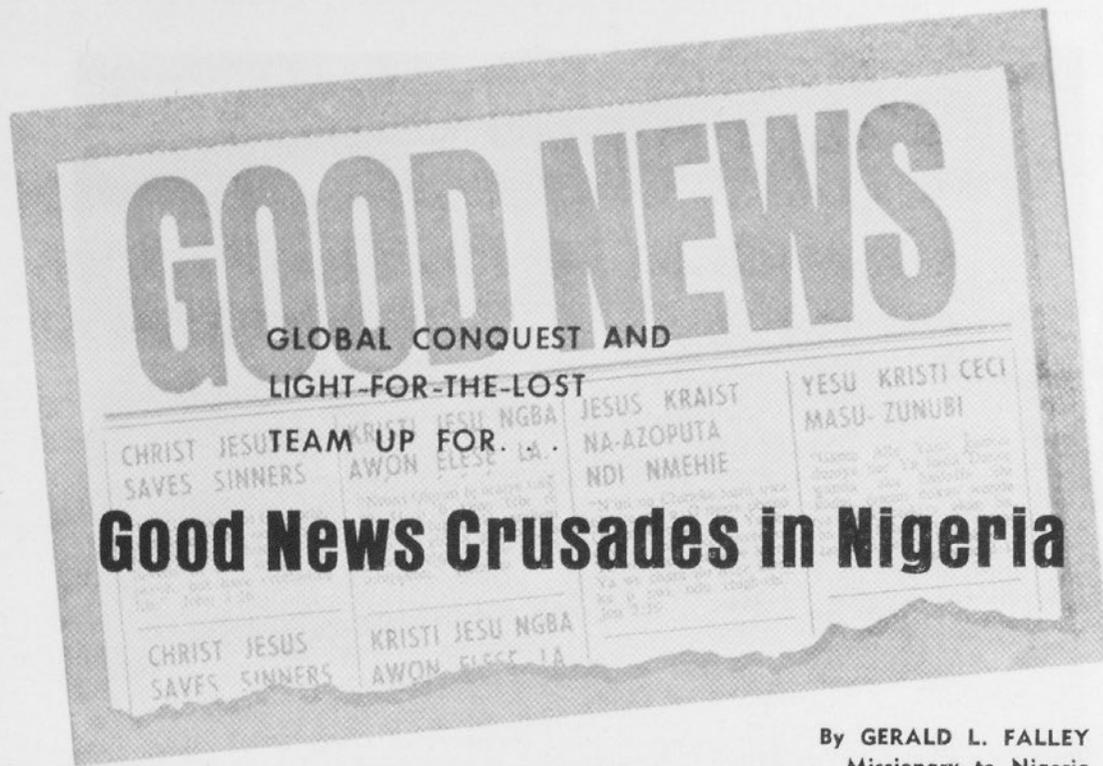
From the beginning there has been a desire to educate the children, and the local churches and districts have financed their own school programs. Six years ago the national leaders felt a need for a high school for their young people and took this project on their hearts. At their request the Foreign Missions Department has provided a principal for this high school, and the national church has provided all of the necessary funds. Approximately \$25,000 has been used in building Evangel High School, all

of it raised among the Assemblies of God in Nigeria.

Recently in talking to some Nigerian leaders (including some of the original nine pastors), I was told they are considering the possibility of founding a foreign missions department and sending missionaries to nearby areas and countries which need the gospel.

The missionaries and the national pastors of Nigeria say, "See what God has wrought." 

Send Foreign Missionary offerings to
ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802



By **GERALD L. FALLEY**
 Missionary to Nigeria

follows a prearranged schedule of activities:

1. Special Prayer 4 weeks
2. Training of Workers ... 2 weeks
3. House-to-house Literature Distribution 6 weeks
4. Revival Meetings in Local Churches 1 week
5. Citywide Evangelistic Campaign 1 week
6. Follow-up Contacts of New Believers 4 weeks

Nigeria is a fertile field for literature evangelism and mass campaigns. It has a population of over 57 million people, more than all the rest of West Africa combined. The educational system is excellent, with more than 60 percent of the Nigerian children in school. Nigeria hungers and is ready for the truth of Jesus Christ. The stage is set for mass evangelism!

Your prayers are earnestly coveted in behalf of Nigeria's *Good News Crusades*. Pray that God will encourage Christians to work as never before; pray for God's blessing upon the Light-for-the-Lost literature as it is given out, that it may convict many of their sins; pray that many Nigerians shall experience the joy of salvation in Christ Jesus during the evangelistic meetings.

Jesus said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19). Let us agree together for outstanding victories in Nigeria!

THE *Good News Crusades* literature and evangelism program is now in progress in Nigeria, West Africa. With the help of Global Conquest and Light-for-the-Lost, 15 cities have tackled the gigantic task of placing a packet of gospel literature in every home of their respective areas.

There are 46 churches in these 15 cities, representing a total church attendance of over 10,000 believers. These people are enthusiastically working to distribute 1,250,000 pieces of gospel literature to their fellow Nigerians. There is only one purpose—to share the "good news" and see

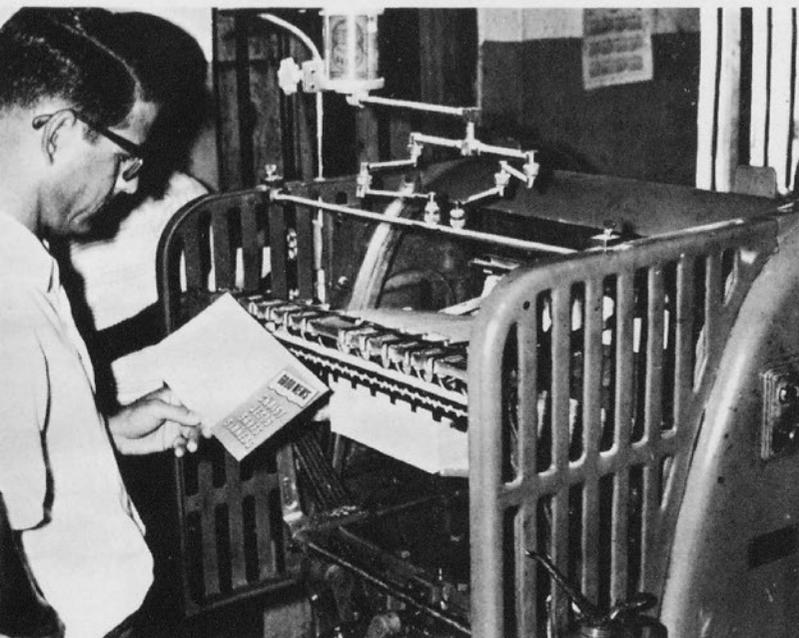
men come to know Jesus Christ as their personal Saviour.

Through Light-for-the-Lost, the Men's Fellowship groups of Northern California are raising nearly \$20,000 to make available the gospel literature being used in this saturation effort.

Global Conquest is contributing \$1,500 to assist with the expenses of the citywide evangelistic campaigns that will follow the literature saturation. Missionary-evangelist Watson Argue is preaching in many of these citywide evangelism efforts.

Each of the cities participating in the *Good News Crusades* in Nigeria

Missionary-printer Monroe Robison inspects a Good News tract.



Gerald Falley introduces Good News literature to Onitsha pastors.



THE INCREASING EMPHASIS ON education in Nigeria in the 1940's made the missionaries aware of a new and effective door being opened—literature.

Developing Sunday schools required suitable literature in different languages. Nothing was available. Therefore an appeal was made for a printing press. In answer to a request by Rex Jackson, friends in America sent a used platen press and several cases of type.

When the press arrived, it was dropped while being unloaded from the ship and badly damaged.

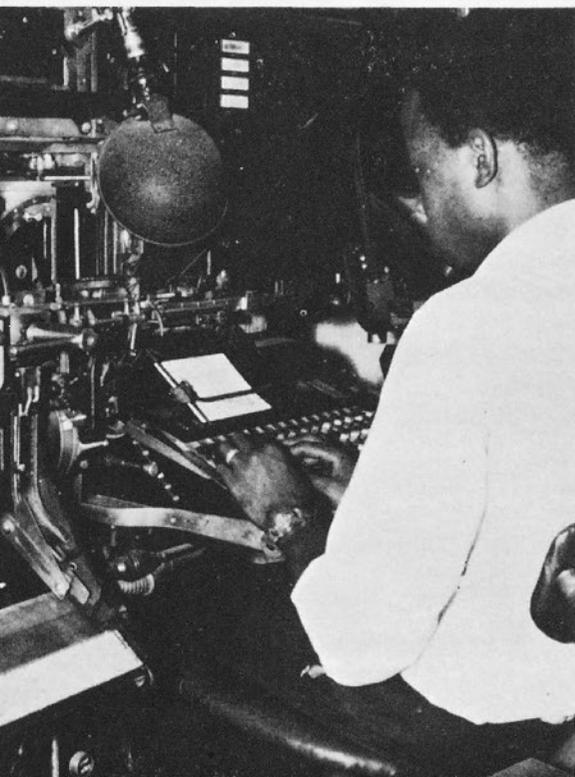
Lonnie Calloway, who took the Jacksons' place while they were on furlough, contacted some of his friends, and another used press was sent. This was set up in the Calloways' guest room until a permanent press building could be erected.

Upon the Jacksons' return to the field, they took the oversight of the literature work. Another press was obtained. The one damaged in unloading was repaired, and the literature program was soon progressing rapidly.

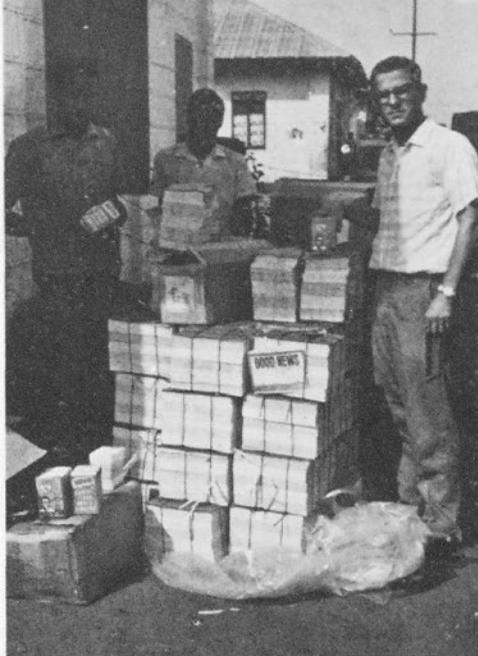
The response to this new literature for Sunday schools, evangelism, and church use was so tremendous that immediately other appeals for equipment had to be made. Speed-the-Light supplied much-needed machines.

Andrew Hargrave was sent as a full-time supervisor of the press. With Speed-the-Light help, two new automatic printing presses were secured. An electric cutter and other equipment made results more effective.

Monroe Robison was then appointed



A Nigerian worker sets type for one of the pieces of literature printed at the Assemblies of God press in Aba.



Crusade literature is shipped to Lagos.

NIGERIA'S PRINTING PRESS

for this work. This year he is planning a big step forward with the installation of offset equipment in a completely new building.

Last year nearly half a million copies of *The Nigerian Evangel* were printed, as well as 46,700 quarterlies in seven languages, 400,000 tracts, tens of thousands of books for the correspondence school and Bible school, besides countless posters and other promotional items, pamphlets, and stationery. The literature program undoubtedly has made a great contribution to the growth of the work in Nigeria.



CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

SUCCESS IN NIGERIA

IN THIS ISSUE OF *The Pentecostal Evangel* we highlight one of the many success stories of Assemblies of God missions: we have just celebrated the 25th anniversary of our missionary work in Nigeria.

From the beginning, the basic idea has been held in Nigeria that the principal goal of foreign missionaries is to plant the national church. Fortunately, during a period when other missions were still paternalistic and sometimes colonial, the Assemblies of God missionary pioneers in Nigeria were far ahead of their time in encouraging national leadership. Our investment there has been largely a training investment; our five Bible schools in Nigeria have graduated 298 students. These graduates are the mainstay of ministry and leadership in the Nigerian Assemblies of God.

Foreign influence and money have been minimized. From the beginning, the national church was taught to support its own ministers. There is perhaps not a mission field in the world where, on a per capita basis, as small an amount of funds has come to support national workers. Let any of the popular missionary programs which stress the profuse—and sometimes promiscuous—support of nationals abroad match this record.

Africa, like much of the world, is aflame with revolution. As Billy Graham has said in his book, *World Aflame*, "The whole planet is in rebellion." Maybe tomorrow... maybe in another year... and maybe never... white influence may be forcibly terminated in Nigeria. If that moment comes, the scriptural foundation upon which the national Assemblies of God church has been built will cause our work to remain. The scaffolding has long since been removed, and this structure is founded on the Rock.

With this 25th anniversary celebration in Nigeria, we salute the host of pioneer and modern missionaries as well as the 600 national ministers of the Nigerian Assemblies of God.

600 NIGERIAN PREACHERS

By **RALPH L. CIMINO**
Missionary to Nigeria

THE ASSEMBLIES OF GOD has been training national workers in Nigeria for 25 years. Beginning with a few pastors who came for training, there are now nearly 300 students enrolled in the five Bible schools in the country. Furthermore, 298 have been graduated from the three-year course.

The Nigerian training program began with one Bible school in the southeastern part of the country—Central Bible Institute at Umuahia. For some time this school was sufficient to train the national pastors; but as the work of the Assemblies of God grew, the Bible school ministry also expanded.

A school was started for the vast Hausa-speaking area of northern Nigeria. Some 10 years ago, the Eastern Bible Institute was established near the Cameroon border; and other schools in the middle and far western parts of the country followed. These schools are coordinated with each other and are supervised by the executive

committee of the Assemblies of God of Nigeria, most of whom are nationals and products of these schools.

Evangelism has always been strongly emphasized in our national training program. One afternoon every week students go to nearby markets and villages to witness for Christ and conduct open-air services. Speed-the-Light vehicles equipped with loudspeakers and taped music attract great crowds in the markets. Every year thousands are reached with the gospel by these Bible school students who apply their classroom studies and intercessory prayer to reaching the unsaved.

In-service training has always been the basis of Nigeria's Bible schools. When students have matured spiritually and progressed scholastically so they are capable of pastoring a small church, they are recommended for assignment. Every Friday most students leave the campus by foot, bicycle, train, or bus to conduct services in their churches. Such a weekend usually includes many house-to-house calls, open-air services, Sunday school teachers training classes, morning prayer meetings, and regular services.

When the students return for classes on Monday morning, they are more than eager for the teaching and spiritual help available. Personal, spiritual, and church-related problems confronting them may find solutions in some class, some chapel service, or through counseling with a faculty member or an older student. In-service training produces a mature and experienced worker. The national church is strong because of this well-rounded training.

