

THE PENTECOSTAL evangel

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

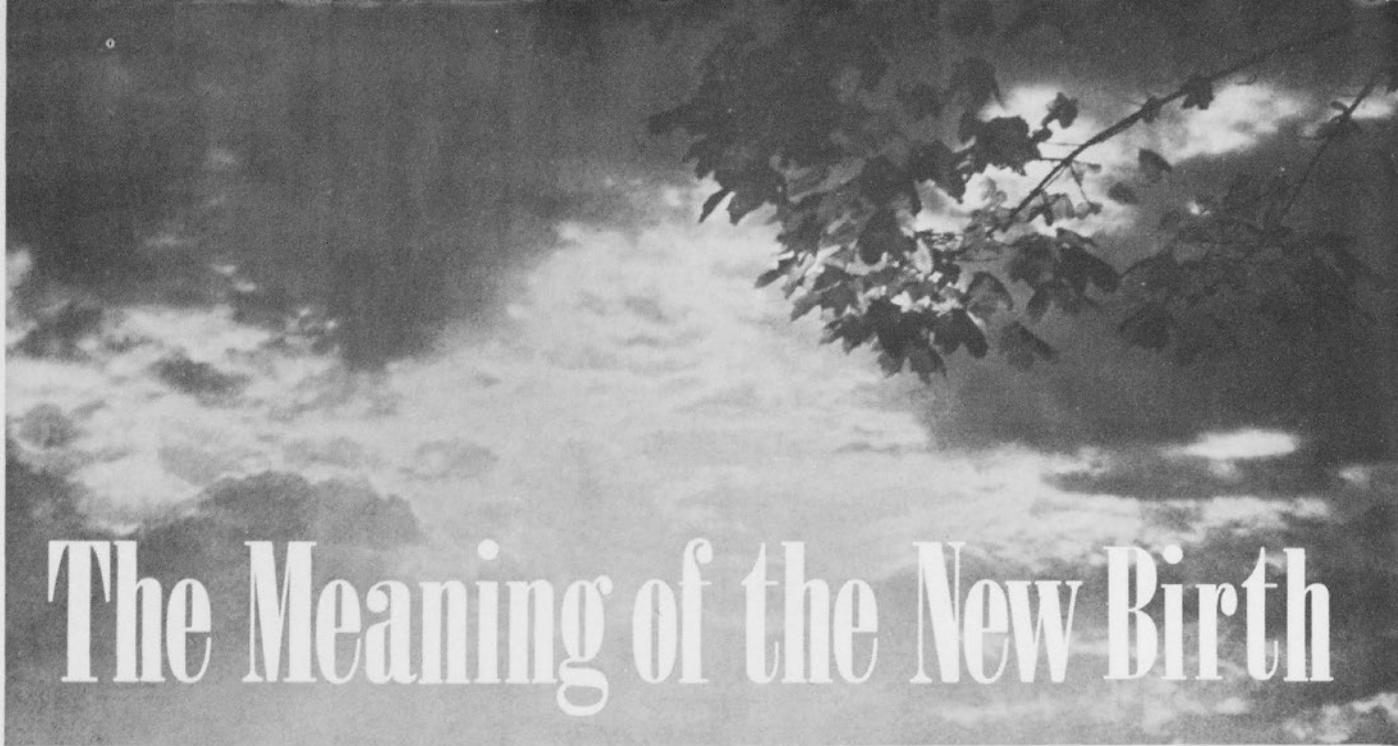
FEBRUARY 12, 1967

TEN CENTS



On the way to town a Taiwanese farmer
pauses to cool off his water buffalo.

See pages 6-9



The Meaning of the New Birth

TO THE MAN OR WOMAN WITHOUT CHRIST most religious expressions are quite meaningless; and sometimes they are downright confusing. Preachers and Christian workers commonly take for granted that sinners can fully understand all of the theological phrases and figures of speech that are so universally used in gospel circles. But the average sinner is a spiritual illiterate. He often finds himself as confused and puzzled by religious terms as was Nicodemus long ago when Jesus proclaimed to him the new birth.

Not that it is possible to strip from the new birth all mystery and wonder, for even Jesus did not attempt to do that. "The wind bloweth where it listeth, . . . so is every one that is born of the Spirit" (John 3:8). But while we cannot tell whence the wind comes or where it goes, we *can* hear it and feel it and see its effect.

Let us examine some of these effects of the Divine Wind in human life and consider some of the meanings of the new birth.

A CLEAN CONSCIENCE

The new birth removes all guilt of sin from the mind and heart, resulting in a clear conscience. "How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God" (Hebrews 9:14). The accumulated load of repeated transgressions in the life of the sinner creates an evergrowing pyramid of guilt that becomes in time an unbearable burden.

When the penalty for his sin was pronounced upon Cain, he cried with despair, "My punishment is greater than I can bear" (Genesis 4:13). His load of guilt appeared to him intolerable.

David also voiced the distress of the sinner when he cried, "For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me" (Psalm 38:4). In a very real sense we are not punished *for* our sins, so much as *by* them!

But in the new birth all this is changed. Only the twice-born can understand the accuracy and the reality of the old hymn, "At the Cross, at the Cross, where I first saw the light, and the burden of my heart rolled away." For that is exactly what happens. The burden

By Evangelist
ARNE VICK



of sin is lifted, the heavy heart is made light, and the conscience is made crystal-clear. "The expulsive power of a new affection" drives from the life all things of an unworthy nature that formerly enthralled, as thoroughly as the rising sap in the springtime forces from the tree all of last year's dead leaves. The guilt of sin is gone!

A CLEAN LIFE

The new birth also breaks the power of sin in the life, making possible a clean life.

Freedom from sin is promised seven times in a single chapter of Romans. "That the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). "Dead indeed unto sin, but alive unto God" (Romans 6:11). "For sin shall not have dominion over you" (Romans 6:14). "Being then made free from sin, ye became the servants of righteousness" (Romans 6:18). These and other verses in Romans 6 sound the glorious note of victory over sin and constitute God's clear offer of deliverance to "whosoever will."

If the new birth meant only the pardoning of past transgressions, it would fail to meet human need, for the sinful nature with all its evil desires and actions would still be intact. But thanks be to God, the forgiveness of the past is only part of the salvation that Christ

offers. "He breaks the power of canceled sin, and sets the prisoner free." Salvation means not moral reformation but moral regeneration. The heart is changed, the desires are purged, the inward thought pattern is broken and recast in conformity with God's will, and the individual by the renewing of [the] mind."

A CLEAN RECORD

The new birth also purges the record of sin from God's book. That a record of individual sins is kept by God is clearly shown in Revelation 20:12: "And I saw the dead, small and great, stand before God; and the books were opened... and the dead were judged out of those things which were found written in the books, according to their works." This damning document will silence any and all debate that might arise in protest against the divine verdict of guilty. So detailed and minute is this personal record that it includes not only "deeds" but "words" as well. What else could Jesus have meant when He said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:26). What a compilation of corruption the record of multitudes of sinners must be!

What consternation when long-forgotten deeds of evil and long-buried iniquities are read from God's books to impenitent sinners! What anguish when the unanswerable recital of transgressions is given point-blank to the once-brazen Christ-rejector!

But how great is the grace that God extends to purge the guilty record for all who accept His Son! For this was His promise long before Jesus came: "I have blotted out as a thick cloud thy transgressions" (Isaiah 44:22). "And their sins and iniquities will I remember no more" (Hebrews 10:17). This divine "blotting out" and "forgetting" of sin is most assuredly one of the glorious fruits and benefits of the new birth.

A CLEAN VESSEL

The workings of God in the new birth are not all negative; they are also positive. Not only does He "take out"; He also "puts in." The born-again person becomes a clean vessel into which God can pour His Spirit and impart His nature and power.

Jesus said, "No man putteth new wine into old bottles, ... but new wine must be put into new bottles" (Luke 5:37, 38). This is an obvious reference to the impossibility of putting the Spirit of God into an unsaved life. The new birth makes us "new bottles" into which God can put the "new wine" of eternal life.

The average unsaved person fails to understand this; he has the notion that getting saved is merely getting "right with God," and therefore that it is something that can wait until the end of life. But God's salvation gives power to live as well as peace to die.

Only the twice-born fully understand and experience the life-transforming promise made by God centuries before the Christian era: "Then will I sprinkle clean water upon you, and ye shall be clean: ... a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes" (Ezekiel 36:25-27).

Here is (1) purging of the past, (2) power for the present, and (3) promise for the future! It is freely offered to all who will accept Christ in the new birth.

MANY YEARS AGO a little dog was frantically running along a backwoods Kentucky road, yelping and barking wildly. The little creature quivered with excitement. He was searching for help because a landslide had trapped his seven-year-old master in an old cave.

American history might have been quite different if that little dog hadn't run and yelped so and aroused attention for the rescue. For the lad trapped in the old cave was Abraham Lincoln.

Many times we may say, "How different things might have been!" One never knows what important affairs might hinge upon a single event. The keystone binds the whole arch together; take it away, and a whole sec-

GREAT EVENTS

SWING ON SMALL HINGES

By **EDWIN RAYMOND ANDERSON**

tion of wall may crumble away. A word fitly spoken may mean the salvation of a lost soul. All of the future hinges upon this present hour.

And in reference to the most important thing in the world, a man's soul, everything for our everlasting welfare hinges upon the Cross of Calvary. That was the turning point in history, when Jesus drew God and man together.

And our new life in Christ Jesus also hinges upon that old rugged tree outside the city walls. Not a church, not a creed, not a culture—but Calvary. Not the books of mortal men, however lofty and noble, but the Blood of the One from heaven. Not the sophistry or speculation of men, but the settled Word of the Heavenly Father. Everything depends upon our Saviour. "By him all things consist" (Colossians 1:17).

Whittier wrote, "Of all sad words of tongue or pen, the saddest are, 'It might have been.'" Oh, how sad those who reject Christ all their lives will be when they pass away into the "blackness of darkness for ever" (Jude 13). How they will sob and say, "How different it all would have been, had we only turned to the Lord Jesus Christ. What a change would have been wrought in our hearts by the Holy One!" Because of sin and

(Continued on page twenty-three)

Separated Christians

A LITTLE COLONY of the Lord's "plain people" recently announced they were going to sell their land near Harrison, Arkansas, and move to Central America. Their pastor explained, "More and more we are out of line because of our simple way of living; we will fit in better in another country."

The eight families in the colony do not want their children to catch the worldly spirit of this modern age. In order to protect them from worldliness they have ruled out the use of automobiles, electricity, and modern inventions. The men have beards and black suits; the women wear long skirts and black bonnets. They hope these customs will serve as a fence to isolate their families from pride, self-indulgence, and other manifestations of the spirit of this world.

We respect the sincerity of these good people and we admire their willingness to be different—even to be considered peculiar. Not many Christian people are willing to be different today. The tendency is to conform; it is difficult to distinguish some Christians from non-Christians in their appearance, living habits, topics of conversation, atmosphere of their homes, etc. They want all the pleasures and luxuries the world can offer, and heaven too. Let the Lord's "plain people" be a rebuke to Christian conformists.

At the same time, we question whether God wants His people to be isolated to this extent from the people of the world. He calls His people to separation, not to segregation. How can we win our neighbors to Christ if we isolate ourselves from them? Christ's prayer for His disciples was not that God would take them out of the world, but that God would keep them from the evil that is in the world.

"Be ye separate," the Bible says, and the Greek word used here is *aphorizo*. The prefix *ap* means "off" or "away from." The word *horizo* means a limit, a boundary line. We are to recognize certain limits in our daily life and to stay back from these. The Lord tells us where to draw the line. Turning to 2 Corinthians 6:14 to 7:1 we read, in Phillips' translation:

"Don't link up with unbelievers and try to work with them. What common interest can there be between goodness and evil? How can light and darkness share life together? How can there be harmony between Christ and the devil? What can a believer have in common with an unbeliever? What common ground can idols hold with the temple of God? For we, remember, are ourselves living temples of the living God, as God has said: I will dwell in them and walk in them: and I will be their God, and they shall be My people.

"Wherefore come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty.

"With these promises ringing in our ears, dear friends, let us keep clear of anything that smirches body or soul. Let us prove our reverence for God by consecrating ourselves to Him completely."

Two lessons stand out in these verses. (1) God wants us to be free from entanglements in marriage, business, or other relationships that would tie us to worldly standards. (2) God wants us to have standards that are different to the standards of the ungodly. Let us examine ourselves and conform to scriptural standards. Only by being different from worldly people can we exert an influence upon them and save them from the path that leads to eternal destruction.

—R.C.C.

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THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802

THE VOLUNTEER FIRE DEPARTMENT OF MOUNT CARMEL WAS PRESENT IN FULL FORCE, ATTEMPTING TO HINDER A DEMONSTRATION OF GOD'S POWER.

THE DROUGHT IN ISRAEL had lasted for three and a half years when Elijah the prophet challenged Ahab the king to gather the prophets of Baal on Mount Carmel for a showdown. The king called all Israel together to see this contest between God and Baal.

"How long halt ye between two opinions?" the prophet asked. "If the Lord be God, follow him: but if Baal, then follow him." And the people kept silent. Their silence may have been calculated to dampen Elijah's enthusiasm, but it was nothing compared to what was to come.

The prophet proposed that two bullocks be prepared for sacrifice—one by the 450 prophets of Baal, and one by Elijah himself. They would "put no fire under" either one, and "the God that answereth by fire, let him be God."

All day long the prophets of Baal "cried aloud and cut themselves," but there was no answer. When they had exhausted themselves, it was Elijah's turn.

