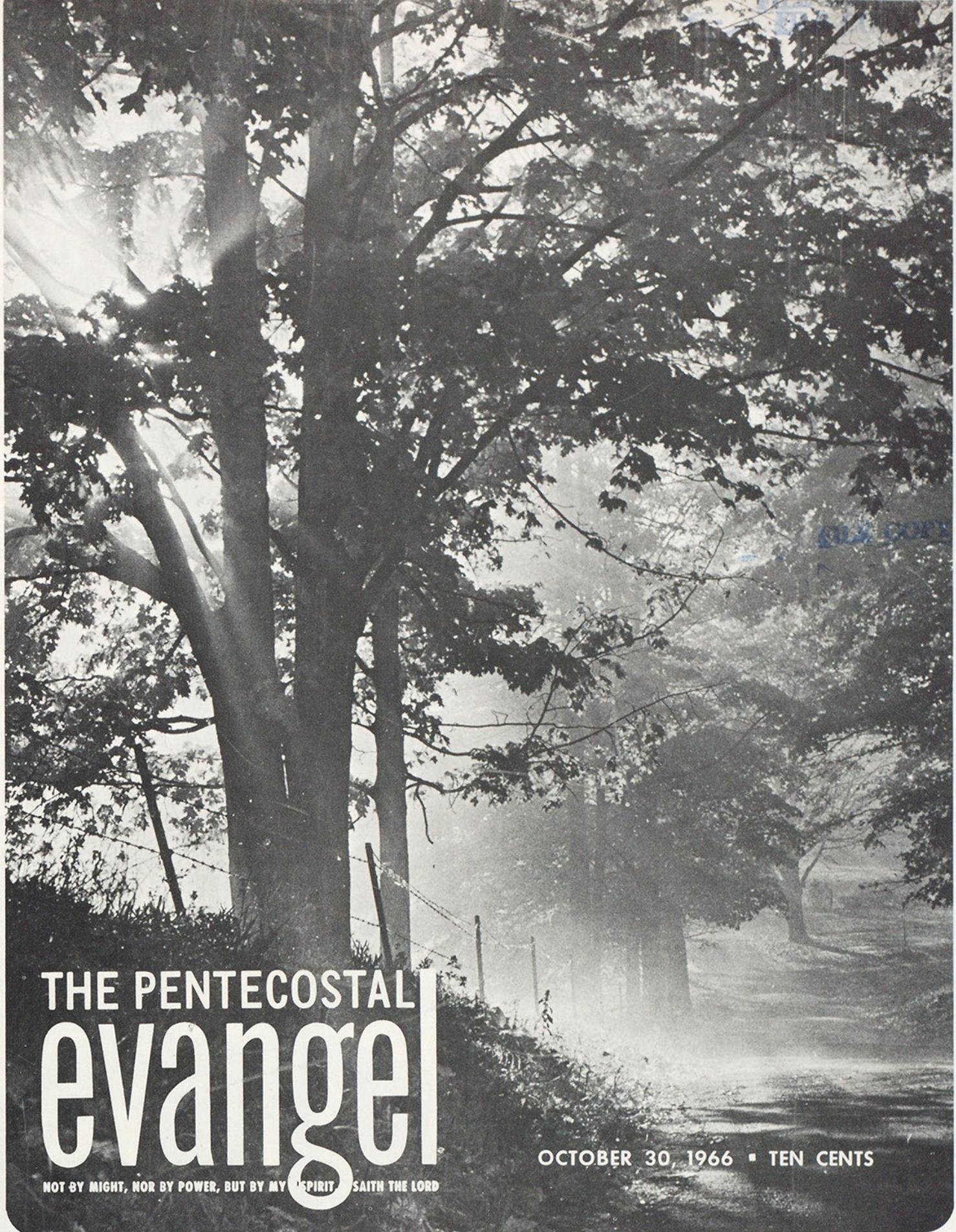


THE COSTAS

FILE COPY



THE PENTECOSTAL evangel

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

OCTOBER 30, 1966 ■ TEN CENTS

Today Is Church Membership Sunday

SEE PAGES 4-11



WE LIKE TO READ ABOUT GREAT CITIES. We enjoy reports of foreign countries and their customs, languages, and methods of government. And when we are about to travel to some distant point, we generally seek information about the place so that when we arrive, we will not be complete strangers there.

So the Lord, knowing we would be interested in the city which is to be our eternal home, gave us some idea of its construction.

We find this beautiful city is built foursquare (Revelation 21:16). It is as wide as it is long, and as high as it is wide. The length, the breadth, and the height are equal—12,000 furlongs or 1,500 miles each way! The expanse of that great city grips my soul. I am determined to secure my habitation there.

In Revelation 21:12 we read that the city has “a wall great and high, and twelve gates, and at the gates twelve angels, and the names written thereon, which are the names of the twelve tribes of the children of Israel.” “And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb” (Revelation 21:14).

Someone asks, “Is that a city such as we see today—a material city? Or is it a mystical place?” Well, the Bible speaks of it as though it is a very real city, and I accept it just as it is written. To me it is a genuine reality.

We have some fine cities in this world. And costly materials have gone into some of the great structures of those cities. In Lincoln, Nebraska, is one of the most expensive, most beautiful capitol buildings in the U.S. It is constructed after the pattern of the White House at Washington, D. C. As you look at that great building with all the lights—thousands of candlepower—thrown upon it, you would cry, “Magnificent! Wonderful!” The names of the presidents who have served our country are chiseled on the walls of that great building. And the great city which comes down from God out of heaven will have the names of the apostles written in it.

“And the street of the city was pure gold, as it were transparent glass” (Revelation 21:21). Walking down the street of that city will be like walking on a great big looking glass. I don’t ever remember having a piece of gold in my life, but someday I hope to walk on that street of gold.

We are told also what is inside the city. “The throne of God and of the Lamb shall be in it” (Revelation 22:3). Heaven will be a wonderful place because Christ dwells there. The throne of God is there. The reason we want to reach heaven is because we are in love with our Lord Jesus Christ. We want to see Him, and we want to be like Him. We want to live with Him throughout the cycles of an endless age.

The Lord said, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare

a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:2,3). He took particular concern about our final destination. He didn’t save us to serve Him and then leave us to ourselves, but He saved us that ultimately He might bring us unto Himself.

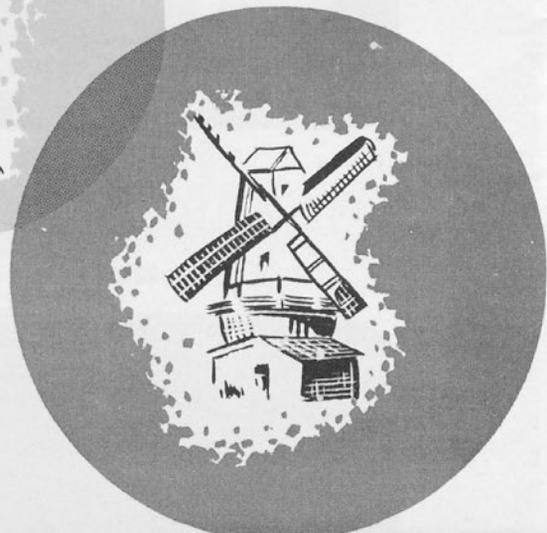
“And the city had no need of the sun, neither of the moon, to shine in it” (Revelation 21:23). Our government and private industry have both done a wonderful thing in the electrification of our rural sections. Wherever you are, you can see transmission lines going out into the country to give light and power to the farms. And I am glad for the provision God has made for light in His great city. “The glory of God did lighten it, and the Lamb is the light thereof.” There shall be no night there. Oh, the grandeur and the glory of that great city of God! No wonder we sing, “A tent or a cottage, why should I care? They’re building a palace for me over there.”

In Revelation 22 we read of a “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, there was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the trees were for the healing of the nations.” There will be no need of horticulturists over there. God has it all fixed. The trees will bear fruit every month. After we get to heaven, we shall sit on the banks of that great river and tell each other how good the Lord has been to us.

Some things will be missing there. I am not so interested in the gold or the jewels. But I am interested in the fact that the things which have caused pain and sorrow and trouble on earth will never cross the portals of heaven.

We find in Revelation 22:3 that “there shall be no more curse.” This old world is living under the curse of sin. Just when everything seems to be going lovely, a crisis comes; and no one can do anything about it—depressions, crop failures, disease, sin, war! All our hopes and ambitions lie crumbled at our feet. Friends, in that great city there shall be no more curse.

No more tears. God will take that great handkerchief of His and say, “Son, you have cried a lot in this world. I am going to wipe every tear from your eyes. You shall never know another tear throughout the cycles of the



A. M. Alber, former Nebraska District superintendent, now resides in Friend, Nebraska.

THE FAIREST CITY EVER KNOWN

graves on the hillsides of glory! We shall never again follow a sainted mother out to the cemetery and lay her to rest, returning home with broken hearts saying, "She was the loveliest thing on earth!"

But the greatest sorrow is not always the sorrow of those who gather around the bier of a loved one. I know some people in this world who are living sorrowful lives because everything seems to be out of joint with them. Somehow they seem to be misfits. Everything they try to do falls in ashes at their feet. I see them go down the highways—old men, toiling along, unshaven, broken with the weight of the years. No home, no money, no friends! But there shall be no old men or women tramping the highways of that eternal city. There shall be none destitute or friendless.

There shall be no more bombed-out families, no more bereaved parents, no more empty chairs. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

There shall be no night there. No night of sickness. No night of sorrow. No financial reverses. No night! Some people think we preachers go too far with things. But if you were a preacher for a number of years and heard the stories poured into our ears, you would know there is a very dark side of life; you would work fervently night and day trying to point men and women to the Light of the world.

There comes to my mind an awful scene when I was hurriedly called to my brother's home. He had lost two children in a fire. In a moment of time they were gone. There will be no such tragedies in the city of God.

Do you want to make heaven your home? Do you long to get out of this sin-cursed world of death and tears, of sorrow and night, into the city of God eternal in the heavens?

Friends, if the sorrows and sufferings of humanity here on earth almost tear our hearts out, what would it mean to spend one moment in the regions of the damned where men are *forever* separated from God?

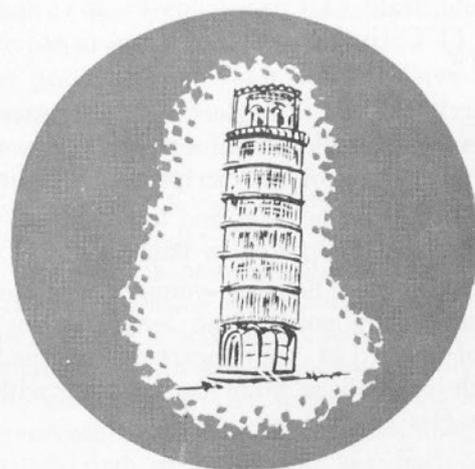
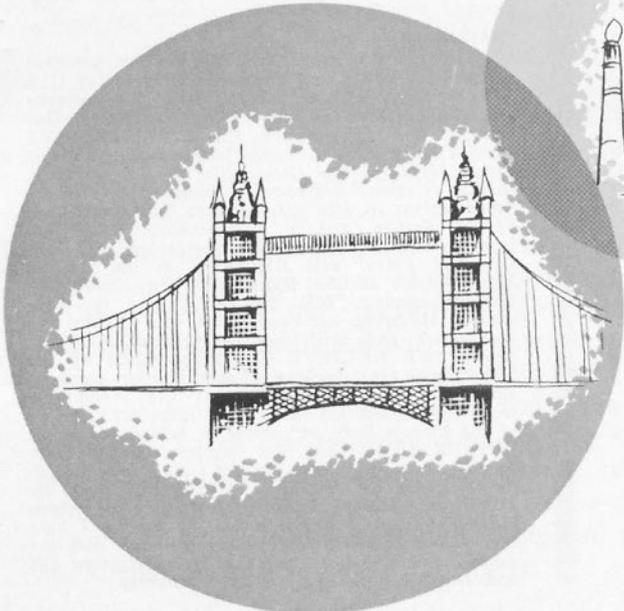
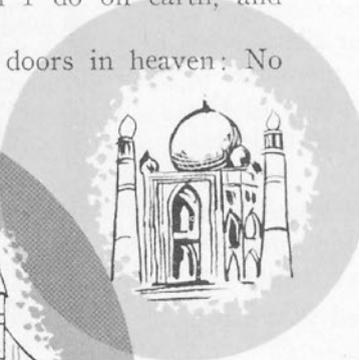
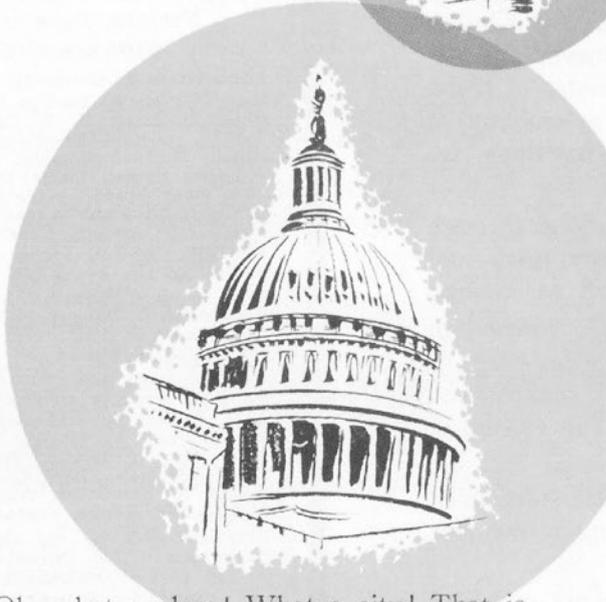
Here we must say good-bye. But heaven is a place where we shall never part. Often we say good night, with the promise, "I'll meet you in the morning." So with the Christian, we say "Good night here, but good morning up there." I am longing for that day to dawn. Are you?

By A. M. ALBER

endless years." Oh, what a place! What a city! That is the hope of the people of God. I am longing to clasp the nail-scarred hand and say, "Jesus, I love you with all my heart." Oh, friends, if these things are not real, I don't know what reality is!

An old man said, "When I was younger, heaven seemed to be a far-off place. I thought it must be millions of miles from here. But when I grew older, my father died, then my mother, and my brothers and sisters; then my cousins, one by one, crossed over and were gone. Friends I knew in business crossed over too. Now," he said, "I know more people in heaven than I do on earth, and heaven seems so near to me."

There shall be no crepe on the doors in heaven: No



ORDAINED OF GOD

THIS IS CHURCH MEMBERSHIP SUNDAY, a time to remind ourselves of the rich blessings we receive by identifying with a body of Christian believers, as well as the duties involved.

The greatest blessing, of course, is to be born again and thereby initiated into the mystical Church, which is the body of Christ. The Church is very precious to the Lord Jesus. He purchased it with His blood and He watches over it with tender care. He loves the Church Universal—and He loves the local churches, too. Whenever the believers come together in His name, He is there in the midst of them. Therefore the Scripture exhorts us not to forsake the assembling of ourselves together, for if we absent ourselves from the meetings, we may absent ourselves from the presence of the Lord.

God ordained that the work of His Church should be done through local churches. The apostles established churches in every town and ordained elders to serve as spiritual leaders of these local assemblies.

What is a church? According to the Constitutional Declaration of the Assemblies of God, a church in the early apostolic era was “a representative body of saved, Spirit-filled believers, who ordained and sent out evangelists and missionaries, and who, under the supervision of the Holy Spirit, set over the church pastors and teachers. . . .”

From its beginning in 1914, the Assemblies of God has endeavored to follow the apostolic pattern, and teaches that each church member within our fellowship should be saved and Spirit-filled.

The Assemblies of God teaches there are two sacraments ordained by God to be observed by a local church. These are Water Baptism and the Lord's Supper. The Statement of Fundamental Truths (to which all Assemblies of God churches subscribe) contains the following paragraphs:

“Baptism in Water. The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Saviour and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life. (Matthew 28:19; Mark 16:16; Acts 10:47, 48; Romans 6:4.)

“Holy Communion. The Lord's Supper, consisting of the elements—bread and the fruit of the vine—is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Corinthians 11:26); and a prophecy of His second coming (1 Corinthians 11:26); and is enjoined on all believers ‘till He come!’”

If your church has been neglecting these sacred ordinances, the leaders and members should examine their hearts and come into conformity with the teaching of the Scriptures without further delay.

If you are a born-again believer and have not yet followed your Lord in water baptism, ask the pastor to baptize you.

And if you have been denying yourself the blessing of the Communion ordinance, deny yourself no longer. Jesus said, “This do in remembrance of me.” Let your heart be warmed by this beautiful ordinance which symbolizes your communion with Christ and your fellowship with His Church.

—R.C.C.

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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.

THIS HAD BEEN A RATHER DIFFICULT DAY for me. The last of our children had ventured from the shelter of the home roof, and George and I were alone again—just as we were 30 years ago.

As I walked alone in the shaded street, the shadow of our church fell across my path. Instinctively I turned and softly opened the door which stood ajar. Quietly I entered the sanctuary. How peaceful and restful it was here. Rays of sunlight streaming through the stained-glass windows played softly on the pews.

If those pews could speak, what a volume they would fill.