A few years ago, Central Bible Institute of Nigeria instituted a year of post-graduate training. More than 30 have availed themselves of the advanced studies, which include systematic theology, hermeneutics, advanced homiletics, typing, world history, elementary science, and church history. Most of the older men and the elected officials of the national church have completed these advanced studies. These men have also contributed a mature influence to the spiritual atmosphere of the campus.

Training at any of the five Bible schools of Nigeria is compulsory for the person wishing to pastor an Assemblies of God church. Recruitment is by the national pastors, who are themselves products of the Bible schools. Their promotional work is done in the more

By **LILLIAN BACH**
Missionary to Nigeria

Born to Be a Blessing

THE STORY OF CENTRAL BIBLE INSTITUTE OF NIGERIA

TWENTY-FIVE YEARS AGO a new child was born on the Old Umuahia church compound. It was Central Bible Institute of Nigeria, then known as the Nigerian Bible Institute. The founders of the school were Everett and Dorothy Phillips, first Assemblies of God resident missionaries to Nigeria.

It was a humble beginning. Classes were held in the church. The dormitory, kitchen, and principal's house were small, mud-walled, thatched-roof buildings, while the dining room with no walls had only a palm thatched roof held up by bamboo poles. At first the pastors were called in for two-week courses, but later the course was lengthened to two months.

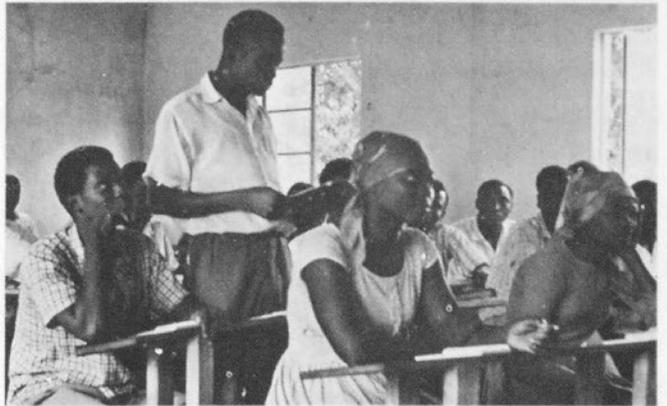
In 1943, property was obtained on a hill a mile away.

than 600 churches in the country, which are largely a result of this same training program.

Thus, wherever there is an Assemblies of God church in Nigeria, regardless of the language spoken or the tribal customs, there is a blessing of unity and an agreement in doctrine, policies, and practices because of the common mold of training.

Nigeria's 25-year-old national training program has brought good results. All 600 pastors and evangelists are graduates or students of the Bible schools; and in these days of stress on the struggling new nation, we know this program has prepared the Nigerian work for any eventuality. No matter what the future holds for Nigeria, these dedicated, prepared national ministers will continue to fulfill the ministry for which they have been called and trained.

Early in the Nigerian work, the Assemblies of God missionaries stressed the training of national leaders. Beginning with a small group of students and a two-week course, this training program has progressed until today five Bible schools in Nigeria have a total enrollment of over 300. To earn a diploma a student attends for three years. An additional graduate course is offered at Central Bible Institute (shown below).



New school buildings were constructed of mud blocks, and classes were begun even before the buildings were finished. On this new campus the period of study was lengthened to a year; but because pastors could not leave their churches for such a long time, enrollment dropped from 40 students to 12. The course was again changed to two terms of six months each, leaving half of each year for pastoral work. In 1949, the course was lengthened to three six-month terms for graduation.

The year 1950 was important in CBI history. That was the year the first students graduated from the three-year course. All eight graduates are still in the ministry.

As the years passed, the school kept growing. More and larger buildings were needed. Today the school

possesses a large chapel with two wings which house five classrooms, a library that doubles as a classroom, and an office for the correspondence school. In addition, there are dormitories and staff houses on campus.

Under the administrations of Everett Phillips, K. L. Godbey, Rex Jackson, C. D. Goudie, David Wakefield, R. T. Brock, R. L. Cobb, Robert Carlson, and Ralph Cimino, CBI has grown to its present enrollment of 125.

This school has been a blessing in all parts of Nigeria. There are now 298 graduates who have served and are now serving as superintendents, presbyters, pastors, pastors' wives, and Sunday school teachers of the Nigerian Assemblies of God.



Your Questions

Answered by Ernest S. Williams

Does the Bible approve the marriage of relatives to each other?

Marriage of close relatives is condemned in Leviticus 18:6-17.

My sister, who was a devoted Christian, has become mentally ill. Even in her illness she shows a good spirit. Do you believe her soul is lost because she has become deranged mentally?

The mind is part of the body; therefore it can become sick as much as other parts of the body. Jesus knows His own, and He will not forsake the sick who love Him, whether the sickness be of the body or of the mind.

Please write something on the Arminian side of the question of eternal security.

We are secure as long as we trust Jesus and seek to do His will. Nothing in the world can disrupt this security: "Who shall separate us from the love of Christ?" (See Romans 8:32-35.) The Bible warns, however, against careless conduct or lack of love for Christ. "Let him that thinketh he standeth take heed lest he fall." "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness" (Hebrews 3:8; see also Hebrews 4:11; 6:4-6; 10:26-29).

"If God spared not the natural branches, take heed lest he also spare not thee." "Thou standest by faith. Be not high minded, but fear" (Romans 11:20, 21). If God did not spare Israel when Israel rebelled against His will, neither will He spare Gentile believers who turn their backs on Him.

Why does the Assemblies of God forbid its ministers to unite in marriage persons who have been divorced, yet allows them to unite two unsaved persons in marriage? Does the Bible not condemn being unequally yoked together with unbelievers?

Because the Bible disapproves divorce and remarriage, we believe we should refuse to marry divorced persons who have living companions.

The Bible also teaches believers not to be unequally yoked with unbelievers, for, "Can two walk together, except they be agreed?" (Amos 3:3). However, marriage was instituted by God for all. God said, "It is not good that man should be alone; I will make him an helpmeet."

Since marriage is God's plan for all, are not ministers fulfilling that plan when they unite unsaved couples? Why deny Christian marriage unless they know of some good reason why the couple should not be joined together? Marriage by a minister puts the ceremony on a higher plane than a civil ceremony does since it recognizes marriage as a divine institution.

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.

REVERSING THE ORDER

HOW SHALL THE BIBLE BE STUDIED—in the context of the world? Or shall the world be studied in the context of the revelation God has given of Himself and this world in the Bible?

The difference in these two philosophies is of vital importance; for the first is *not* Christian, and the second puts this world and man in their proper perspective before God.

It is this latter philosophy which produces faith and character, whereas studying the Word of God from the viewpoint of the world gives precedence to reason over faith and permits man to sit in judgment on the Bible.

—L. NELSON BELL in *The Presbyterian Journal*

HE LIFTS—WE SERVE

WHEN THE LORD JESUS found the mother of Peter's wife ill, "He took her by the hand and lifted her up; and immediately the fever left her, and she ministered unto them" (Mark 1:31).

This is the way He planned it. He lifts. We serve. Hands that have felt His touch are quick to serve. This woman did not wait for some great assignment. His touch had not changed her task, but it had taken the drudgery out of it and made it a ministry. "She ministered unto them."

When in the multiplicity of our tasks we feel ready to drop with exhaustion, let us take time out to lift our hands to Him in new dedication. He may not give us a new assignment, but our old job will take on new significance because we have felt His touch.

—OWEN C. SALWAY

SMALL EXAMPLES

WHILE STROLLING THROUGH the yard one spring day, thinking about the present world confusion and chaos, I wondered, "Where does one look to find something beautiful or pleasant when it seems that everything he reads or hears about is bad news?"

Sitting down near a small garden area I looked at the fresh upturned soil. A period of silence followed, then I turned my head. Nearby I saw a beautiful red rose in full bloom. Here was beauty and pleasantness shining through God's handiwork, and I had not noticed it. I had been looking too low, at the colorless soil.

Now I understood how it would be possible to be so impressed with the confusion of this world that we become discouraged. Although evil cannot be denied, we should not let it become a spiritual blindfold, filling us with despair and reducing our ability to discern our Father's many blessings.

All things our Creator made have beautiful order and perfection. Even the structure of the smallest molecule and the design of the quick-melting snowflake reflect it. He knows the number of hairs on our heads; He calls the stars by name; He clothes the lilies of the field; He sees the smallest sparrow fall.

Perhaps we move too fast, look too far, and listen too hard for signs of His concern. Look around. You'll probably find a small example of God's design and tender care close at hand. Consider it and take heart. God still controls the universe, and He still cares for His own.

—WILLIAM R. QUINALTY

Nigeria: 25 Years of Evangelism

By CHRISTINE CARMICHAEL



NIGERIA LIES BETWEEN Dahomey and Cameroon on the Gulf of Guinea in West Africa. Its 373,250-square-mile area, about the size of Texas and Oklahoma combined, includes coastal mangrove swamps, a belt of tropical forests, grass savannas, and in the north, encroaching desert.

Nigeria takes its name from its most important geographical feature, the mighty Niger, third largest river in Africa. *Niger* means "black." The sprawling Niger Delta, covering some 14,000 square miles, has been described as "an amazing sponge dripping with little rivers."

The country is abundantly endowed with natural resources. Its economy is built around agriculture which occupies 80 percent of the working population. Chief exports are palm kernels, palm oil, peanuts, rubber, cotton, and cocoa. Other exports are hardwoods and columbite. Large oil deposits have been discovered in the Niger Delta, and an oil refinery is being built near Port Harcourt.

European contact with the Nigerian coast was first established by the Portuguese in the 15th century. British penetration came in the 18th century. Under the combined influence of the British Government and Protestant missionaries, Nigeria made great cultural and economic progress.

Although divided by tribes and languages, Nigerians were united in their desire for political freedom and economic security. On October 1, 1960, Nigeria took its place in the long procession of independent African states.

With its vast population approaching 57 million, Nigeria is the world's most populous Negro nation. Lagos, the federal capital and chief seaport, is a city of 665,000. Ibadan, capital of Western Nigeria, has a population approaching one million and is the largest Negro city in the world.

Nigeria is comprised of nearly 250 tribal and linguistic groups. The four major tribes are Yoruba, Ibo, Hausa, and Fulani. English is the official and commercial language. Hausa is the *lingua franca* in the north.

The majority of the people hold to the tribal religions of their fathers. Islam is strongly entrenched in Northern Nigeria among the Hausas. Roman Catholicism is promoted throughout Nigeria by an increasing number of missionary-priests. Communism seeks to capture the awakened African mind through an abundant use of literature.

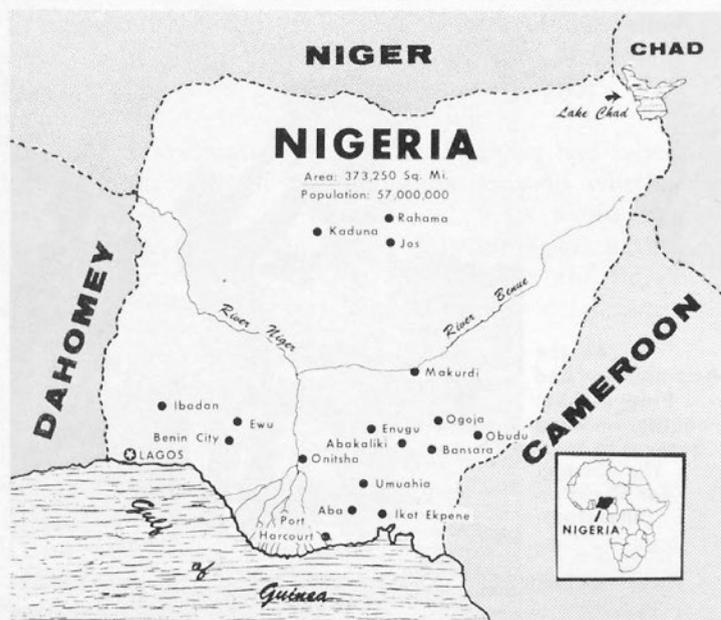
Protestant missionary enterprise in Nigeria began more than a century ago. The Church Missionary Society sent its first missionaries in 1842. Today numerous societies have representatives in the land. Protestant churches claim a membership of 250,000 and a body of adherents four times that number.

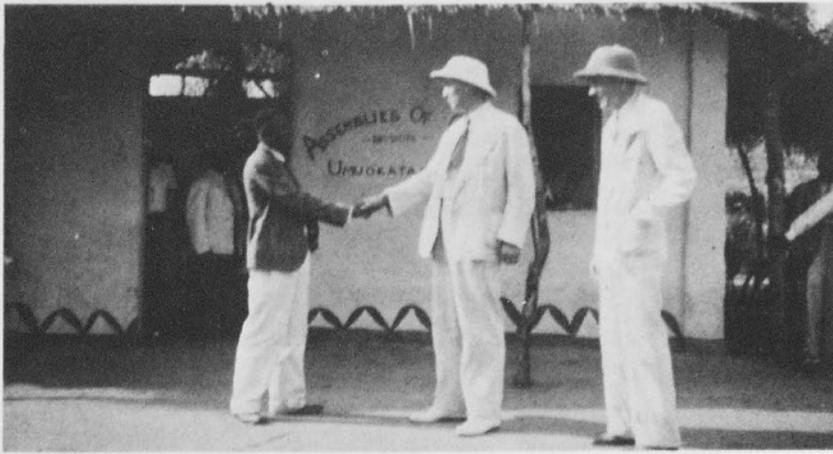
Early in this century a Liberian known as "Prophet" Harris traveled throughout West Africa denouncing heathen practices, and predicting the coming of white men "with a book." As a result of his preaching, little churches sprang up in many villages.

The Pentecostal Evangel in 1930 is credited with being the instrument God used to bring the Pentecostal message to Nigeria. Spiritually hungry people were stirred by reports they read of the sick being healed and believers being filled with the Spirit. Convinced of their need, they began to pray for the same experiences. God manifested Himself to them in miracle-working power, and many churches came into existence. A fervent appeal for missionaries was made to the Assemblies of God Foreign Missions Department. The first to respond to this need were Mr. and Mrs. Everett Phillips, who were appointed in 1939 and located in Port Harcourt. As Mr. Phillips visited various villages, he often was asked if he was the white man "with a book." This he was glad to confirm as he preached from the Bible.

In 1941, Rex Jackson and Elmer Frink were sent to the field. Additional personnel followed as the work continued to expand.

With keen foresight Brother Phillips began a training program which was the beginning of Central Bible Institute of Nigeria, in Umuahia. A fourth year of study was recently added to the curriculum. A vital branch of





E. L. Phillips and Rex Jackson, first resident Assemblies missionaries to Nigeria, held a field conference at the city of Umuokatawom in 1941.



Mrs. Ralph Cimino and Nigerian girls send study courses to 40,000 enrolled in the correspondence school.

the school is the Bible correspondence school with 40,000 enrolled.