Interestingly enough, the Volunteer Fire Department of Mount Carmel was present in full force. Most bucket brigades are heroic and only work to extinguish destructive fire. Yet there is another type whose actions are in the realm of fire prevention and whose members are far from heroes. They have worked diligently in all generations and have active units in our day.

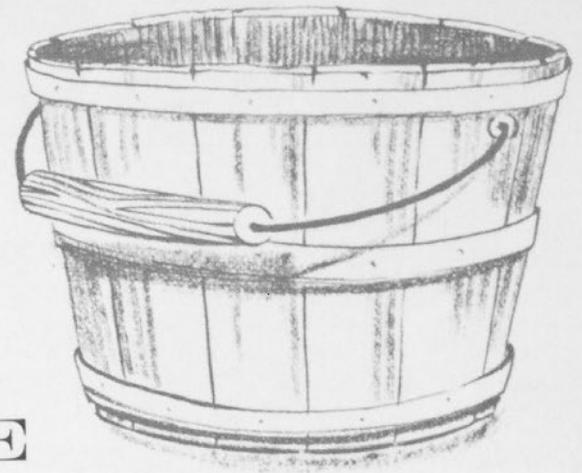
Just who made up the group on Mount Carmel we do not know. No names are given, and the group is mentioned simply as "they." It is unlikely that they were real believers, for the next day the prophet exclaimed that he alone stood faithful to God. It is true they carried water to the site of the sacrifice at the bidding of Elijah, but it is questionable that their motive was the same as his.

The basic fact is that they formed a bucket brigade to make it harder for God to work and to hinder a demonstration of His power. The faith of the prophet had to rise to greater heights to overcome their actions.

But where did they get those 12 barrels of water on that bleak mountaintop? If they carried them up that steep precipice from the sea below, it was a most difficult task. And the effort was not to put out a destructive fire but rather to prevent the descent of the glorious fire from heaven. Instead of helping the cause of God, their actions were a hindering factor. Only the great faith of the man of God made the result one that would glorify Jehovah. Those men of that bucket brigade were not heroes in God's book.

There are many today who are adept in such fire-prevention methods. They throw the cold water of doubt, discouragement, and difficulty upon the sacrifice of true devotion—and smirk rather piously while doing so. Not sensing the value of God's fire they feel a responsibility to extinguish it as if it were something destructive. Such persons respond hurriedly when asked, but more often volunteer when no invitation is forthcoming. They will work hard and long to carry water to Mount Carmel, supposing that quenching God's Spirit is doing Him a service.

How familiar are the words of the bucket brigade



THE BUCKET BRIGADE

By DON MALLOUGH

Pastor, Faith Tabernacle, Tulsa, Oklahoma

as they attempt to subdue the fire of revival. We can hear them now and are sometimes surprised at the lips from which these measured phrases fall.

"Well, now, let's not allow our enthusiasm for the spectacular to run away with us."

"Some of these prophets are extremists, you know, and we have to provide the stability by restraining them."

"Really, God is working in different ways in these times, isn't He?"

"Let's be practical now. We just can't afford it."

"Oh, I know what the Bible says, but..."

"Surely, God can do it, but..."

The faith of Elijah prevailed and the fire fell in spite of the attitude of the bucket brigade, and not because of them. The faith of an ordinary man "of like passions as we are" centered in a great God brought the fire of God down to lick up the water as if it were gasoline.

Few churches are without at least a representative of the bucket brigade, and sometimes the carriers of water outnumber those who would pray down the fire. But on Mount Carmel the faith of one man brought the fire in spite of the efforts of the many to the contrary. Numbers do not have to determine the outcome, but when the entire church is a bucket brigade and does nothing but douse and soak the altar—not with tears, but with the water of doubt and criticism—then it is no wonder nothing happens.

The glorious truth is that the fire fell on Mount Carmel in spite of the hindrance of the majority. Twelve barrels of water soaked that tiny spot, and yet God's fire came down to consume the sacrifice. Let us not be discouraged by the actions of a bucket brigade, for our God is greater than all of them. If there is a man of faith present, then God will move in spite of human or material hindrances.

It is not our responsibility to classify each member of the congregation and put him in one of the two groups. Our evaluation may prove faulty. Our major task is to put ourselves on the side of Elijah and believe God for the fire to fall regardless of circumstances.



Beside a mountain stream, Tayal believers of Chin Shan village await water baptism.

sionaries have been challenged to take the full-gospel message to these tribes. Though this Pentecostal invasion is a very recent development, results have been far beyond expectation.

Northern Taiwan is the home of the 20,000-member Tayal tribe. Missionary Garland Benintendi reports that two months after entering Chin Shan village over 60 percent of the total population has been baptized in the Holy Spirit.

In another village, a 75-year-old lady who had not walked for years

THEY CALL IT MANY THINGS! The Portuguese dubbed it Formosa. The Chinese name is Taiwan. Today's preferred name is The Free Republic of China. Call it what you will, Taiwan is one of the world's most alluring islands.

The twelve million Mandarin- and Taiwanese-speaking Chinese who have taken over the island have made it a showcase for freedom: fields green with constant rotation of crops; roads wide, clean, and well paved; trains running on time; new hotels springing up; industry; peace; stability; and happiness.

But Taiwan is also home to 200,000 tribal people who are descendants of the earliest inhabitants who came to Taiwan centuries ago. At first they settled in the lowlands to farm and hunt. However, hordes of people migrating from Southeast China gradually pushed the unsophisticated aborigines back onto the mountain ridges which form the backbone of Taiwan.

For years these sons of nature

From Every Tribe

THE MOUNTAIN TRIBES OF TAIWAN ARE BEING REACHED BY ASSEMBLIES OF GOD MISSIONS

By **MAYNARD L. KETCHAM** • Field Secretary for the Far East

From information supplied by Missionaries Garland Benintendi, Robert Bolton, and David Plymire.

peeked out an existence in isolation—partly because of the inaccessible nature of their sanctum and partly because of their unique custom of collecting human heads.

In spite of the dangers involved, pioneer Christian missionaries risked and frequently gave their lives to take the gospel to these tribes. As a result, many were converted, and Christianity became the nominal way of life for thousands. But tragic spiritual decadence set in, and the more sordid aspects of civilization—drinking, smoking, gambling—have invaded the country.

Recently Assemblies of God mis-

was among the many who were healed. Ling Shih Nan, the Nan Shan village drunk who terrorized everyone and regularly beat his wife and parents, was marvelously saved and delivered from the enslavement of alcoholism. The first night of the services 141 people joined the prayer line. Interest spread like wildfire in denominational churches as well as villages never touched by Christianity. Hundreds were healed of various diseases or were filled with the Holy Spirit.

In central Taiwan, David Plymire has made contact with members of the Taroko tribe. This territory is prob-



Eleven-year-old Steve Benintendi (left) gives out Light-for-the-Lost literature on a mountain trail. His father, Missionary Garland Benintendi (below), prays for the sick.



ably the most inaccessible in all of Taiwan. You drive for hours, then for hours you walk the weary miles up and up and up. When you reach the very peak of the mountains, you find earnest crowds of people who are hungry for salvation. You preach all day, then pack your belongings and hike on to other waiting villages. Extended and systematic campaigns are planned for this whole territory.

From Robert Bolton, working among the 42,000 Paiwans of southern Taiwan, comes word of a similar awakening. Recently a lovely church was dedicated in Lai Yi. Men and women working together cut down trees, sawed lumber, cut straw and palm fronds, and erected a little church entirely consonant with the local setting. Brother Matthew Lee, assistant superintendent of the Assemblies of God of Taiwan and pastor of one of Taiwan's largest churches, dedicated the building.

To capitalize on this spiritual awakening, trained leadership is essential. Lowlanders are basically out of place up in the mountain wilds; so exercising faith and vision, the Taiwan field has opened a special mountain workers Bible school. The facilities at Taikuany, the regular Bible school, are being used. A dozen promising young men at a time come from the mountains to this school for a special intensive course. They bring their food and simple belongings with them. They learn how to pray, to preach, to live for God, and how to organize and operate a church. A rough-and-ready system? Yes—but it works!

When the first 12 are graduated, they return to the mountains to assume the oversight of the various groups, and another 12 come to the school. There will soon be qualified and Spirit-filled workers to reach all 12 of the tribes which maintain their existence on the mountain ridges of Taiwan from Taipei in the north to Kaohsiung in the south.

This work is so new and unique that it is *unbudgeted*. It does not take more than \$5 per month to maintain one of these spirited mountain men during his six-month training course. Another \$10 will send him back home and help him get established in preaching the gospel.

Anyone interested in helping this unique revival should designate the missionary offering for "Taiwan Mountain Bible School." 



All through the mountains of Taiwan, new churches are growing, such as the Lai Yi Mt. Chapel for the Paiwan tribe (left), and this rustic church for the Taroko people (below).



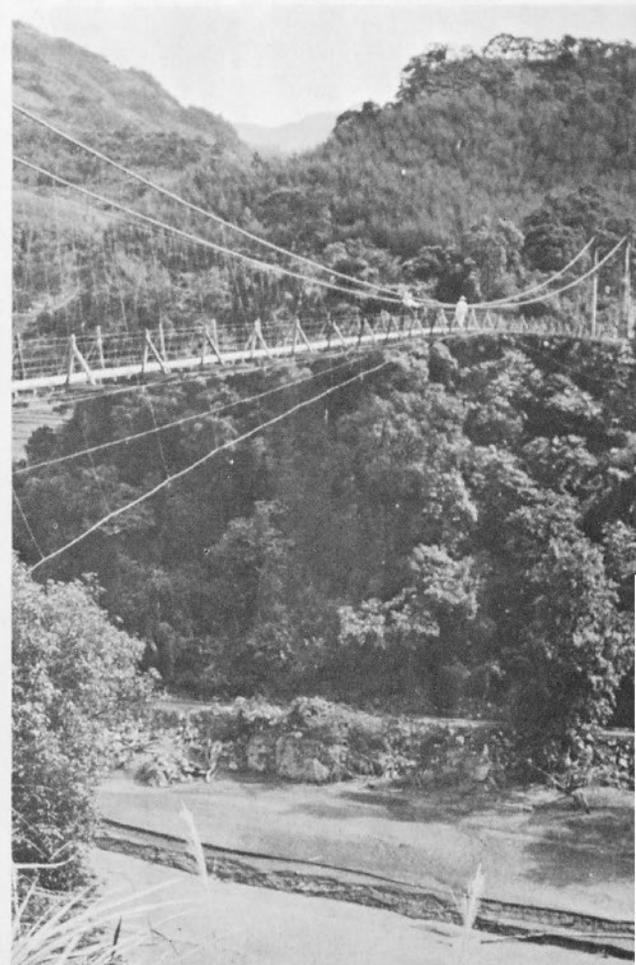
An outpouring of the Spirit of God is what the aboriginal tribes of Taiwan need the most. Assemblies of God missionaries are working daily to bring revival to this needy land.



Missionary David Plymire (left) pauses to rest on a mountain trail. These back areas are known for their swinging bridges (below).



Lai Yi Pastor Ke Fang Shyou (above) prepares his food in a primitive kitchen. Taiwan villages are located in rugged country (below).



People respond to the gospel and come forward for salvation.



VICTORY IN TAIWAN

By MARJORIE BAKER - Missionary to Taiwan

IT WAS A WEEK OF MIRACLES and blessing for the people of Tainan, Taiwan. Evangelist Harold Herman came to this southern city of 400,000 people, and joined us and the people of the local Assemblies of God church in a 10-day evangelistic crusade held in the city hall.

Though the membership of our young, local assembly is not large, the people responded to the challenge of the crusade with prayerful enthusiasm. Brother Herman's faith and deep concern for souls inspired everyone.

Sunday school children and C.A.'s alike helped fold the thousands of invitations carrying Brother Herman's testimony, inserting in each one an application form for a Bible correspondence course. Altogether, 25,000 of these tracts supplied by Light-for-the-Lost were handed personally to individuals during the 10 days. Spot announcements were broadcast six times a day, and the newspapers carried both our own advertising and news accounts of the meetings.

Some of the most effective advertising was done with our Speed-the-Light Volkswagen microbus. The red bus, with a 10-foot sign on top plus a public address system, attracted much attention. Nudging its way through streets crowded with pedestrians, bicycles, pedicabs, taxis, and oxcarts, it carried our invitation message in two languages—Mandarian and Taiwanese. Where traffic permitted, we stopped the bus, and the young people jumped out to distribute invitations to passersby. Certainly the city of Tainan was well informed that a message of salvation and healing was being preached in the city hall.

We made sure the hall was attractive by hanging up gospel mottoes on beautiful red banners with gold and white characters. Each person who entered the hall was met with a smile and a gift of gospel literature. Additional literature was offered for sale in the lobby.

We were amazed at the large number of young people who came to the auditorium—many from a boys'

high school where Brother Herman was invited to speak twice, and many from a nearby nursing school.

Best of all, the Spirit of God was present in a wonderful way to draw the people to Himself. Brother Herman's clear, convicting messages were preached with great power, even though every sentence had to be interpreted into two languages.

We estimated that about 70 percent of the audience was non-Christian; and though they were Buddhists or people with no religion at all, they listened attentively. Many came to the altar for salvation, often after hearing the gospel message for the first time. Some came out of curiosity, but thank God there were those who were genuinely touched by the ever-wonderful story of Jesus' love and power.

Those who came to the altar were led very carefully in a prayer of repentance, as first one language group and then the other prayed after the evangelist. When these people had moved to an adjoining room for more counseling, the invitation was given to all who sought healing. Those who came stood in orderly fashion near the altar, where they prayed and praised the Lord as Brother Herman and his helpers moved among them to lay hands on each one for deliverance in Jesus' Name. There was a holy, expectant hush over the audience as faith reached out and the presence of God was manifested in healing power.