As I slowly made my way down the aisle, I thought how our pastor used to say he could tell at a glance who was missing at a service by the vacant pews. It seems people sort of adopt their favorite pew, and that's where they always sit. Take this pew for instance; the

Our family grew until there were five of us. On Sunday mornings how proud we were of our little family all shined up and sitting in the seventh pew. I remember one particular Sunday morning when our five-year-old, Billy, kept the usher waiting while he laboriously emptied his pocket of nails, marbles, pebbles, string, and all those "little boy things" in search of his offering.

At two, Ruth already loved to sing and joined lustily in singing every hymn. The only difficulty was at times she failed to stop at the end.

When the children were small, they often went to sleep on this pew—especially on Sunday nights and prayer meeting nights.

How well I recall the night Beth became a Christian. She was always an especially good child. But we had been praying she would see her need of the Saviour. One Sunday evening she had listened attentively to the message. As I knelt by her bedside that night, she said, "Mommy, I want to give my heart to Jesus." It was that simple for her. Now Beth is married to a fine



Meditation in the Seventh Pew

By CAROL JOY

Browns always sat here—across the aisle sits Grandma Fischer. Ah, this pew, the seventh from the front—this is *our* pew!

Quietly I slipped into the pew and closed my eyes in reflection. Suddenly, there were just George and I in this seventh pew from the front, sharing a hymnal, our fingers interlaced. I'm sure folk must have smiled and nodded in agreement that we were obviously newlyweds. How George's rich baritone voice rang out in the singing of that small congregation. This was our first Sunday in this community; we didn't know a soul, but somehow we felt a bond with these people. As we shook hands with the pastor and his wife in the vestibule, they welcomed us. I remember how he said it looked so good to see that seventh pew occupied.

The church folk made us part of them, and it wasn't long until we took places of responsibility in the church and felt like this was *our* church. Like the Psalmist we too could say, "I was glad when they said unto me, Let us go into the house of the Lord."

Before very long there were three of us on this seventh pew. Little Beth had been born into our home. We took her to church when she was two weeks old. I remember how embarrassed and flustered we were when she cried a little in church that morning. I apologized to the pastor later for disturbance, but he said babies didn't bother him. He laughed and said he could shout out any baby. Then in a more serious tone he admonished us to "train up a child in the way he should go."

young man. They are in their final year of preparation for the foreign mission field.

How quickly the years slip by. What a beautiful mother Ruth has become. It was down this very aisle she gracefully came on the arm of her father as a glowing bride. How fittingly that as they passed this seventh pew, her hand instinctively gave it a fond caress. For in this pew she had learned the true significance of life.

Yes, see the many tearstains on this one spot. Many of those tears I shed for Billy. His teen-age years were boisterous and stormy. Many anxious hours were spent because of his behavior. It seemed that Billy's faith in Christ was weak and unstable.

But prayers and tender counsel have paid off. What emotions of gratitude welled up in my breast last Sunday as Billy left his place in our seventh pew and made a public confession of his faith in Christ at the communion service. It was Billy who left for his second year of college today. What a comfort to know that his faith in Christ is now steadfast.

Twilight shadows were lengthening as I ended my reverie. Before I left, I slipped from the pew to kneel and thank God for the years our family had worshiped in this church. For the spiritual food and strength we had received here. For the lessons taught and learned. For the bond of fellowship we had here with other Christians.

Then I arose quietly from the seventh pew from the front.

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LOOKING OVER THE CONGREGATION during a worship service in a thriving, spiritual church, what do you see?

There are families worshipping together. Though these families differ in socio-economic status and though various ages are represented on each pew, there is something combining the group into a working unit. They are members of the body of Christ who have selected this congregation as their home church—to unite their prayers and energies with others who share a similar commitment to Christ. Voluntarily they have united themselves in the most important business in the world: the business of the Kingdom of Heaven.

There are the heads of households, men of stature in the community. They are known by their energy and honesty. Their commitment to Christ in consistent stewardship is a challenge to the young people and children who scrutinize the lives of their elders. These are men who put Christ first in their lives. Their family budget calls not only for paying tithes and offerings regularly out of each paycheck but also includes an awareness that they are stewards unto God of how the rest of their income is spent. Their stewardship includes time for Christian service and a consistent testimony that demonstrates Christ in every phase of business, professional, and personal life.

There are the mothers whose demonstrations of faith reflect the graces of the Holy Spirit. In word and deed they reinforce the spiritual life of the home and spread the reality of Christ-centered living throughout the community. Behind the scenes they mold young lives and guide their children through the stresses of modern-day

squirming at their parents' sides. *God, keep your hand on these young lives and preserve them for the Kingdom.* You can't help but pray for them when you realize the snares of the enemy in the world just outside the sanctuary door.

But this is not all you see. There are leaders; there are followers. There are groups; there are individuals. They are the church.

What would the church be without them?

Who would teach Sunday school? Who would serve on the church board and committees? Who would prepare the music for worship or freshen up the building between services? Who would pack the Women's Missionary Council bundles or help the Missionettes mount their "Stairway to the Stars"? Who would direct the Men's Fellowship fund raising for Light-for-the-Lost or command the Royal Rangers outpost? Who would sponsor the Christ's Ambassadors or supervise the jail and hospital services?

Certainly not the pastor or his associate or the minister of education or the director of youth and music.

The permanent impact of the church on the community rests not with the image of pastoral leadership but on the stability of the membership. Pastors may come and pastors may go, but the constituency of the local congregation remains to perpetuate the ministry of the church.

The contribution of each member is different, but the contribution of each is essential if the church is to meet the needs of the community. This is why the Holy Spirit likens membership in the body of Christ to the various parts of the human body. Different parts have different functions, but each is essential to a complete, healthy body. Different personalities and talents constitute the local congregation, but each is essential if the church is

Take Another Look

By RAYMOND T. BROCK

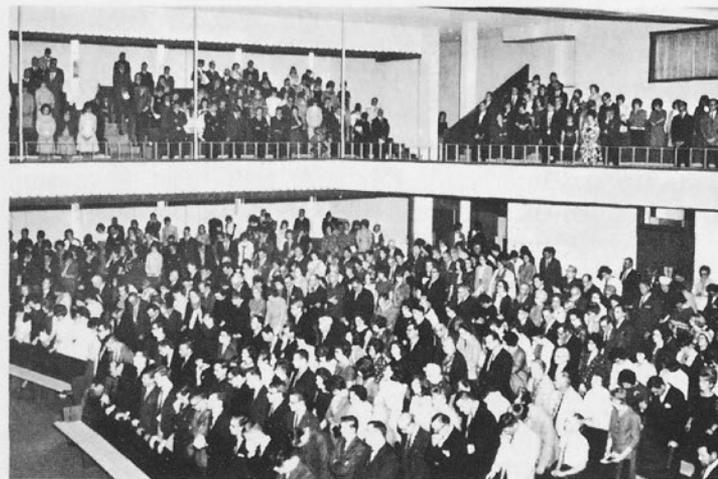
living. In every department of the church their influence is felt and their counsel sought.

There are the young couples, the rosy hew of their honeymoon still coloring their vision. They have launched a life together at the altars of the sanctuary and are becoming the bulwark of programs that require their energies and youthful ideas. Their plans are still crystalizing, but it is evident that Christ is the center of their future.

There are the teen-agers, neatly dressed and physically vibrant. With so much energy at their disposal it is a wonder they can sit still so long. Yet in worship they are engrossed in communion with the Source of the life they feel pulsating in their veins. They are learning the dimensions of life and becoming aware that their bodies are the temples of the Holy Spirit. They are seeking guidance in keeping their goals centered in submission to the Christ of Gethsemane and Calvary.

There are the boys and girls, freshly scrubbed and

Raymond T. Brock is assistant professor of counseling and guidance at Evangel College, Springfield, Missouri.



to witness to the community as Christ intends in our generation.

What do you see when you look out over the congregation during a worship service?

You see men and women, boys and girls being moved upon by the Holy Spirit to worship the Lord and commit themselves to the outreach of His Kingdom.

You see members of the body of Christ functioning in their designated ministries to build a complete, healthy church congregation.

You see Christianity in action!



DURING OUR SEARCH FOR A CHURCH HOME WE HAD QUESTIONED WHETHER CHURCH MEMBERSHIP, OR EVEN CHURCH ATTENDANCE, WAS REALLY NECESSARY.

NOT FOR ME! That's what I said that Father's Day in 1962 after we had attended our first service in an Assemblies of God church. But I was wrong.

As a young Air Force engineering officer with six years at the University of Minnesota and two degrees behind me, the "emotionalism" was a little too much. But several weeks and an equal number of non-Pentecostal churches went by with the same conclusion: "O.K., but..."

It had been Easter evening in 1960 when, after an address to the Officers' Christian Union at Wright-Patterson Air Force Base by Dr. W. Robert Smith, I knelt by my bed and asked the Lord to cleanse me and come into my heart. What a wonderful change it meant in our lives (for my wife had already been saved more than a year). We both became very active in Bible study groups and other Christ-centered activities.

Things settled down to something of a comfortable routine until one night in the fall of 1961 when we met an English exchange officer and his wife at an OCU Bible study. Obviously they had something that the others—including us—didn't.

From that time on a warm friendship blossomed, and we found ourselves spending Saturday evenings together in prayer for hours at a time. We discovered that they had experienced something entirely foreign to us—the baptism in the Holy Spirit.

In the spring of 1962 I received the Baptism. Later that year my wife was also baptized in the Spirit. To our bewilderment, many of our Christian friends were aloof, if not antagonistic, toward our new experience in the Lord.

The services in the church we were attending suddenly seemed cold and distant. Something was lacking. We then attended a service at Bethel Temple (Assemblies of God) in Dayton, Ohio, but the informality, especially the praying aloud, was just too much for us. The Lord knew otherwise, however, and several weeks later we were back. This time I felt like a weary traveler who had been away on a long trip and had finally come home. Soon we were active members in the church.

During our search for a church home we had questioned whether church membership, or even church attendance, was really necessary. After all, we had our prayer meetings. Now in retrospect I can say an emphatic "yes" to church membership for several reasons.

First, the church is a place of worship. While we have experienced wonderful times of worship alone with God, yet there is an added dimension of openness and losing of one's spirit toward God in the corporate worship of the church. This has been especially true in times of testing and discouragement. The term *sanctuary* is signally representative of that place of peace and refreshment and uplift where the Lord has so often given me renewed strength and vision.

Second, the church is a place of wonderful fellowship. I don't mean the "have-a-piece-of-cake-and-coffee-after-service" kind. Far greater is the warmth and concern of fellow Christians who truly bear one another's burdens and pray in times of need. The flock at Bethel proved



By RONALD A. IWASKO

WHY I BELONG TO A CHURCH

to be just that sort of people: encouraging, helping, praying, believing. I learned much from the more mature in Christ, those who had already experienced the growing pains of adolescent Christianity in their own lives. Their steady counsel has been both an inspiration and a challenge. Their deep love of God points the way to even richer experiences ahead of us if we will "follow on to know the Lord" (Hosea 6:3).

Then, too, the church is a place of excellent training in the Word of God. I suppose the statement is almost trite, but how important this Bible training has been to me! With a constant diet of engineering, mathematics, computers, and so on, it would be easy to become hardened and materialistic in one's viewpoint. But the Word of God, taught by mature Christians fully committed to the Lord, softens and melts and remolds lives into "vessels unto honor." Praise God!

Finally, the church has been a wonderful avenue of outreach for me. Beginning early in our Christian experience we gave zealously, but not altogether wisely, to the program of God. Now we are confident that our tithes and offerings are being used wisely and prayerfully. How my heart especially rejoices at the missionary program of the Assemblies! Not only this, but together we have unlimited opportunities to give of ourselves in helping and encouraging others in the faith.

Since leaving the Air Force in 1964, I have received the call of God to return as a military chaplain. This calling has made me acutely aware of the fact that military chaplains are allotted to the denominations on the basis of the number of bona fide church members, not attendees, and this is an important reason for church membership.

Now, after a year at Central Bible College in Springfield, Missouri, we are living in Waukegan, Illinois, and receiving further schooling at Trinity Evangelical Divinity School to fulfill the necessary educational requirements for the chaplaincy. When we are not ministering in area churches, we attend Calvary Temple (Assemblies of God) in Waukegan. What has been true of Bethel Temple in Dayton is true here as well—the fellowship of the church means much, for we are all "one in Christ."



Foreign Missions Editor DAVID A. WOMACK Interviews:

- WESLEY R. HURST, home secretary of Foreign Missions
- MELVIN L. HODGES, field secretary for Latin America
- MAYNARD L. KETCHAM, field secretary for the Far East

WHAT IS THE MEANING OF CHURCH MEMBERSHIP IN THE 72 FOREIGN LANDS WHERE THE ASSEMBLIES OF GOD IS WORKING?

CHURCH MEMBERSHIP AROUND THE WORLD

THE THREE MEN who sat before me in the conference room were all veteran missionaries as well as members of the Foreign Missions administrative committee: Maynard L. Ketcham, field secretary for the Far East, had been in India for 25 years; Melvin L. Hodges, field secretary for Latin America, had been in Central America; and Wesley R. Hurst had been a missionary to Tanganyika (now Tanzania).

I told them that the readers of *The Pentecostal Evangel* would like to know how church membership is treated in the lands where our missionaries are working.

WOMACK: What are some of the requirements for church membership in the Far East, Brother Ketcham?

KETCHAM: We have a tremendous diversity of cultures in the Far East. A new convert would have to get rid of his idols and all other external pertinences of his former religion and give evidences of genuine rebirth. All

the Orientals would require water baptism, without which no one can be accepted as a church member. Normally when a person is baptized, he gives a testimony stating that he has given up his heathen religion. Many times he will burn his idols prior to being immersed in water.

WOMACK: Brother Hurst, would these same things apply in Africa?

HURST: One thing that is the same in Africa is the diversity of practice. I think we need to realize that each of the countries to which we have gone as missionaries has established a work which is self-contained. The national believers make their own requirements as to what must be laid aside before they can become members of the church. Obviously some things that they did when they were heathen cannot be erased. The permanent markings—the tatoos and the teeth filing—cannot be changed, so they come into church membership with these marks of heathendom. But there

are other things, such as their sacrificing to idols, which the national church requires them to discontinue.

WOMACK: Is a person's church activity limited if he does not become a member?

HURST: Yes. He does not move to a place of leadership in the church. Ministries, even of song leading, would be limited to people who are fully identified with the national church.

WOMACK: How about Latin America, Brother Hodges?

HODGES: Perhaps in Latin America we are a little more uniform. The requirements for membership are closely linked with the requirements for water baptism, for water baptism is looked upon with much more significance in Latin America than it is here in the United States.

HURST: This would also be true in Africa. Water baptism is much more important. In certain areas it is required for becoming a church member.

HODGES: This is true throughout Latin America. Why baptize a man to turn him loose without a pastor or without a church? When they accept him, they consider he is ready for baptism and ready for church membership. A person must be truly born again and have given proof of his new life in Christ. He is reading his Bible and is coming to church. We have a very difficult problem of marriage relationships, so during a period of instruction the converts are given guidance in becoming properly married. This must be taken care of before they are baptized.

WOMACK: You mentioned instruction. Are there classes they must attend before they can be baptized and brought into membership?

HODGES: In most of our churches we have a weekly instruction class. New converts are taught what we believe, the requirements and privileges of the Christian life, what happens when a person falls into sin, and so forth. It usually takes from two to three months to go through this course.

KETCHAM: In various Far East fields we have catechisms. The people being prepared for baptism and church membership are required to memorize the answers, then are questioned and are required to give satisfactory answers.

HURST: This same procedure is followed throughout Africa. Some groups baptize quite soon after the full proof of salvation and then go on to involve them in a teaching program before membership. But generally there is the class, which is definitely a catechism class. Often they must prove they know the Assemblies of God doctrine before they are baptized—and at least before they are members of the church.

WOMACK: Is this same thing true in Latin America?

HODGES: More or less. We have what we call the *Manual of Christian Doctrine and Practice*, a preparatory course for new converts.

WOMACK: Once a person becomes a member, what are his responsibilities?

HURST: Well, as a member he must faithfully attend worship and he must live a life that is above reproach in the community. Members are very faithful in attendance. Also tithes are

very important because an indigenous, New Testament church cannot be established without the support of the people. There are certain areas where tithing is a prerequisite to taking communion.

WOMACK: Would there be any differences in membership in the Far East?

KETCHAM: I think these practices are pretty well universal in foreign countries. They have a practice in India of taking out processions called *jahulus*. Every so often the Christians march up and down the streets beating their drums and singing songs. They have a large banner proclaiming Christ and distribute tracts. Every member of the church is expected to participate.

WOMACK: What would the members do in Latin America?

HODGES: Everybody is expected to work, and I think this is the reason the church has advanced so much in



"Christianity means more to a person saved from heathenism," states M. L. Ketcham.

Latin America. Lay people are active in every part of the church life. In some areas there are street meetings which are enthusiastically attended. There are bicycle squads that go out to hold street meetings. The teachers in the church teach the same lessons up to five times every weekend, going from place to place. The members take part in what we call local preacher's activity, going out once a week to preach where there is an opportunity.

WOMACK: Do most of the members in Africa take part in such outstation work?

HURST: The situation varies greatly

with the way the work in a given country has been founded. However, where you find the fruitful multiplying of the work, it is where lay people take upon themselves the burden of winning souls. To the degree that evangelism becomes professionalized and in the hands of a few ministers only, to that same degree is the work slowed down.