As workers became available, new areas were opened to the gospel. The Kenneth Godbeys, together with other missionaries, entered Ogoja Province, an area densely populated by a backward, pagan people. There was tremendous response to the gospel, and today 120 self-supporting churches are under the care of national pastors.

The Vinton Shumways went to Abakaliki to work among the Ibos. Revival came to this pagan area, and today scores of new churches are pastored by Ibo ministers, many of them trained in Eastern Bible Institute of Nigeria which was opened in 1958.

Northern Nigeria, while predominantly Muslim, has a large pagan population. From mission stations located in strategic centers, surrounding villages are being evangelized. In 1955, the Ralph Cobbs opened Northern Nigeria Bible Institute in Rahama to meet the need for workers.

Through the ministry of Gabriel Oyakhilome, an Ishan Christian who attended the first Bible classes conducted by Brother Phillips in Umuahia, Benin Province was opened to the Pentecostal testimony. Gabriel established more than 20 churches. Midwest Bible Institute of Nigeria was opened there in 1957 to provide workers.

A fifth Bible school is being built in Western Nigeria to be known as Western Bible Institute.

The Assemblies of God of Nigeria now includes more than 600 churches, all fully indigenous. No foreign funds are used to support pastors. The 600 ordained or licensed pastors minister to a constituency of 26,000. In 1961, the gavel of the presiding officer passed from missionary to African when Matthew Ezeigbo was elected superintendent.

A major phase of communicating the gospel in Nigeria has been the effective employment of Christian literature. The printshop in Aba produces millions of pieces of literature each year in various African languages. A new and enlarged plant will be put into operation this year.

When the Sunday school program was presented to the Nigerian Christians, they quickly recognized its value and began organizing schools. Under the leadership of Rex Jackson, coordinator of Sunday schools in Nigeria, the enrollment reached 41,000.

Secular education was emphasized in the early days of our work because there were few government schools; each mission was expected to provide education for its

own constituency. Today our 22 day schools have 4,900 children enrolled.

Our lady missionaries in Nigeria provide training classes for women. Through a wide variety of courses women are trained to be better Christian wives and mothers, and also witnesses for Christ.

With transistor radios available to almost everyone, radio has become a powerful medium of communication in Nigeria. Since December, 1960, *Revivaltime* has been released from the Ibadan station.

The Pan-African Conference held in September, 1964, on the Enugu campus of the University of Nigeria, was a major milestone for the Assemblies of God in Africa. One hundred missionaries and 200 national delegates represented all the African countries in which we have churches, with the exception of the Congo.

More than 25 years have passed since our first missionaries went to Nigeria. Forty missionaries currently are under appointment to this land. What has been accomplished results from the consecrated labor of many missionaries and national workers who have been collaborators together with God. It is not possible in this short review to mention by name all of the missionaries who served in the past or those now associated with our work in Nigeria.

The field is large; the outlook for further growth is boundless. Opportunities to share the gospel are virtually unlimited.



At the Assemblies of God Press in Aba, another building goes up to meet the demand for Christian literature.

CHRIST, MASTER OF DEMONS

Sunday School Lesson for March 27, 1966

MARK 9:14-29

BY J. BASHFORD BISHOP

SOME WOULD HAVE US THINK it is naive and archaic to believe in actual demonic power. On the contrary, it seems far more naive to view the appalling prevalence of crime, violence, brutality, and wickedness in our world and *not* believe it is the work of demonic influence. It is still the responsibility and privilege of believers, through faith in Christ, to bring deliverance to those who are oppressed and bound by evil spirit influence.

A STERN REBUKE (Mark 9:14-19)

"O faithless generation . . . how long shall I suffer you? bring him unto me" (v. 19). Christ came down from the mount of transfiguration to find His disciples being questioned by the scribes because they had been unable to deliver a child from demon possession. The scribes taunted them for their failure and questioned their right to attempt deliverance.

(1) *Christ's words were spoken to the multitude in general.* They were guilty of mass unbelief. Even Christ was hindered by unbelief (Matthew 13:58) and still is today!

(2) *Christ's words were also spoken to the disciples.* When He commissioned them, He had given them power to cast out devils (Matthew 10:1-8). They had enjoyed great success at first, but here they were powerless. Christ's words indicate they were at fault.

What about us today? Does not His commission (John 20:21) apply to us? Do not the promises of Mark 16:17, 18 still hold good? Are we not at fault if the needy are not delivered from Satanic tyranny?

A PITIFUL PLEA (Mark 9:20-22)

"If thou canst do any thing, have compassion on us, and help us" (v. 22). Observe the tender love of the father! "Help us," he cried. What affected his son affected him. Shouldn't we Christians be as compassionate?

"If thou canst do any thing." The faith of the father was very faint indeed. He was not quite sure of Christ's ability. In Mark 1:40 a leper had doubted Christ's willingness. To doubt either is to lack faith.

"If thou canst do any thing." The disciples had failed, and their failure caused the father to question whether Christ Himself could do anything. Let us avoid this mistake. Human instruments may fail, but Jesus never!

"If thou canst do any thing." It appears the father was ready to settle for less than complete deliverance.

AN ENCOURAGING REPLY (Mark 9:23-27)

"If thou canst believe, all things are possible" (v. 23). Christ as much as said, "It is not a question of My ability to deliver but of your ability to believe!" Christ's power to save, heal, and deliver is just the same today! Only our lack of faith limits Him.

"Lord, I believe; help thou mine unbelief" (v. 24). He recognized his lack of faith. He confessed it—and at the same time faith gripped his heart.

Let us not hesitate to bring our lack of faith to Jesus. After all, He knows; and He alone can help us. As we become more and more occupied with Him, we shall find faith gripping our hearts too!

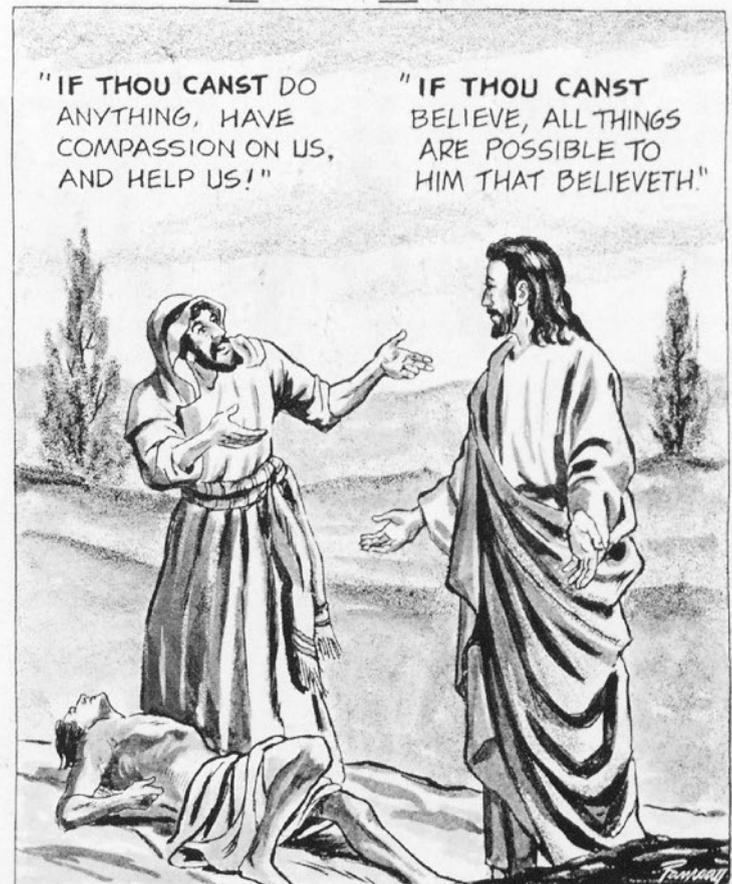
A POINTED EXPLANATION (Mark 9:28, 29)

"And when he was come into the house, his disciples asked him privately, Why could we not cast him out?" (v. 28). After beholding the marvelous and complete deliverance of the possessed child, the disciples asked why they had been ineffective. Christ's answer to them answers the same problem today. "He said unto them, This kind can come forth by nothing, but by prayer and fasting" (v. 29). *Spiritual miracles cannot be performed by mechanical means, empty forms, and powerless lives.*

The disciples at first had enjoyed real spiritual power and consequently had successfully cast out devils and healed the sick. As time passed, however, it seems they grew careless and took this ministry as a matter of course. Their service became mechanical. Thus, when approached by the demon-possessed child, they were helpless. They went through the motions but obtained no results.

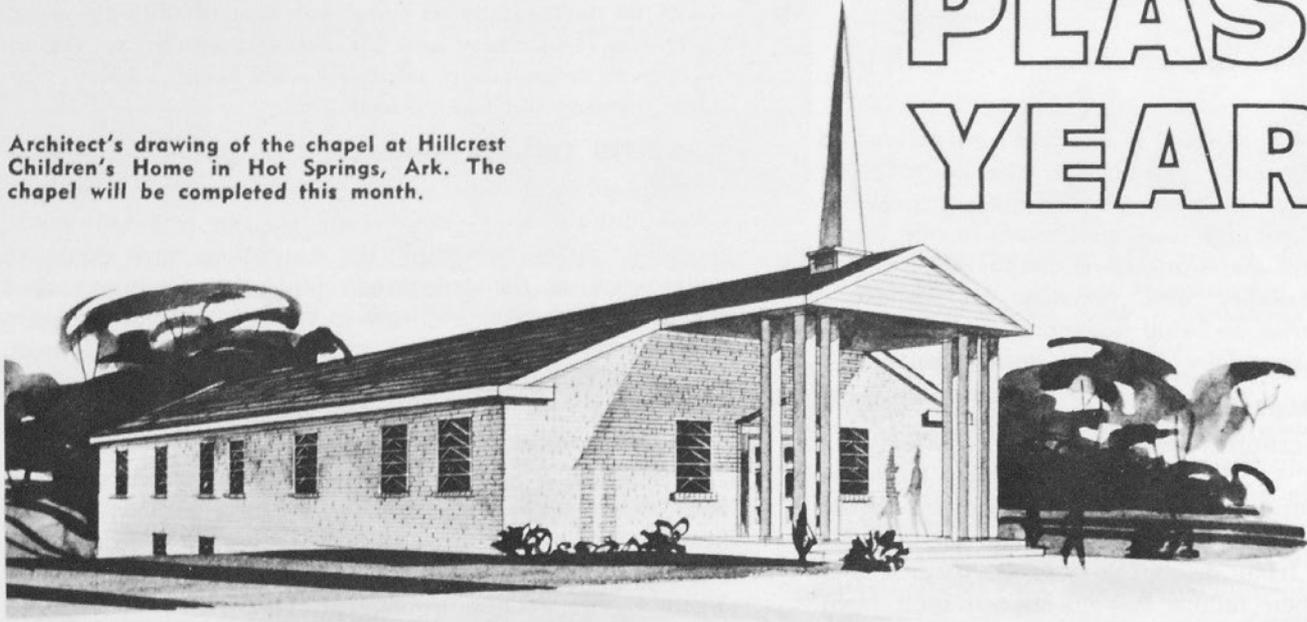
Surely Christ is teaching here that supernatural power can only be manifested in lives that are given to earnest, wholehearted, continual prayer and self-denial. Christ was saying to them—and to us today—"If you want spiritual power to see souls saved, the sick healed, the oppressed and possessed delivered, you must keep paying the price of concentrated prayer and complete self-denial."

HE CAN IF WE CAN



the PLASTIC YEARS

Architect's drawing of the chapel at Hillcrest Children's Home in Hot Springs, Ark. The chapel will be completed this month.



HOW MANY YEARS DOES IT TAKE to corrupt a human being? How old is too old for salvaging him?

It is said that a child's personality and many of his habits are developed and established by the time he is five—that what he has learned to this point stays with him. The early years are the plastic years. What, then, happens in the make-up of a child born into a home which breaks apart when he arrives?

What does it do to the personality of a child to be beaten unmercifully by drunken parents, who finally are hauled away because they cannot bear to be sober?

The children are scarred, to be sure. Even when they have been nourished and received the necessary medical attention to help them tip the scales at a minimum weight, and after they have been introduced to beds with sheets and pillows, and to baths, and sufficient clothing, their problems are far from solved. The greatest are those which cannot be seen, and which cannot be treated in an hour or a day or sometimes even months. The effects are evident, however—they show up in poor school grades because of minds which are unable to

concentrate. They pour out in nighttime tears and in distrust of all adults.

Such children are both a handful and a heartfelt, and they must be handled with the most patient, skillful care. They will grow up—somebody will see to that. But what will they grow up to be? With such beginnings—expert at hate, but knowing no love; grabbing, but never learning to share; feeling at home in vile surroundings—can society, much less the church, afford to leave them to their natural course?

It has been proved, since the first youngsters grew up in Hillcrest Children's Home and stepped into the adult world, that drastic changes and transformations can be made in young lives, and that children plucked from criminal and immoral environments (in which they were already forced to participate in evil activities) can be molded into stable, wholesome, creditable adults.

The process is long and it is expensive. The children who receive this therapy at Hillcrest in day-to-day living, in Christian training, and in education must be totally supported in the interim. So the question which must be answered is, in effect: Is the cost of salvaging too high, or should it be done at any cost? And the answer must be backed up with action—action and finances.

The Hillcrest Children's Home in Hot Springs, Arkansas, is owned and supported by the General Council of the Assemblies of God. It accommodates one hundred children and their houseparents on a rolling 60-acre tract. It is to Hillcrest that the credit for hundreds of rescued lives belongs, among them at least one minister.

This busy institution began in 1942 due to the burden of a young schoolteacher, Miss Gladys Hinson. A house was purchased, and she began with three small boys. This grew to a family of 17 in the first year.

Since then, as needed buildings were added, Hillcrest

MARCH 20 IS HILLCREST HOME DAY

To help support this ministry to children, send offerings to the Department of Benevolences, 1445 Boonville Avenue, Springfield, Mo. 65802. Designate "Hillcrest Children's Home."

has grown into a community which occupies a total of six dormitory buildings, and superintendent Herbert Bruhn and his wife Juanita reside in the original house.

Hillcrest's 18 teen-age boys occupy the newest of the cottages—contributed in 1961 by the late Mrs. Hallie Garrison, who simply "wished to do something for boys."

In addition, cottages are provided for teen-age girls, junior girls, junior boys, primary girls, primary boys, preschool children, and a family cottage with mixed ages. Other buildings on the campus include a guest house, an office building, a small storehouse, and a huge barn and gym. A library was added in recent years, and now under construction is a much-needed chapel.

The average day at Hillcrest begins at 6 a.m., when the youngsters are roused to begin a new day by making their beds, straightening their rooms, and dressing for school. All meals are served in the Home dining room, prepared by a full-time cook and an assistant, and served by the older Hillcrest girls. The dishes are done by other girls as they take turns with the various chores, and the pots and pans are scoured by the older boys.