A boy who had been deaf since birth was touched and his ear opened. A lad who had suffered headaches for four years was healed. An elderly lady who was deaf in one ear and unable to walk alone was brought to



Typical of the miracles performed in Tainan is the testimony of this lady who was healed of deafness and lameness. Hal Herman (left) and James Baker rejoice with her.

the meeting by a friend; the next night she walked onto the platform by herself and joyfully told everyone how God had healed both her lameness and her deafness.

A taxi driver was so startled by the power of God he could only stammer out his gratitude for the healing of his head pains. The next night he brought all the members of his family and marched them up to the altar when the invitation was given.

Faith rose higher each night as those who were healed came back to publicly give thanks to God. The pastor of the local Episcopal church called at our home, and Brother Herman laid hands on him for healing. The next night when invited to testify from the platform, he said, "Praise the Lord, I am being healed!" The following night, his words were, "I *am* healed! I am just as well as

I was two years ago before I ever became sick!" He was so inspired that he brought members of his church to the services, and also joined Brother Herman in praying for the long lines of sick people.

Many other lives were touched and bodies healed. Our great responsibility now is to keep in contact with the many who came to the Lord during this crusade. We were grateful for the prayer support we had during these days from friends in Hong Kong, Berlin, and America. Now we need your prayers that a permanent harvest will be gathered in through the ministry of our new Assemblies of God evangelistic center in the heart of the city. This is the first Pentecostal church building to go up in Tainan. May God's power continue to make real to these people the truth they have heard. 



CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

HOW GOOD IS THE SEED?

IN THIS ISSUE OF *The Pentecostal Evangel* we feature the work on the beleaguered island of Formosa, known since Chinese occupation as Taiwan. Of particular fascination is the report of the moving of the Spirit among the aboriginal, tribal elements ranging high in the central mountain spine of this island. As is often the case, the simpler societies with less religious background are much easier to reach than the more cultured elements that have all but replaced them.

It was my privilege to visit these mountain elements at the close of World War II and to see firsthand the most wonderful proof God has ever allowed me to survey of the incorruptibility of the seed of God's Word.

During the latter part of the Japanese occupation of Formosa in the 1930's and 40's, by a series of miracles the seed was sown in these mountains. World War II came on, and the Japanese simply buttoned up Formosa and forced off all unwanted foreigners, including the missionaries. While modern civilizations were locked in a death struggle in the Pacific and often the skies over Formosa were filled with war planes of both sides, the Spirit of God cultivated the seed sown in these hills.

At the close of the war, when the missionaries could get back under a new regime—that of Nationalist China—the seed had not only lived but flourished. It was my privilege to travel from one village to another to find simple Christian structures and cells of devoted Christian believers. Knowing little or nothing of the trappings of Western Christianity as we know it, they had a simple faith and trust taught to them by the Holy Spirit Himself.

How true the words of 1 Peter 1:23 become: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, *which liveth and abideth for ever.*" 



Young people (above) work hard and long to prepare Light-for-the-Lost gospel literature. Hal Herman (right) is joined by an Episcopal pastor in praying for the sick. A Taiwan woman (below) reads a poster which announces the "Good News Crusade" held in Tainan's city hall.



Where the Branching Begins

THERE ARE MANY WAYS a local church can "branch out," thus extending its influence and its ministry beyond its own walls. We encourage every Assemblies of God church able to do so to start a branch Sunday school or church.

Some smaller churches have felt unable to begin a new church by themselves; so several of them have joined forces to launch such a project.

In some districts, churches of a section have undertaken to establish a new work. This method has proved very effective in our Assemblies of God Church Extension program. Here is how the *Sectional Plan* can be implemented.

The district councils of the Assemblies of God are subdivided into sections, each presided over by a sectional presbyter. The sectional presbyter is chairman of the sectional executive committee. The purpose of this committee is to promote fellowship and cooperation among the churches and ministers and to encourage the expansion of the Lord's work in the section. The success of the district program is contingent on the cooperation and effort of the local sections.

The sectional executive committee in most instances serves as the sectional home missions committee. In some districts a special home missions committee is selected and the sectional presbyter may head this committee.

The importance of the sectional organization is amplified when one considers that every church extension plan must be promoted and encouraged by the section. The mother church will work in close cooperation and harmony with the section. The pioneer worker with a burden for a particular community should seek the endorsement and counsel of the sectional committee. Though the district takes the initiative to sponsor a new church, it will work through the sectional committee. Should the National Home Missions Department see the need of es-



By **CURTIS W. RINGNESS**
National Secretary
Home Missions Department

TODAY IS HOME MISSIONS DAY

ALL ACROSS AMERICA today Assemblies of God churches will be conducting local home missions rallies in connection with the February Home Missions Month rally emphasis. *Branch Out*, the rally theme, will also be emphasized throughout the year in all related home missions activities.

Districts having 85 percent of their churches participating in *Branch Out* rallies will receive attractive certificates and will be publicized in *The Pentecostal Evangel*.

The national department anticipates that many Assemblies of God churches will engage in some type of "branch out" activity during 1967. Be sure to attend your local, sectional, and district *Branch Out* rallies and learn how you can participate in this new church extension thrust.

establishing a church in a strategic area or of assisting a district, it will work in cooperation with the local district and sectional committees. *The sectional home missions committee is a key to the success of a forward-looking church extension program.*

The chief responsibility of the sectional home missions committee is to sponsor and encourage new churches

within its borders. Periodically a survey of the field should be made to seek out opportunities for opening new churches. At every sectional and district meeting these communities should be spotlighted and the challenge presented.

One advantage of the *Sectional Plan* is that after prayer and careful consideration, the committee may select the worker for the new effort. Often someone will feel the burden to pioneer the new church and will offer himself in much the same manner as a foreign missionary called of God to a certain field. This burden for a specific place is a most important requisite. The committee may feel led of the Lord to invite a minister to accept the challenge of some particular place. Selecting the worker is all-important because the success or failure of the new effort rests largely on the pioneer worker. The section should maintain close contact with the district office regarding qualified workers for any pioneer field. Final approval of workers rests with the district office.

The matter of financing any new effort is largely the responsibility of the sectional committee. They should work in harmony with the district policy in this. The sectional fellowship meetings, Christ's Ambassador rallies, and other special meetings are excellent means of presenting the needs to the people. Offerings may be received to assist new efforts at such meetings. Pledges from individuals and churches for a specific pioneer effort may also be received.

In many districts a Church Extension Fellowship is used for fund-raising, and this should be promoted in

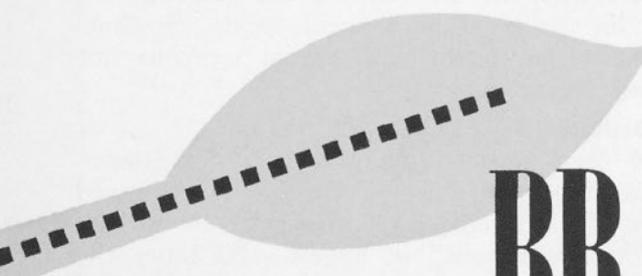
the sectional meetings. It is well to arrange for a member of the home missions committee and a pioneer worker to visit each assembly in the section at least once a year to present the sectional, district, and national home missions programs.

The Women's Missionary Councils of the section may help new churches in many material ways—through grocery showers, supplying clothing for the pastor's family, and making the pioneer workers' living quarters more comfortable. The Christ's Ambassadors may furnish music for the services and help in canvassing the community. Men's Fellowship groups can offer their skills and labor in the actual building program. Every department of the section should be tied into the church extension program. However, the pioneer church should be urged to finance its own program as far as possible.

The pioneer pastor must labor in complete harmony and cooperation with his section and district. He should seek their counsel on all matters pertaining to the work such as finances, location and purchase of property, and building plans. The district constitution and bylaws will define the district policy and the responsibilities of the pioneer worker.

The sectional committee should explore every means of developing their particular area, forming a definite plan for present and future expansion. Every church, pastor, evangelist, and layman should be included in the overall program.

I believe it is the will of God that we have Assemblies of God churches in every city, town, village, and community. Only by the farsighted and aggressive program of the local sections will this be accomplished.



BRANCH OUT!

THE FEBRUARY HOME MISSIONS THEME, *Branch Out*, is certainly one which is pleasing to Christ. During His days on earth there were those who would like to have localized His ministry, satisfied if only their own needs were cared for. Jesus, however, said, "I must preach the kingdom of God to other cities also, for therefore am I sent" (Luke 4:43).

Jesus did not look upon a group of believers in a community as an end of all effort, but as a means to greater effort in an ever-widening circle. Jerusalem became a strong base of the Early Church to reach out to Judea, Samaria, and the uttermost part of the earth (Acts 1:8).

As the New Testament pattern is followed, a broader base of churches will be established in the United States. This will make it possible to reach new communities more effectively both at home and abroad.

By **T. F. ZIMMERMAN**
General Superintendent
of the Assemblies of God



If the Church is to be like Christ and fulfill the Great Commission, it will manifest the same great concern He had when He said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). Jesus further indicated the great urgency of evangelism when He said, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2).

Evangelism was not considered optional by our Master—it is mandatory in every generation. 



THE KING ARRESTED

Sunday School Lesson for February 19, 1967

MATTHEW 26:47-56

BY J. BASHFORD BISHOP

THE AGONY AND PERPLEXITY OF GETHSEMANE were over. Christ emerged from the Garden just as He had entered—the strong Son of God majestic, poised, and prepared for the ordeal ahead.

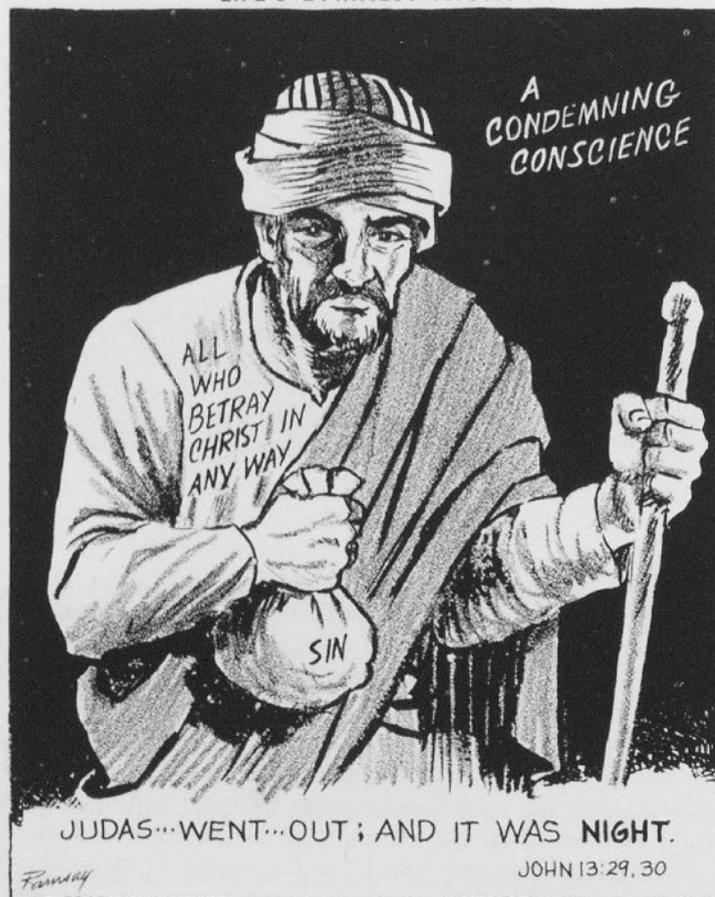
BASE BETRAYAL (vv. 47-50; compare John 18:4-6)

Three things impress us in these verses:

(1) *The contemptibility of the conspirator.* Judas knew well the place to which Christ resorted for prayer. And he led there a mob—a band of Roman soldiers, a group of Jewish temple police, and a motley crowd of rabble. The soldiers carried torches, the Jewish temple police carried lanterns, and the mob had sticks and clubs. By prearrangement with the plotters, Judas identified Christ by kissing Him.

Christ's words to Judas, "Betrayest thou the Son of man?" set forth the blackness of Judas' deed. They also exposed the malice of the act and Judas' resentment and disappointment over the fact that Christ's kingdom was not of this world.

LIFE'S DARKEST NIGHT



"Betrayest thou" emphasized his treachery. All four Gospel writers speak of Judas as "one of the twelve," as if to emphasize his unique privileges.

"Betrayest thou the *Son of man*" exposed Judas' unholy irreverence and ingratitude to the One who had come to save him.

"Betrayest thou...with a kiss?" Christ exposed the miserable hypocrisy of Judas. To commit such a crime under the guise of affectionate devotion only blackened his deed.

(2) *The courage of Christ.* As the mob approached, Christ immediately stepped in front of His disciples. With majestic poise and calm, fully aware of what lay ahead of Him, He challenged, "Whom seek ye?" In stepping forward Christ illustrated certain aspects of the nature of His atoning death. He set forth its substitutionary character by giving Himself up and requesting that His disciples be allowed to go free. He set forth its voluntary nature by stepping forward rather than attempting to escape or resist.

(3) *The consternation of the crowd.* When the spokesman for the mob made it known they sought Jesus of Nazareth, Jesus simply said, "I am he." The startling disclosure and the calm bearing of Christ dumbfounded and surprised His captors. They fell backward at His word.

CARNAL DEFENSE (vv. 51, 52)

Peter's use of the sword in his attempt to defend Christ was well intended but entirely out of harmony with his Master's will and method. Remember Peter had slept in the Garden when he might have been praying. And the man who faces a crisis without being spiritually prepared will nearly always take a course contrary to God's will. The harm he will cause to the kingdom will be greater than the good he thought to do. Spiritual battles can never be fought with carnal weapons nor won by carnal means.