WOMACK: Are people this involved in evangelism in the Far East?

KETCHAM: Yes. Christianity means more to a person saved from heathenism than it does to those of us in the United States who have grown up in a Christian atmosphere. It's a complete change—a complete break in life. And they give evidence of this through their activities.

WOMACK: What happens if a member falls into sin? Is there any form of discipline?

HODGES: Very much so. This is a point where I notice the difference between our church life here at home and in Latin America. Here, for example, a person can commit a sin, and there is no official recognition of it. He comes to services and it is left to his own conscience what he will do. But such things are not passed over lightly in Latin America. When a person is accused of some fault, this comes to the attention of the pastor and the official board. They call in this man and talk to him; and if they find that he has committed a sin, they give him a time of discipline.

WOMACK: What privileges would he lose?

HODGES: He loses the privileges of leadership and of taking the Lord's Supper while he is under discipline.

HURST: This would be typical of Africa as well. There would be a time of suspension agreed to, depending upon the sin. During that time he would be living a probationary life under the surveillance of all the Christian brethren. It is considered that he has not only sinned against God but also against the testimony of the church. The church, therefore, will sit in judgment as to whether or not he is worthy of being reinstated to that testimony.

HODGES: A man in this situation is made to feel he is responsible to the church. We don't look at discipline as a punishment but as a means of restoring these people to their good



"Discipline is not imposed by the missionaries, but grows from within the autonomous church," says Wesley R. Hurst.

Christian testimony and protecting the name of the church.

WOMACK: Don't you lose a lot of members this way?

HODGES: On the contrary, I think we save more than we lose. They know that the people still care for them and are interested in them. We don't usually give long periods of discipline. A year is considered very exceptional. Usually it is two or three months.

WOMACK: I am wondering if this is done in the Far East, too, because this is quite a departure from the North American approach.

KETCHAM: These same practices obtain in varying degrees in the Far East. One of the classic examples of church discipline is in northern Burma. The people live in villages, and their homes are of a somewhat temporary nature. When a man has committed a sin, he is required to move his home outside the village. As you come into a Christian village, you will see two or three homes on the outskirts. They are those of the latest backsliders! If they are restored to grace, they can move their homes back into the village. A man under serious discipline cannot come inside the church. He is able to sit on the veranda of the church and watch the service from out there. If a man dies while he is still in this state, he is not buried in the main section of the graveyard, but on the outskirts.

WOMACK: In your observation, has the use of such discipline driven people away?

KETCHAM: In a sophisticated society where people can merge back with their old society without any particular loss, we might lose people. But in the societies which are closer to

nature, where people have to be integrated with something in order to belong, we don't lose them. As a matter of fact, it strengthens them.

HURST: I think it is important as we consider these many variations to realize that though we have sent missionaries to these many countries, the Christian people have set down for themselves these lines of demarcation between them and their heathen societies. Discipline is not imposed by the missionaries but grows from within the autonomous church.

HODGES: I would like to add this, that if we would line up the different areas around the world—Africa, Asia, Latin America, Europe, and North America—I think we would find that we are the ones who do things a little bit differently here in the U.S. than anywhere else.

HURST: Those of us who have ministered briefly in Europe observe the same thing. In Europe church discipline is much more practiced than it is in this country.

KETCHAM: We will have to recognize the fact that America is a nominal Christian nation. You can't tell when you meet a man on the street whether he is a Christian or not by external signs. But in these foreign countries this is not true. These things spring up because of local conditions.

WOMACK: Let us come back to one point mentioned earlier. Do I understand that a person must be a church member to receive the Lord's Supper?

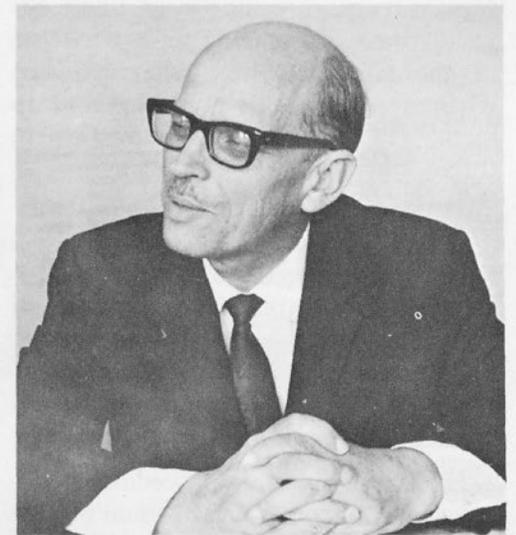
HODGES: In Latin America in most cases we have a sort of semiclosed communion. It is not necessary for the person to be a member of the local church; but if there are no visitors from other churches present, the believers understand that the com-

munion is for active, baptized members who are not under discipline. If there are baptized visitors present, especially if they are from our own churches, they are invited to partake.

HURST: This is true in Africa with some variations as to the visitors present. In certain parts of Africa the people are required to give testimony of tithes fully paid up before they approach the Lord's Supper. Some must give evidence of this in the form of a receipt from the deacon. Again, this is not imposed or taught by the missionaries but was chosen as a standard by the national church.

WOMACK: Would the Lord's Supper be somewhat more open in the Far East?

KETCHAM: By and large, yes. Here again we have a tremendous diversity.



Melvin L. Hodges remarks, "We are the ones who do things a little bit differently."

In the more primitive countries it is pretty nearly a closed communion; whereas in the more sophisticated countries the pastor will merely ask all of those who love the Lord Jesus Christ and feel they are living a holy life to come up and partake.

WOMACK: In summary, then, it appears that in most countries the Assemblies of God is a much stricter movement than it is in the United States. In most places a period of instruction is given after which the believer is baptized in water and becomes a church member. The Lord's Supper is given only to members of the local church or to visiting church members. If a sin is committed, the erring member is put under discipline for a while, during which time he cannot participate in leadership or receive the Lord's Supper.

I'M GLAD I'M A MEMBER

By R. DUANE ANDERSON



EVERY CHRISTIAN needs to affiliate with a church. I'm glad I'm a member.

As a mortician, I must ask the family of a deceased person about his church affiliation. I have noticed they are quite relieved when they can say he was a member of a certain church. Sometimes they tell me the deceased wasn't a member but did attend church faithfully. But in writing obituaries, only membership counts.

Church membership means more to me than this professional interest, however. I find it helps me in witnessing. When I speak of my church and someone asks about it, it is so good to be able to say, "I belong," instead of merely saying, "I attend."

I am a member of a church because as a member I have a voice in church affairs.

Church membership has greatly helped my family. It gives spiritual direction and meaning in this complex, modern-day society. My children feel they are a part of something important too. And church music has had a positive effect upon our family life.

Church membership gives me a feeling of love and compassion for my fellow members. It helps me live a better Christian life for I realize that as its representative, I must be careful of my conduct.

Being a member of a church has helped me be willing to sacrifice for the work of the Lord. The principles of giving and sharing have brought great blessing to my life and my family.

Possibly the greatest reason is that membership ties me to one church where I can concentrate on being my best for God. Here I can use my energies and resources to further the Kingdom of God by doing my part to make my church an outstanding full-gospel church.

R. Duane Anderson is a licensed funeral director in Dade City, Florida. He has been a member of an Assemblies of God church for 20 years. Currently he teaches an adult Sunday school class, is the choir director, one of the song leaders, and a member of the deacon board of Calvary Assembly, Dade City, where Dillard J. Burrell is pastor.

MEMBERSHIP GIVES ME WITNESSING OPPORTUNITIES

By ORVILLE JOHNSON



EVERY TIME I ASK SOMEONE to attend our church services, I end up answering questions and witnessing to what God means in my life. I feel that being a member of a church has thus given me many opportunities to witness.

I have been a member of the same church for 38 years now. As I look back over those years, I am thank-

ful for what the Lord has accomplished in my life and the lives of my family.

We attended church together. They heard the same sermons I heard. Consequently we have all dedicated our lives to the Lord. With Christ as the Head of our home, we have never had harsh words.

I believe that belonging to a church makes a person a stronger Christian. There is strength in numbers. Being a member of a Christian group, you are not alone when the enemy attacks.

Belonging to a church has helped me take on responsibilities that have caused me to grow in the Lord. Serving on the church board, teaching a Sunday school class, and helping in other ways in the church have given me an opportunity of service in God's Kingdom.

I feel I am obligated to my church by my membership in it. I must live in such a way before my neighbors and fellow workers that I do not bring reproach upon my Lord or my church. As I have attempted to do this, the Lord has blessed me in many ways.

As a businessman, I realize the importance of proper financing. I believe I owe my church my financial support and have the confidence that its funds will be used in the best possible way to extend God's Kingdom.

I am thankful to be a part of a church where I can assemble with God's people and enjoy God's presence as I trust Him to meet all my needs.

Orville Johnson is secretary and member of the board of directors of both Harbor Steel and Supply Co. and Aero Manufacturing and Machinery Co., Muskegon Heights, Michigan. He is an active member of Central Assembly, Muskegon, Michigan, where Bernard B. Ridings is the pastor.

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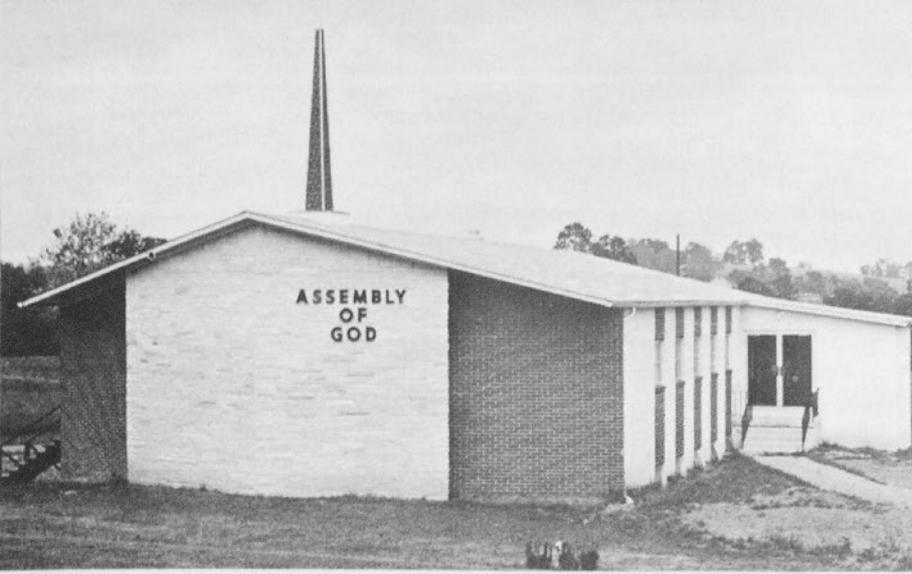
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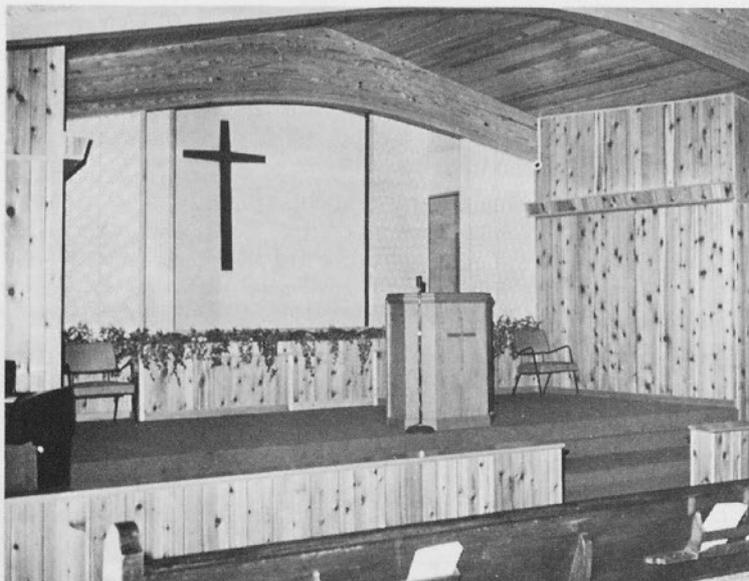


The beautiful new church in Lancaster, Ohio, is situated on two acres in one of the finest sections of the city.

At left are Harvey and Phyllis Yeager with their two children, Sharon and David.



HE PROVED GOD'S FAITHFULNESS



Interior of the new church at Lancaster, Ohio, a property valued at over \$40,000.

IT WAS A LONG RIDE back to Cincinnati, Ohio, after that first Sunday service he held at Lancaster, Ohio. Besides, it was a very hot and humid July day. Questions were racing through Harvey Yeager's mind.

"Can I ask Phyllis and Sharon to exchange our beautiful new ranch-style brick home for no home at all?"

"Should I leave the position that pays me \$140 a week to pastor a congregation that could pay its pastor only \$5 a week?"

"Would it be right to take my family out of a church where the regular attendance runs in the upper 90's and become pastor of a group of 15?"

Harvey couldn't decide. The little congregation in Lancaster was worshipping in a converted grocery store, quite a contrast to the lovely edifice in Cincinnati. Payments on the building in Lancaster were in arrears for over a year, and the current bills were far past due. It was not a very bright situation.

And yet, the people in Lancaster had been so kind. They had been so receptive to his ministry. Was it God's will that this should be his first pastorate? "If there were only Phyllis and myself to consider. . . . But there is Sharon, and she's just a little girl. We must think about her. . . ." He couldn't decide. All he could do was pray.

He didn't know it, but the Ohio District officers had decided to close the work at Lancaster if he didn't accept the pastorate. Had he known this, the decision would have been doubly difficult!

How sorry he felt for the little congregation in Lancaster! When District Superintendent Hahn called to ask if he would go back the following weekend, since there was no one else to go, he consented. And before that second Sunday was over, both he and his wife Phyllis felt they knew God's will. "I believe this is the place God wants us," said Phyllis as they drove back to Cincinnati. And Harvey had the same words on the tip of his tongue when she said it!

What happened after this is a thrilling adventure of faith. "From that day to this, our lives have never been the same," Brother Yeager says; "but it wasn't an easy task."

Problem Number One: they couldn't find a buyer for their house. For nine months Brother Yeager had to drive over 260 miles each weekend to minister to his new congregation. This became so wearisome. It was hard to keep awake as he drove that long distance home after a full day's activities.

Problem Number Two: they received word from the doctor that Sister Yeager's father had cancer and would not live. In this respect, the house situation seemed providential, for it enabled Sister Yeager to remain near her father. And he was such a source of encouragement to the Yeagers. He always seemed more concerned over the little church in Lancaster than over his own tragic condition. Even in his last days, when Brother Yeager would go to the hospital and visit him, the first feeble words that came to the dying man's lips were, "How many were there?" "How many were saved?"

Brother Yeager was deeply moved by this concern. "This dear man's burden for God's work spurred me on many times when I was weary and despondent," he says. "It made me feel ashamed for ever feeling sorry for myself! I decided that if the work in Lancaster was

worthy of the last thoughts of a dying man, it deserved all I could possibly do."

A few months after her father's death, Sister Yeager gave birth to a son; the Yeagers were able to sell their house; they moved to Lancaster; they saw God work.

Today, four years after the Yeagers arrived in the city, the congregation worships in a lovely new church. The pastor and his family live in a four-bedroom parsonage valued at over \$16,000. Sunday attendance averaged 108 last year. And all bills are current.

Pastor Yeager is glad he accepted the call of God to come to Lancaster, and he is glad he didn't give up when the going was hard. But he is quick to say that the credit belongs to God and to many others besides himself. Such as:

The WMC's of Ohio District who, with their dime

offerings, purchased the land on which the lovely building now stands.

The district board of presbyters which showed faith in this home missions work by approving the application for the building loan.

Brother and Sister Phillips, the couple who never lost faith in the work, even though it was at such a low ebb, and who are responsible more than anyone else for keeping it together.

The two men who could have closed the work at any time but somehow never lost the vision of its possibilities—Clarence Hahn, the district superintendent, and Paul Emery, the district secretary-treasurer (who is now president of Northeast Bible Institute).

"And," Pastor Yeager adds, "the finest congregation of people I have ever worked with." 

I WAS THERE

ONE OF A SERIES OF EYE-WITNESS ACCOUNTS OF EARLY PENTECOSTAL REVIVAL DAYS, WRITTEN BY VARIOUS PIONEER PASTORS, EVANGELISTS, AND MISSIONARIES

I HAVE OFTEN MARVELED at the consecration of the men and women God used to proclaim this Pentecostal message at a time when it was generally despised and rejected. Now as I read testimonies of those in the historic churches who have been filled with the Spirit and speak with tongues, I am so happy that those pioneers stood true to the testimony of the full gospel and the baptism in the Holy Spirit when it was not so well accepted.

Pentecost first came to my home community of McKeesport, Pennsylvania, in 1914. There were about 30 in the church my family attended who were filled with the Spirit, and these were forced to leave the church. We joined others in renting a hall for services; however, there was no Assemblies of God work in our vicinity for several years afterward.

In 1920, feeling the call of the Lord to full-time service, I joined Ben Hardin and James Menzie who were taking a tent to Gary, Indiana, to hold meetings. We made this trip in a Reo truck, over gravel roads, many of them unmarked. What a contrast to today's well-marked state and federal highways!