Other boys have duties at the barn—milking, caring for poultry, etc. Farm products which are not used on the Home tables are sold to supplement the Home income.

The chores done, Hillcrest children gather at the bus stop, to be transported to Lakeside public school. Then the houseparents and staff begin a busy day with a meeting in the superintendent's office where they are apprised of developments, air their problems, and exchange ideas and advice. This helps the houseparent to cope with the varied problems which face the young charges in her care, and which in turn face her.

All services at the First Assembly in Hot Springs are attended by the Hillcrest family, and in addition they have their own Friday night chapel services at the Home. Presently these services are held in the dining room, but will be moved into the chapel when it is completed (sometime in March, 1966).

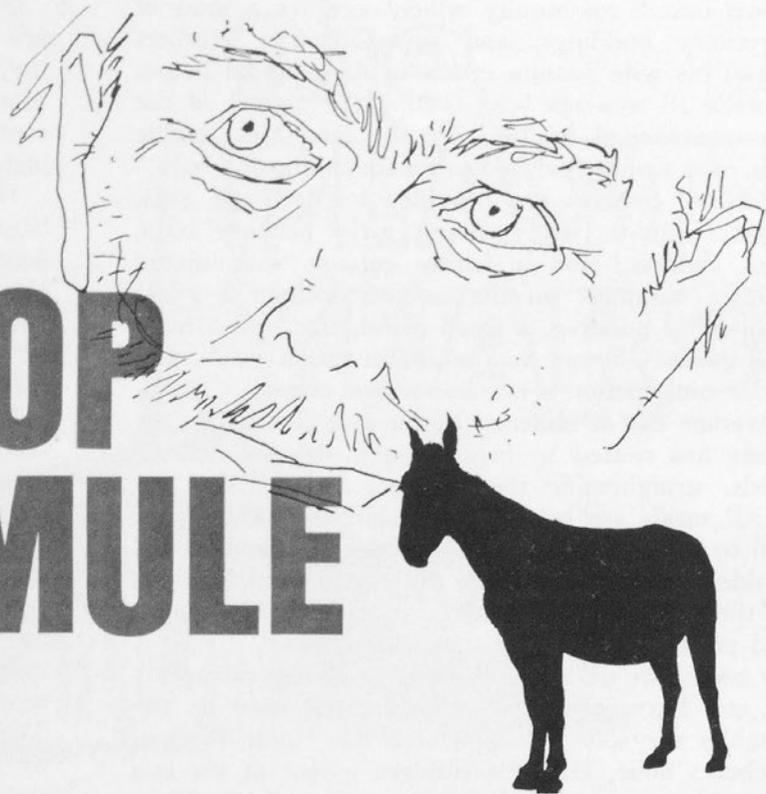
Highlights of the year are: Hillcrest Day—a special emphasis day in March when all churches are asked to contribute toward operational expenses of the Home; Homecoming—an annual event when former residents and staff members are urged to "come home" for a visit and for special events; Camp Time—Hillcrest children, by turn, attend the Arkansas District camp; Harvest Festival—a grocery shower by the south-central region and by churches in all sections of the country; and, as in every other home, Christmas.

It goes without saying that life is never dull at Hillcrest Children's Home. Where a hundred children are gathered, there is something happening to someone at all times. And none of those things, however minor, which are considered important by the youngsters may be casually unimportant to those who watch over them. Interest must never wane, and patience cannot be allowed to wear. The all-important childhood years must be used, minute by minute, to build for the future of society and for the Kingdom of God!

The cornerstone-laying ceremony for Hillcrest Chapel was held January 2. Left to right: Chas. W. H. Scott, assistant general superintendent; Curtis W. Ringness, former national secretary of Department of Benevolences; Stan Michael, national secretary of Department of Benevolences; Bird Campbell (pastor of Central Assembly, Little Rock), speaker for the occasion; G. W. Hardcastle Sr., executive presbyter; M. J. Groves, contractor; J. K. Groves, foreman; and Herbert Bruhn, superintendent of Hillcrest Children's Home.



The BISHOP and the MULE



By J. R. LAMONT

MY FATHER WAS AN AUSTERE and very religious man. He made his meager living by tilling the soil with much labor of himself and, indeed, of the whole family, plus the unwilling assistance of a pair of rather dilapidated old mules. But he organized a church among the more or less devout of his neighbors, and they met every Sunday in the small country schoolhouse a mile or two distant from our home.

Father also attended and assisted at many other religious meetings at various points within the radius of an hour or two of old Fanny's jog. Fanny was the one mule that could be induced to draw our family carriage, although she did so under considerable protest.

On one occasion, an itinerant preacher was holding a protracted meeting at our schoolhouse. These meetings occurred almost every autumn and often at other seasons of the year. On these occasions a preaching service was held every night and was attended by nearly everyone in the neighborhood. Some came for the purpose of sincerely worshipping their Maker; others came for entertainment or out of curiosity; but nearly all came.

As usual, my father was host to the preacher. This meant that he gave the visiting "brother" free board and lodging, transportation to and from the meetings, free laundry service for both his shirts, and much moral support.

This particular guest preacher was a round-shouldered, insignificant looking, little old man who shaved himself recklessly once each week, wore baggy trousers, a blue shirt frayed at collar and cuffs, no tie, and very tousled greying hair. His speech was low and slow and often ungrammatical, but a fervor burned in his watery blue eyes that compelled the respect of unprejudiced observers.

One night during the course of these meetings old Fanny fell seriously ill. Fanny was an essential unit in our lives. Without her that family carriage could no longer carry us to church, and with only one mule Father

could scarcely till his barren little farm. Her death would be a major disaster. My father and the little grey preacher worked for hours over this sick mule. They dosed her with many concoctions. They rubbed her. They covered the trembling animal with old sacks to keep her warm, for the night was cold and the stable draughty. They did everything within their means to save Fanny's life.

I was too young to be of any assistance, so was spared the pain of leaving my warm blankets. But I was not too young to feel the gravity of the situation, and to thrill to the changes in Fanny's condition as the men returned to the house at intervals to warm themselves, to secure new medicines and supplies, and to consult with each other as to ways and means to cheat death of his victim. I would doze luxuriously and wake to find the two men stamping into the kitchen, beating their hands together to keep up the circulation, or find them huddled over the kitchen stove in earnest conversation.

All at once I was wide awake. It must have been nearly morning. The kerosene lamp burned low on the oil-cloth covered table, as it had done all night, and the weary forms of the two men were on their knees. The voice of the little seedy-looking preacher, solemn, slow, low-pitched, came to my ears. "O kind God, spare the life of this mule. Restore her to health and strength, for Thou knowest, O Lord, this brother's need for a team. Lord, how can he feed his little ones if Thou takest away this means of support? Thou knowest, kind Lord, we have done our best. In Thy able hands we leave the issue and commit our tired bodies to rest—Amen." I had a guilty feeling of eavesdropping on this soul as he bared his heart to his God. I fell asleep.

The next morning, the sick mule was as good as ever. She ate and drank and pursued her even and unwilling course. No one seemed surprised—only grateful.

That night the schoolhouse was more crowded than usual. Through some chance, I do not know what, a con-

spicuous stranger was in the congregation. But he was not crowded, though the room was packed. His cold self-sufficiency, high, proud, almost arrogant expression, no less than his clerical suit of deepest black, carefully pressed, silk-lined, set off with snow-white linen at neck and wrists, protected him from the too-near approach of these humble people. He was looked upon with awe and admiration. He did not need to tell us that he was the bishop of the church. He was very clearly one set apart.

He was not as other men. His very evident superiority set him above criticism or envy. It was almost presumptuous for us to expect the great bishop to worship the God of our little rural community. But, there he sat; and before his critical eyes must the little untutored preacher attempt to bring the gospel message to these people. Young as I was, I sensed rather than knew the embarrassment of the whole roomful of folk, and my heart beat with real fear as the humble old preacher haltingly arose and turned to face the congregation.

How could this shabby-looking, unlettered man lift his eyes from the floor in the august presence of the mighty bishop of the church? I think our hearts bled as the little man lifted his eyes to meet the cold stare of the bishop.

But lift his eyes he did, and he told his simple story of Christ's love for sinners and His sacrifices that all might have eternal life. His words came slowly, almost hesitatingly, but so honestly that all as usual forgot the man, his baggy trousers, and his soiled shirt. They remembered only his words. All except the bishop. The bishop's expression remained cold. He made no move, he said no word in response to the spirit of the speaker, until the preacher at the close of his sermon illustrated the power of prayer and the presence of God in our daily lives with the story of the sick mule of last night, very evidently saved by the prayers of himself and my father.

The bishop seemed to have reached the limit of his endurance. He did not laugh out loud, but you felt that in his mind he was laughing us all to scorn. He did not ask for a chance to speak, yet he compelled an invitation to dispel such heresy. He rose in his place with great dignity, and in scorching words which I have long ago forgotten he held the pitiable, insignificant, ignorant little itinerant preacher up, and exposed him to the scorn of the world. He said the idea that the great God of the universe, the God of this holy bishop, could be interested in a mule, was absurd. Almost equally absurd was it that the great Jehovah would hear and answer any prayer of this poorly equipped, unordained little preacher who stood with bowed head and sagging shoulders during the tirade.

The bishop concluded by sarcastically requesting the prayers of a man so close to God that he could cure a mule of a deadly sickness! He declared that he would like to have this powerful supplication on his own behalf. Then the bishop sat down.

The little preacher, still standing, bowed yet lower his head, extended his right arm toward heaven, and there issued from his untrained lips the sweetest, calmest, most poignant prayer it has ever been my lot to hear. "O kind God, in Thy infinite wisdom and mercy, come down to us and be with this bishop. Make him a tower of strength for Thee. Fill his heart with mercy for the weak and erring ones. Show him daily Thy face of mercy. Fill his veins with the milk of human kindness.

Pardon him of his errors of judgment. Lengthen his arm to strive mightily for Thee. Reward him with a peace and contentment in his heart that is not of this earth. God be merciful to me a sinner. Amen."

The bishop was on his knees sobbing. His huge frame shook with the force of his emotion. Women all over the room were sobbing and praying audibly. Men turned their faces from their neighbors as they surreptitiously wiped their eyes with gnarled knuckles. Once more the minds and hearts of that assembly were centered upon the lowly Jesus and His love for erring man. The very doors of heaven seemed to open in that dingy schoolroom. Worldly differences of wealth, position, clothes, and education became as nothing. It was as though the little preacher had disappeared, and the great God of the universe, in his place, was pleading for the hearts of His people. Half a dozen Christian men and women nearest the bishop, no longer fearing him, grasped his hands, patted him lovingly on the back, and with shining faces, welcomed him into the brotherhood of God.

—*The Watchman Examiner*

BIENNIAL DEAF CONVENTION SLATED FOR APRIL

The 1966 Assemblies of God deaf convention following the theme, "Jesus, Use Me," is slated for Springfield, Mo., April 20-24. Some of the activities will be in the administration building at the national headquarters and some will be at Central Bible College.

The biennial convention sponsored by the Home Missions Department is expected to draw 400 deaf, ministers to the deaf, and sign language students. Others interested in ministries to the deaf are also invited. Convention activities will include rallies, slides, films of deaf ministries in foreign lands, separate workshops for ministers and laymen, a banquet, and a religious play in the 650-seat headquarters auditorium. For further information, write to Miss Maxine Strobridge, Home Missions Department, 1445 Boonville Avenue, Springfield, Mo. 65802.

Representatives of various denominations attended the 1964 deaf convention in Springfield, Mo.



For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Corinthians 4:6).

THE BIBLE IS A VAST portrait gallery. There are some large portraits, some miniature portraits, some which we all can see, and some which we overlook. But of all the portraits I could mention in God's eternal Book, there is no portrait like that of Jesus Christ.

I want us to look at the photograph of the face of Jesus as God gives it to us in His blessed Book.

The first thing we notice about the face of Jesus is that it was a *sad* face. It was sad because it took on the hue of His heart, and His heart was often sad. And though Jesus had joy, still He was a man of sorrows and acquainted with grief.

Jesus' face was sad because He saw people making such poor use of things that mattered, and emphasizing things that mattered little; and because He saw people dying in their sins and going to the sinner's hell.

Jesus' face was sad because He saw that people preferred darkness to light; because He saw them like sheep without a shepherd; and because He saw men with eternity ahead of them building houses upon the sand, houses that could stand against no wind and no tide and no flood.

But I notice a second thing about the face of Jesus. It was sometimes a *shining* face. We remember how Jesus took Peter and James and John upon the mountain, and there He was transfigured. "His face did shine as the sun, and His raiment was white as the light."

The apostle John in Revelation saw Jesus in His glorified body, the same body which He will have when He comes back to earth again, and the same body which He will have for evermore in the glory world. John said he saw Jesus, and His hair was white like wool—testifying to His maturity. His eyes were like flames of fire—testifying to His penetrating omniscience. His voice was like the sound of many waters—testifying to

Dr. R. G. Lee, Pastor Emeritus of Bellevue Baptist Church, Memphis, Tenn. preached this sermon at the Shrine Mosque in Springfield, Mo., in 1940. It subsequently appeared in *The Pentecostal Evangel* (issue of Dec. 7, 1940) and is reprinted here at a reader's request.

THE FACE OF JESUS

By R. G. LEE

His great authority. And out of His mouth proceeded a sharp twoedged sword—testifying to the penetrating power of the Word of God. His feet were like fine brass, as if they burned in a furnace—testifying to the judgment power of God. John said, "And His countenance was as the sun shining in his strength." The only thing the Holy Spirit could give John the apostle to speak or to write to humanity, that would enable them to have some conception of the glory of God which was in the face of Christ Jesus, was that His face was shining like the sun in its strength—not in dawn's early light, nor in sunset glory, but in noonday splendor and strength.

Then I see His face again. I see a strange procession on its way to Damascus. There is a man leading the procession, a member of the Sanhedrin, and he is breathing out threats of slaughter against all who believe on the Lord Jesus Christ. Here is a letter in his pocket whereby he has authority to drag out of the synagogues and out of the homes those who believe on Jesus, and bring them bound to Jerusalem. And on the road to Damascus, just as they drew nigh to the city, a light shone out of heaven, and a voice said, "Saul, Saul, why persecutest thou Me?" And Saul said, "Who art Thou, Lord?" And Jesus said, "I am Jesus whom thou persecutest." And Saul said, "Lord, what wilt Thou have me to do?" And God told him what to do. Saul was upon his face in the roadway, and when he arose to his feet and took up his journey, he reached out his hands to the people that they should lead him. Gone were the valleys, gone were the walls and gates of the city, gone was the road that led to the city, gone were the wheat fields, gone the ser-

vants who traveled with him, gone their faces, gone the light of the sun in the sky—it was all blackness. Saul was blind, smitten with blindness by the light of the glory of God in the face of Christ Jesus. It was a shining face.