WILLING SUBMISSION (vv. 53-56)

Christ had been arrested by a "cohort" of Roman soldiers—a tenth part of a legion which was composed of 6,000 men. Christ reminded them that He could avail Himself of "twelve legions" of angels—120 times the number of those who came to apprehend Him!

"But how then shall the scriptures be fulfilled?" (v. 54). Christ's loyalty to the Scriptures and His dependence upon them throughout His life should certainly instruct us! In the wilderness temptation He used the Scriptures to put Satan to flight. Throughout His ministry He could say, "I do always those things that please him... My meat is to do the will of him that sent me." (See John 4:34 and 8:29.) And He did God's will as it was revealed in the Scriptures. This is still the way of Christian victory and progress!

"Are ye come out as against a thief?" (v. 55). Christ allowed Himself to be treated as a common criminal, but He would have them remember He had never behaved as such. His recent ministry in the temple had not been secretive but open, not tumultuous but quiet. He did not, as they had undoubtedly expected, flee in terror at their coming, nor did He make any effort to protect or defend Himself. He would have them know that His capture had not taken Him by surprise but was foreordained of God, and that His surrender to them was in reality surrender to the Father's will.

LESOTHO

By CHRISTINE CARMICHAEL

LESOTHO (formerly Basutoland) is an enclave contained geographically within the Republic of South Africa. It is a small country of 11,716 square miles with a population approaching one million. There are no large towns. The population of Maseru, the capital, is 14,000. Sesuto is the national language.

Three-quarters of the country's area consists of mountainous terrain, with some peaks rising to 11,000 feet. The Drakensberg Range on the Natal border forms the chief watershed of

southern Africa. The climate in winter is keen and invigorating, sometimes severe with frequent snowfalls. Heavy rains fall in summer.

Basutoland first emerged as a nation in 1824 when Chief Moshoeshoe gathered scattered Basuto tribes and found a refuge for them in the Maluti mountains. He ruled the kingdom until his death in 1870. At his request the nation had become a British Protectorate in 1868.

After nearly 100 years of British rule, Basutoland was granted inde-

pendence on October 4, 1966, and became the Kingdom of Lesotho, with Moshoeshoe II as its king.

Basutos are a kind and hospitable people. The national costume, worn by men and women, includes a conical hat and a blanket draped from the shoulder. The people live for the most part in round huts of mud or stone with grass roofs. Some houses are rectangular with corrugated iron roofs. Walls are decorated with traditional designs in various colored clays.

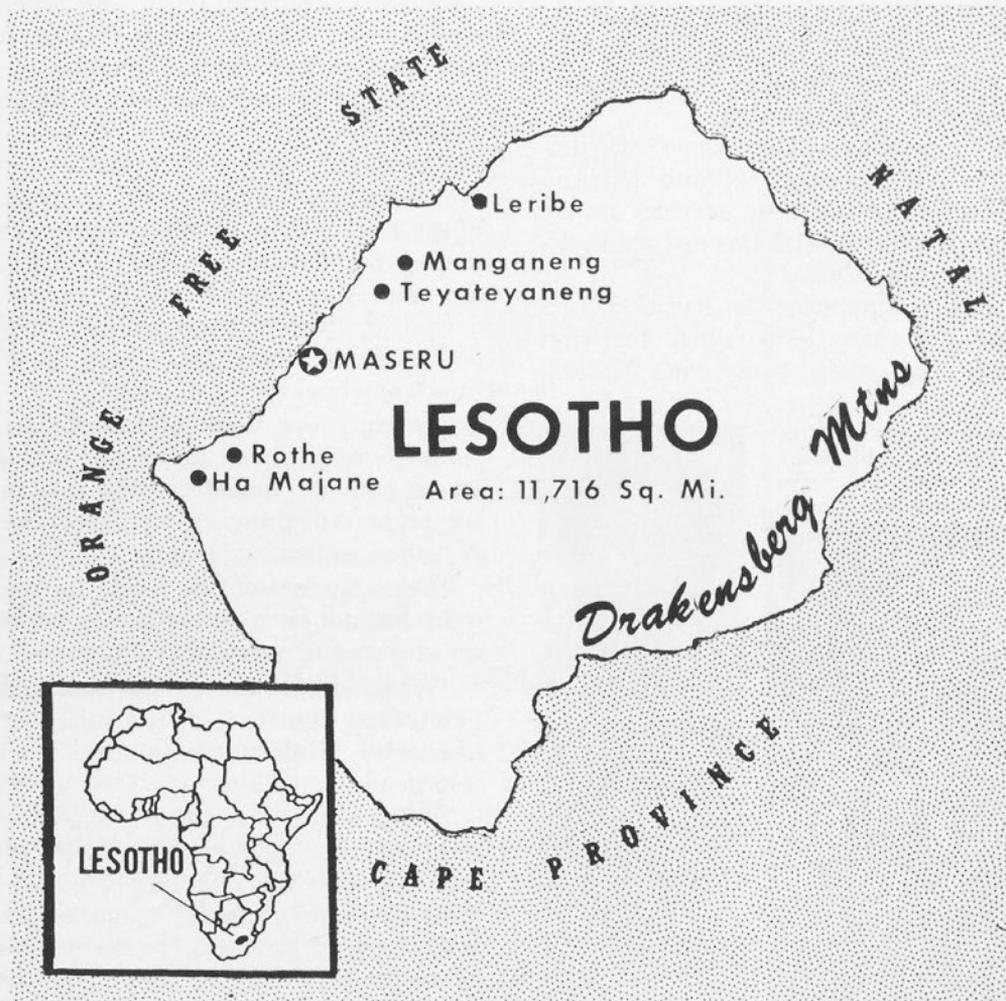
One of the striking features of Lesotho's population is that large numbers—about 150,000 at any given time—are employed in the mines and industries of South Africa. The majority return each year upon termination of their contracts of employment; many stay for longer periods.

Other than its highly prized labor export, the Lesotho economy is dependent on agriculture and animal husbandry. Its principal exports are wool, mohair, and wheat. The principal crops, which also form the staple diet of the people, are maize, wheat, Kafir corn, and peas.

Basutos are a superstitious people. They readily accept any religion that they think might help deflect some evil. Some will listen to the gospel and respond to a point but will not repent. Many are anxious to join a church; few are willing to forsake sin.

The first missionaries to Lesotho in 1833 were from the Paris Evangelical Society. Other societies later sent representatives.

An African first brought the Pentecostal message to Lesotho. When the





Basuto herdboys (above) sits on a hill overlooking a typical village. Students from the Lesotho Bible school (left) make gospel tapes to be broadcast over Radio Lesotho.

American Assemblies of God missionaries, Hilda Olsen and Margaret Anderson, arrived in 1950, a four-acre tract of land at the edge of Rothe was given to the mission. In a Speed-the-Light trailer (the first home established at the site) services were begun the night of the missionaries' arrival. A Sunday school was started, and after one month 131 were enrolled.

Before long regular services were conducted in surrounding villages. Salem Church in Rothe was dedicated in 1954, and some years later Victory Chapel in Manganeng. Early in 1964 a church was opened in Leribe.

The year 1965 proved to be one of progress and encouragement for the Lesotho Assemblies of God. Two more churches were dedicated, a number of Sunday schools were opened, and the Women's Missionary Council program was introduced. Then there was the first minister's institute when

the Lesotho Assemblies of God elected its first executive committee. Nearly 100 were filled with the Holy Spirit in the country's first Pentecostal revival.

The crowning event of the year took place at Maseru on Christmas Day. Pastor Timothy Domela, a graduate of the Assemblies of God Bible School at Witbank in the Transvaal, had pioneered the Maseru Assembly and watched it grow from one family to a large congregation. Chiefs, government officials, and political leaders joined the jubilant Christians for the dedication of the new church. Missionary Fred Burke (South Africa) was the guest speaker.

Some months later, when Missionary Don Coleman (South Africa) conducted evangelistic services in the Maseru church, 100 Basutos made decisions for Christ.

A literature program has been carried on since 1958 when the first bookroom was opened in Maseru.

Margaret Anderson (top right) and Hilda Olsen (lower right) are the only Assemblies of God missionaries in Lesotho. The Assembly bookroom (below) provides many opportunities for witnessing and serves as headquarters for missionary and national work among the Basutos.



Now a combined bookroom and reading room, located at the Maseru market, serves not only as a distribution center for literature, but as headquarters for the Lesotho Assemblies of God. Each year the bookroom has a booth at the Central Agricultural Show in Maseru at which time thousands of tracts and gospel portions are distributed.

Lesotho's prisons present an area of great spiritual need. Long-term prisoners are brought from various government camps to the four prisons in Maseru. In Central Prison gospel services are held each week. Through a public address system the message of salvation reaches 500 men in the large compound. Pastor Domela also conducts a weekly Bible study. Typical fruit of the prison ministry is a former prisoner who now serves as deacon and Sunday school leader in one of the churches.

The evangelistic outreach in this new country includes various training programs. A Bible school was started in Rothe in 1965 when students no longer were granted visas to South Africa. The curriculum is similar to that of African Bible Training Institute at Rustenberg. Three students completed the first year and seven enrolled for the second. This past year the students were given the opportunity of preparing tapes for Radio Lesotho.

There are many day schools, and the country's literacy rate is high. Many boys who herd sheep and cattle during the day are unable to attend the schools, so special classes are conducted for them at sundown. On Sunday evenings there is a herd boys' Sunday school.

Currently our work in Lesotho includes two appointed missionaries and seven national ministers who pastor six organized churches and supervise 27 other preaching points.

The progress of our work in Lesotho has not been without some problems; yet our missionaries reported:

"What joy it was to sit back and watch God fight for us. We raise our Ebenezer, 'Hitherto hath the Lord helped us.'

"What of the year ahead? The challenge of this new country is great. Our God who has called us to go forward has also promised to go before us. Ministers, students, teachers, and missionaries covet your prayers as we win the Basutos to Christ."

WHAT IS FAITH?

FAITH IS THE EYE by which we look to Jesus. A dim-sighted eye is still an eye; a weeping eye is still an eye.

Faith is the hand with which we lay hold of Jesus. A trembling hand is still a hand.

Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue.

Faith is the foot by which we come to Jesus. A lame foot is still a foot. He who comes slowly nevertheless comes.
—GEORGE MUELLER

THE HEAVENS DECLARE HIS GLORY

DURING THE FRENCH REVOLUTION it was determined to abolish all religion and everything that reminded people of God. Someone was loudly proclaiming this to a farmer one night. "Everything will be abolished—churches, Bibles, priests. We shall remove everything that speaks of religion," he concluded.

The farmer gave a quiet chuckle. "Why do you laugh?" asked the other.

Pointing upward to the stars he replied, "I was just wondering how you will manage to get *them* down!"
—Herald of Faith

THE LIVING ROOM OF LIFE

*Let me not shut myself within myself
Nor dedicate my days to petty things;
Let there be many windows in my life,
The entrance to my heart a door that swings,
Where through I go and come with eyes that smile
And folk without as gladly come to me,
That, haply, I may learn the thing worthwhile,
The art of human hospitality.*

*Save me from self-preferment, that would gain
Its cloistered place, safe sheltered from the strife;
But purposeful and calm and sweet and sane,
Lord, keep me in the Living Room of Life.*

—M.A.H. in *Sharing*

BORN TWICE IN THE SAME HOUSE!

By JOHN ELLER

Pastor, First Assembly, Valley Park, Missouri

WE HAD SEEN HELEN SEVERAL TIMES before in our services, but she had not attended recently because of illness. Her brother was a deacon in the church and asked us to visit her.

That afternoon we witnessed to her about Christ and how He alone could save. Although Helen had been sick for sometime, her voice was strong and kind—and we knew she was hungry for God. We knelt by the sofa in her front room. With tears streaming down her cheeks, Helen gave her heart to the Lord. Some 40 years earlier she had been born in that same house. On that day she was born again.

Helen never got well. But the joy of the Lord she had received was evident to the final moments of her life.

Our hearts were heavy as her body was lowered beneath the sod. But deep within our hearts there was the assurance that Helen Lewis was with the Lord. And the testimony she left behind will live on: *She was born twice in the same house!*



Your Questions

Answered by Ernest S. Williams

Is it true that when a person is saved "the slate is washed clean"? Are our past sins forgotten by God?

Jesus took our place, suffered for us, paid our penalty. Because of this, all the sins we committed before we were saved are gone. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

God is able to forget our sins, but men will remember them. For example, if we can make restitution we ought to. Zacchaeus said, "If I have wronged any man by false accusation, I restore him fourfold" (Luke 19:8). Salvation makes a person honest.

Where will Jesus be in the time of the new heaven and the new earth? What will become of the Holy Spirit after the thousand years' reign of Christ?

The Bible says: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever" (Deuteronomy 29:29). What we do not know, we must commit to God.

Jesus will continue as Mediator until sin is done away with at the final judgment. When sin ceases, there will be no need of a Mediator, so our Lord Jesus will then turn the purified kingdom over to God the Father, all enemies having been put under His feet (1 Corinthians 15:28). But Jesus will continue, as the Holy Spirit will. Jesus is shown as the temple in the New Jerusalem, as well as its light (Revelation 21:22, 23).

Our Sunday school class had a discussion about the ransom paid to redeem us from sin (Matthew 20:28). Did Christ's death on the cross serve as a ransom to Satan, or to God?

In years gone by some have taught that Jesus gave His life as a ransom to Satan. However, Jesus came not to purchase redemption from the devil but "for this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). "That he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14).

To atone, according to the dictionary, is "to make amends for an offense." Sin was not an offense against the devil; it was an offense against God. Man has sinned against the divine honor and majesty. Jesus, in His life, ever honored the Father.