After some weeks in Gary, we went on to Minnesota. During the next two years churches were established in Brainerd, Crosby-Ironton, Pillager, Motley, and Casno. In 1922 Brother E. N. Bell came to Brainerd and helped organize the North Central District Council. The states of Montana, North and South Dakota, and Wisconsin were included with Minnesota in that district. Brother C. M. Hanson was elected as our first superintendent, and later I was elected to the office, serving for 22 years. Of course, each of these five states is now a separate district.

Minneapolis Gospel Tabernacle was young and growing when I was asked in 1923 to become its pastor. Here I have found a challenge and a lifetime work.

North Central Bible College was started in 1930 and was located in Minneapolis Gospel Tabernacle for seven



PIONEERING IN THE MIDWEST

By FRANK J. LINDQUIST

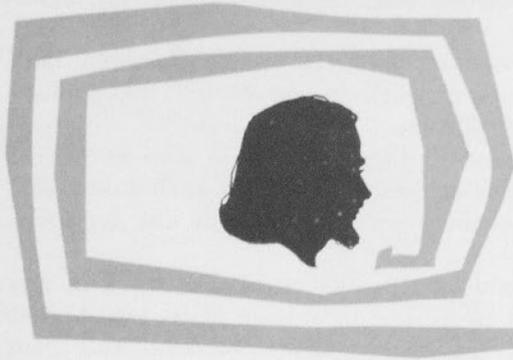
years. Then property for the school was purchased in a strategic location, within walking distance of downtown Minneapolis, where it has continued to grow. It was my joy to serve this school as president and teacher for 32 years, and I am privileged to continue as a member of the Board of Regents.

Lake Geneva Bible Camp at Alexandria, Minnesota, had its inception in 1927. We still recall the great meetings there each summer when such men of God as Charles Price, A. G. Ward, Donald Gee, and others ministered to thousands. The camp continues in the same spirit, and this year again there was great blessing upon the large crowds attending.

I had no idea I would serve Minneapolis Gospel Tabernacle for more than 40 years when I came as a young man in 1923 to be the pastor. But each day we live for the Lord He leads us along, giving grace and strength.

Thirty-four of our members have gone to foreign fields as missionaries, and several hundred of our former members have entered the ministry in this country.

God's work is teamwork. None of us lives to himself. The pastor's wife shares his burdens and gives encouragement. I have found this to be true. Also in all God's work we, like David, must find our "mighty men" who can work with us and make up the team. One can chase a thousand, but two can put ten thousand to flight. I have proved the truth of a motto in my study which reads, "The test of a leader is not what he can do himself, but what he can inspire other men to do." 



THE SPIRIT OF CHRIST

By ERNEST S. WILLIAMS

"Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

THE WORD *Spirit* used in Romans 8:9 begins with a capital letter, thus referring to the Holy Spirit who begets the nature of Christ within us.

But the same word is used to refer to the human spirit: "For what man knoweth the things of man save the spirit of man which is in him?" It is also used of one's disposition: "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" It is this latter sense I wish to consider at this time, taking the Lord Jesus in His earthly life as our example.

Consider the spirit of Christ in home relationships. At 12 years of age Jesus lingered behind His parents when they had departed from Jerusalem (Luke 2:41-52). Seeking Him, they found Him in the temple questioning with the doctors of the law. He met His mother's reproof with the words, "Wist ye not that I must be about my Father's business?" At that early age He was conscious He held a relationship to God stronger and more binding upon Him than any relationship on earth, yet He went with Mary and Joseph and was obedient unto them.

This respect and regard continued throughout His illustrious life, terminating at the Cross. There He made final provision for His mother in the home of that disciple whom He loved.

We must not forget the debt we owe those whose blood we are. The spirit of Christ leads us not to forget. "Honor thy father and thy mother" was God's first commandment with promise. To avoid the just claims of the Law many Jews supposedly consecrated their possessions unto God; yet through corruptions which resulted from a religion of outward form rather than the heart, they made this but a hollow mockery. Men approved their practice, but Jesus strongly rebuked it—for through it they could still appropriate that which they claimed as consecrated to their own carnal purposes. (See Mark 7:9-13.)

Jesus rebuked them for two things: first, for making a mockery of consecration to God; and, second, for thinking they could avoid fulfilling God's positive commandment by claiming they were doing so for Him. *Never will God accept to Himself anything that makes void some portion of His clearly defined will.*

How many try to pass off a service they prefer rather than do what He has said. But this is bringing a blemished or maimed offering to Him—and He has emphatically declared He will not receive such.

Children owe their parents respect and honor. Where the need requires, they should faithfully provide for them in their declining days. This applies both to parents and grandparents. "But if any widow have children or nephews [grandchildren, A.S.V.], let them learn first to show piety at home and to requite their parents: for that is good and acceptable before God. . . . But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:4, 8).

Jesus taught us this by precept and example; and this the spirit of Christ will lead us to do.

The spirit of Christ has a claim upon us as to civil powers. The Jews looked for a Messiah who would overthrow the then established Roman government. Jesus was law-abiding and law-respecting. Although they rejected Him, the Jews sought to ensnare Him so they might deliver Him to the governor. They asked Him, "Is it lawful for us to give tribute unto Caesar, or not?"

He answered, "Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's."

This same spirit was taught by His apostles whose ministry succeeded His. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13:1). "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1, 2).

The people of God are the salt of the earth; their presence greatly assists in holding the forces of evil in check. The spirit of Christ would lead us to pray that those in responsible places in our great Republic be given courage and wisdom.

There are great unseen, spiritual forces such as Daniel encountered when he set himself to seek God for his nation. (See Daniel 10:12-14.) If the people of God fail, destructive powers may take the ascendancy. Many have regarded these facts lightly. We have looked upon human leaders, have praised or blamed them as circumstances excited us. *But have we obeyed the Scriptures and prayed, earnestly prayed?* May God awaken us to our Christian duty.

The spirit of Christ is humble. Jesus equally regarded both rich and poor.

Often the rich do not seem to relish the simple gospel. They have often been referred to as the "poor rich

folks." Their station in life seems to deprive many of them of the real heart of Christianity, leaving but cold form and the empty eloquence of those who seek to please rather than feed. They need preachers of righteousness to point them to God, but too often they have only speakers who hold men's persons in admiration to gain personal advantage.

It is true that the common people heard our Saviour gladly, and His ministry seems to have fallen largely among them. The poor woman sought His counsel, and He met the need; the blind beggar desired to see, and Jesus restored his sight. None were ever so poor or so needy as to be beyond His touch; and none who sought His ministry were disappointed.

But Zacchaeus, although he had considerable wealth, climbed a tree to see Jesus. Recognizing the hunger of his heart, Jesus said to him, "Zacchaeus, make haste, and come down; for today I must abide at thy house."

What Zacchaeus needed was contact and fellowship with Jesus. This drew from him a humble confession, "Behold, the Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

Christ told him, "This day is salvation come to this house."

One may come from the humbler walks of life yet greatly lack the grace of humility. A self-asserting spirit is not the spirit of Christ.

Jesus gathered His disciples about Him; then He began to wash their feet. His lesson was one of humility. He took the place of the most menial servant, and by this exhorted to love and service one toward another—not to be seen of men, but to the glory of God.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29). Nothing else will enable us to do this other than the spirit of Christ. May we cultivate this spirit, and may its rich fragrance attend all our contacts with others. Only in humility is found rest.

To live the spirit of Christ requires self-denial and self-crucifixion. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). The spirit of the whole life of Jesus was summed up in these words: "Not my will, but thine be done."

We are not required to make any crosses for ourselves; we are called upon simply to follow our Lord. We will meet enough which is contrary to nature and other than we would wish. Plans may be broken; friends may frown; and complete collapses of material things may result in sore sorrow of heart. We are not to live for self, but for Christ and His glory.

Even to the agony of Gethsemane and the death of the Cross our Lord has gone before us, always able in spirit to say, "Nevertheless not as I will, but as thou wilt." We do not know how deeply He suffered as He said, "O my Father, if this cup may not pass away from me, except I drink it"; but we see His utmost surrender in, "Thy will be done."

May God bless His Church and fill it with His love; and may its members put on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lusts thereof.



H. ARMSTRONG ROBERTS PHOTO

Announcing — SPECIAL GIFT RATES on subscriptions to THE PENTECOSTAL EVANGEL

Reduced Christmas rates are now in effect on subscriptions to *The Pentecostal Evangel*—good on new or renewal subscriptions, including your own. One-year subscriptions can be ordered at these rates until December 20:

- First one-year subscription\$3.00*
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Take care of your Christmas shopping by placing your order now. If you prefer, we'll gladly bill you *after Christmas*. An attractive gift card will announce your gift at Christmas time—and 53 times next year your friend will be reminded of your thoughtfulness and love.

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God's Power Unleashed Through Fervent Prayer

The prayers of God's people have done more to shape history than have the mightiest armies and shrewdest diplomats. Navies have been destroyed by howling winds and armies decimated by silent plagues.

Once a tremendous storm protected England from a gigantic naval force; a few centuries later a blanket of fog covered the English Channel and Britain was saved again. The same God who destroyed the big ships of the Spanish Armada protected the little ships evacuating Dunkirk.

The miracle-working hand of God moved in response to fervent prayers. English Christians on their knees saved their nation. These intercessors—known only to God—are the unsung heroes of Great Britain's darkest hours.

The fervent prayers of righteous men and women still unleash the power of God. Prevailing prayers speed angels on their way to open closed doors or remove insurmountable obstacles.

Once each year *Revivaltime* takes a bold step of faith to advance the cause of prayer—it sets aside the third Sunday of November as a day of intercession, called World Prayermeeting. The call to prayer is heralded from more than 460 radio stations. However, the extent of World Prayermeeting participation is totally dependent upon voluntary response. Hundreds of prayer groups are needed to give individual prayer to each of the thousands of requests received.

It is never a problem to obtain prayer requests. Letters listing urgent needs flood *Revivaltime's* mail as soon as listeners hear about World Prayermeeting.

The problem is to find groups willing to pray—large churches, small churches, Women's Missionary Councils, Men's Fellowships, Sunday school classes, youth groups, and cottage prayer meetings.

Any group of Christians willing to band together for prayer can participate in World Prayermeeting. You may receive full information by writing to *Revivaltime*, Box 70, Springfield, Mo. 65801.

In your letter indicate the number of persons you expect to participate, so *Revivaltime* will know how many prayer requests to send your group.

Prayer can alter the course of history; it can break the bands of habit; it can smite the power of disease; it can stop the hand of death. The possibilities of prayer are as limitless as the resources of God.

Take your place along with a multitude of believing Christians at the altars of this year's World Prayermeeting.

To pray together is the most tender brotherhood of hope and sympathy that man can contract in this life. This experience awaits you at World Prayermeeting.



Bethel Temple, Sacramento, California

Bethel Temple to Host "Live" Radio Origination

Bethel Temple, Sacramento, Calif., has been selected as the site of the 1966 *Revivaltime* World Prayermeeting, Sunday, November 20.

Climaxing an evangelistic crusade November 15-20 with Radio Evangelist C. M. Ward, *Revivaltime* will originate "live" from the spacious Bethel Temple sanctuary.

The origination, "anchor" service for the World Prayermeeting, will unite churches around the world in a time of intercessory prayer. A large portion of the thousands of requests sent to *Revivaltime* will be prayed over at this "anchor" service.

The World Prayermeeting origination service always attracts many visitors. Already Clyde Henson, host pastor, and his staff are making preparations to handle the anticipated crowd.

Built to accommodate 1,600 persons, the beautiful sanctuary of Bethel Temple is designed in the modern architectural style.

In addition to Evangelist C. M. Ward, several other Radio Department officials will be on hand for the "live" origination.

Secretary of Radio Lee Shultz will arrive a few days prior to the Prayermeeting to make last-minute

preparations and will also narrate the broadcast service.

Cyril McLellan, *Revivaltime* choir director, will arrive Thursday, November 17, to begin rehearsals with the special volunteer choir which will sing during the worldwide radio broadcast. Program Director C. T. Beem will handle the technical aspects of the broadcast. Bert Webb, executive director, will also be present for the origination.

Intercession Saves Alcoholic Mother

Friends and relatives of Mrs. C. Harris, San Diego, Calif., are thanking God for answered prayer in behalf of her mother who had been an alcoholic for years.

"We were at our wit's end," writes Mrs. Harris, "and for a few months after *Revivaltime* prayed, things seemed to get even worse. But in February she was saved and has been free of the liquor habit ever since.

"Now she is faithful in church attendance and active in WMC's."

Radio, WMC, MF

PLAN SEVENTH PRAYERMEETING

Pastors Analyze Effects of World Prayermeeting

What importance do local pastors place upon World Prayermeeting? Many ministers realize the reinforcing strength of organized prayer in their own churches.

Their letters reflect a positive attitude toward the prayer service. James R. Wilkinson, pastor of Riverview Gardens Assembly, St. Louis, Mo., says:

"Participation in the *Revivaltime* World Prayermeeting was the featured highlight of our Sunday night service, November 21. With members of the congregation gathering at the altar and joining in prayer, pastor and deacons laid hands on them and prayed for all the requests in a general way.

"Then the deacons distributed the request sheets to the people. We emphasized the urgency of the requests and that each name was to be mentioned in prayer. Also we asked that members take the slips home and pledge to pray for these individuals again each day of the following week."

The long-time *Revivaltime* supporter continues:

"We feel the *Revivaltime* World Prayermeeting is of great value to our church, as it helps the members feel the importance of prayer in behalf of people they do not know. It broadens the prayer interest of the church."

When Owen Carr pastored First Assembly, Beaumont, Tex., he wrote: "We had 75 persons at our local prayer meeting following the Sunday evening service. It was a precious time of prayer, and we were glad for those who stayed to pray. This was an excellent opportunity to call the ministry of *Revivaltime* to the attention of our people, and the prayer-request lists gave meaning to our time of prayer."

The people of Full Gospel Assembly, Vineland, N. J., also found

the Prayermeeting a source of inspiration and blessing. Pastor Fred C. Packer testifies: "Words can never convey what the World Prayermeeting meant to us. We formed three groups: two adult sections and the C.A.'s. Many people testified to the blessing they received in praying for others. The young people seemed to have a real anointing of the Holy Spirit in their prayermeeting."

These and scores of other personal letters from pastors emphasize the effectiveness of this worldwide day of prayer. The Radio Department encourages every church to participate by organizing special prayer groups and by sharing individual needs with other *Revivaltime* listeners.

Prayermeeting Theme Chosen

"The Battle Is the Lord's" (1 Samuel 17:47) is the theme selected for the 1966 *Revivaltime* World Prayermeeting, according to E. S. Caldwell, publicity director for the Assemblies of God Radio Department.

Focusing particular attention on the spiritual needs of servicemen overseas, the theme, says Caldwell, emphasizes the necessity of Christians believing God for the answers to today's problems.

Featured on church posters, on the broadcast, and in other promotional material, the theme is also printed on colorful plastic prayer reminders which are being sent to everyone who participates in the worldwide prayer service.

Departmental Leaders Encourage Full-Scale Group Participation

This year's World Prayermeeting in Sacramento, Calif., is the seventh annual "pre-Thanksgiving" prayer service conducted by *Revivaltime*.

Bursitis Vanishes As Listener Prays

Mrs. Carl Spidel, Chambersburg, Pa., prayed so earnestly during the 1965 World Prayermeeting that she found deliverance from her own afflictions. She writes:

"Our church, Bethel Assembly, participates each year in *Revivaltime's* World Prayermeeting. My husband and I look forward to this time when we can gather together and pray for the many needs of Christians everywhere.

"Last year I was unable to attend the prayer meeting at the church, due to the illness of my child. However, my husband brought me one of the prayer request sheets.

"The following Monday morning I began to pray for each one on the list. God's presence became so real as I knelt there before Him. When I came to the name Steve Ross, Tampa, Florida, I noticed he requested prayer for healing of bursitis. I, too, had been suffering with the same condition but had told no one except my husband. We prayed together frequently that God would touch me, as at times it was very painful.

"As I prayed for Mr. Ross, I reminded the Lord that while He was healing him, He could also touch and heal me. Right at that moment He did that very thing! I have had no pain since, and I definitely feel that God has met Mr. Ross also. I give the Lord all the glory!"

Sponsored jointly by the Women's Missionary Council, Men's Fellowship, and Radio Departments, the Prayermeeting is a yearly time of intercessory prayer for the needs of the world.

Since 1960 more than 150,000 persons have joined *Revivaltime* in praying for more than 100,000 individual prayer requests. Each year hundreds of letters are received testifying to answered prayer. The letters run the gamut of human problems and crises—healing, salvation, unemployment, harmful habits, and broken marriages.

Summing up the importance of prayer in the local church, National MF Secretary Glenn Bonds, says: "Perhaps the most effective tool we as laymen have today in the ministry of the kingdom of God is prayer. The Men's Fellowship pledge ourselves and wholeheartedly join forces with God's saints in genuine faith-believing prayer for the many requests made to the *Revivaltime* World Prayermeeting."

Already a keen sense of anticipation can be felt at *Revivaltime*. Evangelist C. M. Ward looks forward to the participation of both the men and women of every local church. He commented recently:

"It is always thrilling to see men united in prayer. I fail to understand how men can expose their wives and children to precarious world systems without making their claim upon the prevailing sacrifice of Calvary. It is next to insanity to ignore God.

"And I also depend on the prayers of godly women. Their faithful participation has been, and will continue to be, a dynamic factor in the success of this worldwide prayer effort."