Sometimes I think His face must have shone after He wrought some of His miracles; when He saw blind people receive their sight, and heard their praises; when dumb people received their speech; when He heard the song of those who had been deaf and now could hear; when He saw people whose limbs had been withered but now were made whole, leaping and walking; and when He saw women receive their dead back from the grave, and heard them rejoice with exceeding joy. How the face of Jesus must have shone from the joy which was in His heart.

But I notice another thing in this scriptural photograph. Jesus' face was a *stained* face sometimes. I see Him when He goes to Bethany. Lazarus had been dead four days, and Martha came out to meet Jesus. Jesus talked to her, and then He asked for Mary. When Mary came she said, "Lord, if Thou hadst been here, my brother had not died." Then Jesus wept, and the Jews, looking upon Jesus and seeing His sympathy toward the bereaved, said, "Behold how He loved him." And Jesus, standing at the grave of Lazarus, His face stained with tears, called him forth from the dead.

Jesus beheld the city of Jerusalem and wept over it. He knew the future judgment that awaited it. He knew that in that city property and life itself were insecure, that the lower classes of people were in despair, and that the upper classes were tyrants. Jesus beheld the city and wept over it. But who weeps over our cities now?

Who weeps over Springfield, who weeps over Memphis, who weeps over any city? How complacent we are, how full of lethargy! Who weeps now over anything, unless it be some silly story that people read sometimes.

But Jesus wept over Jerusalem. He wailed, wept aloud, for He knew what was going to happen 40 years later when Titus laid siege to the city. Men and women ate hay, and some wondered which child they should eat first. Titus crucified over a million Jews, until there were not enough trees to make crosses; when blood gushed in every street. Jesus knew these beautiful valleys were going to be filled with Roman encampments; that many Jews would be crucified; and that their own cry, "His blood be on us, and on our children," would come to pass in those days. Therefore Jesus wept over Jerusalem, and His face was stained with tears.

But His face was also stained with blood. In Gethsemane's garden where He went to pray, Jesus drew back from the suffering caused by your sin and my sin, and He said, "O My Father, if it be possible, let this cup pass from Me." There in Gethsemane's garden, Luke tells us—Dr. Luke, as we sometimes call him—how God sent an angel from heaven to strengthen Him. And being in agony, Jesus sweat blood, and His blood stained His face. I do not like to see these pictures of Jesus in Gethsemane's garden with His face so white and pale, and without a stain upon it; because His face in the garden of Gethsemane was stained with blood.

And it was stained with blood when they pressed the crown of thorns upon His head. They mocked Him, and they spit on Him, and His face was stained with the spit from their mouths. The face of Jesus was a stained face.

Then I notice something else about the face of Jesus. It was a *smitten* face. I take up the book of the prophet who 700 years earlier had told what was going to happen to the face of Jesus. In this prophecy we hear Christ Himself saying, "I gave my back to the smiters, and my cheeks to them that pluck off the hair: I hid not my face from shame and spitting" (Isaiah 50:6).

One night at prayer meeting in my church I talked about the abuse that Jesus received. I told how they pulled out His beard, how they blindfolded Him and spit in His face, how hard knuckles beat His cheekbones, how

His face was swollen—that face so white, that brow with the sunlight upon it—how they beat His face. A beautiful young woman came to me afterward and said, "I never was so mad in all my life!"

It surprised me. I said, "What's the matter? I have never seen you like this."

She said, "I never knew before that they treated the Lord Jesus that way!" I looked into her strangely lit-up eyes and saw the excitement and emotion, and I looked at her beautiful hands, and I said, "You did that. You did it. You and I pulled out His beard. We spit in His face. We beat His face. You killed Him—I killed Him—we killed Him!"

We did! Our sins punctured His brow, our sins caused them to spit on His face, our sins bruised His face, our sins were the scourge that hit His back, our sins were the fingers that plucked out His beard, our sins were the nails that fastened Him to the tree. Our sins—your sins and my sins—laid the rod upon the back of the eternal Son of God. He received the stripes due to me. Ours was the sponge which held the gall that was placed on His tongue; and when in derision He was mocked, we did it. We—you and I! Oh, the smitten face of the Lord Jesus.

And I notice something else about His face. It was a *set* face. He set His face like a flint, and although His way led to the cross He would not turn aside. You remember it says that He went to a certain town and they would not give Him a room in the inn because His face was set as though He would go to Jerusalem. It says, "He stedfastly set His face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem."

I think of all the set faces this world has seen. I think of Columbus who set out across unknown and uncharted seas. Each day he wrote in the log-book, "Today we sailed westward." I think of the faces of the Pilgrim Fathers who with set faces started out across the sea toward this land, where they might have freedom of worship.

I think of the face of Martin Luther as he was summoned to appear

before the diet which met at Worms. With set face he said, "I will go, though there are as many devils in Worms as there are tiles on the roof. I cannot do otherwise; God helping me."

I think of John Bunyan, down in jail, keeping his face turned toward God and toward glory, and writing in those years a book that has traveled over the highways and knocked at doors and spoken to more people than any other book the world has ever known, except the Bible.

I think of many set faces in this world. But I can say to you that no face was like unto the face of Jesus when it was set toward the bloody cross. You could not turn Him away by any kind of pressure or suggestion.

One day in Caesarea Philippi, Jesus took His disciples aside and began to say to them, that He must go to Jerusalem, and suffer many things, and be killed. And Peter began to rebuke Him, and said, "Be it far from Thee, Lord: this shall not be unto Thee." But Jesus turned, and said unto Peter,



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"Get thee behind me, Satan: thou art an offence unto Me: for thou savorest not the things that be of God, but those that be of men." "Peter, I am going to the cross. That is what I came for, to die and give My life for the salvation of many. And I am setting my face toward this road where the cross is, and I shall walk this road to the last inch. I will tread the winepress alone, and suffer on Calvary to the last pain in body and soul."

When Jesus was tempted in the wilderness, the devil took Him up on a high mountain, and showed Him all the kingdoms of the world, and the glory of them; and said to Him, "Bow down and worship me just one time, and I will give you all these kingdoms of the world which I have shown you, and you will not have to go to the cross." But Jesus set His face toward that cross. The cross was His goal from eternity.

Then I notice that the face of Jesus was a *shrouded* face. There came the dreaded day when Jesus died. That same day Joseph of Arimathea, a rich man, begged the body of Jesus; and Nicodemus, the same one who had come to Jesus by night, came bringing a mixture of myrrh and aloes. I do not know who pulled the nails out of His hands and feet. I do not know who took the crown of thorns off His head. I am going to find that out when I get to heaven. They prepared His body for burial and put a napkin about His head, and put Him in a tomb in Joseph's garden, where for the first time in 30 years the cruel world left Him alone.

The body of Jesus was inside that tomb. The tomb was sealed with the seal of the Roman Empire, and the Roman soldiers stood guard over it. And in the dark of that tomb was the face of Jesus shrouded in the grave-cloth. Everybody said, "He's dead." The Roman soldiers that had nailed Him to the cross said, "Well, He's dead." The Pharisees and scribes sang their passover songs and said, "Whether He be man or angel or devil or God, He is dead!" The Sadducees, who denied there was any resurrection after death, said, "He is dead!" Mary, who stood by the grave, said, "He is dead!" John, who had leaned upon His bosom at the supper said, "He is dead!"

They believed the only crown He would wear was the crown of thorns; that the only kingdom He would ever

occupy was that grave. They believed His only throne was the cross, and that His only king's cup was the sponge filled with gall. The people who loved Him said, "We had hoped it was He who would redeem Israel; but He is dead!"

And so, Jesus being dead, they put Him in a dark tomb and shrouded His face with graveclothes.

There is one more thing about His face I want you to notice: It was a *seen* face. On that glorious third morning God entered the tomb, awoke Him, gave Him some clothes, and said: "Take these graveclothes off, My Son, and put these on. And come, let us leave this tomb."

An angel from heaven came down and rolled away the stone so that men could see that the tomb was empty. The angel said to the women, "He is not here: for He is risen, as He said." And that same day, when the disciples were assembled, the doors being shut for fear of the Jews, Jesus came and stood in their midst and said, "Peace be unto you."

We have not seen, but yet someday we shall see Him. We have His love letters in His Book; we have "pictures" of Him in His book; but someday we are going to see Him face to face. I love to read love letters from those I love and who love me. I love to see their photographs. I have a daughter—everybody knows how I love her. When she was in California she used to write me love letters. I loved her letters. Sometimes I would sit at my desk and look at her photograph. I got joy out of that. When she was in California I wrote letters to her again and again. When she was in Colorado in her own home I read her letters again and again, and I looked at her photograph again and again. But oh, to observe her radiant face as she stands in the doorway, as she speaks to me, and embraces me—oh, how different that is from a photograph, how different from a love letter.

Someday we are going to see Him whose love letter is here. We are going to see His face, the face of Him whose photograph we have in this Book. David said, "I shall see Him, and I shall be glad when I awake in His likeness." And this Book says, "It doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is." Heaven would not be much without Him.

What a joy it was for those disciples when Jesus came back from the dead and stood in their midst, and said, "Peace be unto you." "Then were the disciples glad, when they saw the Lord."

My mother and I were very close to each other during all the years of my life, until God called her home to a great reward. One Saturday afternoon when I was just a lad, back in the old farmhouse, my mother was knitting. I was lying on the floor. I said, "Mother, will you tell me the happiest hour you ever had in all your life?"

She told me. But she did not tell me what I expected. I thought she might say it was the time when my dad, a tall six-footer, straight as an Indian, first spoke out the love of his heart to her, when she was just 18 years of age. But she did not say that. I thought she might say it was that night down beside the old Potomac river, when he asked her to be his bride. But she did not say that. I thought she might say it was when they stood before the country preacher and took those vows which she kept for over 49 years until God called her home. But she did not say that. I thought she might say it was that day when she came back from that mysterious valley of motherhood, pale and worn and tired, and they placed her firstborn in her arms and told her she was the mother of a man-child. But she did not say that.

Here is what she did say: "My son, you have asked a hard thing. But you know, I was brought up in the days of the war between the North and the South, when we had such a hard time, and all the menfolk were away in Virginia in the war. My mother, whose hands were tender before the war came, went into the field and plowed, cut wheat, made clothes for the menfolk who were facing the fight with Lee down in Virginia. We had a hard time. One day, in the midst of all these hardships, there came the message that my father had been killed on the battlefield in Virginia somewhere. Mother gathered the little children around her and told us that our father would never come back; he was dead, and we would have to be brave. And then we heard of General Lee's surrender at Appomattox, and the soldiers came back home, some broken down, all of them ragged and all of them hungry.

"Some of them stopped at our place

to rest, or for a bite to eat, before they passed on. And I noticed my mother kept putting her apron to her eyes, crying." She said, "Mother was thinking of my father, a soldier who would never come back, whose face she would never see. One day in looking down the road she saw a man coming, and she said, 'Elizabeth, that man down the road makes me think of your father.' I said, 'O Mother, please don't say that!' But the man came on, and presently my mother said, 'Elizabeth, honey, that man down the road walks like your father.' I said, 'O Mother, please don't say that.' We all wished he would come home, but they had told us he was dead. The man came on. Presently, with an empty sleeve swinging at his side, he turned into the field that led across the cotton patch up to our house. My mother leaped to her feet, and cried, 'It's your father! Honey, it's your father!'"

She said, "We ran down that old hot summer road. My mother's arms went around my father's neck and we laughed and we cried and kissed him. And he put his only arm around her and hugged her close."

And my mother said, "I ran my little hand up the empty sleeve, and I held on to him, and"—she said,—“I think, my son, that was the happiest time I have ever known.”

But my word to you tonight is this—that the joy the disciples had when Jesus came back to them from the dead, cannot be compared to the joy we shall have when, redeemed by His grace, we walk into the heavenly home where sickness and sin and death and separation and sorrow shall never be, and be with Him for evermore. And the joy which my mother had in her happiest hour before she left to be with Jesus, will be just as a cupful compared to an ocean full, when this river of life shall empty itself into the crystal river of eternal joy, and we shall be in His presence where there is peace for evermore: and for ten thousand times ten thousand years, bright shining as the sun, we shall see the light of the knowledge of the glory of God in the face of Jesus Christ.

Can you say, "No"? Will you not give your heart, your life, to a Christ like that? Sometime before you leave this life—honest, now—you mean to give your heart and life to Christ, don't you? Of course you do. Why not tonight?



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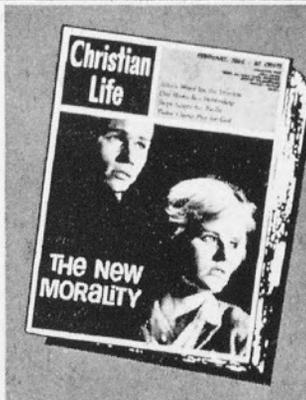
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"URBAN MISSIONS," NEWEST PART OF THE "BREAKTHROUGH" PROGRAM, IS HELPING US DISCOVER

BURIED TREASURE

By RUTH LYON

JUST AS THE MINER usually goes deep into the heart of the earth to find precious diamonds, so we must plunge deep into our great cities for some of God's undiscovered treasure—millions of precious souls without the gospel.

Urban Missions is an attempt to discover this buried treasure. It is an organized thrust into the unchurched metropolitan areas of larger cities in the U.S. So many churches have moved into suburbia that congested sections of our cities are left without a true gospel witness.

Originally *Urban Missions* was considered a Special Ministry; but since it involves opening new churches (including storefront chapels) it has now been placed under the Church Extension Division of the Home Missions Department.

New churches have already been established in Chicago and New York City. *Urban Missions* is being implemented by the districts involved in cooperation with the churches and ministers of each area.

A key to *Urban Missions* is personal visitation—with small chapels strategically placed. Children swarm into a mission as soon as the doors are opened—children to whom nothing of spiritual value has been offered before. They are shy and skeptical at first. But once a worker gains their confidence, he is their friend. This is an important step in gaining a foothold in the community.

Note: Gunnar Jacobsen is available to present the challenge of *Urban Missions* in local Assemblies. He may be contacted at: GPO Box 1454, New York, N. Y. 10001. Also, Dino Kartsonakis has trained a choir composed of youth contacted through *Urban Missions*.

The first *Urban Missions* chapel was opened in 1963. Teen Challenge workers, burdened for hundreds of dissatisfied teen-agers, saturated Chicago's south side with gospel literature. (This area had a million people and only one Assemblies of God church!) Since the nearest Assembly was several miles away, workers rented a building where the young people of the area could come. The Morris Iveys became the pastors of the new chapel—and 70 people attended the first service on July 10, 1963.