Sin is an offense against divine holiness, and man's offense against God in this respect required an atonement. By suffering the deserved penalty for man's sins, Jesus paid the debt to divine majesty, to perfect holiness, and to divine law "to redeem them that were under the law."

What a Saviour Jesus is!

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



The ribbon was cut by Walter Brooks, councilman for Santa Ana, who was appointed by the mayor of the city to represent him at the opening ceremonies.

NEW BRANCH OF GOSPEL PUBLISHING HOUSE TO SERVE PENTECOSTALS IN THREE STATES

BOOKSTORE OPENED In Santa Ana, California



At the Word of Life Bookstore customers find a wide selection of church supplies, Sunday school literature, and religious books to fill their needs. All items in the catalogs issued by the Gospel Publishing House in Springfield, Missouri, can be obtained at this store at Santa Ana.



Responsibility for the Word of Life Bookstore rests upon these three men: Bert Webb, executive director of publications for the Assemblies of God; L. B. Keener, manager of the store in Santa Ana; and David J. Johnston, manager of the merchandising division of the Gospel Publishing House.

SANTA ANA, CALIF.—The Word of Life Bookstore at 415 North Sycamore here was officially opened November 22, 1966, with appropriate dedication ceremonies. It is operated by the merchandising division of the Gospel Publishing House which has its headquarters in Springfield, Missouri.

Two officials from Springfield were on hand for the grand opening: Bert Webb, executive director of publications in the Assemblies of God, and David J. Johnston, manager of the merchandising division.

Manager of the Santa Ana bookstore, which does a massive mail-order as well as local business, is L. B. Keener. Formerly he was a national Sunday school representative for the Assemblies. Brother Keener said the bookstore carries more than 10,000 items. Everything that is listed in the catalogs issued by the Gospel Publishing House is available here, he explained.

For 10 years previous the store was located in Pasadena, Calif. It was moved to Santa Ana last fall to obtain larger and more centrally located facilities. The move followed a traffic survey which disclosed that the new location would be closer to more Assemblies of God churches.

Brother Keener was manager of the bookstore about two years before it moved to Santa Ana. An ordained minister, he is a native of Bartlesville, Oklahoma. He served as a pastor for six years and as an evangelist for seven; and was director of Assemblies of God Sunday schools throughout the Oklahoma District before joining the national headquarters staff.

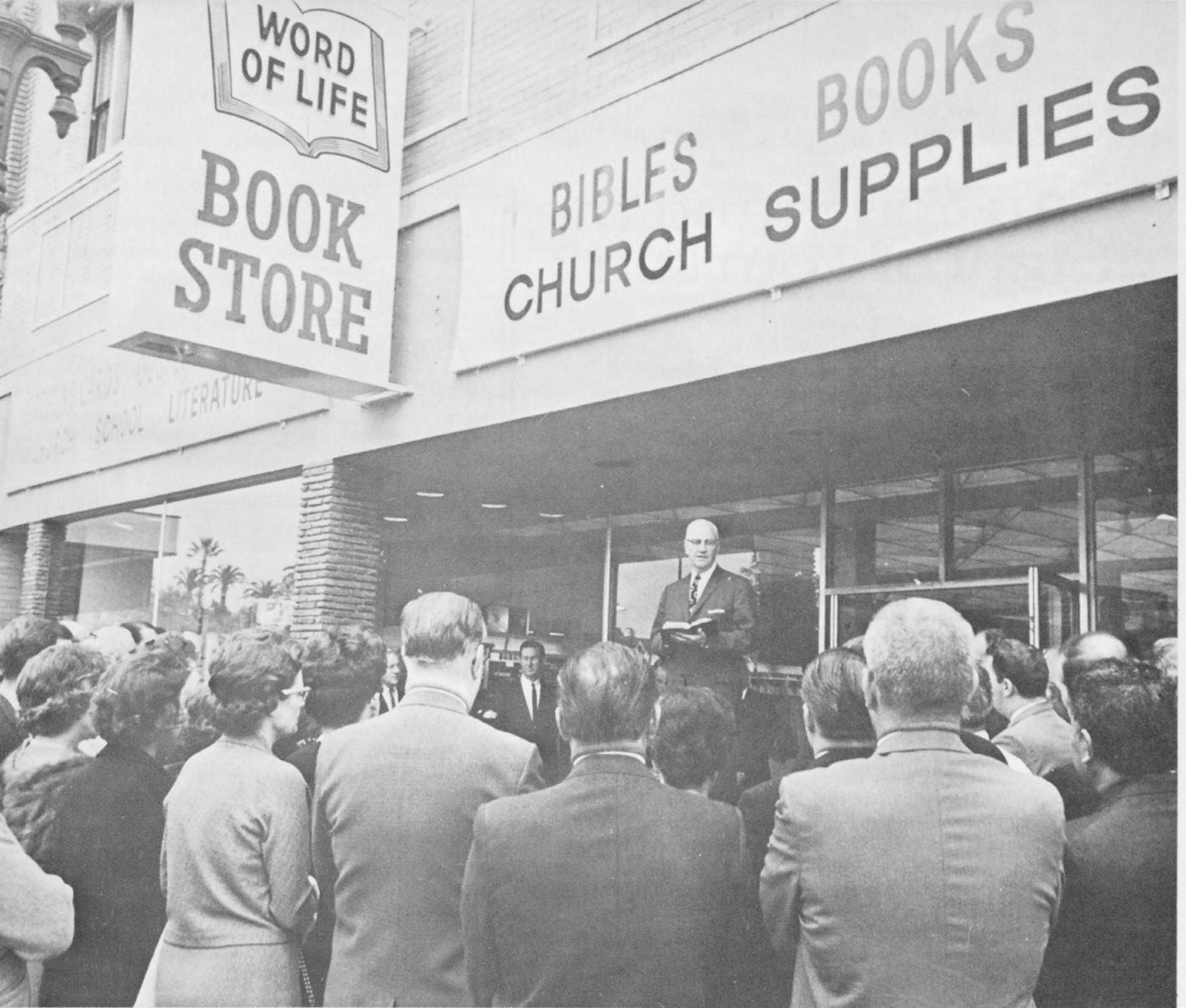
The new store, staffed by six full-time and seven part-time workers, has 16,400 square feet of space, more than three times as much as in Pasadena. Santa Ana's proximity to the Garden Grove, Riverside, and Santa Ana freeways is already resulting in a greatly increased walk-in trade during the first months of the store's operation.

Completely air-conditioned, the store is housed in a two-story, brick building at a desirable business location.

Since purchasing the building, the Assemblies of God has spent about \$12,000 in remodeling. Fluorescent lights are installed behind a modern ceiling screen. With red carpet, white and gold fixtures, and beautiful appointments throughout, the store is a pleasant place to shop.

In addition to the public store there are spacious shipping facilities and 4,500 feet of storage space. There is also a large meeting room for conferences and demonstrations of new methods of using vacation Bible school supplies, Sunday school materials, etc.

Opening of this new, larger store in Santa Ana by the Gospel Publishing House is another step in its plans to locate suitable outlets in various sections of the nation. There is also a bookstore at 1514 Second Avenue, Seattle, Washington, managed by Frank Oertel, which serves as a mail-order branch for the entire northwest, as well as a retail store for local trade. Officials say the next branch bookstore to be opened probably will be located in the eastern states.



Prior to the dedication ceremony, Bert Webb addressed this gathering on the sidewalk outside the bookstore. He told the guests (including many ministers, church officials, civic leaders, and their wives) that Santa Ana's location as county seat in one of the fastest growing areas of the nation made it an ideal location for the store.



The two-story, brick building housing the Word of Life Bookstore is in Santa Ana's business district just a block from the civic center.



The store not only serves walk-in customers but also fills telephone and mail orders from all parts of California, Arizona, and Nevada.

WHEN THE HOLY SPIRIT GIVES US A PICTURE OF OURSELVES, WE MAY NOT BE ELATED;
BUT UNLESS WE ACKNOWLEDGE OUR FAULTS, WE CAN'T HAVE MENTAL PEACE.

Can You Stand the Sight of Yourself?

PEOPLE HAVE OFTEN TURNED to me as a counselor because their pastor had upset them. Having listened to him preach about sin, they felt guilty and inadequate. It seemed to them they were much happier people before they began attending church and studying the Bible!

Therefore would it not be reasonable to conclude that their problem was caused by what they heard and read? To remove the cause would seem to relieve the person from his anxiety. This has long been advocated. There is widespread pressure on ministers to preach "positive" messages and to emphasize what is good in man.

Wait just a minute, though. Perhaps a look at the methods of other professions may help you understand the value of pointing out the "bad," the evil, the negative.

Consider the approach of the dentist. Recently my dentist examined my teeth. He chatted amiably throughout the examination. He made some X rays. I can still see him holding his picture up to the light and saying, "There is a cavity, and there is one, and there is another. You have three cavities."

How negative can you get? He did not even mention the good teeth.

Then he prepared to stick a long needle into my gums—not a pleasant experience at all. The drilling was no picnic, either. In fact, there is nothing about going to a dentist that I like. It makes me a bit anxious to think about going, and decidedly annoyed when his bill comes. But we all go to dentists to find out if we have any cavities. We respect this man who subjects us only to discomfort. Why? Surely not because of the process. It is the results we are after. He could give us some medicine that would cut the pain of a decaying tooth. The medicine would make us feel comfortable as long as its effect remained. But unless the dentist got to the source of the problem, the decay would continue and someday the pain would be even worse.

Look at the physician. As he diagnoses you, he has only one basic question: "What is wrong?" This is certainly a "negative" approach. If you have an infected fingernail and the rest of you is healthy, he concentrates on the fingernail. If you have a pain in your abdomen, he examines it thoroughly, even if the examination brings you pain.

Why do you put up with such treatment? Because his objective is to restore your health. He may save you from death by subjecting you to great pain and even

This article is a chapter from the book, *The Struggle for Peace*, © 1965 by Scripture Press Foundation. This book by Henry R. Brandt, Ph. D., is available from the Gospel Publishing House, Springfield, Mo. 65802, for \$1. Please mention the full title of the book when ordering.



By HENRY R. BRANDT
Personal Counselor and Psychologist

the risk of your life on the operating table. *It is positive to eliminate the negative. It is healthy to eliminate disease. It is good to eliminate evil.*

No one condemns the doctor when he diagnoses disease. He would be doing a disservice to his patient *not* to prescribe proper treatment. The diagnosis does not depend on the physician, but on the condition of the patient's body. He is not guided by what the patient wants to hear, but rather by the course of his findings.

Now back to the point that ministers are pressured to emphasize the "good" and the "positive" because talk of sin and the negative is upsetting and causes anxiety and worry. Of course the knowledge of sin produces such results. But the immediate comfort of a person is of little value if there is, in fact, sin in the person's life. To diagnose the sin, though disturbing, is a positive act. The minister, the counselor, or the friend cannot determine what the diagnosis will be. I cannot determine what my client brings to me. If there is selfishness, touchiness, irritability, stubbornness, rebellion, hate, deceit, or something similar within the person, it simply is there. I didn't put it there, but it is my responsibility to point out its presence.

This may be upsetting. But I have found no other way. I have never known a person to discover the sin that is causing his trouble by my dwelling on his good qualities. And I have never found a way of pointing out a man's sins to him that makes him clap his hands with glee at the news. He resists such news, just as Jesus Christ said he would: "Ye will not come to me, that ye might have life" (John 5:40).

Jesus also explained why people feel condemned and guilty. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

This is why people become disturbed when they hear a minister of the gospel preach on God's standards for man. The Bible throws light on their conduct; it exposes their souls. The truth is often offensive.

Once after Jesus had addressed the Pharisees, His disciples said to Him: "Knowest thou that the Pharisees were offended, after they heard this saying?" (Matthew 15:12). What offended them? This statement: "Not this which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man" (Matthew 15:11). Jesus explained what He meant: "For out of the heart proceed evil thoughts, murderers, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matthew 15:19, 20).

Though the words of Christ offended the listeners, their response did not change the truth He spoke. And herein lies tremendous hope. You may not be able to control what your wife or husband, father or mother, or anyone else does, and you may not be able to change your environment. But you don't need to, because the real source of your problem is not the people around you or your environment, but *you*. The things that defile you come from within *you*. And this, in a sense is good news because you *can* be changed. But you must decide whether to let God change you.

Yet to come to the decision that will lead you into the pleasant valleys of peace is to struggle with your own will. To illustrate, note the experience of Jerome Weller.

Weller was foreman of a small department of a manufacturing firm in Trenton, New Jersey. One day his boss called him into the office and said, "Jerry, as you know, things are a bit slow around here these days. I realize you have worked hard and run one of the best departments in the company. But my orders are to cut one supervisor, so I am letting you go."

Weller was stunned. He was the only Christian among the foremen. The other supervisory personnel, including his boss, liked to go out drinking and had some pretty wild parties together. Sometimes their work suffered as a result, and Jerry had to step in to rescue them. He had worked hard. This was his reward.

He now faced a financial slump. He lost his house and car and had to move in with his parents in Michigan. There Jerome had nothing to do but sit and mull over his experience.

The more he thought, the more bitter he became. He found it hard to eat, harder to digest what little he did eat, and suffered from painful cramps. His physician told him that his condition stemmed from his emotions. But most of his friends reassured him that he had a right to have some emotional problems.

Time seemed to heal the wounds. Weller found another job and was quite successful in it. He was general manager of a manufacturing outfit with eight plants. One day while he was inspecting one of the plants the personnel director asked him if he would like to meet the new chief engineer of that plant. When he did, Weller found himself face to face with the man who had fired him 12 years before.