Send prayer requests to:
REVIVALTIME, Box 70
Springfield, Mo. 65801



CAMPING WITH THE INDIANS

By RUTH LYON



ONCE AGAIN HUNDREDS OF AMERICAN INDIANS enjoyed summer camp meetings conducted for them in various parts of the nation. There is nothing Indians would rather do than camp out. And Indians who love the Lord especially anticipate these times of fellowship and spiritual inspiration.

Missionaries reported approximately 20 camps, and there were others. Arizona alone reported nine. Some churches had special tent meetings and revivals when it was impossible to conduct regular camp meetings. A number of the camps were sectional, with as many as six or seven Indian churches cooperating.

Response at all the camps was encouraging, for numbers who came to the camps unsaved found Christ as Saviour. Many Christians either received the baptism in the Holy Spirit or were refilled. The children's services conducted at the camps also yielded much fruit for the Master.

A special move of God was evident in all the camps this year. People prayed and sought the Lord for hours.

Most of the Indian camps had children and young people, representing 10 different tribes, attending. Forty-five boys and girls and 30 young people were saved and 11 youth received the Baptism.

The Arizona Indian Youth Camp was held at Prescott, with one week for children 8 to 11 and the second week for teen-agers. Thirty Indian children from the Bell Gardens, Calif., Indian church attended Camp Pinecrest in the San Bernardino Mountains of California.

Again the largest camp reported was the 10-day Apache camp at Lower Cedar Creek, Ariz., on the Fort Apache reservation. It had over 500 in Sunday school and more than that in attendance at some of the services. Six churches cooperated. The Louis Roggows of Gridley, Calif., were the evangelists.

The Indian people helped build the shade (brush arbor or *ramada*) for the services. This is the first year they met for services in any type of shelter. The people lived in tents or under crudely built *ramadas* and cooked their "fry bread" and other Indian dishes outside on campfires.

This year the Apache tribe granted this specific Lower Cedar Creek land to the Assemblies of God for a permanent campground. The missionaries and their people are

most grateful. They plan to erect a permanent building before next year's camp.

Mr. Lupe, the tribal chairman, addressed the group one evening and also requested prayer that he might govern his people well. A member of the tribal council was the first to receive the Baptism at camp!

The San Carlos, Ariz., Indian campers also worked hard to help missionaries build a *ramada* for services. This mission was the first Assemblies of God Indian church. William D. Metzgar of Midland, Tex., spoke twice daily.

A visiting missionary at the San Carlos camp wrote of the following incident: "I stopped overnight to attend the San Carlos camp. Two young Indian women sang a duet and gave their testimonies. They were stepping out in faith to go to Bible school. One said her mother had given her \$5 to buy much-needed shoes. But while the girl was helping in prior camp meeting, she felt impressed to give offerings until her \$5 was gone. But a missionary soon gave her a pair of shoes that fit perfectly. Then others gave her shoes until she had five pairs!

"After this testimony, the evangelist asked the people to give an offering for these girls. They each received \$30 toward school expenses."

Six churches cooperated in the one-week Central Section Arizona Indian camp at the Salt River Indian Assembly in Scottsdale on the Pima reservation. Alfred Elgin, formerly missionary at Owyhee, Nev., was camp speaker.

The five-day Navaho Indian camp at Bita Hochee (Indian Wells), Ariz., included several churches. Attendance averaged 75.

Three hundred attended the camp at Tuba City, Ariz., and at least 25 were saved. Wilson Nelson, a blind Navaho evangelist, was evening speaker; J. K. Gressett, Arizona District superintendent, brought one afternoon message; and Joe Ellis was the morning Bible teacher.

The Lauki Springs, Ariz., Indian assembly was host for a camp meeting which included four other churches. A. H. Barton, pastor of First Assembly in Salem, Oreg., was the speaker.

One missionary wrote, "Last year several of the Christians had no one to herd their sheep while they attended camp, so they brought their sheep and their goats and put them all together. The amazing thing is this: they all know their own sheep, though they all look alike

Carolina District, was the camp pastor. Over 20 were saved, and five were filled with the Holy Spirit. Many were healed, and some were refilled. The hunger for the Lord and the consecration expressed by the young people was especially thrilling.

In the Northwest District, the American Indian Fellowship two-week camp convened at Lower Elwha, Wash., with Frank McAlister, Northwest District assistant superintendent and home missions director, as evangelist; and Rodger Cree, Sells, Ariz., as Bible teacher.

Also, a 10-day camp was conducted at the Fruitland, Wash., campground, with George Effman as speaker.

The only Indian camp in Oregon was held at the Indian Full Gospel Church at Cayuse. Mr. and Mrs. Rapheal Reznicek and Mrs. Merle Porter were speakers for the three-day meeting. A number knelt for salvation—all young people!

In South Dakota, an eight-day camp was held at Norris on the Rosebud reservation and a nine-day camp at

The photo at the far left shows the "ramada" used for services at the Apache camp at Lower Cedar Creek. The lower photos show scenes from the Pine Cove camp meeting—young people singing at rally, morning prayer meeting, and primary class with Navaho teacher.



to us!" This probably was the case this year, as well.

Five churches participated in the one-week Papago camp at Ajo, Ariz. The Papagos are Spanish-speaking Indians.

A missionary writes of the camp: "We camped out with the temperature 116 degrees in the shade, and the only shade was that of the church building. But it was a blessed camp and worth it all."

At Shonto, Ariz., about 300 people, including some Apaches and a doctor, attended evening services of this Navaho camp. So Edith Jerry, Navaho missionary at Shonto, asked an Apache young man to preach in the afternoon. One evening eight people were saved, including one medicine man.

The New Mexico District Intertribal Indian Camp at Pine Cove had a record attendance. Evangelist Marrles Moore was the speaker.

The Carl Conleys had an Apache Indian camp at Mescalero, N. Mex., at which Mr. and Mrs. H. C. Miles and Carol Henderson of First Assembly, Milton, Fla., were speakers.

North Carolina reports one of the most successful two-week camps ever conducted on their campgrounds at Shannon. R. O. Denton of Windsor, N. C., was evangelist; Charles H. Cookman, superintendent of the North

Wanblee on the Pineridge reservation. Attendance at the two totaled approximately 70, and quite a number were saved. The G. G. Larsons, missionaries, were in charge.

The Wisconsin-Northern Michigan Indian camp convened for one week in a large tent set up on the church property at Morgan Siding, near Gresham, Wis. Arthur Stoneking of Bell Gardens, Calif., was the evening speaker. The response was tremendous. Every night there were souls at the altar for salvation.

Some might wonder whether these camp meetings are worth the effort. Here is one evidence given by Mrs. Frank Evans (formerly missionary at Wellpinit, Wash., and now missionary at McDermitt, Nev.), which speaks for itself.

"An Indian, perhaps 90 or older, attended camp last year with her granddaughter. Though she couldn't understand a word of English, she desired to sit in the services. Somehow the Lord spoke to her darkened soul.

"When she arrived home, she became very ill. She requested prayer and refused to go to the hospital as she had given her heart to the Lord. When she was prayed for, the Lord healed her.

"Later someone took her to a medicine dance. She told her granddaughter, 'I don't want to go there again. Those spirits don't talk to me anymore.'"



This thickly wooded area of Alaska proved a challenge as the pastors and laymen of that state transformed it into a campgrounds.

YOUTH CAMP SPEAKER ADMIRES ALASKA'S INTEREST IN ITS YOUNG PEOPLE

AFTER DRIVING through what seemed like endless miles of wilderness, I came upon one of the most beautiful mountain lakes in Alaska, Little Beaver Lake. This, I was told, was the location of Alaska's newly developed Assemblies of God campgrounds.

One of the first persons I met at the campgrounds was a man dressed in work clothes which were thoroughly covered with sawdust. As we shook hands, I felt the calluses on his iron-tough hands. The man was B. P. Wilson, superintendent of the Alaska District.

When I recovered from my shock, I realized that many of the men working on the grounds were ministers and pastors of Assemblies of God churches. Not only were these pastors anointed for pulpit work, but they were capable carpenters, cooks, electricians, and mechanics as well. They showed me that agility with tools falls right in line with the ministry in Alaska.

The task given these brethren by the Alaska District convention in 1962 was nearly an impossible one—they were asked to transform the great wooded area around Little Beaver Lake into a fully developed campground.

In the spring of 1963 work groups from the churches fixed this vision in mind and set out to carve its likeness into the rugged Alaskan terrain. Trees were felled by the hundreds, and roads leading to the lake seemed to spring up from nowhere.

On Memorial Day of that same year a work party from nearby assemblies gathered on the campground site to clear the land of all brush. After clearing and burning



A VISION ON ITS WAY TO FRUITION

By DAVID TORRES
Director of Seattle Teen Challenge

We Journey to Camp

By BERENICE WARREN

THE BLUE PANEL TRUCK bearing the words, "Navajo Assembly of God Mission, Kayenta, Ariz.," and "Jesus Saves" on the back, speeds down the oiled highway and turns off onto a dirt road. Following the faint tire marks through acres of green-gray sage, strange red and pink sandstone formations, the truck jostles, rolls, and crawls over layer upon layer of rock, crevices and cracks, humps and knobs. Our 30 Navaho Christians hold on tight while they pray God will keep us safe and hold the tires, springs, and motor intact until we reach our destination—camp meeting at Shonto, Ariz.

We arrive just as the setting sun turns the Arizona

Note: Berenice Warren was supply pastor for the Roswell Dillinghams of Kayenta, Ariz., when she wrote this article.

sky into deep rose, pink, and lavender, and in time for the evening meal of traditional "fry bread" and mutton stew, all cooked over an open fire. The water had to be hauled from great distances, so the meal must be eaten from a common vessel. Dishes are not practical.

A time of greeting and fellowship accompanied always by the gentle Navaho handshake follows.

Finally the oppressive heat melts away and a cool breeze brushes the tops of the sage. The air is sweet and clean with the odor of juniper, sage, and the sheep penned nearby. The stars begin to twinkle as the service opens in the small, sandy shade covered with juniper limbs and brush.

Most of the Navahos sit on the ground. Some spreads are used—made from overall pieces furnished by WMC's. These help keep out the sand and tumbleweed as the breeze increases.

Someone softly strums a guitar, and we sing, with hearts full of praise and adoration, "What can wash away my sin? Nothing but the blood of Jesus"; and, "There'll be no dark valley when Jesus comes." This is the hope of the Navaho Christians who know the sorrow, darkness, and hardship of the Navaho without Christ.

Now the people begin to testify, telling of miracles of

several acres they constructed a building—and by 6 p.m. they held a service under a new roof.

With a quonset hut for a chapel and some old tents for the dining room and dormitories, 150 happy Christ's Ambassadors met at Little Beaver Lake in 1964 for the first annual youth camp in the young history of the Alaska District.

In 1965 more hard labor was poured into the campground. Again the pastors gathered to clear more land for additional tents and a new chapel. At the second youth camp over 60 were saved and 30 received the baptism of the Holy Spirit with Pastor O. E. Carter, Rochester, Minn., ministering.

This year the youth campers found still more improvements on the campgrounds—a new dining area and permanent dormitories replaced the tents used during the two previous youth camps; a newly acquired diesel generator supplied all the new buildings with electrical service; and the once uninviting beach was cleared and turned into a sandy swimming area.

I found as I ministered at this camp that it was not just a camp meeting but a vision on its way to fruition. This dream had materialized because hard-working ministers and dedicated laymen gave their time, labor, and financial support. I can still hear Brother Bither say, "This is just the beginning." And Brother B. P. Wilson add, "We haven't even started."

Even with the high cost of building materials the Alaska District this year charged the campers only half of the actual cost. At this rate it seems impossible for them to continue to progress—but continue they must. They are a people with a vision and they will not be stopped.

Next year when the youth go to camp, they will enjoy still more improvements. 

the new birth and bodily healing. Missionary Edith Jerry encourages the people to trust in God by telling how her grandson was healed of polio.

A young Navaho student preacher, Roy Zohoney, from the American Indian Bible Institute in Phoenix, then ministers the Bread of Life to these spiritually hungry Navahos.

The tinkle of the sheep bells, the bleating of sheep, or the barking of dogs near the sheep pens in the background in nowise disturbs the people eager to learn more of the precious Word of God.

Next, the sick are prayed for. An old man with long hair in the traditional Navaho style stands trembling as the power of God touches him and he receives the promise of Acts 2:4.

After awhile we are dismissed and again sandwich ourselves into the panel truck. We ask Him who sees even the sparrow's fall and numbers the hairs of our heads to give us a safe journey over the treacherous road with our precious load of human cargo. We praise Him as we make it back to the oiled highway and speed to the first turnoff to deliver our passengers to their *hogans*.

At 2 a.m. we tumble, exhausted, into bed, thankful for the goodness and grace of God. 

NEW INDIAN CHURCH IN PREWITT, NEW MEXICO

By JERRY D. HOLDER

FOR THE PAST FIVE YEARS my wife and I have taken the full gospel to the Indian reservations of Arizona and New Mexico, where 150 Indian villages have no established Protestant work. The potential there is great, for there are 24,000 square miles of Indian reservation to cover and 100,000 people, many of whom have never heard the Pentecostal message.

God is opening the eyes of the Navaho to the realization that their beliefs and superstitions are not as powerful as the gospel of Christ. Our C. A. president, saved and filled with the Holy Spirit, is taking the testimony of Christ into all the activities of the Navaho community as he performs the duties of a tribal councilman.

Two of our Christian families, recognizing the sanctity of marriage in the sight of God, requested a real marriage, according to the Christian faith. They declared, "We want to go God's way. We shall get a marriage license and let God join us together."

We rejoice that not one of our Indians who have received the baptism in the Holy Spirit has turned back to the world. God is moving, and souls are being saved, filled, and healed in almost every service.

God has blessed our mission (formerly at Grants) since we relocated it in Prewitt a year ago. Even while we were holding our services in a 10- by 20-foot tin building which the New Mexico District had loaned us, some Indians drove over 20 miles just to attend one service.

At the present time the new mission is only partially finished. It can accommodate about 100; but we expect that as the building is enlarged, the congregation will increase to fill it. At a recent revival held (while we were away) by the Grant Croasmuns, our copasters, with Navaho Evangelist Wilson A. Nelson, 153 packed into the unfinished structure.

My wife and I have itinerated for the past 10 months on behalf of the mission and in preparation for a new phase of ministry.

My wife is to resume study toward a B.S. degree and I shall travel as a representative of the American Indian work. The mission will be left in the capable hands of the Grant Croasmuns. 



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

ASSEMBLIES OF GOD

HOME MISSIONS DEPARTMENT

1445 BOONVILLE AVE., SPRINGFIELD, MO. 65802



THE KING'S AUTHORITY

Sunday School Lesson for November 6, 1966

MARK 11:12-26

BY J. BASHFORD BISHOP

THE CURSED TREE (vv. 12-14, 19-26)

This incident, on the surface, is difficult to understand. On their way to the temple, Christ and His disciples saw a fig tree which had leaves on it but it bore no fruit. Jesus passed a sentence of judgment upon the tree because it was unfruitful.

But Mark recorded, "The time of figs was not yet." Why then did Christ condemn the tree? We cannot be dogmatic about the answer. However, there are several possible considerations.

First, a characteristic of the fig tree is that its leaves and figs grow simultaneously. Hence the presence of leaves on a normal fig tree would mean the presence of fruit. The figs, however, did not ripen until June, and this incident took place about the first week of April. So it seems that this particular tree was abnormal and diseased.

Second, it seems probable that the tree is symbolic

of Israel. Throughout this entire chapter Christ in numerous ways denounced insincerity and religious profession without possession. During the triumphal entry there were those whose shouts of praise were short-lived and lacked depth and sincerity. In the temple Christ's anger was expressed in the face of insincerity. So in passing sentence upon the diseased tree, Christ passed sentence upon hypocritical and deceitful Israel with its leaves of profession but having no corresponding fruit.

Uselessness invites destruction. Israel had been chosen to serve. Her failure to do so led to her ruin. We are saved to serve—to fulfill God's purposes; unless we fulfill them, we destroy ourselves.

Profession without practice is perilous. But the radiant, transparent reality of a consistent Christian spirit and example attracts the unconverted and causes them to glorify God.

THE CLEANSED TEMPLE (vv. 15-18)

Here we have one of the most amazing glimpses of Christ found in the Gospels. The tender, loving, gentle Jesus suddenly became like a lion in His blazing anger as He attacked the money changers and dove sellers—"those that sold and bought" in the temple. How are we to explain Christ's conduct on this occasion?

Every Jew was required to pay half a shekel for temple tax. He could only pay it in certain kinds of money. Hence, money changing was necessary. Doves were used in worship and had to be obtained somewhere, so the business in itself was legitimate. However, Christ's objection was twofold and yields a twofold warning to us today.

1. *Christ objects to the place in which this business was carried on.* The court of the temple was a place for worship, not for business. And this business made it difficult for sincere people to worship; it promotes irreverence or makes it difficult or impossible for others to worship the Lord—greatly displeases Him too!