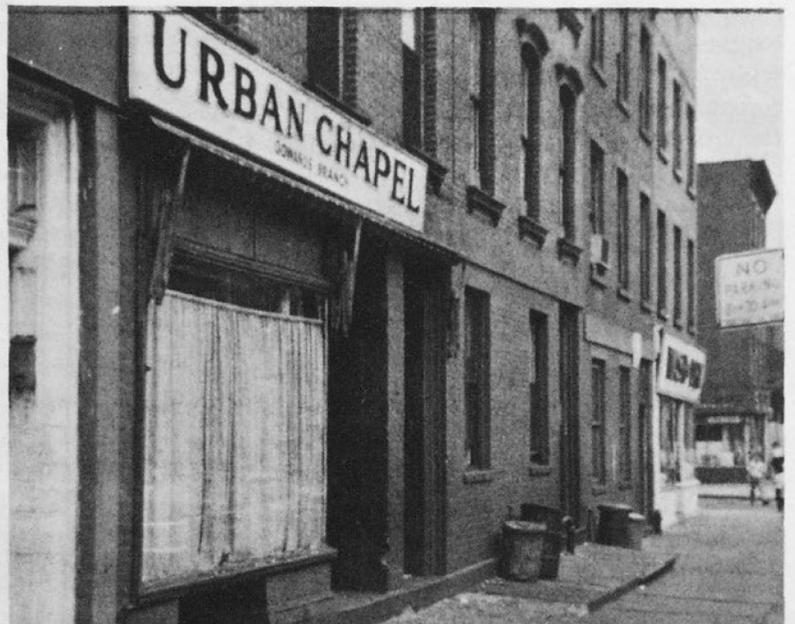
Since the south-side venture has been so successful, workers are enthusiastic about expanding the work to Chicago's north side.

New York City is another great mission field. There are more Irish in New York City than in Dublin; more Italians than in Rome; more Germans than in Berlin; more Puerto Ricans than in San Juan; more Jews than in Israel.

Metropolitan New York has a population of over 16,000,000. More than half of these people *never* go to church. Some two-block-square areas have a population of 10,000—with no evangelical churches. It is reported that over 2,350,000 of the children within the five boroughs of New York City never darken the doors of any Sunday school.

Over 1,000,000 people live in New York City slums. These sections are characterized by extreme filth, hunger, stench, degradation, crime, dope addiction, drunkenness, and immorality. Muggings, rapes, robberies—on the streets and in the subways, in buildings and parks—take place

Gunnar Jacobsen (left) is director of the Urban Missions program in New York. The Leo Bobes (center) are pastors of the Gowanus Chapel (right) recently established in the heart of Brooklyn, New York.



daily. Almost half of those arrested for serious crimes are 17 and under.

To begin to meet this challenge, the New York District has opened four storefront chapels: Bedford-Stuyvesant Chapel and Gowanus Chapel, Brooklyn; East Side Chapel and Chinatown Chapel, Manhattan. Total attendance at these four chapels has averaged 135. Several adults have been saved recently, and many children have been contacted with the gospel. (The two Brooklyn chapels will be relocated, and the two Manhattan chapels combined according to present plans.)

Gunnar Jacobsen, director of the New York *Urban Missions* program, is the only appointed Home Missions worker in this project. The Lawrence Dalrymples are pastors of the Bedford-Stuyvesant Chapel; the Leo Bobes pastor the Gowanus Chapel; Mrs. H. Jarrold is pastor of the East Side (Bethel) Chapel; and Mrs. M. Fisher pastors the Chinatown Chapel.

Urban Missions workers are not aiming their efforts at any one segment of society, but are endeavoring to reach the whole family in every area where there is a dearth of gospel teaching. This need seems greatest in the slum and low-rent housing areas.

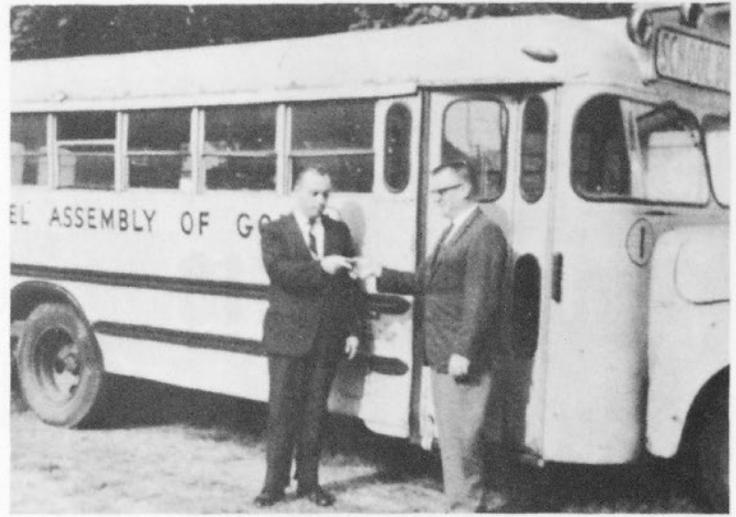
Pastors of the chapels are conducting Sunday schools, a regular schedule of services, Bible studies, and youth meetings. People are being trained in the essentials of Christian responsibility and godliness.

A main goal of each chapel is to be self-supporting and self-propagating, striving to reach the entire community for Christ. The chapels have already achieved a degree of success in this.

Urban Missions workers plan to open another chapel on New York's lower east side soon. Brother Jacobsen served as a pastor in this area for many years and is burdened about getting the gospel to the many unreached people there.

A bus given to *Urban Missions* workers was standing idle because no funds were available for license and insurance. Friends in First Assembly, Utica, N.Y., have donated enough to meet this need.

Many items are still needed for the New York chapels: songbooks, floor coverings, paint, office equipment, film-strip projectors and screens, filmstrips, record players,



Albert Andreasen (left), pastor of Bethel Assembly, Franklin Square, L. I., N. Y., presents the keys for the Sunday school bus the church gave for *Urban Missions* to Gunnar Jacobsen.

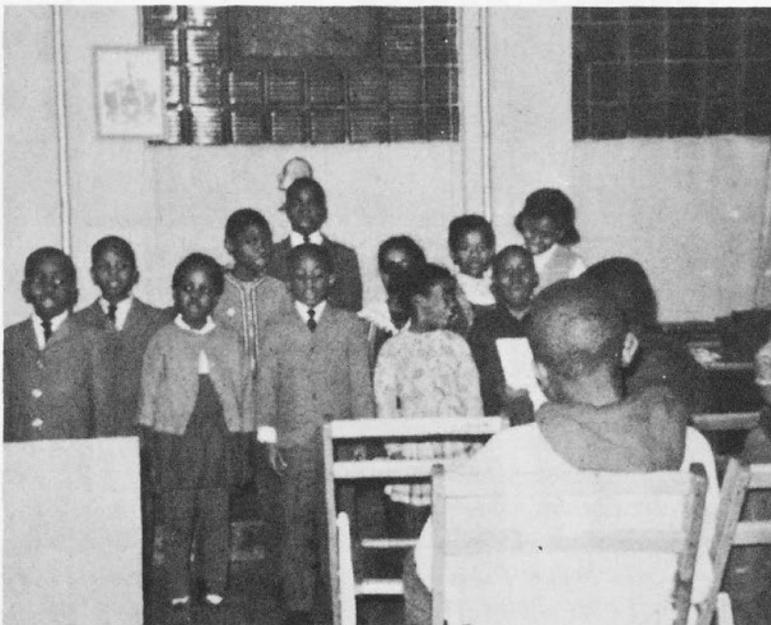
and good Christian books. Contributions will be most welcome. (Unless you live in the New York area, please write to Brother Jacobsen first before sending any item.)

Offerings for *Urban Missions*—including the projects in Chicago and New York City—should be sent to the Home Missions Department, 1445 Boonville, Springfield, Mo. 65802. World ministries credit will be given.

The need for additional dedicated personnel for *Urban Missions* work is great. The work is hard, but it is rewarding to take the gospel to those who have seldom or never heard it.

A visitor to one of these projects once said: "It appears you could never get too many workers or too many chapels here. This is a huge task, and no one person is going to be able to do it alone; it will take concerted effort. If every Assemblies of God member consistently gave a dollar a month for this ministry, how much could be done to win those in the asphalt jungles of America to Christ!"

The Assemblies of God spends millions of dollars to send missionaries to foreign fields—and this is right. But let us not forget the lost souls—buried treasure—in our own land.



Children participated in a Christmas program at the Bedford-Stuyvesant Chapel in Brooklyn. The Lawrence Dalrymples (below) are pastors of this mission. (Christmas packages on the desk were contributed by WMC's.)



GIFTS

ADMINISTRATIONS

OPERATIONS

By **LELAND R. KEYS**

Pastor, Bethel Church, San Jose, California

THE BIBLE DECLARES:

"There are diversities of *gifts*, but the same Spirit. . . .

"There are differences of *administrations*, but the same Lord. . . .

"There are diversities of *operations*, but it is the same God."

"Men have different gifts, but it is the same Spirit who gives them. There are different ways of serving God, but it is the same Lord who is served. God works through different men in different ways, but it is the same God who achieves His purposes through them all. Each man is given his gift by the Spirit that he may make the most of it" (1 Corinthians 12:4-7, Phillips).

Gifts, administrations, operations. How varied the ways in which God works, and how different are the men He uses to carry out the totality of His will. These very differences complement one another and are necessary and wonderful as they complete the purposes of God.

In the list of nine gifts of the Spirit as recorded in 1 Corinthians 12:8-19, four are spectacular and sensational, whereas five lack those qualities which appeal to the senses.

For instance, the gifts of healing, the working of miracles, the gift of tongues, and the gift of the interpretation of tongues are all sensational and spectacular. Thank God for each of them! But there are five gifts which do not possess these characteristics: the gift of the word of wisdom, the gift of the word of knowledge, the gift of faith, the gift of prophecy, and the gift of discerning of spirits. How often these gifts are exercised when, because they are not outwardly sensational or spectacular, they are not recognized.

There is a popular opinion held that because something sensational is not happening in a church, God is not at work. Nothing could be farther from the truth. Let us remind ourselves that one of the symbols of the Holy Spirit is the wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth" (John 3:8). Wind is mysterious, invisible, independent, and indispensable. So is the Holy Spirit in His work and administration.

When God sends conviction to both saint and sinner through the preaching of the Word, God is there.

When a hunger is created in the hearts of God's children for more of God, God is there.

When people come to the altar or kneel at their seats and cry out to God for salvation, God is there.

When believers are moved through the teaching of God's Word toward a renouncing of the world, and a closer walk with the Lord, God is there.

When they are filled with the Spirit, God is there.

When believers are moved toward a daily walk in the Spirit, God is there.

When through the various ministries of the church believers are edified, God is there.

When there is a zeal for the house of God and the work of God, God is there.

When there is a "making of things right" between believers, God is there.

Let us then thank God for all His gifts to the Church. Each one has its place and is needed, but let us never fall into the fallacy of thinking that God is at work only when that which is more sensational or spectacular is evident.

What wonderful and necessary gifts are the word of wisdom and the word of knowledge. They are exercised without fanfare, and often without recognition, but exercised to the glory of God and the welfare of the Church nevertheless.

How blessed the special gift of faith or the utterance of the wonderful works of God in prophecy. And how frequently does God bestow upon His ministering servants the gift of discerning of spirits. They tell no one; they boast not, but they know; and souls are helped and the work of God is saved from harm because of the operation of this gift. Mysteriously, invisibly, independently, and indispensably God moves His wonders to perform.

"There are diversities of gifts, but the same Spirit. . . .

"There are differences of administrations, but the same Lord. . . .

"There are diversities of operations, but it is the same God."

HEALED OF FISTULA THROUGH PRAYER

"GOD WONDERFULLY HEALED ME of a fistula about a year ago. I had suffered with this for 25 years.

"The doctor told me there was no cure other than surgery, but the Great Physician did the work.

"During a service at Calvary Assembly of God about a year ago our pastor, Brother Brown, asked those who needed healing for their bodies to come forward for prayer. So I went forward, as others did. When the pastor and deacons anointed me with oil, according to James 5:14, and offered prayer God instantly healed me and I am still healed.

"What God has done for me He can do for anyone who will believe and put their trust in Him. It will take all eternity for me to praise my Jesus enough."—Mrs. O. C. Bennett, Fort Smith, Ark.

(Endorsed by Pastor Milton Brown, Calvary Assembly of God, Fort Smith, Ark.)

CHILDREN and TEEN-AGERS Listen to REVIVALTIME

BY RON ROWDEN



CHILDREN AND TEEN-AGERS are among *Revivaltime's* most devoted friends. Faced with the struggle for acceptance by classmates and sometimes discouraged by the unchristian behavior of their parents, they look to *Revivaltime* for spiritual strength and inspiration.

Their trust in the radio ministry is evidenced by letters such as this one from a young girl in British Guiana:

"My father used to get drunk every night and come home late; but since my mother was saved at a revival meeting, he has left us completely. Please pray that he will return soon; we miss him greatly.

"Thank you so much for your wonderful radio broadcast. Your messages touch my heart, and as I listen, tears of joy just roll down my cheeks!"

God can solve this girl's problem, just as He so gloriously met the need of another young *Revivaltime* listener in Barbados, West Indies. She wrote: "I requested prayer for my father who was a backslider. God has answered your prayers. Two months ago my father knelt at an altar of prayer. Things are truly different!"

The *Revivaltime* prayer group is burdened for children, for their letters tell of heartaches, discouragement, and most important of all, their need of a Saviour. A young teen-ager in Kaukauna, Wis., testified:

"I was a 'fence-sitter' who wanted to enjoy worldly and heavenly pleasures together. I requested your prayers and God began to speak to my heart.

"Finally, when I was asked to speak for our church youth group, I saw myself as the real hypocrite I was. Now I have dropped my old habits. Thank you so much for your prayers."

"I was saved about six months ago through your broadcast service," related a girl in Barrackpore, Trinidad. "Since then, I have had true peace and joy in my heart. I live in a village where there is no church around, so I thank God for *Revivaltime*."

And what a joy it was to read this letter from a mother in Bengal, India: "You will be happy to hear that all five of my children have been saved as a result of your radio ministry. Thank you so much!"

Revivaltime's radio ministry provides additional depth and meaning to the Christian witness of many young listeners. From Fulton, Mo., comes this testimony:

"I am a college student and often do not get to attend

church. However, on Sunday afternoon I hear *Revivaltime*, and it does me so much good."

Letters have come from hundreds of children and teen-agers, and whenever these young listeners write, they express their desire to support the radio ministry.

"I enjoy *Revivaltime* very much," a boy in Chehalis, Wash., wrote. "Enclosed is \$10 which I received for a birthday present. May it win souls for Christ."

A Los Angeles, Calif., high school student said: "I have often heard about *Revivaltime*, but last week was the first time I listened to it. Praise God that you preach a full-gospel message calling people to Christ. I was very impressed with the work you are doing and am enclosing \$10 to help with your ministry."