"I sure made a terrible mistake back there," the engineer said to Weller when they were alone. "Will you forgive me?"

"Oh, certainly. Forget it," Weller replied.

Jerome Weller said he would forgive, but within himself he nursed a gnawing bitterness toward this man. His stomachache returned. He began reliving those confusing days of long ago. He had thought this period of his life was long forgotten, but he found himself wanting only to get even.

One day he related the experience to me and asked how one could work with a person who had treated him so badly.

I referred him to several Scripture passages, including 2 Corinthians 4:7-10 where the apostle Paul speaks of trouble, perplexity, persecution, rejection. All these had happened to this man. Paul also says there is a power that will enable a man to face such treatment without distress, despair, self-pity, or ruin. It is the power of God. I discussed this with Jerry Weller, but at the time it seemed to mean little to him. I spoke of the end products of distress, pointing out that definite bodily changes are involved. Blood pressure, respiration, digestion can be affected, I said. Freedom from distress means that the body will function normally.

"Are you suggesting that I am my own problem?" he asked.

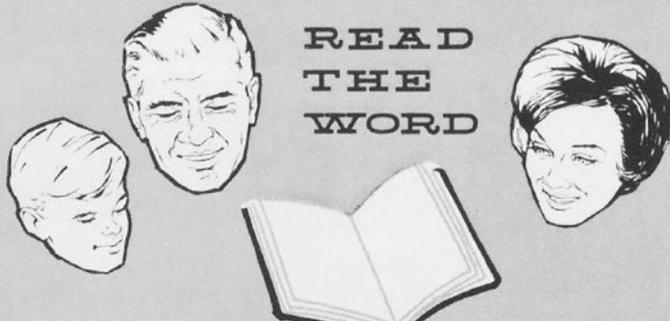
I assured him it was so. Then I brought to his mind a statement that Jesus made: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matthew 5:44).

This, I said, should be his attitude toward the man who had fired him.

Weller became furious. How could I be so lacking in sympathy and understanding? Now he was upset not only at the engineer, but at me as well.

Who was being hurt when he carried his grudge around within himself? Who is hurt when you get upset over

(Continued on page twenty-three)



**READ
THE
WORD**

CHAPTERS FOR THE WEEK OF FEBRUARY 12-19

Sunday	Matthew 23, 24	Thursday	Mark 3, 4
Monday ..	Matthew 25, 26	Friday	Mark 5, 6
Tuesday ..	Matthew 27, 28	Saturday	Mark 7, 8
Wednesday	Mark 1, 2	Sunday	Mark 9; 10

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37).

FROM ITS BEGINNING 14 YEARS AGO, FIRST ASSEMBLY
IN BROOKVILLE, PA., HAS BEEN

GROWING with Revivaltime

By RON ROWDEN



Charles Erhard Jr. (left), general manager of radio station WPME, congratulates Pastor Vernon Boyer on his more than 14 years of ministry at Brookville, Pa. Since 1953 First Assembly has released "Revivaltime" over the local station.

FIRST ASSEMBLY OF GOD in Brookville, Pa., and *Revivaltime* have grown up together.

"Brookville never had a full-gospel witness before First Assembly was founded 14 years ago," writes Pastor Vernon Boyer. "Six months after we came, radio station WPME started broadcasting in the area. About that same time *Revivaltime* was just getting underway. With these two developments it seemed logical to try *Revivaltime* as a method of reaching our community."

Since then First Assembly has grown to more than 200 adherents.

What is the key to Pastor Boyer's success? His congregation will tell you it is determined, hard work and a burden to be in the center of God's will.

Brother Boyer will explain that part of his effectiveness as a pastor stems from a lesson learned before he and his wife founded First Assembly. He says:

"Before God called me into the ministry, I was credit manager and bookkeeper for a paint company. They drilled into us—'If you want to sell Cover-the-Earth paint, keep the Cover-the-Earth sign before the public.' I guess this training has stuck with me!

"We were told that our advertising in all the national magazines would have little results in our city unless the local branch store would tie in and follow up. The same is true with the Kingdom of God.

"For the international Assemblies of God movement to be successful it must have the complete cooperation of its 'branch stores'—the local church.

"We have found *Revivaltime* a highly effective method by which to tie in locally with the denomination as a whole. *Revivaltime* has now had a part in adding more than 30 families to our church."

The efforts of the pastor in initiating an active visi-

A revolving bookrack in the main entrance of First Assembly carries most of Evangelist C. M. Ward's books and tracts. Shelves behind the rack display "Revivaltime" choir records. In First Assembly's mail room (at right) a group of C.A.'s prepare the church's quarterly publication, "The Voice of First Assembly," which is sent to 2,000 families. A copy of *Revivaltime's* soul-winning miniature, "The Farther We Probe Into Space, the Greater My Faith," was included in each mailing.



tation program and providing the entire area with the weekly *Revivaltime* broadcast service have won the admiration and respect of many persons who do not even attend the local Assembly.

Residents of Brookville have come to associate First Assembly with the type of worship and fellowship projected by the *Revivaltime* radio broadcast.

"Several methods are used to promote the broadcast," explains Pastor Boyer, "all of which I believe can be effectively used by any local pastor."

"The *Revivaltime* sign, of course, is on the front of our church building. Literature by Evangelist C. M. Ward and records by the *Revivaltime* choir are prominently displayed on racks in the church lobby.

"Every piece of church mail bears the *Revivaltime* stamp. And during the summer soul-winning crusade, copies of the gospel miniature are sent to everyone on our mailing list of 2,000.

"Our congregation actively participates in Radio's Prayer Partner Fellowship. During last year's World Prayermeeting 150 of our people interceded for many of the needs sent to *Revivaltime*."

The effect of the broadcast upon the community is easily seen in this letter to Pastor Boyer from Charles Erhard, general manager of radio station WPME:

"For 14 years, since WPME first went on the air, *Revivaltime* has held the prime Sunday spot from 12:30 to 1 p.m. C. M. Ward's ministry is one of outstanding character, quality, and presentation and has always been enthusiastically received by our radio audience.

"Thank you for your cooperation in bringing *Revivaltime* to our listeners. We look forward to a long and continued relationship with you and the other people who work so diligently to bring God's Word to the people of our nation."

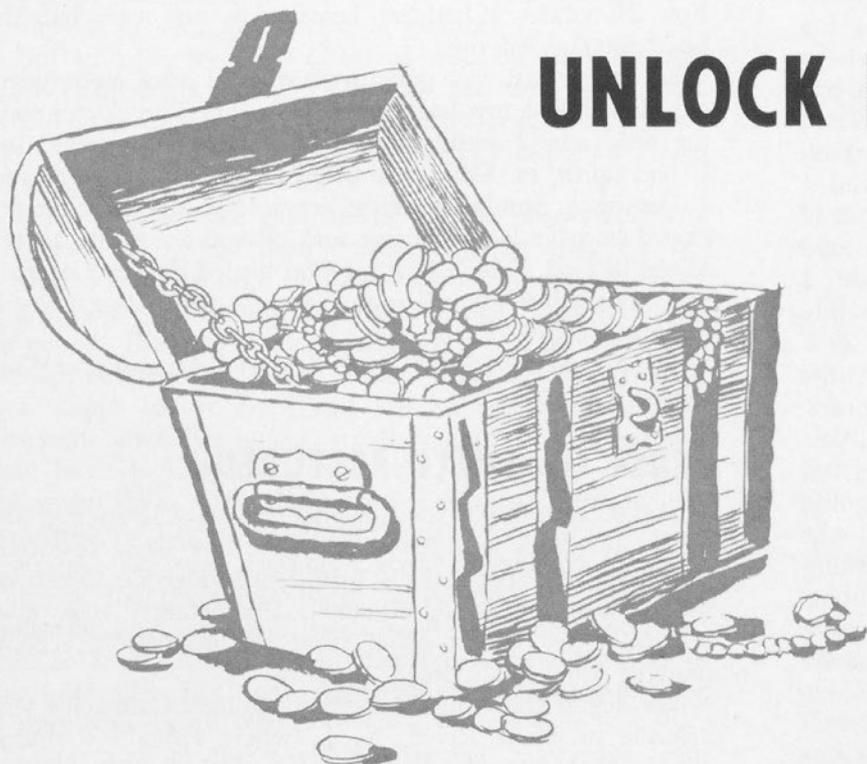
But no matter how many persons are reached by *Revivaltime*, the local church will see few results without intense personal follow-up. This is the real formula for First Assembly's thriving ministry to the community of Brookville.

Summarizing the visitation program largely responsible for the church's growth, Pastor Boyer concludes:

"We have compiled quite a list of names of people who listen to *Revivaltime*. First of all, these names go on the monthly mailing list to receive our church bulletin. I then write these prospects a personal letter telling them how happy I am that they listen to *Revivaltime*. Two or three weeks later I pay a personal visit to the home, and invite them to visit our services when they have the opportunity.

"Many of our Assemblies of God pastors feel that new members should be 'dropped on the doorstep' of the local church by *Revivaltime*. This may happen on occasions as it did to us with one of our present members, but the general rule to make the broadcast pay off is *consistent tie-in of Revivaltime to the church program and consistent follow-up of every prospect*.

"From experience, we know that *Revivaltime* can be used effectively by every church, if only the pastor and his congregation are willing to work and sacrifice."



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TESTIMONIES OF HEALING

JESUS CHRIST THE SAME YESTERDAY, AND TODAY, AND FOREVER (Hebrews 13:8)



HEALED OF MULTIPLE SCLEROSIS

FROM MY HOSPITAL BED I saw two doors open. A nurse came through each door. Each nurse carried a glass of water. I reached out to take the glasses and saw I had two right hands! I managed to take hold of both glasses but they slipped from my fingers and crashed to the floor—but there was only *one* crash of glass against the tile floor!



Slowly the truth seeped through my tortured brain: there was only one door to my hospital room; there was only one nurse carrying water, and of course I only had one right hand. I had double vision brought on by multiple sclerosis—the nerve disease that was gradually taking my life.

It was May 1963. My condition had been growing worse for three years. I had collapsed in the church entrance one night during a revival. Some thought it was fatigue. I knew differently because I had experienced these attacks for several years, but this was my first in public.

Three times I had had surgery, but my condition had become worse instead of better. I wore a “queen’s collar” neck brace because of the terrible headaches, and took medication all the time to relieve the constant pain. I had no coordination. I fell and bruised myself if I walked about, so I had to remain in bed. My doctor said I would never walk again without some kind of aid. I couldn’t write and could scarcely see or talk. Consequently I was now in St. Anthony’s Hospital in Amarillo, Tex.

About May 23 I received a letter—filled with the promises of God—from a member of our first pastorate. She said she expected to hear I was healed. Other friends and family members told me God had given them assurance of my healing. Much prayer was going up for me, but after four weeks in the hospital, the doctor told my husband, John, they could do nothing more for me, so I would be just as well off at home with him and our three children. John was told to make me as comfortable and happy as possible for the short time I had left to live. I had another attack—my worse yet—and had to remain in the hospital.

One morning several prayer groups had special prayer for me. By afternoon I was so much improved I didn’t need medication. The next day I discovered I could stand.

If God has healed you recently, we invite you to write out your testimony for publication. This can encourage others who need healing to believe and receive the Lord’s healing touch. Please make your testimony as brief as possible, and ask your pastor to sign it. Then mail it to: *The Pentecostal Evangel*, 1445 Boonville Ave., Springfield, Mo. 65802.

Then I learned to walk again. The doctor couldn’t understand what had happened to me. I told him God had healed me. The doctor said there was no reason why I couldn’t go home that afternoon, so I did. Three days later I drove 145 miles with my husband to youth camp. There were shouts of praise and rejoicing as I walked in, for everyone knew how serious my condition had been.

Several doctors examined me after I was healed. Knowing I believed God had completely healed me of multiple sclerosis, they told me not to be disappointed if I had a recurrence. But it has now been three years since God healed me, and there has been no recurrence. Miracles of healing do happen, and with humble heart I can say, “The Lord hath done great things for us; whereof we are glad” (Psalm 126:3). Thank God for the prayers of the saints!—Lafern Pratt, Panhandle, Tex.

(Sister Pratt is the wife of Evangelist John Pratt, Panhandle, Tex.)

HEARING RENEWED

FOR 21 YEARS I had no hearing in one ear, but the Lord has healed me.

My right ear was punctured when I was eight years old, and I lost my hearing in that ear. The doctor said the only way I could hear was to have it operated on. I had faith in God and believed He could heal me.

During a Sunday evening service in March 1965 my pastor laid his hands on me and prayed according to the Word of God (Mark 16:18). God healed me, and hearing was restored to my ear immediately.—John Biggs, Wellington, Ohio.

(Endorsed by Pastor A. P. Hinton, Assembly of God, Wellington, Ohio.)

SENSE OF SMELL RESTORED

I PRAISE THE LORD for a wonderful miracle in my life. After 17 years my sense of smell has been restored!

In 1949 the shock of my brother’s sudden death caused me to lose my sense of smell. I constantly took cold tablets to try to get relief from the discomfort accompanying this condition.

We began attending Evangelist William Caldwell’s tent crusade in Toms River, N. J., where Donald Richardson is pastor of the Assembly of God church.

On June 30, 1966 Brother Caldwell prayed for me and, glory to God, I was instantly healed.

It is wonderful, after all these years, to enjoy the fragrance of flowers again. God is so good. I praise Him for His kindness to me.—Mrs. Pauline Buonomo, Hawthorne, N. J.

(Endorsed by Pastor Donald A. Richardson, First Assembly of God, Toms River, N. J.)

HEALED OF DIABETES

IN MARCH 1963 the doctors told me I had sugar diabetes, but the Lord has wonderfully healed me.