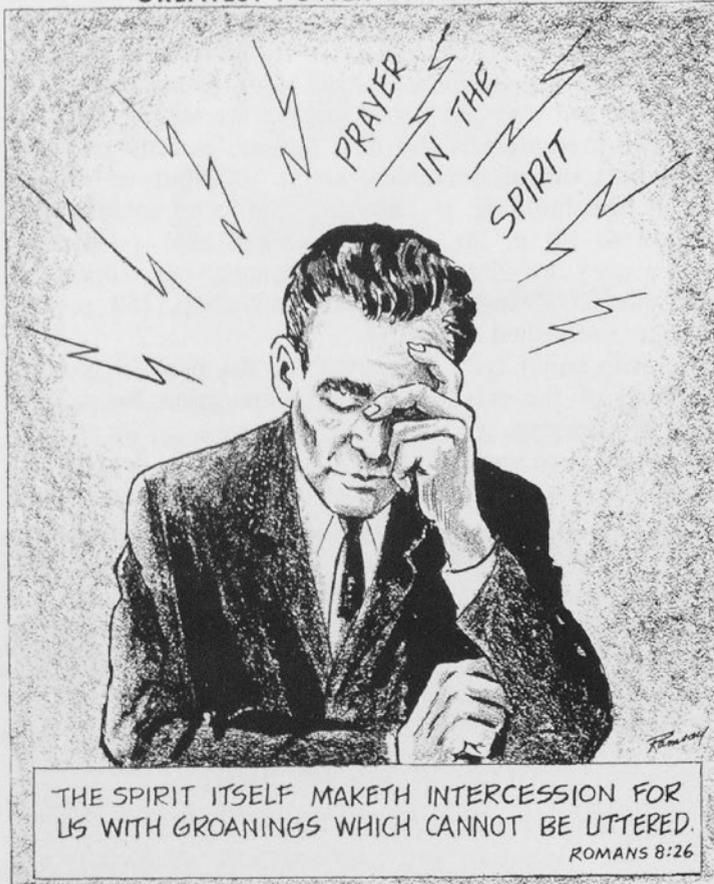
2. *Christ objected to the way in which this business was carried on.* The dove sellers and money changers took advantage of the people in their worship and commercialized upon it. The dove sellers asked exorbitant prices for the doves, and the money changers charged unreasonable rates for making change. There had been a long line of those down through history who have commercialized religion and fattened their pocketbooks by taking advantage of the gullibility and timidity of sincere worshippers.

THE CHALLENGED AUTHORITY (vv. 27-33)

Christ's action in the temple created such a sensation that it resulted in a challenge of His right to act as He had. He answered the question, as He frequently did, with a question His challengers could not answer without falling into a trap. A Christian can resort to this practice—rather than allowing himself to be led into argumentation, which always proves fruitless.

"My house shall be called...the house of prayer," said Jesus, quoting Isaiah 56:7. And in these words He stated the primary purpose for which the temple existed, and for which every other meeting place since then exists—a place of communion with God, a place where the sinful, sick, and suffering may come into living contact with Him who said, "I am come that they might have life, and that they might have it more abundantly."

GREATEST POWER IN THE UNIVERSE



THE SPIRIT ITSELF MAKETH INTERCESSION FOR US WITH GROANINGS WHICH CANNOT BE UTTERED.
ROMANS 8:26



ADDITIONAL CHAPLAINS ARE NEEDED NOW

PROPHETS IN FATIGUES

By ROBERT R. WAY • Servicemen's Representative for the Assemblies of God

GENERALS SOMETIMES SPEAK SOFTLY. It was so with Army Chief of Staff Harold K. Johnson who sincerely appealed to church representatives during a recent luncheon in Washington, D. C., "Give us chaplains who have a great and abiding compassion coupled with a vision for the needs of today's military men."

He continued, "Today's chaplain must not provide a doctrinaire approach in the military establishment, but one that is human, understanding, and compassionate."

Gen. Johnson was addressing representatives of the Ecclesiastical Endorsing Agencies which will be responsible to recruit 605 Army chaplains during this fiscal year.

In the chaplaincy ordained ministers have an unlimited opportunity to minister to the spiritual needs of some of America's finest young men and women. Chief of Chaplains (Maj. Gen.) Charles E. Brown stated that this is an opportunity to bring "the strength and vitality of the church into direct confrontation with the world." Each chaplain is responsible for about 1,200 men.

Our brethren in military ministry have the responsibility of bringing God's presence into our lives. During 1965 our 25 Assemblies of God chaplains won 2,709 men to the Saviour.

Chaplain James Cotton at Fort Ord, Calif., stated recently, "Our Thursday night full-gospel services are wonderful. One man was filled with the Holy Spirit, and six were saved."

Russell Skipper of Lackland Air Force Base, Tex., writes excitedly about the spiritual retreat he is planning for the men of his area. "We hope to have 175 in attendance, Pray that many airmen will use this opportunity to get closer to God."

Jim Van Meter, Fort Bragg, N. C., is one of two chaplains assigned to 2,700 Special Forces men in training.

Elton Curnutt in Vietnam sometimes conducts five services on Sunday. He asks, "Please pray that we may be used of God in a greater way to present the gospel to these men in a time of great personal danger."

Stanford Linzey is the only chaplain among 1,200 officers and men aboard the *U.S.S. Galveston*.

So they are serving as prophets in fatigues and dress uniforms alike. From the paddies of Vietnam to administrative billets in Washington and Europe, these full-gospel ministers are bringing Christ into the realistic needs of men today.

The Assemblies of God now has 29 chaplains, and two more are just awaiting their military orders. Ad-

ditional slots for this exciting mission are now available for qualified ordained ministers of the fellowship.

Each applicant must have a minimum of 120 semester hours credit of undergraduate study performed in a recognized school, (most Assemblies of God colleges are recognized to meet this requirement), and a minimum of 90 semester hours of graduate study performed in a recognized theological school. Duplication of credits is not allowed. (Assemblies of God colleges *do not* meet this requirement.)

A candidate must be at least 23 years of age and not have reached his 34th birthday. Age waivers may be granted for military veterans. Such waivers generally are limited to men who have not reached their 37th birthday.

Applicants who are not citizens by birth must provide evidence of citizenship. Citizenship by naturalization must be in the form of certification by any military officer, notary public, or other person authorized by law to administer oaths.

Each applicant will be expected to submit to personal interviews as requested, either by the military or by the Assemblies of God Commission on Chaplains, and must be considered qualified through such interviews. He must be regularly ordained, duly accredited by, and in good standing with the General Council.

For further information or application write: Secretary, Commission on Chaplains, 1445 Boonville, Springfield, Mo. 65802. Perhaps God would use you as a prophet in fatigues. 

Hear of the Bible

**GREAT CHAPTERS FOR THE
WEEK OF OCT. 30 - NOV. 6**

Sunday	Colossians 3
Monday	1 Thessalonians 1
Tuesday	1 Thessalonians 2
Wednesday	1 Thessalonians 4
Thursday	1 Thessalonians 5
Friday	2 Thessalonians 1
Saturday	2 Thessalonians 2
Sunday	2 Thessalonians 3

PROMISE OF THE WEEK

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thessalonians 4:16).

**GREAT CHAPTERS
DAILY READING
PROGRAM**





WISHING WON'T MAKE IT SO!

"I wish I could know that my family will be provided for when I'm gone." This is a typical remark, but futile. Wishing won't change anything. Death is real, and the provision you make must be just as real.

But all that you do—the hard work it takes to build for the future of your loved ones—may be lost if you neglect one thing: making a legal will. It is the smallest item in terms of cost, effort, and time. But it is not the least consideration and should not be the last.

If you wait, thinking of your youth and of the seemingly small estate you have, you may be risking it all to legal costs. You cannot be certain about tomorrow—so make your will today!

We'll be glad to advise you. All you need do is clip and mail this coupon to let us know of your interest.

By FRANCES BEVAN

THE GATE TO PARADISE

WHEN EZEKIEL WAS BROUGHT in the visions of God to see the temple of the Lord's glory, the first thing he saw was a gate—a way of entrance into the sacred enclosure—a gate in a wall.

We hear of only one gate in this wall. The man who was to be Ezekiel's guide "stood in the gate," but not with a flaming sword to guard the way. He was there to guide into the courts of the Lord's holiness, the secret place of the Most High.

Had there been no wall there would have been no gate. But "behold a wall." It shut out from view the space within.

Is there now for us a temple of God? Is there that which is the habitation of God through His Spirit? Does the house now exist of which Peter wrote, "Ye also, as lively [living] stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ"?

And around this holy temple is there a wall? Is there an enclosure within which are those who have "washed their robes," and outside of which are the unclean, and the lovers and makers of that which is a lie?

But before the Lord spoke of the wall, He spoke of the gate. "If the Lord is the wall of fire round about His sanctuary, He is the gate also. He has told us: "By me if any man enter in, he shall be saved."

The wall is there, but He directs the eye first to the gate before He gives the measure of the wall. He shows the open door, and He does not measure it. It is one of the many parables of His immeasurable love.

Is it by entering the gate of heaven after death that a man is saved? No, for the Lord says, "Behold, now is the day of salvation." Paul could say, "According to His mercy He saved us."

So before the wall is mentioned, the gate is shown—the Gate that is none other than He who says, "I am the Door."

And entering in we learn a further lesson of His grace. The wall exists as the defense and security of those who have passed within. From the

outside it is a barrier; but from within it is salvation—salvation to him who has entered. We can sing, "We have a strong city; salvation hath God appointed for walls and bulwarks."

There is one way only into this place of safety, this house of defense, this strong habitation, this fortress of the redeemed. Christ said: "I am the way, the truth, and the life; no man cometh unto the Father but by me."

Having entered by the gate, we know that as the mountains are round about Jerusalem, so the Lord is round about His people. He has enclosed them in the secret place of the Most High—in the shadow of the Almighty.

Eternal peace is within His walls for all who are sheltered there. For it is to "any man" that the Door stands open—as to the thief who passed from the cross to paradise. And into the hidden paradise of God are souls passing while on the earth, through Him who is the Gate of Praise—Christ, only Christ.

Take heed to the warning: "He that climbeth up some other way, the same is a thief and a robber." 



TO: DIVISION OF STEWARDSHIP
ASSEMBLIES OF GOD
1445 Boonville Avenue
Springfield, Missouri 65802

PE 103066

Please send me complete information on making a Christian Will.

NAME

ADDRESS

CITY

STATE ZIP

RECENTLY A PASTOR in Oklahoma wrote:

"We are very happy to report that Bethel Temple Assemblies of God Church will be making \$5 monthly contributions to the Aged Ministers Fund. We know this isn't much, but we hope to do more as the Lord provides in years to come.

"Many years ago when just out of Bible College, I had the wonderful opportunity for about four months of being a personal nurse to one of our aged ministers, Harry Boley. He was a complete invalid at that time.

"As a young minister, he attended the first General Council in Hot Springs. Afterward he spent a term in Africa and later pastored several large churches in our movement. He traveled widely as an evangelist and camp speaker. Yet in the last days his illness prohibited him from the ministry. Those last three or four years of his life he received Aged Ministers Assistance. It wasn't much, but I know it was a help.

"We believe our offering will help some other man or woman of God who gave his all for the Lord and those who inherited his ministry."

This church has seen the need for regular AMA support. Their monthly contribution will mean some aged minister, with a life story much like Brother Boley's, can be assured that his check will be sent each month—if other churches see the same need and send the balance of his assistance on a monthly basis.

What is AMA? Who is eligible? How many are helped?

Perhaps some of these questions have been waiting for answers, for another letter, received just this past summer, said in part: "At a recent board meeting a question was raised about aged ministers and their need. I was instructed to contact you about this."

Aged Ministers Assistance (AMA) is a fund for which money is col-

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**A CHURCH SEES THE
NEED FOR REGULAR
AMA SUPPORT.**

WHAT IS AMA?

lected from Assemblies of God churches and interested friends, and from which money is sent to needy ministers, missionaries, and ministerial widows who have reached the age of 65. Aged Ministers Assistance funds are used for:

- Retired needy ministers.
- Missionaries who receive partial retirement support from the Foreign Missions Department.
- Widows of ministers and missionaries who do not qualify for other financial aid.
- Emergency assistance for ministers who, even though under 65, are forced by sickness to vacate the pulpit.
- Emergency finances for superannuated ministers who meet with unexpected catastrophies.

Fees for board and room in Bethany Retirement Home and other Assemblies of God approved homes for those who qualify under Aged Ministers Assistance.

To qualify for assistance, the applicant must prove he has no means of either earning or receiving an income in the amount proven by welfare agencies to be a subsisting income. In most cases studied by the committee which makes decisions on each application, a much greater financial assistance is needed than can be made available. Another disturbing reality is that many applications must be rejected entirely, even though the applicants are needy. Available funds must be used first for the more des-

titute; it is that simple—and that tragic.

AMA (not to be confused with MBS, Ministers Benefit Association, a retirement plan) is derived from offerings from churches and individuals. These offerings are encouraged on a regular monthly basis, since this is how AMA must meet its obligations. In addition, two special days are designated each year—Memorial Sunday and Thanksgiving Sunday—when churches are asked to make a concentrated effort to contribute to this fund. Incoming funds must be consistent so that outgoing payments to needy ministers may also be reliable.

During 1965 the Department of Benevolences assisted some 225 aged ministers and missionaries and their widows on a monthly basis. Nearly 75 were given emergency help in addition to regular monthly assistance. However, only 1,784 churches (20.8 percent) gave one offering or more to the Aged Ministers Assistance fund during 1965.

Thanksgiving Sunday, November 20, is the second of two annual appeals for contributions to Aged Ministers Assistance. The timing is extremely important since this day precedes renewal applications for 1967. The success of the Thanksgiving Sunday appeal could well enable the AMA fund to include additional ministers and missionaries.

Will you express your gratefulness for our Pentecostal pioneers on AMA Day, November 20?

BGMC HELPS PRODUCE HAUSA LITERATURE

By **BERNARD L. BRESSON**
Missionary to Nigeria

IN NORTHERN NIGERIA there are two distinct types of Assemblies of God churches. One is largely composed of Ibo people who have migrated from the South for economic reasons. They have formed their own churches which have definite ethnic characteristics. The other churches are largely made up of former pagan tribesmen. Missionaries call the latter, "Northern churches."

The Ibo churches outnumber the "Northern churches," and the great missionary challenge is to reach more of the native northern people, millions of whom are still worshipping idols, jujus, spirits, and fetishes.

In some areas these people are almost as primitive as they were 200 years ago. But in other areas the coming of the railroad and motor transportation has brought increased mining and other commercial enterprises. This began to change the way of life, particularly in the population centers. Some people went to school and learned to read and write—well enough to understand the printed page.

A few pagan people were saved and filled with the

Spirit. These began to evangelize their own people, and churches were established.

When we transferred to the North, we knew nothing about the needs of the people. It was soon evident that one of the great needs was for spiritual literature for our pastors. Only a few read English well enough to understand the meaning. Many cannot read any English.

The need then was for Hausa literature. The Sudan Interior Mission has done a good work all across Africa, but their literature is mostly slanted to church members and personal evangelism rather than being specific helps for the minister.

We had to have an interpreter so we used Boys and Girls Missionary Crusade funds also to pay for some translation work. We had Hausa translations made of Myer Pearlman's class notes on the Bible. We also had Mrs. Margaret McComber's lessons in Hebrews translated and used the Christian Faith series manual on Romans for the last one of our series.

The translations had to be typed on stencils, the stencils proofread and corrected. All 126 stencils and 11,000 pages had to be run through the mimeograph. They then had to be assembled. The entire lot was taken to a

Missionary Bernard Bresson stands beside a table filled with mimeographed study books in the Hausa language which BGMC funds helped to produce. Mrs. Bresson works at the typewriter.



HAVE YOU FORGOTTEN SOMEONE?



Better check again. Your list isn't complete until it includes that special offering for your favorite missionaries. Add their names today while they are still fresh in your mind. Send your gifts to:

(Names of Missionaries)

SPECIAL CHRISTMAS OFFERING

Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802

commercial printshop where they were stapled by machine.

This was a lot of work, and the largest part of it was done by my wife Elsie. But this work has had its rewards already when we have seen the eager looks of the pastors as they received the books. Pray that the literature will bear fruit for years to come.

Besides the study books, we produced mimeographed notes on WMC leadership courses. These have been taught in the Plateau, Kafanchan, and Gwari sections.

Programs and lecture notes were produced for our Sunday school workshops which were conducted in the Plateau and Gwari sections. These were in both English and Hausa.

All this would not have been possible if BGMC had not sent us the money for paper, ink, stencils, stapling, and covers. The ministry of the children who gave their money to BGMC will have a part in the harvest until Jesus comes. 

GLASS REMOVED FROM EYES

I AM THANKING GOD for preventing damage to my eyes on two different occasions.

On Monday, October 22, 1962 I was washing and storing some jelly glasses I had used to root some foliage plants in. One was broken on the edge. When I set one inside the other, the heavy base struck the broken edge and tiny particles of glass flew into my eyes.



I have always had good eyesight and now I was afraid the glass particles might impair my vision.

My mother taught me when just a child to trust God. I believed there was nothing too small to pray about, so I began to ask God to help me.

I tried every way I knew to remove the glass from my eyes but to no avail. By Wednesday I had infection in my eyes. I went to see our family doctor. He found the infection was serious and he treated two small abscesses. He used powerful lighting and a magnifying lens but he could not see any glass. I told him I could still feel it there. He then called in a technician, a nurse and my husband. They could not see anything either.

I began to be discouraged and I asked my neighbor for the address of an eye specialist whom I planned to visit on Monday.