And another teen-age student in Nova Scotia testified: "You will find \$3 enclosed to help send His Word to others. I wish I could send more, but I am not working right now. This is two weeks' allowance I saved to send you.

"It was through *Revivaltime* that I first saw the light, and now I have decided to prepare for God's ministry upon graduation."

With your help, the Radio Department can extend its outreach even farther. Millions still wait for the gospel. Send your letters and gifts to *Revivaltime*, Box 70, Springfield, Mo. 65801.

Hear of the Bible

GREAT CHAPTERS FOR THE WEEK OF MARCH 20-27

Sunday	Psalm 1
Monday	Psalm 8
Tuesday	Psalm 9
Wednesday	Psalm 16
Thursday	Psalm 19
Friday	Psalm 23
Saturday	Psalm 27
Sunday	Psalm 34

PROMISE OF THE WEEK

"The Lord is my shepherd; I shall not want" (Psalm 23:1).

GREAT CHAPTERS DAILY READING PROGRAM



DIRECT REPORTS FROM MANY LANDS FOREIGN NEWS DIGEST

Bolivia

Guarani Indians Receive Gospel

Recently, a national pastor, Rosendo Apurani, told me of the burden he had for a group of Guarani Indians several miles out into the Chaco, a region in eastern Bolivia.

The following Saturday we loaded the pickup truck with young people and musical instruments and headed into the Chaco. More than 140 people attended the first service.

When all the meetings were over, a dozen Indians had accepted the Lord as their Saviour, and a large number of others had expressed an interest in the gospel.

—Harold Carpenter

South Africa

Conference Attendance Doubles

We have just returned from the Witbank Bible Conference. It exceeded our expectations in every way. We had full days of teaching centered on Sunday

school, literature, and WMC work. God's blessings were also evident in the evening services.

The attendance doubled that of last year's conference, with 461 registered delegates. Twenty testified to receiving the baptism in the Holy Spirit, and 23 were baptized in water.

Everyone went away expecting 1966 to be a year of great blessing and advance for the work in South Africa.

—Merlin Lund

WMC Impresses African Ladies

At the annual conference in South Africa this year, I was in charge of the Women's Missionary Council booth. I decorated it in WMC colors, using a red, heart-shaped cutout as the background.

The African ladies were excited as they saw the handwork of quilts, dresses, shirts, and other articles—over 1,000 pieces of handwork in all! Some ladies were heard to say, "I've never seen

anything like it. I didn't know I could serve Jesus with my hands."

—Nita Coleman

Fiji

College President Visits

Cordas C. Burnett, president of Bethany Bible College, Santa Cruz, California, recently made a trip to the Fiji Islands. Speaking of the trip he said:

"I preached three times in the Fijis. The first time was in a church whose congregation was European; the second was in Calvary Temple, the lovely Fijian church made possible by Calvary Temple in Denver, Colorado; and the third was in Lautoka where both East Indians and Fijians were present.

"In all three services souls were saved. There seemed to be a great revival in the Islands. Some young people from Fiji churches recently made a trip to Samoa and held street meetings in the Tongan Islands."

Malaysia

"To another . . . tongues"

The following is reprinted from "Cross-Roads," a Malayan Anglican magazine, written by its editor, A. A. S. Webster:

"Christianity can no longer be said to exist as Protestant and Catholic; a third dimension has appeared in recent years—a dimension which is challenging the old historic churches around the world: Pentecostalism.

"The phenomenal growth of Pentecostal groups in South America and parts of Africa has been accompanied by repeated reports of Protestant denominational ministers receiving the 'baptism in the Spirit' while still remaining loyal to their church. Neither church nor sect, Pentecostalism has become a movement, basically orthodox in doctrine, however weaker it be in theology.

"Emphasizing the conscious experience of the Holy Spirit's power in a believer's life rather than just assuring converts that they possess what they cannot testify to, Pentecostalism is not confined to any one type of churchmanship; both anglo-catholic and evangelical alike have experienced this baptism of the Spirit accompanied by speaking in tongues.

"Many Christians become frustrated and disillusioned with Christianity when they find no power in their daily lives to conquer sin, to face the trials and tests of life, and find meaning in their work. The church often seems to have no dynamic message, no ministry in times of need and danger and no voice except the platonic when leadership is needed. Into this situation the Pentecostal movement has been able to move with great force, attracting large numbers of dissatisfied Christians and appealing to many non-Christians formerly unattracted to the gospel.

"In Malaya Pentecostal churches are growing all over the country; 35 men and women are in full-time training for the ministry; at their present growth rate they will outnumber Anglicans in under five years. To deny their existence is stupidity; to dismiss them as a 'sect' is incorrect; we do better to try and understand them, their message and its attractiveness. For could it not be that God is

HAKKA WORK IN SOUTH TAIWAN

It was a beautiful, sunny, Sunday morning. Our hearts were glad that day because Brother Li and Sister Chang—both Hakka

young people—were to follow the Lord in water baptism. We gathered by a stream in a picturesque rural setting.

After we had sung hymns, read the Bible, and prayed, the two believers were baptized. Both gave radiant testimonies in a later service.

Last fall, Ts'ai Kuo-sheng and his wife came to the southern part of the island to pioneer a work among the Hakka people. (There are about a million Hakkas in Taiwan. They are a hard-working but idolatrous people who originally came from Kuangtung Province of the Chinese mainland. They speak their own Hakka dialect.)

The work was difficult pioneering, for no one knew about us or our work. After much prayer, we opened a hall in Nei-p'u and held a three-night evangelistic campaign. I took some of our Kaohsiung and Fengshan folk out each night to support the effort. The Lord blessed the Word; and we dealt with many about salvation.

Pray for Brother and Sister Ts'ai Kuo-sheng as they minister among their own Hakka people.

—Robert Bolton



Pastor Ts'ai Kuo-sheng and family (right) stand in front of the hall used for services in Nei-p'u. In the lower photo Missionary Robert Bolton (left) stands with group at the first water baptismal service at Nei-p'u.



speaking through this movement to recall the Church to a new understanding and emphasis of the Holy Spirit in the life of the believer?"

Haiti

New Task Fruitful

Though we are now serving the Lord in Haiti, our hearts leap over to Congo many times a day as we continue to intercede for our beloved Congolese friends.

Gombari and Biodi in Congo have been delivered, and apparently our ministers in those areas are safe. Most of the Betongwe and Andudu areas are in rebel hands. Our pastors and their families are threatened and persecuted. We ask your continued prayers for them and for all the Christians in Congo.

Haiti is beautiful with sunshine most of the time. We live in Petionville on the slopes of a mountain range that overlooks a bay. Behind us are more ranges reaching far into the interior.

We are thoroughly enjoying our ministry in the Bible school and the local church. God is giving us revival. During our recent special meetings several have come for salvation and a number have received the baptism in the Holy Spirit. Christians are witnessing to friends and neighbors. The Bible students have been given a vision of the need of taking the gospel to their own people.

—Gail Winters and Lillian Hogan

Upper Volta

BGMC and STL Help Make Best Year

We believe that 1965 was one of the most fruitful years for us here in Upper Volta. Most important was an extensive outpouring of the Holy Spirit. It has been refreshing—a blessing and a thrill to see the changes in people's lives.

The Boys and Girls Missionary Crusade had an important part in our work this year. BGMC funds bought "Heart of Man" charts and books which had a special impact during our revival. One African pastor saw 32 people saved after he taught these lessons.

BGMC also paid for printing the Old Testament books. Now every preacher and Bible school teacher can own an Old Testament.

We printed Sunday school quarterlies in four languages and other religious material in 15 languages. We also printed books teaching reading and writing so that our converts can learn to read the Bible.

Speed-the-Light played an important role in last year's success

MISSIONARY NEWS NOTES

Missionaries returning to the United States for furlough are the **Edwin Ziemanns** (Ghana), the **Philip Cochranes** (Ghana), the **David Wakefields** (Senegal), the **David Scotts** (Chile), the **Stephen Vandermerwes** (Bahamas), Mr. and Mrs. **Samuel Balius** (Uruguay), **Josephine Furnari** (Italy), **Mildred Dunclee** (Liberia), and **Bonnibel Roll and Margaret Scott** (Ghana).

Returning to their respective fields are the **Carl Malz family** (Egypt), the **Jim Davis family** (Japan), the **Vernon Pettenger family** (South Africa), and **Hazel Stigem** (North India).



Tommy Carpenter family



Donald Wood family



Carl Malz family



Jim Davis family



Vernon Pettenger family



Hazel Stigem

by providing a new offset printing press, too. And our Speed-the-Light car is in constant use. I feel a special appreciation for our car when I remember the times missionaries had to travel these same roads and bush paths by bicycle.

—John Mattox

Europe

Progress on the Continent

I have completed a tour in Europe. On part of this Assistant General Superintendent Bert Webb accompanied me.

We first visited Copenhagen, Denmark, with Arne Kristensen. From there we went to Greece for an annual conference. We saw the first completed section of the combined Bible school, youth camp, and conference grounds near Athens.

From Greece we went to northern France for a meeting with the brethren of that area. Kenneth Ware is hard at work with the new Bible school center for the French and the Gypsies in Paris. According to the last report, we had 49 students.

In Holland we met with a group of 18 men to discuss the formation of a new Assemblies of God or-

ganization. It was a meeting of historic value.

On a later trip I flew to Belgrade, Yugoslavia, where Dragutin Volf met me and took me that same night to Novi Sad. Early the next morning, Sunday, we were in a service. This was their annual conference, and services were held through Tuesday. I was thrilled with the Pentecostal blessings I saw in Yugoslavia. There are 65 churches, and the work is still growing. The country itself is very depressing, but I met the happiest Pentecostal people there that I have ever seen.

Two brethren from Romania were at the conference in Novi Sad. Their testimonies were wonderful. They told of the trials and tribulations they faced as well as their great victories. There are about 90,000 Pentecostal people in Romania. In some places there is only one pastor for 35 villages, and often meetings must be held in secret; but we serve a Christ who walks through the Iron Curtain, the Bamboo Curtain, and all other man-made barriers.

The Bible school in Italy began its spring session this January with an enrollment of about 25 students.

The Belgian Assemblies of God

has sent its first missionary to a foreign field. Nadine Auguiere, a graduate of our Bible school in Andrimont, Belgium, left recently for Upper Volta, West Africa. This has been a real victory for the work here. In French-speaking areas it is difficult for a woman to be recognized in the ministry; yet this girl has surmounted all obstacles.

Melvin Jorgenson and Paul Sundell are working hard to make the Andrimont Bible school missions-minded. They have recently instituted missionary prayer bands. I attended the annual Christmas dinner and, for the first time, the students presented the faculty with gifts. They gave Mrs. Greenaway and me a beautiful plaque with a Bible verse printed in Old English script. The students in one of the prayer bands make such plaques with wood from a tree on the school grounds and sell them to raise money for missions. This is real progress, and we are grateful for it.

The student body in Andrimont is not large—only 17 in number—but it is one of the finest schools we have.

—Charles E. Greenaway
RESIDENT SECRETARY FOR EUROPE

NEWS OF THE CHURCHES

MICHAEL NAMED HEAD OF BENEVOLENCES

SPRINGFIELD, MO.—Stanley V. Michael, 37, former field representative of the Assemblies of God Radio Department, has been appointed national secretary of the Department of Benevolences and head of the Division of Stewardship of the Finance Department. Brother Michael, who assumed his duties February 1, succeeds Curtis W. Ringness, named national secretary of the Home Missions Department.

As secretary of the Department of Benevolences, Brother Michael supervises fund-raising for its ministries. The Hillcrest Children's Home in Hot Springs, Ark., which serves over 90 children; the Child Care Agency (Highlands Children's Home) in Kansas City, Mo., which will open soon; and the Bethany Retirement Home in Lakeland, Fla.,



Stanley V. Michael

accommodating over 60 elderly residents, are principal ministries of the department.

Other projects are the Aged

Ministers Assistance program, which financially helps over 300 retired ministers, missionaries and their widows each year, and the Disaster Relief Fund.

As head of the Stewardship Division, Brother Michael will direct fund-raising for the ministries of the Assemblies of God by encouraging stewardship in making wills, bequests, deeding properties, and buying annuities.

Brother Michael, a graduate of Central Bible College, Springfield, Mo., served as associate pastor of the Lindale Assembly, Houston, Tex., and pastor of the Assembly of God in Donna, Tex., before joining the National Sunday School Department in 1954. He was named promotions director and field representative of the Radio Department (which produces *Revivaltime*) in 1955.

Brother Michael is married, has two daughters, and resides in Springfield, Mo.

other denominations. The ministry of the evangelist made a valuable contribution to the church.

—O. W. Apple, pastor

* * *

INDEPENDENCE, MO.—An upsurge of revival through every department of the Englewood Assembly here has been seen in recent months. William M. Sharp assumed the pastorate in October, succeeding Paul K. Witten, under whose leadership the 750-seat sanctuary was built four years ago.

Pastor Sharp conducted a week of revival services in which 40 persons found Christ. A number were healed, and over 100 new people attended the services. A number of new families have been added to church membership and several have followed the Lord in water baptism.

Presently the church is adding a parking lot, and drawings are being prepared for a new three-story educational building.

* * *

DAYTONA BEACH, FLA.—First Assembly here recently held evangelistic services with the "Little Joe" Peterson Team. Three were saved, two were reclaimed, two were baptized in the Holy Spirit, and a number were healed. Attendance was excellent throughout the meetings.

—Ralph C. Francis, pastor

* * *

YOUNGSTOWN, OHIO—Young and old received a better understanding of the Word of God and an appreciation for prophetic truths during special services held at Highway Tabernacle here. Some were saved, and others received the Holy Spirit. Evangelist

WENTZVILLE, MO.—A revival spirit continues at First Assembly here following a crusade with Evangelist Bob McCutchen. The spiritual tide rose higher each night. A number were saved, filled with the Holy Spirit, and healed. God met spiritual, physical, and financial needs, including many for which the church had prayed for years.

—Ruth Rosser, pastor

* * *

GRANGEVILLE, IDAHO—Eleven were saved and seven were filled with the Holy Spirit during special meetings at the Assembly of God here. Because people prayed and waited upon God, the church experienced a spiritual transforma-

tion. Evangelist and Mrs. William Hayes, Chicago, Ill., were guest ministers.

—Jackie R. Marshall, pastor

* * *

CRESAPTOWN, MD.—Revival services at the Assembly of God here were blessed in a mighty way. Evangelists Ken and Gloria Kashner of York, Pa., were guest ministers.

Each night was marked by the presence of the Lord and solid preaching of the Word of God. Souls were saved, and many were refilled with the Holy Spirit. The Sunday school attendance record was broken.