For two years I took medicine to counteract sugar. Then I was prayed for in April 1965 when our church had special services with Evangelist Leona Dougherty. Although I did not feel any different, I trusted God for healing and stopped taking medicine.

During the altar service the following night I went into a diabetic coma. The evangelist, pastor, and congregation prayed for me about five minutes, until God touched me and healed me. Since then I have been able to eat anything I want with no ill effects.

I went back to the doctor for tests, and when he had finished he told me I was in better health than I had been before they discovered the diabetes. I have taken no medicine since April 12, 1965, and feel fine. There isn't anything too hard for my Lord. Praise His name! —Miss Arzella Miller, Creston, Iowa.

(Endorsed by Pastor Hugh Cerutti, Assembly of God, Afton, Iowa, who says Miss Miller's healing has been a great inspiration to the church.)

GREAT EVENTS SWING ON SMALL HINGES

(Continued from page three)

iniquity and rebellion they stayed on the "wrong side" of Calvary. They lived their lives as if there were no power in the blood of the One who died on Calvary. If only they had given Him a chance!

But with joy we think of others who, by grace through faith (Ephesians 2:8,9), are now on the "right side" of Calvary—and have thereby obtained redemption. They have knelt in repentance (Luke 18:13) and have risen in pardon and purity.

What a difference this makes in both this world and the next! They had been drunkards—now they are delivered. They had been harlots—now they are holy. They had been cheaters—now they are cleansed. They had been wrong all the way through, a misery to themselves, a menace to others. Life had been a mess, a maze, a mire. But thanks to the Lord and His saving gospel, it's all different now! No longer are they stained with sin, for they have looked upon the Lamb of Calvary and He has given them eternal salvation. They have become new creatures in Christ (2 Corinthians 5:17).

Friend, are you trusting Christ? Have you come to Calvary, the pivotal point of all history, the place for understanding the basic issues of life? If not, there are only sobs and aches and unutterable sorrow for you in the next life. But how different everything would be if only you knew my Lord!

Come now to the Saviour, that you may pass from death unto life (John 5:24). Much more surely than the fact American history once hinged upon a little dog, your personal history will hinge upon your acceptance of the Holy One of God. What a horror if your soul should be lost in hell simply because you neglected this great salvation! How wonderful to accept the tremendous, transforming power of Calvary and to live with Christ forever!

CAN YOU STAND THE SIGHT OF YOURSELF?

(Continued from page nineteen)

someone who is not even in your presence? You, of course.

First you must be aware of your sin. The knowledge of sin, however, does not eliminate it or the problems that sin causes. Wise is the man who heeds the advice of the apostle James: "*Be ye doers of the word; and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was*" (James 1:22-24).

The urging here is to those who want to be free from this misery, who want to be lifted out of their sin. But was it not strange that the man who said he wanted relief from his upset condition became all the more upset because I told him he did not need to be upset? One would think he would have seized the opportunity to shed his spirit of bitterness and hate. But such is not the nature of man.

For many persons, to yield bitterness and hatred in exchange for a tender heart toward someone who doesn't deserve it would not be blessed relief, but great sacrifice. Like the general manager, untold numbers of persons would like to be free from their aches and pains, but if to be rid of them means to relinquish a long-standing grudge, they would rather ache.

If I had told Jerome Weller that his grudge was normal and that probably I would have acted in the same way, he might have enjoyed some relief, but the inner sore would have continued to fester and spread its poison.

It is a mystery how a man finally quits fighting and turns to God for a spirit of love toward someone who does not deserve it. Generally there is a struggle before a man yields.

But when he *does* yield, his problem is nearly over. The Bible says it is *your* move. "*Come unto me, all ye that labor and are heavy laden, and I will give you rest*" (Matthew 11:28).

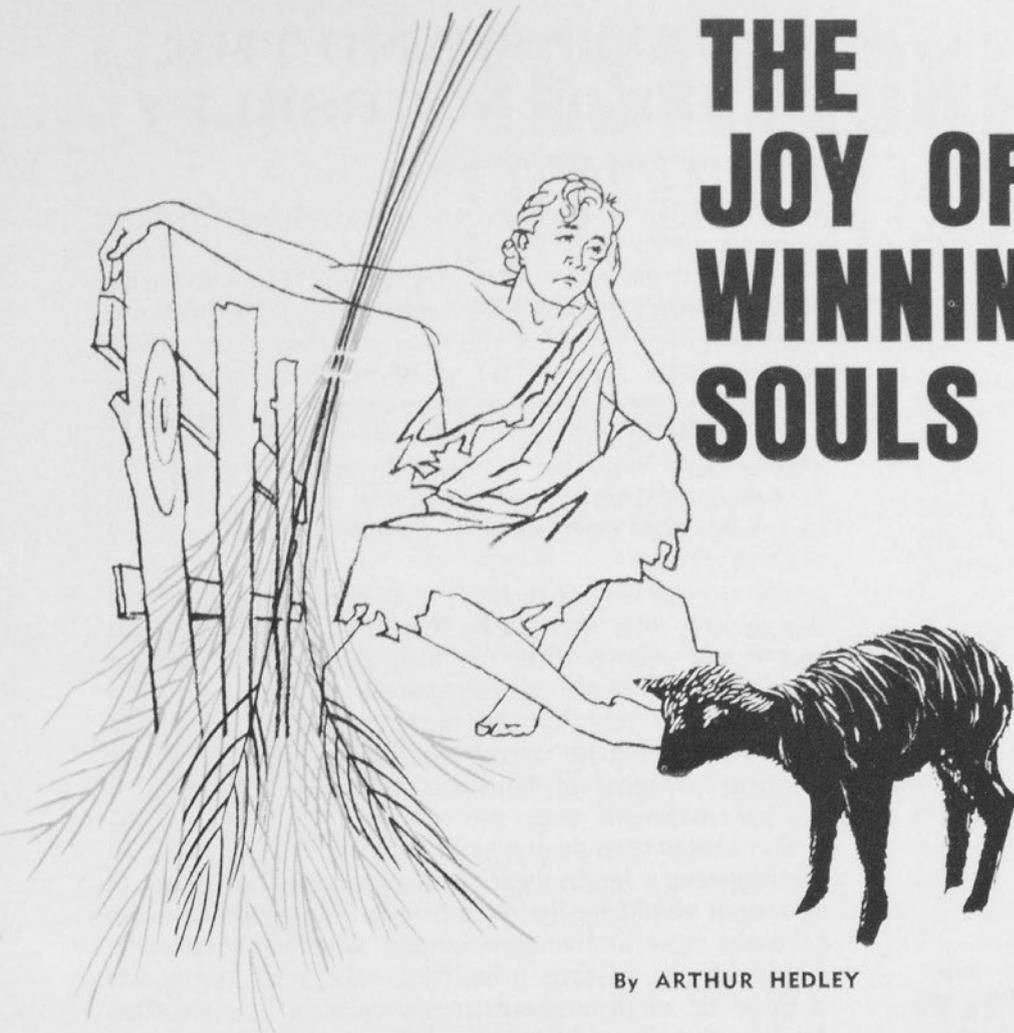
One day Jerry Weller *came*. Today his digestive disorder is over, his aches and pains are gone. He is at peace with himself and with the man who had abused him. Jerry is enjoying God's peace—the fruit of the Spirit—in his life.

How does this change come about? By confessing or acknowledging that you have done wrong, that you have sinned. David wrote this about his sin: "*I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin*" (Psalm 32:5).

The pathway to spiritual peace is a struggle. Discover the truth about yourself and you will naturally shrink from it; become offended and defensive and you will be bound in the strong fetters of your sin.

But what a difference you will find if you heed the promise of Jesus: "*If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free*" (John 8:31,32).

THE JOY OF WINNING SOULS



By ARTHUR HEDLEY

IN THAT TRIO OF BEAUTIFUL parables in Luke 15, our Lord tells of the great joy experienced by those who found that which was lost.

The shepherd rejoiced greatly when, after diligent search, he found the sheep which had strayed from the fold. He could not contain his joy; others must share the joyful news. He called together his friends and neighbors and said, "Rejoice with me: for I have found my sheep which was lost" (v. 6).

Likewise, the housewife, when she discovered in some dark, dirty corner her precious piece of silver, called her friends together to share her joy (v. 9).

The lost son, unlike the lost sheep or the lost coin, possessed the power to find himself, his father, his old home. For a while he lost himself in a life of sin and shame, but in his want and misery he found himself again. "When he came to himself" (v. 17), he saw his sin and was full of repentance, humiliation, and shame. How great was the joy of the father when he saw, afar off, his son whom he had given up as lost.

So great was the father's joy that he did not wait for his son to give

an explanation of his shameful conduct; "he ran, and fell on his neck, and kissed him" (v. 20).

Love was quick to see signs of true repentance in the prodigal's walk, demeanor, countenance. The father was so grateful and glad that he felt nothing was too good for his boy. The best robe must be given to him; the fatted calf must be killed and eaten—"let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found" (vv. 22-24).

In these three parables the joy of the finders is so great they felt they must share it with others. They reflect the joy which fills the great loving heart of God when a sinner in true repentance seeks divine forgiveness (vv. 7, 10). At the same time the parables rebuked the Pharisees who found no joy in the recovery of lost souls. Their callous and self-righteous attitude only plunged publicans and sinners deeper into the mire of sin and despair.

"The Son of man is come to seek and to save that which was lost" (Luke 19:10). During His ministry we see Him seeking and saving the lost (Matthew 9:10-15). By His vicarious sacrifice He made it possible

for every sinner to be pardoned and reconciled to God. The supreme fact of the gospel is that Christ "gave himself for our sins" (Galatians 1:4); and when we discover and rest in this truth ourselves, we are under a sacred obligation to tell others of the Saviour.

We are saved because there were others sufficiently interested in our salvation to speak to us of Christ. If souls are not being saved today it is because so few of us are concerned about the salvation of others. Interest begets interest; and when individual Christians become interested in the spiritual welfare of others, then souls are saved.

After the early disciples were convinced that Jesus of Nazareth was the Son of God, the Saviour of the world, they took the first opportunity to publicly confess their faith.

Saul the Pharisee, after his remarkable meeting with Christ, "was baptized" and "was certain days with the disciples which were at Damascus." After conversion and instruction he "straightway preached Christ in the synagogues, that he is the Son of God" (Acts 9:19, 20). Having seen the love of God in Christ he took every opportunity to tell others of that love. Wherever he went, he won souls for Christ, and these in turn became soul winners.

Many believers have lost the joy of salvation simply because they have kept it to themselves.

What a joy possesses the heart of the true believer when he sees another whom he has influenced for Christ rejoicing in the knowledge of sins forgiven. There is "joy in the presence of the angels of God over one sinner that repenteth," and he shares in the joy of heaven. If we shared in our Saviour's love and yearning for lost souls, we would share in His joy when they are recovered and safe within His fold.

During the Welsh revival a woman enfeebled and unable to attend the meetings sat nightly at the door of her cottage as the congregation streamed up the village street. She was waiting to hear news of her boy's conversion. Night after night the answer was, "Not yet." But one evening the neighbors gave the joyous news as they passed: "He is in."

Some professing Christian parents are more concerned today for the material progress of their children, and

therefore suffer many bitter disappointments in later years. When we recover the lost passion for souls, we shall recover the lost joy of the Lord in our sanctuaries and in our homes.

The witness of that saintly missionary, Henry Martyn, is supported by all who have labored to win others for Christ. "I do not wish for any heaven upon earth beside that of preaching the precious gospel of Christ to lost souls," he said. "I wish for no service but the service of God in laboring for souls on earth, and to do His will in heaven."

Dr. Dale, that great theologian, preacher, and writer, said in reference to a series of revival meetings in which he had taken part: "I have seen the sun rise from the top of Helvellyn and the top of the Righi, and there is something very glorious in it; but to see the light of heaven suddenly strike on man after man in the course of one evening is much more thrilling."

When the Word finds entrance into hearts that were sinful and worldly and the joy and song of redemption is given to the newly ransomed soul, then truly is "our mouth filled with laughter, and our tongue with singing" (Psalm 126:2).

—*Gospel Herald*

THEIR WORKS FOLLOW

WHILE RAKING AND BURNING the fall leaves, one might be tempted to question what good they are. Actually the leaves live a very useful life before they flutter exhausted to the ground. All summer they are making glucose by putting into usable form the energy of the sun. That which is not needed by the stem and root is stored for future use.

When the growing season is over, the leaves slip away, and the branches are barren for the winter.

Spring comes, and almost overnight the bleak, barren tree bursts forth with breath-taking beauty. Whence the energy for all this activity? The glucose made and stored by those frail, fluttering leaves of the previous year is being put to work.

The flowers, continuing to grow, become fruit. Man receives energy from the fruit—the very same energy that had been captured by the leaves, now replaced by other leaves. And so the cycle repeats itself.

The Church realizes something of this same miracle when it reaps revival from the prayers of faithful saints, some of whom have already gone to be with the Lord. "Blessed are the dead which die in the Lord from henceforth... that they may rest from their labors; and their works do follow them" (Revelation 14:13).

—JOSEPHINE K. WILLIAMS,
Waxahachie, Texas

wmc DAY FEBRUARY 26
1967



NOTICE OF BOND REDEMPTION

by
The General Council of the Assemblies of God
Springfield, Missouri
to

Holders of General Council of the Assemblies of God Administration Building Bonds

A call for redemption of certain bonds of The General Council of the Assemblies of God, Springfield, Missouri, known as its First Mortgage Serial 5% Bonds Series A, dated September 1, 1960, is hereby given.