Despite my discomfort, I went to Sunday school and taught my class as usual. At the close of the message, our pastor, C. W. Lawson and J. W. Arnold, a visiting minister, anointed me with oil and prayed for me.

Late that evening I was reading when I felt something streak across my eye to the inside corner. I reached up and took it out. It was just a speck but when I used a magnifying glass I found it was a three-cornered piece of glass. This increased my faith to believe that God would continue the work He had begun until all the glass was removed.

By the time I went to see my doctor again I had

ten particles of glass to show him. He was amazed. I have testified of this at every opportunity.

On October 1, 1965 my husband and I were driving down the highway. A man was mowing alongside the highway with a rotary sickle. Just as we passed him a large rock flew up from under the mower and shattered the window on my side of the car covering us with ground glass. We were stunned for a moment because it struck with such force. All of a sudden I realized I had glass in my eyes again. We went to a doctor but he referred me to an eye specialist. I knew at once to which Specialist I would turn. I decided to trust Jesus as my Eye Specialist.

At church the following Sunday I asked for special prayer. Days passed and I was in constant misery. The days turned into weeks and there was constant scratching and hurting. Then one day I was able to remove one large piece. Soon through prayer and faith, I had removed 23 pieces of glass and one tiny straw. I know this sounds fantastic but every word is true.

My optometrist tells me my sight is still extra good and there is no damage to my eyes.

I have written this testimony of God's healing power in the hope that it will encourage others to trust in the Lord for both soul and body. He is all powerful and just the same yesterday, today and forever. Praise His lovely name!—Hazel Potter Main, Amorita, Oklahoma.

(Endorsed by Pastor J. W. Arnold, Assembly of God, Cherokee, Oklahoma.)

CARING



TELLS THE STORY

The events in our changing, troubled world affect all of us in some way. The increase in broken homes, for instance, brings a steady stream of troubled children through the doors of our already crowded children's homes. The march of time itself brings a growing demand for the ministry of benevolences to our aged ministers through Aged Ministers Assistance and Bethany Retirement Home. A disastrous fire or tornado at one of our churches or schools calls for quick help from our Disaster Relief Fund.

To keep our contributors informed, the Department of Benevolences publishes CARING, an attractive, informative, picture-news magazine. It is sent without charge to those requesting it. Use the coupon below to request your copy.

TO: **DEPARTMENT OF BENEVOLENCES**
ASSEMBLIES OF GOD
1445 Boonville Avenue
Springfield, Missouri 65802

PE 103066

Please send a sample copy of CARING, the voice of benevolence ministries.

NAME

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CITY STATE ZIP



GLIMPSES OF SPECIAL MINISTRY FIELDS OF THE HOME MISSIONS DEPARTMENT

HOMEFRONT HIGHLIGHTS

ALASKA

Operation Head Start

Fifty Alaska Natives, none of whom had previous teaching experience, recently completed an eight-week training program at the University of Alaska to become Head Start teachers in their villages this fall.

—U. S. Department of the Interior News Release

Purpose Defined

The Far North Bible School in Fairbanks defined itself as the "implementation of a resolution passed by the 1962 convention of the Alaska Assemblies of God," in a recent report to the biennial convention of the Alaskan Assemblies.

The report further explained the school's purpose as that of an adult education program slanted for older Alaskans, those who will involve themselves as active laymen in the emergent ministry of indigenous churches.

Because of the remoteness of the Alaskan countryside, Mr. and Mrs. Arvin Glandon (directors of the school) fly from one village to another to conduct class sessions.

DEAF

Deaf on Tour

Miss Maxine Strobridge, coordinator for the Assemblies of God deaf ministries, recently returned after leading a group of 16 deaf and workers with the deaf from the U.S. on a 22-day excursion through Europe and the Holy Land.

The group, which ranged in age from 25 to 77, toured Paris and Rome, visiting deaf schools in each of these cities.

Leaving Europe the group traveled on to Cairo, visiting the Colossi of Rameses II, the Funeral Temple, and the Step Pyramid. Later they rode camels out to see the Great Sphinx.

They rode horseback in Petra, the Rose City of the Edomites carved out of rock, and visited Jerusalem, Samaria, and Bethlehem—the most significant sites of New Testament history.

While in Cairo the deaf group was joined by seven travelers led by Robert Cunningham, editor of *The Pentecostal Evangel*.

On her return trip Miss Stro-

bridge remained for a few days in Frankfurt, West Germany, to attend class at *Selbstandiger Gehorlosen-Kindergarten*, a school for the deaf.

Before she left on the trip Miss Strobridge was the guest at a statewide conference for the Assemblies of God deaf hosted by Silent Temple, the deaf work of Bethel Temple in Sacramento, Calif.

HAWAII

Missionary Appointment Status

Since Hawaii received recognition as a General Council district on August 10, 1966, missionaries previously under appointment with the Foreign Missions Department now serve under the Home Missions Department.

However, those missionaries who are nearing retirement age will remain with the Foreign Missions Department rather than lose retirement benefits.

Ministers pastoring sovereign, self-supporting churches on the islands will not come under appointment.

TEEN CHALLENGE

Workers Escape Gun Battle

Teen Challenge workers in Chicago escaped injury this summer when a gang war broke out during an evangelist meeting held at a gang headquarters, Ken Schmidgall, director of the Chicago Center, reported recently.

The skirmish occurred while three Teen Challenge workers were presenting the film, "Teen Revolt," to 45 members of the Imperials at that gang's meeting place.

As the workers counseled with the young Imperials, the Del Vikings, a rival gang, burst into the room and demanded to see the officers and war council of the Imperials.

After the leaders of the two gangs talked for a short time, the Del Vikings left.

Ten minutes later the Del Vikings returned with their guns. After an exchange of words they began to fire on their unarmed opponents.

Three Imperials were immediately felled with bullet wounds in a battle that lasted only a few minutes. Many of the Imperials leaped from second-floor windows. The three Teen Challenge workers

lay silently on the floor to escape the flurry of pistol shots.

The Del Vikings are reported to be the most notorious of the eight gangs in the area of Chicago bounded by 22nd Street on the north and 55th Street on the south. Drug addicts, prostitutes, and homosexuals are also said to abound there.

Chicago's Teen Challenge made

this area one of its prime targets for the summer crusade.

Teen Challenge Directors Meet

On September 8, seven directors and four representatives of our 10 Teen Challenge Centers met with Home Missions leaders in Springfield, Mo. Victories, problems, and potentials for future ministry were discussed, and some business transacted.



HOME MISSIONARY NEWS NOTES

Raymond E. Wiseman of Waxahachie, Tex., recently accepted home missions duty and will teach at the American Indian Bible Institute in Phoenix, Ariz.

Mr. Wiseman holds a B.S. degree from Southwestern Assemblies of God College, Waxahachie, Tex.

He began working with the Indians of Texas and Oklahoma while still in college, helping with an orphanage and doing street work.

He is licensed with the North Texas District.

Mr. and Mrs. **Eric Pahl** of Wainwright, Alaska, have just been appointed by the Home Missions Department as missionaries in Alaska.

The Pahls both received training at Northwest Bible College in Edmonton, Alberta, Canada.

Since graduating from the college they have ministered extensively among the Indians of

the Northwest Territory, the Yukon Territory, and Alaska, pastoring four different churches before receiving Home Missions appointment.

Mr. Pahl is ordained with the Alaska District Council. Mrs. Pahl also has credentials with the Alaska District.

* * *

Changes on the Fjeld

Mr. and Mrs. John Covlasky, pastors of the missionary church in St. Michael, Alaska, have been on furlough.

Miss Agnes Rodli, missionary in Tok, Alaska, has filled in at the St. Michael church while the Covlaskys have been on leave.

* * *

The Patrick Donadios, former pastors at Point Hope, Alaska, relieved Miss Rodli at Tok.

* * *

Mr. and Mrs. Alvin Capener, former missionaries to the Tlingit Indians at Point Hope, Alaska, have begun a new work on St. Paul Island. This island

AMERICAN INDIAN

No "Mother Hubbard's Cupboard"

The Dinuba, Calif., Assembly of God recently collected and sent more than \$300 in food items to the American Indian Bible Institute in Phoenix, Ariz.

Pastor and Mrs. William Weaver delivered the food on August 18 so that the pantry at the school would not be bare when students arrived.

The church sponsored the food drive by placing a large teepee on the church platform and collecting the food after each service.

D. R. Ramsey, president of the institute, was a speaker in Dinuba's first missionary convention last December, during which he presented the needs of the new school.

A record number of Indian students from across the nation have enrolled, so the food is a welcome donation.

Peyote Under Attack

City Councilman Frankie Howard of Window Rock, Ariz., recently condemned the use of peyote in religious practices on the Navaho reservation, reports the *Navajo Times* of Window Rock. (Peyote is a cactus plant which is supposed to cause its user to have visions.)

Councilman Howard, himself a Navaho Indian, stated that Navaho tradition permits the use of peyote only once a year in conjunction with a special tribal ceremony. But the Native American Church, he contends, is illicitly using the plant to gain political influence over the

NATIONAL PRISON SUNDAY NOVEMBER 13

Watch the *Evangel* for interesting articles featuring prison work which will appear on Prison Sunday.

Indians on the Navaho reservation.

He accused a leader of the Native American Church, which uses the drug, of "exploiting the use of peyote for his own profit." He considers the group an illegal organization and questions its right to have meetings on the reservation.

The councilman contended that peyote "is not and has never been a part of any Indian religion passed down to us by our forefathers.... It is not a religious question—it is a dope question."

Notes of Victory

Indian Missionary Charlie Lee of Shiprock, N. Mex., is thankful for God's healing of his body.

Brother Lee was ill much of the summer and is now only able to take on a limited amount of work. He recently visited several churches of the Midwest.

* * *

Rowena Chaves, missionary in Mesa, Ariz., reports her health is much improved. She is now able to minister at the three Indian hospitals in the Phoenix area.

* * *

The B. H. Ellsworths recently enjoyed their first vacation in five years of pastoring at the Elwha Indian Assembly in Port Angeles, Wash.

* * *

The Charles Kumleys are anxious to begin construction on their new Indian church in Burnt Water, Ariz. They recently obtained a three-acre plot with 522-foot frontage.

* * *

The Bert Parkers are also off to a good start in their building program at the Indian church in Lakeside, Ariz. They report that the siding is all up on the outside and that only the interior remains to be finished.

* * *

The Elmer Robersons rejoice in the Lord for a four-day revival held at their Indian church in Flagstaff, Ariz., with Evangelist Wilson Nelson. Several were saved and filled with the Holy Spirit.

* * *

Eugene Herd, missionary at Holbrook, Ariz., sends this inspiring testimony:

"Dora seemed constantly to carry a weight which kept her eyes sad and her shoulders drooping. Although Dora had accepted the Lord and received the Holy Spirit over six years ago, something was wrong.

"We often prayed that the Lord would give us wisdom to help her with her problem, for there were a great many Indian customs and traditions we did not understand.

"Then one night when she seemed bowed the lowest, she told us of her heavy burden.

"Years ago the medicine man had given her a small buckskin bag containing small 'sacred' articles and closed with a rawhide string. The bag was, after the proper ceremonies, chants, and prayers had been said over it, to protect Dora from all sickness.

"For years she had kept the bag. But as she grew in the Lord, the Holy Spirit showed her it was time for her to cast aside this part of her old life. 'How trivial,' one might say—but not Dora. Years of teaching and practice stood in her way.

"How much did Dora love Jesus? Satan fought jealously as we interceded against the evil powers.

"Dora finally made the consecration and gave up the pouch, for she had found Jesus to be her Protector—the Healer of every sickness."

* * *

Mr. and Mrs. Raymond Myers, missionary pastors of the Indian Assembly in Daggett, Calif., rejoice that a work begun by them in 1958 has at last become indigent.

The L. B. Yazzies, members of this Indian church in Daggett, recently moved to Pinedale, N. Mex., to become the pastors of the pioneer Indian church and Sunday school there.

Brother and Sister Myers started the church because of a burden for the Navaho Indians of New Mexico. The Pinedale church is located at the east end of the Navaho reservation, over 400 miles from the Myers' work in Daggett.

Each year these missionaries have tried to visit their former work at least four or five times. They fill up their trunk with food, clothing, and toys and drive the long way through Arizona to Pinedale. There they distribute the clothing and other goods free to the Indians.

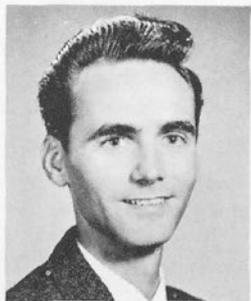
Both Mr. Yazzie's father and his grandfather were former medicine men, and both were saved under the Myers' ministry. Brother Yazzie's grandfather is now 98 years old.

The L. B. Yazzies are licensed with the New Mexico District.

◀ "Latin Nobles," name of one of Chicago's many teen-age gangs, is scribbled on a brick wall.



▶ Using this "teepee" the Assembly in Dinuba, Calif., collected over \$300 in food for the American Indian Bible Institute in Phoenix, Ariz.



Raymond E. Wiseman



Mr. and Mrs. Eric Pahl



lies 300 miles north of the Aleutian chain of islands and is populated by Aleutian Indians.

* * *

The Robert Lantzes of Stevens Village, Alaska, have begun working with the missionary church at Ft. Yukon.

* * *

Oscar Pitts has moved to Ganado, Ariz., to be closer to his Indian church.

* * *

Mr. and Mrs. Roy Nelson are leaving the Skokomish Indian Assembly in Potlatch, Wash., to move to Chambers, Ariz., where they replace the Lyle Wolver-

tons at the Indian church there.

The Wolvertons are now ministering at the Indian church in Winslow, Ariz.

* * *

Mr. and Mrs. C. E. Greathouse have resigned the work at the San Tan Indian Mission in Chandler, Ariz. They are not yet certain where they will minister.

Mr. and Mrs. Harold McCarty, missionaries at the Indian church in Cibecue, Ariz., replaced the Greathouses at the San Tan Mission.

W. Olan Knotts is the new pastor of the Cibecue Indian church,

NEWS OF THE CHURCHES



Many young people and children attended the meeting conducted by Evangelist Bob Larson at the Sheridan Assembly in Tulsa, Okla. Men in the foreground are: Vep Ellis Jr., minister of music; Bob Larson; Glenn Millard, pastor; and Wayne Hunter, director of religious education.

grams are sponsored by the church. Chaplain (Maj.) Richard Hartman (U. S. Army—First Cavalry) recently shared his experiences of ministering to men in Vietnam.

—Robert D. Goree, pastor

CORNING, CALIF.—Special services with Evangelist and Mrs. Tom Ming Sr., of Visalia, Calif., brought great spiritual blessings to First Assembly here.

Several people were saved and reclaimed. One of the greatest blessings of the meetings was the number of people who committed themselves to intercessory prayer before and during the services.

The church has been blessed with a number of denominational folk who are hungry for more of God. —Jim Logan, pastor

OKLAHOMA CITY, OKLA.—Eight persons were saved and four baptized in the Holy Spirit during three weeks of services at Sunny Lane Assembly here. Hazel Burns of Cement, Okla., was the evangelist.

Several were refilled with the Spirit, and others were healed by the power of God.

This is the best revival the church has experienced in years. —Robert L. Hill, pastor

PINELLAS PARK, FLA.—First Assembly here just concluded special services with Vester L. Raburn Jr., Peninsular Florida District C. A. president.

The church received a great spiritual uplift. Two people received the baptism in the Holy Spirit. —Troy B. Helms, pastor

TULSA, OKLA.—Sheridan Assembly was greatly blessed in a two-week meeting with Evangelist Bob Larson of McCook, Nebr.

A number of young people were reached. Several were saved, filled, or refilled with the Spirit.

There were large midweek crowds. The last Sunday night 800 were in attendance, a near-capacity crowd.

—Glenn E. Millard, pastor

CLARKSBURG, W. VA.—Forty-nine people made decisions for Christ at the Full Gospel Tabernacle here during special services with Evangelist "Little Joe" Peterson. Five were filled with the Holy Spirit.

The congregation enjoyed the singing and music by Brother Peterson. Hearts were blessed nightly as God's Word was preached under the anointing of the Spirit.

Attendance was excellent. On the final night the church was filled to capacity.

—R. W. Harvey, pastor

MARYSVILLE, CALIF.—Bethel Temple here recently sponsored a "Come Alive" youth crusade with Evangelist Nicky Cruz and "The Disciples Three," a trio from the Chi Alpha group at the University of California at Berkeley.

Several hundred visitors attended the meetings. Many found Christ as Saviour, and people from other denominations were baptized in the Holy Spirit.