—Samuel N. Booth, pastor

MILWAUKIE, OREG.—First Assembly here experienced a wonderful visitation of the Holy Spirit in three weeks of meetings with Evangelist Marvin Moe of Port Angeles, Wash. Many were saved and filled with the Holy Spirit. The attendance was outstanding, and the whole church has felt a new surge of spiritual power.

—Bennie R. Harris, pastor

* * *

FARGO, N. DAK.—First Assembly here recently enjoyed the blessings of revival services with Evangelist William Caldwell of Tulsa, Okla. Several were healed, and nine received the Holy Spirit. There were many visitors from

CHILDREN AND YOUTH SHARE CHRISTMAS

CLEARWATER, FLA.—The Sunday school of First Assembly here practiced the real spirit of Christmas as children and young people presented a special offering of \$180 to the Real Life Children's Ranch, a home for homeless children, in Okeechobee, Fla.

The department with the highest per capita offering was allowed to choose a boy and a girl to

present the gift. The junior department won the honor.

The gift was presented to Ole Kvistad, superintendent of the home, on the Thursday before Christmas.

Guy Mitchell is associate pastor and Sunday school director. Mrs. Bert Kones is superintendent of the junior department.

—A. L. Shell, Jr., pastor

Wanda Fussell and Gene Praschan, representing the Clearwater Sunday school, present a Christmas offering to Ole Kvistad, superintendent of the Real Life Children's Ranch. Mrs. Kvistad and James Fraser, founder of the home, look on.



David Lewis used colored slides and literature to illustrate his messages on prophecy.

—E. J. Schlossmacher, pastor

BRANCH, MO.—Long Branch Assembly here has experienced revival lately. Five have been saved and seven received the Holy Spirit in regular church services. Twelve have been added to the roster.

Evangelist and Mrs. Bob Sandfort of Eldon, Mo., held meetings here during January. Two more were saved at this time.

—William Evans, pastor

NAE CONVENTION TO STRESS "PERSON-TO-PERSON FAITH"

The 24th annual convention of the National Association of Evangelicals will be held April 19-21 at the Denver (Colorado) Hilton Hotel.

Theme for the gathering is: "The Evangelical Challenge: A Person-to-Person Faith at Today's Church Frontiers."

Speakers for the sessions include Louis King, Malcolm Cronk, Harold Fickett, Howard Courtney, Robert Picirilli, Mariano Di Gangi, and NAE's retiring president, Jared Gerig.

Since the Assemblies of God is a member of the National Association of Evangelicals, each local church is entitled to send one ministerial and one lay representative for every 500 members or fraction thereof, according to Arthur M. Climenhaga, executive director of the association.

Further information and credential forms may be obtained from the NAE office, Box 28, Wheaton, Ill. 60188.

ANNOUNCEMENTS

OPEN HOUSE—Mar. 20 from 3 to 5 p.m. for Highlands Children's Home, 1810 E. 48 Terrace, Kansas City, Mo. Sponsored by Department of Benevolences of the Assemblies of God.

MISSIONARY CONVENTION—Mar. 30-Apr. 3 at Ossining Gospel Assembly, Ossining, N. Y. Speakers: Thurman L. Faison, David Clifford, and Raymond Zents.—by Robert J. Lundstrom, pastor.

MISSIONARY CONVENTION, Central Assembly, Springfield, Mo., Mar. 20. Morning speaker, Paul Tehupuring, general secretary of Assemblies of God in Indonesia. Evening speaker, Harold Carlblom, recently returned missionary from Indonesia. J. Philip Hogan, executive director of foreign missions; Melvin L. Hodges, field secretary for Latin America; and other missionaries participating in convention.—by E. E. Krogstad, pastor.

EVANGELISTIC EVENTS

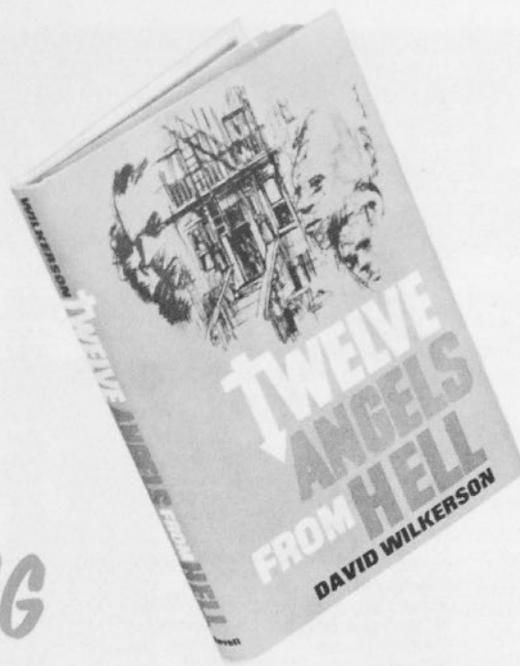
STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Andalusia	First	Mar. 23-27	Michael & Peggy Lord	A. T. Hickman
Ark.	Mobile	Crichton	Mar. 29-Apr. 10	Joel & Mrs. Palmer	Clarence O. Cope
	Benton	First	Mar. 28-Apr. 8	Ed Eaton	James Walker
	Cabot	A/G	Mar. 27—	Royce & Mrs. Lowe	Don Jones
	Dardanelle	First	Mar. 23-Apr. 3	Jerry Knibbe	Don Duvall
Calif.	Monticello	First	Mar. 27-Apr. 10	C. M. Hicks	T. Noel Crick
	Russellville	So. New Hope	Mar. 28-Apr. 10	Freddie Salisbury	J. B. Rye
	Warren	First	Mar. 14-27	Bob Winford	Raymond Phillips
	Arcata	First	Mar. 6-20	Fisher-Cheek Team	D. L. Rhodes
	El Cajon	First	Mar. 23-Apr. 3	Linfield Crowder	Elmer Van Horn
	Fremont	First	Mar. 23—	Glen Shinn	LeRoy Cloud
	Fullbrook	A/G	Feb. 27-Mar. 20	L. T. Bates	C. D. Holley
	Fullerton	*First	Mar. 27-Apr. 1	Christian Hild	Lloyd Cagle
	Sacramento	Calvary	Mar. 13-27	Orville E. Easterly	Walter Rachinski
	San Jose	Calvary	Mar. 27-Apr. 1	J. G. Hall	T. Kermit Jeffrey
Yuba City	A/G	Mar. 20-25	Charles Senechal	Paul Trulin	
Stoneham	A/G	Mar. 15-27	Doyle H. Thompson	John Booher	
Fla.	Cocoa	First	Mar. 29—	V. M. & Mrs. Dullabaun	A. Howard Salter
Ga.	Frostproof	First	Mar. 22-Apr. 3	Freddy Clark	James B. Wood
	Miami	**Municipal Aud.	Mar. 22-31	Tommy Barnett	Andres Roman, chm.
	Monticello	First	Mar. 23-Apr. 3	E. J. Stufflebeem	O. E. Thompson
	Plant City	Mt. Zion	Mar. 22-27	Dave & Jan Olshevski	James F. Kimbrel
	West Palm Beach	Calvary	Mar. 27-Apr. 10	Arthur & Anna Berg	Glenn Horst
	Winter Haven	Bethel	Mar. 27-Apr. 3	Robert Rogers	William D. Lee
	Marietta	First	Mar. 27-Apr. 3	George & Nadine Van Riper	Albert C. Vickers
	Rathdrum	Grace	Mar. 15-27	Norman & Evelyn Hays	David J. Eide
	Alton	Gospel Tab.	Mar. 23-Apr. 3	Kcetah Jones	James E. Smith
	Rockford	West State	Mar. 22-Apr. 3	Maxine Willis & L. Morrison	Oda Jones
Ill.	Clinton	A/G	Mar. 22-27	Harry V. Vibbert	Clair W. Syler
Ind.	Crawfordsville	First	Mar. 29-Apr. 10	J. E. Friend	Robert Covington
	Crown Point	Full Gospel	Mar. 27-Apr. 10	Jerry Stegall	John Hanlon
	Kingsford Hgts.	Full Gospel	Mar. 22-Apr. 3	Hale-Turner Gospel Team	Ralph Harmon
	Mishawaka	First	Mar. 16-27	The Singing Lunsfords	W. James Shivers
Iowa	Portage	First	Mar. 27-Apr. 10	Duard Baldwin	Robert Hawkins
Kans.	Ottumwa	First	Mar. 20-Apr. 1	Ivan & Mrs. Kimmel	Elton Bell
	Garden City	First	Mar. 27-Apr. 10	James H. Black	J. J. Krimmer
La.	Lawrence	A/G	Mar. 22-Apr. 3	Wesley F. Morton	Darell D. Madsen
	Paola	A/G	Mar. 27-Apr. 10	Kenneth Stottlemeyer	Robert L. Boyd
Md.	Kenner	First	Mar. 23-Apr. 3	Ernest & Mrs. Berquist	L. O. Waldon
	Baltimore	Essex	Mar. 22-27	William Caldwell	Steve Bogdan
Mass.	Brandywine	Full Gospel	Mar. 15-27	Howard Ryan	Worth M. Johnson
	Landover	Columbia Park	Mar. 22-Apr. 3	Irving & Mary Lou Howard	F. J. Miller
Minn.	Greenfield	Pine Acres	Mar. 25-Apr. 1	Bob Lundstrom	Ralph F. Jelly
	Taunton	First Pentecostal	Mar. 29-Apr. 10	William McPherson	Ronald Piedmonte
Miss.	Duluth	Glad Tidings	Mar. 29-Apr. 3	Paul Clark family	Harland Upton
	White Bear Lake	Calvary	Mar. 25-27	The Tanner Team	Robert Strand
	Windom	***A/G	Mar. 20-27	Victor Etienne	James Gast
Mo.	Hurley	First	Mar. 23-Apr. 3	Grover & Carolyn Dunn	W. Grady Mizell
	Indianola	First	Mar. 27-Apr. 10	Lindell & Mrs. Ballenger	Marshall Dodd
Mont.	Berkeley	A/G	Mar. 14-25	Johnnie Campbell	David R. Comfort
	Raytown	A/G	Mar. 23-Apr. 3	Gene Burgess	John Waugh
N. Mex.	Polson	A/G	Mar. 22-Apr. 1	Roy & Arlene Brewer	John Weaver
	Clovis	First	Mar. 30-Apr. 10	Winferd Mack	Melvin Sasse
N. Y.	Bronx	Christian	Mar. 27-Apr. 10	Thomas Hernandez	Ricardo Tanon
	Hempstead	*A/G	Mar. 27-Apr. 1	David & Patricia Johnson	H. Daniel Cornelius
	Liverpool	A/G	Mar. 22-Apr. 3	Doug & Judy Johnson	Leon L. Miles
	Clinton	First	Mar. 21-Apr. 3	Charles & Barbara Hudspeth	Lee Gleason
Okla.	Eufaula	First	Mar. 21—	Bobby Wilson	Paul Spinden
	Oklahoma City	Evangel	Mar. 28—	Donnell-Holler Team	Floyd Poag
	Ramona	Oglesby	Mar. 20-Apr. 3	Reuben & Jeanette Welch	Jerry Weems
	Sapulpa	South Heights	Mar. 27-Apr. 3	Clarence Lambert	E. R. Roberts
	Wagoner	First	Mar. 23—	B. P. Carroll	M. R. Pugh
	Wetumka	First	Mar. 27—	Lester Beck	Luster Young
	Woodward	A/G	Mar. 27-Apr. 10	Milo Harmon	C. A. Nicholson
	Corvallis	A/G	Mar. 29-Apr. 10	Ray & Elaine Leonard	N. G. Lien
	Springfield	Berean	Mar. 27-Apr. 1	Fisher-Cheek Team	Samuel Sanders
	Manada Gap	Full Gospel	Mar. 23-Apr. 3	Kenneth & Gloria Kashner	John Landis
Pa.	Orangeburg	First	Mar. 20-25	George & Nadine Van Riper	Herbert Winslow
	Gregory	A/G	Mar. 29-Apr. 10	D. L. Nultemeier	W. H. Rudnik
S. Dak.	Huron	First	Mar. 27-Apr. 10	Lee & Bonnie Jean Krupnick	E. A. North
	Humboldt	First	Mar. 20-27	A. G. & Mrs. Caloway	Nolan Akers
Tenn.	Amarillo	A/G Tab.	Mar. 27-Apr. 10	Melvin Boatright	W. V. Long
	Dallas	Memorial	Mar. 23-Apr. 4	Tommy & Esther Lance	J. E. McDowell
	Mt. Belleview	First	Mar. 23—	Gene Thompson	James Farmer
	Odessa	Hiway	Mar. 15-27	John & Robert Stephens	C. L. Gillock
	Tulia	First	Mar. 20—	Dwight Edwards	Homer Goodwin
Va.	Lee Mont	A/G	Mar. 22-Apr. 3	John Higginbotham	Samuel C. Rust
	Mt. Vernon	Viewcrest	Mar. 22-Apr. 3	Larry Franks party	Warren A. Carlson
Wis.	Waupaca	A/G	Mar. 15-27	Paul Clark family	Don Upton
	Galt, Ont.	Revival Centre	Mar. 27—	Joseph Perrello	S. E. Fredericksen
Canada	Moncton, N. B.	Glad Tidings	Mar. 27-Apr. 10	J. W. & Mrs. Beam	C. K. Benn

*Children's Revival

**City-wide Union

***Youth Crusade

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



AN
INTRIGUING
LOOK INTO THE LIVES OF...

TWELVE ANGELS FROM HELL

DAVID WILKERSON

TWELVE ANGELS FROM HELL is the gripping account of disturbed, sin-bound, turbulent teen-agers in search of some tangible meaning to life. The vocabulary of these "angels" is a foreign one to many—*cold turkey, shooting gallery, fix, junkie*—just as foreign as "God loves you" to them. But these three words can work miracles in human life and these "angels" witness to that fact.

Here in these twelve true stories is the record of unchained youth, made free by the Word of God through the efforts of the Teen Challenge Center in New York . . . a home for the homeless, a ray of light in a city of darkness. Read how the workers of Teen Challenge obey the Bible command of going into the highways and the hedges. Become involved with David Wilkerson and his dedicated workers as they search the streets, alleys, and the waterfront for the youth gone astray. Follow the author as he makes his way through the Asphalt Jungle, bearing the good news of the gospel to sin-hardened youth. See how the transforming power of faith helps "lost" boys and girls to find themselves through finding God.

ABOUT THE AUTHOR

David Wilkerson is the author of the best-seller *THE CROSS AND THE SWITCHBLADE*. Early in his ministry he felt the call of God to go to Brooklyn and work with the seemingly unreachable teen-agers in the slums of that area. This book projects the dream for an island of light in the New York slums. Wilkerson is the founder of Teen Challenge, which now has centers in Chicago, Philadelphia, Boston, Toronto, as well as New York.

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TEENAGER! PARENT! MINISTER! SUNDAY SCHOOL TEACHER! THIS BOOK IS A MUST!

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