God has also blessed Bethel Temple with two daily radio broadcasts on station KZIN. These pro-

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Enterprise	First	Nov. 6-20	David Fernandez	Howard P. Trawick
	Fairhope	A/G	Oct. 23-Nov. 6	Freddie Salisbury	C. L. McKinney
	Opp	Westview	Nov. 7-13	Grover & Carolyn Dunn	J. E. Wellborn
Ark.	Prichard	A/G	Nov. 6-20	Bob Larson	James C. Kofahl
	Hot Springs	First	Nov. 6-20	Lindell & Darlene Ballenger	G. E. Chambers
	Lake City	A/G	Nov. 6-20	Hale-Turner Team	Chester Esmond
Calif.	Pine Bluff	First	Nov. 6-13	Ed Eaton	Morris Fostrey
	El Centro	First	Oct. 25-30	Garfield J. Unruh	Claude White
	Escalon	A/G	Nov. 1-13	Garfield J. Unruh	Ruben A. Wilson
Calif.	Lynwood	Metropolitan Tab.	Nov. 6—	M. R. Boatright	George H. Boatright
	Oildale	A/G	Nov. 9-20	Marvin Schmidt	George P. Brown
	Poway	A/G	Nov. 6-20	L. T. Bates	Charles Vermillion
Calif.	Redwood City	A/G	Nov. 6-13	Howard Rusthoi	E. R. Scratch
	San Francisco	Calvary Tab.	Nov. 2-29	Fisher-Cheek Team	T. B. Bryant
	Taft	First	Nov. 1—	Leonard Miller	Leonard Palmer
Colo.	Colorado Spgs.	First	Oct. 30-Nov. 13	Gladys Pearson	Lloyd Christiansen
	Denver	First	Nov. 6-13	Mangram Evangelistic Tm.	Verne J. Crews
	Lakewood	First	Nov. 3—	Charles Ogdon	Hubert Surratt
Fla.	Bagdad	A/G	Nov. 13-27	B. R. Minton	Charles E. Lee
	Jacksonville	Riverview	Oct. 30-Nov. 13	Colen & Carol Lassiter	J. M. Stallings
	Key West	Glad Tidings	Nov. 9-20	Don & Dixie Cox	H. L. Tyus
Ga.	Pensacola	First	Nov. 8-20	The Singing Lunsfords	A. E. Spence
	Columbus	E. Highland	Nov. 3-13	H. Syvelle Phillips	James Hennesy
	Marietta	A/G Tabernacle	Nov. 7-13	Nettie Parham	J. L. Spinks
Idaho	Shoshone	A/G	Nov. 6-20	Dan & Mrs. Franke	J. Wesley Johnson
	Bloomington	First	Nov. 13-27	The Matschulat Party	W. A. Akridge
	Melrose Park	Community Gospel	Nov. 9-20	John & Faith Stallings	J. K. Loyd
Ind.	Ft. Wayne	First	Oct. 18-30	H. B. Kelchner	D. F. Leader
	Coffeyville	First	Nov. 8-20	J. B. Woolums	Lavern Pember
	Dighton	First	Nov. 6-20	Carl Walker Jr.	Loren E. Dunning
Kans.	Kansas City	Bethel	Nov. 8-20	Joel & Mrs. Palmer	Paul G. Johnson
	Osage City	Calvary	Oct. 24-Nov. 6	Knott-Olson Team	Fred Wilbur
	Oswego	A/G	Oct. 19-30	Roy H. Tregenza	Donald J. Anderson
La.	Pratt	A/G	Nov. 2-13	Dave Tonn	Ronald Mickley
	Scranton	A/G	Nov. 7-27	Knott-Olson Team	Bob Congdon
	Baton Rouge	Central	Nov. 13-20	J. C. & Mrs. Nichols	James Courtney
Md.	Mansfield	First	Nov. 6-13	L. G. Flowers	Forrest Helton
	Shreveport	Broadmoor	Nov. 8-20	Bob & Sharon Jones	C. B. Anderson
	Gaithersburg	A/G	Oct. 31-Nov. 6	A. J. Fox	A. B. Marks
Mass.	Hyattsville	Faith Tab.	Nov. 1-11	Wayne Marshall	Bennie M. Slye
	La Vale	Chapel	Nov. 16-27	Don & Sharon Parker	Hartley Wigfield Sr.
	Lynnfield	Calvary Temple	Nov. 11-20	Hansel Vibbert	Edward R. Skane
Mich.	Grand Rapids	Woodmere Gardens Tab.	Nov. 1-6	Paul Hild	Dan Roehl
Minn.	Rosemount	Mt. Olivet	Nov. 8-20	Don D. Miller	Paul Baldwin
Miss.	Natchez	First	Nov. 2-13	Darrell & Carolyn Pilcher	W. H. Richardson
	Aurora	First	Nov. 2-13	Bob McCutchen	Fred Brown
	Kansas City	Calvary	Oct. 26-Nov. 6	Samuel & Mrs. Calk	Leonard Carpenter
Mo.	Kansas City	Central	Nov. 8-20	Loyd & Rebecca Middleton	Paul W. Brewer
	Kansas City	East Side	Nov. 8-20	Wesley Pollet	Chester Massey
	Kansas City	Evangel Temple	Nov. 6-13	J. C. Hall	C. W. Harcastle Jr.
Mo.	Kennett	First	Nov. 7-13	Samuel & Patricia Calk	Gordon Zercher
	King City	A/G	Nov. 13-27	Ivan & Mrs. Kimmel	Larry McAtee



The new Pine Acres Church, built of brick with plywood siding, is situated on 10 acres of land.

\$75,000 CHURCH ERECTED IN MASSACHUSETTS

GREENFIELD, MASS.—While pastoring the Assembly of God here, the Ralph F. Jelleys led the congregation in erecting a new church building valued at \$75,000.

The new building is in a lovely part of town on 10 acres of land.

Members built the church over a period of two years, doing 95

percent of the labor. A former electrician, Pastor Jelley installed the heating system and did all the wiring.

Pastor and Mrs. Jelley served in Greenfield for 16 years and have now resigned. Kenneth Taylor Jr., is the new pastor of the Assembly here.

NSSA CONVENTION DRAWS 4,000 DELEGATES

BOSTON, MASS.—The 21st annual National Sunday School Convention of the National Sunday School Association held here September 21-23 attracted upward to 4,000 registered delegates.

Answering the crying need for skills of Sunday school work in the 20th century were 175 workshops conducted by able Sunday school experts. Over 40 exhibitors provided 36 tons of evangelical literature and materials.

Delegates alert to the world situation and alarming trends in our day passed the following resolutions:

1. To permit voluntary prayers in the public schools;
2. To restrict the sale of intoxicating beverages and call upon educators to inform students about the evils of drinking;
3. To inform students in our Sunday schools of the evil effects of cigarette smoking;
4. To call a Congress of Sunday school leaders to counsel to-

gether on how to meet the spiritual crisis of these days;

5. To urge Christians to take positive individual action in the social problems of today.

Elected officers of NSSA were: William Greig, Gospel Light Press, president; Ralph Creech, Christian and Missionary Alliance, vice-president; Clarence Barnett, Free Methodist, secretary; and George W. Hedlund, Lakeland Color Press, treasurer.

Representing the Assemblies of God headquarters in this convention were: T. E. Gannon and Charles W. H. Scott, assistant general superintendents; William E. Kirschke, national secretary of the Sunday School Department; Ralph Harris, editor-in-chief of Church School Literature; C. W. Denton, coordinator of the Spiritual Life—Evangelism Commission; Bill Eastlake, editor of quarterly materials; and David Johnston, manager of the Merchandising Division.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
	Morehouse	A/G	Nov. 13—	Maxine Willis	Terzah G. Perry
	Purdy	A/G	Nov. 6-20	Glenna Byard	James Maddox
	St. Louis	Gospel	Nov. 13—	Glaysd Voight	Martin D. Eves
	Sikeston	First	Nov. 1-13	I. D. Rayborn	T. A. McDonough
	Springfield	Central	Nov. 6-20	Lorne Fox	E. E. Krogstad
	Union	First	Nov. 9-20	O. H. & Mrs. Virgin	Joel Clark
Mont.	Great Falls	Bethel	Nov. 8-13	Roy & Arlene Brewer	Bob Nazareus
Nebr.	Minatare	A/G	Nov. 6-13	Merle & Mrs. Roll	Wayne Allen
N. J.	Atco	A/G	Nov. 6-13	James L. Tate	Fred Markant Jr.
	Salem	First	Nov. 8-20	Arnold & Anita Segesman	Oliver Dalaba
Ohio	Bellevue	A/G	Nov. 8-20	James & Beulah Pepper	Lindon Ford
	Orrville	Calvary	Nov. 8-20	W. W. Martin Team	James M. Bryan
Okla.	Ada	First	Nov. 13-19	Patsy Ruth Allen	Frank M. Jones
	Claremore	A/G	Nov. 8-20	Bob & Alvina Wilson	Ralph Reddout
	Stroud	First	Nov. 7-21	H. A. Strange	Claud Sherrod
	Tulsa	Dawson	Nov. 7-20	Danny & Elizabeth Kennedy	Erwin Moore
Oreg.	Gresham	A/G	Nov. 15-27	D. L. Nultemeier	L. O. Triplett
	Hermiston	A/G	Nov. 15-27	Duane & Violet Parrish	W. Jack Bransford
	Portland	Parkrose	Nov. 11-13	Paul & LaVonne Clark	Garmond Mindt
	Sweethome	A/G	Nov. 4-6	Paul & LaVonne Clark	R. J. Jeffers
Pa.	Beaver Falls	First	Nov. 12-27	Curtis Sample	Gene Kummerer
	Enola	A/G	Oct. 18-30	Curtis Sample	Paul Jacobs
	Farrell	Christian	Nov. 2-13	Musical Vanderploegs	Guy Bongiovanni
	Irwin	Pentecostal	Nov. 8-20	Dave & Jan Olshevski	Samuel Weidler
	Jersey Shore	A/G	Nov. 9-20	"Gypsy" George Butrin	Jack Provard
	Kingston	First	Nov. 2-6	"Little Joe" Peterson	George Clement
	Pittsburgh	Wilkinsburg	Nov. 6-20	George & Nadine VanRiper	B. Harold Conant
	Shrewsbury	Full Gospel	Nov. 9-20	Charles S. Morris	Alfred D. Boyd
	Strasburg	A/G	Nov. 8—	V. M. & Mrs. Dullabaun	Harold L. Zuch
S. Dak.	Gregory	A/G	Nov. 6-18	Charles Senechal	W. H. Rudnik
Tenn.	Dyer	First	Oct. 30-Nov. 11	Paul J. McKeel	Wesley Payne
	Newbern	Union Grove	Nov. 13-23	Paul J. McKeel	George G. Preslar
Tex.	Ballinger	First	Nov. 7-20	Mathers-Pharr Team	O. T. Killion
	Dallas	Skyline East	Nov. 6-11	Patsy Ruth Allen	C. A. Bird
	Ft. Worth	Bethel Temple	Oct. 30—	Bob Larson	Charles R. Jones
	Houston	Park Place	Nov. 9-13	Leonard Negrin	James W. VanMeter
	Odessa	Bethel	Nov. 6-13	Edith Little	Wesley J. Lange
	Panhandle	First	Nov. 2-13	T. J. & Wanda Taylor	W. V. Bentley
Va.	Emporia	A/G	Nov. 8-20	Irving & Mary Lou Howard	K. M. Reckley
	Manassas	A/G	Nov. 9-20	H. S. Ryan	Howard Spruill
Wash.	Chehalis	Bethel	Nov. 8-20	Wesley F. Morton	Robert J. Beckman
W. Va.	Cross	Calvary Pentecostal	Nov. 1-13	Ken & Gloria Kashner	Ralph C. Campbell Jr.
Wis.	Rice Lake	Gospel Tab.	Nov. 8-20	Bill & Naomi Hayes	B. E. Stroud
Canada	Bella Coola, B. C.	Pentecostal	Nov. 8-20	L. H. Sheets Family	Arne Lonqvist
	Chatham, Ont.	Evangel Tab.	Nov. 7-20	David Dean	James Routley
	Montreal, Que.	*Evangel Pentecostal	Nov. 13-27	William H. Kautz	Fred Parlee
	Toronto, Ont.	Dixon Pentecostal	Nov. 9-20	William Caldwell	M. David Bowen

*50th Anniversary Revival

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

ANNOUNCEMENTS

NINTH ANNUAL MISSIONARY CONVENTION—November 2-6 at First Assembly, Lodi, Calif. Missionary speakers: Everett Devine, George and Billie Davis, John F. Hall, Wayne Turnbull, and Bill Williams.—by Gene Forrest, pastor.

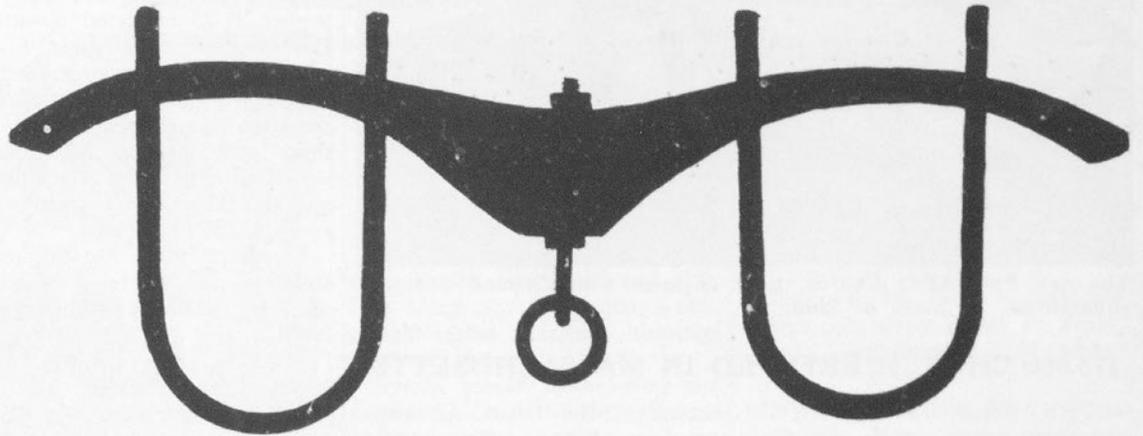
MISSIONARY CONVENTION—November 9-11, at First Assembly, Topeka, Kans. Guest speaker: C. M. Ward. Area churches are invited to attend.—by Clare G. Rose, pastor.

CHURCH DEDICATION—Nov. 11 at Calvary Temple, Lynnfield, Mass. Special speakers: David Flower, Southern New England District superintendent, and Hansel Vibbert.—by Edward R. Skane, pastor.

WITH CHRIST

ROBERT L. JAMES, 71, of Stillwell, Okla., went to be forever with Jesus August 13, 1966. Ordained to the ministry in 1947 by the Oklahoma District, he was a member of the Southern California District. Brother James served as an evangelist and as a pastor in Poteau, Okla. He is survived by his wife Erin.

THURMAN L. SWIFT, 40, of Waverly, Mo., went to be with the One he served September 14, 1966. Ordained to the ministry in 1965 by the Southern Missouri District, Brother Swift pastored the Star of Hope Assembly in Waverly. He is survived by his wife Vida Louise and three children.



A YOKE IS NOT AN INSTRUMENT OF TORTURE; IT IS AN INSTRUMENT OF MERCY.

WHAT YOKES ARE FOR

By HENRY DRUMMOND

AFTER THE INVITATION to "come . . . and I will give you rest," Christ threw in the disconcerting qualification, "*Take my yoke upon you, and learn of me.*"

Did you ever stop to ask what a yoke really is for? Is it to be a burden to the animal which wears it? Is it to make its burden light? Attached to the oxen in any other way than by a yoke, the plow would be intolerable. Worked by means of a yoke, it is light. A yoke is not an instrument of torture; it is an instrument of mercy. It is not a malicious contrivance for making work hard; it is a gentle device to make hard labor light. It is not meant to give pain, but to save pain.

It was the literal wooden yoke which Christ, with His own hands in the carpenter shop, had probably often made, that He was thinking of here. He knew the difference between a smooth yoke and a rough one, a bad fit and a good one; the difference also it made to the patient animal which had to wear it. The rough yoke galled, and the burden was heavy; the smooth yoke caused no pain, and the load was lightly drawn. The badly fitted harness was a misery; the well-fitted collar was "easy."

And what was the "burden"? It was not some special burden laid upon the Christian, some unique infliction they alone must bear. It was what all men bear. It was simply life, human life itself, the general burden of life which all must carry with them from the cradle to the

grave. Christ saw that men took life painfully. To some it was a weariness, to others failure, to many a tragedy, to all a struggle and a pain. How to carry this burden of life had been the whole world's problem.

And here is Christ's solution: "Carry it as I do. Take life as I take it. Look at it from My point of view. Interpret it upon My principles. Take My yoke and learn of Me, and you will find it easy. For My yoke is easy, works easily, sits right upon the shoulders and *therefore* My burden is light."

There is no suggestion here that religion will absolve any man from bearing burdens. That would be to absolve him from living, since it is life itself that is the burden. What Christianity does propose is to make it tolerable. Christ's yoke is simply His secret for the alleviation of the human life, His prescription for the best and happiest method of living.

Men harness themselves to the work and stress of the world in clumsy and unnatural ways. The harness they put on is antiquated. A rough, ill-fitted collar at the best, they make its strain and friction past enduring by placing it where the neck is most sensitive; and by mere continuous irritation this sensitiveness increases until the whole nature is quick and sore.

It is the beautiful work of Christianity everywhere to adjust the burden of life to those who bear it, and them to it. It has a perfectly miraculous gift of healing. Without doing any violence to human nature it sets it right with life, harmonizing it with all surrounding things, and restoring those who are jaded with the fatigue and dust of the world to a new grace of living. 

Henry Drummond was a Scottish writer and lecturer in the field of natural science. In 1873 he joined the evangelistic movement led by D. L. Moody and Ira Sankey and later published his famous address, "The Greatest Thing in the World."