The General Council of the Assemblies of God, a corporation, in accordance with the terms of the Indenture of Trust securing said bonds which is recorded in the office of Recorder of Deeds of Greene County of Missouri, in book 1204 at page 509 and supplemental in book 1258 at pages 296-298, has elected to redeem and pay to the bearer or if the bond is registered as to principal, then to the registered holder thereof, the following listed bonds on March 1, 1967.

CCL-111	CCL-231	D-404	D-613	M-592	M-718	M-811	M-1361
113	232	405	614	593	719	812	1362
114	233	406	615	594	724	813	1363
121	234	409	616	595	725	814	1364
122	235	424	617	596	720	815	1367
123	236	425	743	597	721	865	1398
124	237	433	745	598	723	866	1399
143	238	447	747	599	754	867	1400
165	239	448	748	607	755	868	1401
166	240	449	749	608	756	892	1402
167	D-271	450	750	609	757	923	1403
177	272	451	751	610	758	924	1404
178	273	452	752	611	759	927	1405
179	274	453	762	612	760	989	1406
185	275	454	763	613	761	990	1407
187	283	471	336	614	762	1051	1672
188	292	472	343	615	763	1055	1673
189	309	494	443	616	764	1187	1674
195	311	495	456	645	765	1188	1675
199	312	496	M-455	646	766	1189	1676
200	313	497	456	650	767	1190	1677
201	331	498	501	651	788	1261	1678
202	334	499	502	652	789	1262	1679
221	335	541	503	653	791	1263	1680
222	337	542	565	654	803	1264	1681
241	338	566	566	655	804	1265	1682
242	339	567	567	656	805	1342	1686
244	340	588	568	711	806	1343	1687
253	368	589	569	712	807	1344	991
254	369	590	570	713	808	1345	5M-16
275	402	591	571	714	809	1346	28
276	403	612	572	715	810	1360	30

The above listed bonds which were selected by lot according to provisions of said Indenture will be redeemed at face value March 1, 1967, plus the amount of interest coupons payable to March 1, 1967. The above bonds should be presented to the Trustee The Citizens Bank, 1661 Boonville, Springfield, Missouri, for payment on March 1, 1967, or the first business day thereafter.

Interest on the above listed bonds will cease to accrue from and after March 1, 1967. Interest coupons due on the above date must be detached and presented to The Citizens Bank for payment. All remaining coupons must remain attached to the bonds.

DATED: January 8, 1967

THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

M. B. Netzel

M. B. Netzel, General Treasurer



DIRECT REPORTS FROM MANY LANDS

FOREIGN NEWS DIGEST

INDIA

A Successful Ministry

Up to December 2, 1966, some 75,000 people had enrolled in our home study courses. Students are recruited through newspaper advertising, recommendations by other students, and announcements on radio programs.

Upon completing our home study courses 24,174 students received certificates. We have received hundreds of testimonies telling of God's blessings.

The following excerpts were taken from two letters received during November:

"I was born in a Hindu family. Here I had no fellowship with any good Christians. I have now completed the 'Highlights' course and the 'Life of Christ' course. It strengthened our faith in the Lord.

"On the 31st of last month there came a great storm to our village which destroyed many properties. I was not home at the time. My wife and children saw the next house falling. At first they got frightened, and then they got courage and faith. They got into our house and cried out to Jesus for help. God marvelously kept our house safe while almost all the other houses in our village were destroyed. I could say definitely that this faith was created in my wife only through your lessons."

"It is to you that I owe my warmest thanks, for it is through

your home study lessons that I was first blessed and led to become a full-time student at the Southern Asia Bible College. I have consecrated my life to the Lord. I know that having created this marvelous hunger for His Word within me, He will also use me to His glory."

Pray with us for the continued ministry of these correspondence courses. —Kenneth Weigel

KOREA

Attend Presidential Reception

My wife and I received an invitation from the American embassy, delivered by special courier, to attend the reception given by President and Mrs. Lyndon B. Johnson in honor of Korea's President Park Chung Hui. The reception was held at the Walker Hill Resort near Seoul. We met both presidents.

Many high-ranking military officers and government officials were at the reception. We met and talked with General C. H. Bonesteel III, commander of U. S. forces in Korea. He seemed very interested in the work and ministry of our Servicemen's Home.

We also talked with the ambassador of Thailand and his wife. Their daughter and our daughter are very close friends and visit each other regularly.

It was a grand occasion, and we were delighted to be guests.

—E. E. Shaffer



Only God knows the true potential which lies within each of these children at the Assiout Orphanage.

EGYPT

Orphans Meet for Prayer

"Are not two sparrows," Jesus asked, "sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered" (Matthew 10:29, 30).

An Egyptian Christian worker was violently killed. His wife had a breakdown in her sorrow, and died, leaving a baby. So Adly Milik was taken to Assiout Orphanage, and to "Mamma" Lillian Trasher.

In 1963 God poured out His Spirit in the orphanage, and many came to know Jesus as Saviour and Baptizer. Adly, now a teenager, was one.

The early morning prayer meeting became his joy. He felt a spiritual responsibility for it. If any orphanage leader lagged in concern, radiant Adly would go to him and beg him to come.

Adly is gone now. He found work in Cairo a year ago.

When the schedules were changed at the orphanage, these early morning prayer meetings

A total of 799 registered at the 18th general convention of the Brazilian Assemblies of God.



BRAZIL

Brazilian Delegates Meet

At the 18th general convention of the Brazilian Assemblies of God, 799 delegates registered—the largest conference to date.

The convention was held in Santo Andre, a suburb of São Paulo. The fact that Santo Andre has a population of about 200,000 and no hotel caused some difficulties in housing. However, these problems were overcome by setting up special sleeping quarters in nearby churches, and many friends opened their homes to the delegates.

Of an estimated five million evangelicals in Brazil, the Assemblies of God accounts for an estimated million and a half. With no national headquarters to serve this multitude of believers, the bi-

ennial national convention is a unifying force in the movement.

There was very little legislation at this convention, but there was discussion on matters such as Bible schools. One session was given to promoting the World Pentecostal Conference slated for Rio de Janeiro, July 18-23, 1967.

Twelve U. S. Assemblies of God missionaries attended either as delegates or observers and took an active part on some of the committees and in the organization of literature sales.

N. D. Davidson, superintendent of the Oregon District, preached on the closing night, bringing a message that challenged the hearts of both nationals and missionaries.

—T. R. Hoover and N. Lawrence Olson

seemed impossible. But the staff remembered how God had made of Adly a sharp and beautiful instrument, and what the prayer meetings had done for him. Was not each of the 700 within the orphanage walls of immeasurable value and potential?

Recently a group of boys went to Pastor George Assad and asked if there were not some way to find time, even earlier than their early breakfast, to meet for prayer. And so they meet!

Could we not rise and join them, praying that God's fullness and glory be known in Egypt and in the orphanage?

—Habib Iskander

SPAIN

Spanish Highlights

BARCELONA: Missionary Kerry Gonzales states that the Gava and Sabadell congregations met in the Barcelona Evangelistic Center for a joint baptismal service. Ten believers followed the Lord in water baptism.

GAVA: Pastor Alcalde writes that there was hardly standing room at the vacation Bible school program. Four believers recently received the baptism in the Holy Spirit.

SABADELL: There were 80 present in a recent meeting in a home. The congregation is in desperate need of a hall. Fifty-one children were present the third day of the first VBS in this town.

LA CORUNA: Missionary Trella Hall writes that she visited the church in that coastal town. The evening that Pastor Pujol baptized six in water the church was so crowded that many people had to stand.

Twelve young people gather in the church every Saturday night from 10 to 12 to pray for the meetings of the week. During this time of prayer one girl received the baptism in the Holy Spirit.

The congregation has raised over \$500 this year toward the rental or purchase of a larger place of worship. In regular Sunday evening service 102 were present.

MADRID: Pastor Palma informs us that their Sunday school attendance is on the increase; six new converts have been baptized; and new young people are being added to the C. A. group.

ROTA: Missionary Ruth Weitkamp writes that the first Assemblies of God church building to be built in Spain is slowly being erected in that port town. The congregation now meets in a small rented hall, but people are being saved and filled with the Holy Spirit. **RONDA:** The Roy Daltons and their congregation have recently purchased a lot in a central location. The congregation has saved

\$2,000 toward it. Their present property will be converted into a Bible school when the new church is built.

VILBAO: Carlos Primo, a national worker, writes that they have recently received a government permit to hold services in this town of half a million. The Steven Normans opened a new church there in 1966.

Pray with us that we will be able to raise needed funds for church buildings for Spain.

—Kenneth McIntyre

GERMANY

Family Ties

Quite a few servicemen have left the "family" during the past year through curtailment or regular rotation. Some are now in Vietnam, Korea, the U.S., or other parts of the world. While we feel their absence keenly, we welcome many newcomers who are filling the gaps.

Spiritual needs are in sight everywhere one turns here in Europe. I have just returned from a two-day trip through Fulda,

Wildflecken, Schweinfurt, and Würzburg. At a table on an isolated subpost near the East German border, a young specialist 4 accepted Christ as his personal Saviour.

Please pray for those of us who give full time to U. S. Armed Forces ministry over here: Edward and Ruth Washington, Kaiserslautern area; Jack and Lillian Hetzel, Frankfurt area; Helen Braxton, *Newsletter* editor and office secretary; and ourselves.

—Dick and Jean Fulmer

MISSIONARY NEWS NOTES

Missionaries coming to the States for furlough are Mr. and Mrs. **Ernest Jones** (Malawi), the **Wheeler Andersons** (Malawi), the **Verne Warners** (Argentina), and the **Robert Boltens** (Taiwan).

Missionaries going to their respective fields of service are

the **John Halls** (Senegal), **Laura Pape** (Liberia), the **Philip Mangums** (South Africa), the **Robert Cobbs** (Ghana), Mr. and Mrs. **Raymond Zents** (Upper Volta), **Florence Christie** (Egypt), Mr. and Mrs. **John Stetz** (Korea), and Mr. and Mrs. **Robert Hymes** (Japan).

The **Norman Lestarjettes**, newly appointed missionaries have completed language study in Costa Rica and are going to Dominican Republic; and the **Earl Kramers**, newly appointed missionaries to Colombia, are leaving for language study in Mexico.

The **Earl Wilkies** (Uruguay) and Mrs. **Angeline Tucker** (Congo) have been transferred to the ministerial list.



Earl Kramer family



Robert Hymes family



Robert Cobb family



Mr. and Mrs. John Hall



Laura Pape



Florence Christie



Raymond Zents family



Philip Mangum family



John Stetz family



Norman Lestarjette family

Field Representative Named for Spiritual Life—Evangelism Commission

SPRINGFIELD, MO.—Norman L. Correll, missionary to Tanzania, East Africa, since 1958, has been named the first field representative of the Spiritual Life—Evangelism Commission, according to Charles W. Denton, coordinator of the commission.

He will develop the commission's Mobilization and Placement Service (MAPS).

General objectives of the MAPS program are to challenge and channel the resources of the fellowship.

In the U.S. this will involve finding dedicated, qualified individuals who can assist districts, churches, and institutions on a short-term, temporary, or permanent basis.

Outside the U.S., MAPS will function to ascertain need and opportunity overseas for short-term Christian service. It will also assist in selecting and guiding personnel to meet these needs.

While much of the thrust of MAPS will involve college-age youth, the program is also envisioned to find and enlist families to help establish or strengthen new churches. They will do this by finding employment in the new area and becoming active participants in the project.

Brother Correll will also coordinate the summer youth witness program inaugurated last June by the National Christ's Ambassadors Department for teen-agers. This year approximately 70 teens will minister in several Latin Ameri-



T. F. Zimmerman (center) congratulates Norman Correll on his appointment as field representative of the Spiritual Life—Evangelism Commission as Charles Denton, coordinator, looks on.

can countries and two states through the door-to-door evangelism program.

He was Christ's Ambassadors president of the Nebraska District from 1956 to 1958 before his missionary appointment.

As a missionary, he learned to speak Swahili and held several key posts in the Tanzania Assemblies of God. He was the education secretary, supervising five primary-level day schools, a faculty member at Tanzania Bible Institute, and later principal of Southern Tanzania Bible Institute.

Brother Correll was missionary supervisor of the Meyba District in Tanzania where he directed 23

national churches and assisted in constructing several new ones.

Following his first term in Africa, he served as a field representative for the Foreign Missions Department "Global Conquest" program.

Brother Correll pastored the Burton, Nebr., Assembly of God from 1954 to 1956 before he was elected D-CAP. He conducted evangelistic ministries from 1949 to 1954 after receiving his education at North Central Bible College in Minneapolis, Minn.

He was ordained to the ministry in 1951 by the Nebraska District. He and his wife have two children.



Members of the Mobilization and Placement Service (MAPS) committee and the departments they represent are (left to right, seated): Hardy Steinberg, Education; Glen Bonds, Men's Fellowship; Mildred Smuland, Women's Missionary Council; Charles Denton, Spiritual Life—Evangelism Commission; Curtis Ringness, Home Missions; William Kirschke, Sunday School. Standing (left to right) are: Russell Cox, Christ's Ambassadors; Norman Correll; and Wesley Hurst, Foreign Missions.

Evangelists Committee Meets

SPRINGFIELD, MO. — The Evangelists Committee met here December 28 to discuss matters pertaining to the emphasis of evangelism throughout the Assemblies of God fellowship and what all the evangelists themselves can do to encourage this.

Consideration at the December meeting was given to planning a special seminar for evangelists, and also to items to be scheduled at the meeting of the Evangelists Fellowship prior to the General Council in August in Long Beach, Calif.

The basic purpose of the Evangelists Fellowship is spiritual, in-

formational, and educational affecting all the evangelists of the Assemblies of God. It includes:

1. A continuing study of the evangelist's role today.

2. Articulating the services which the Spiritual Life—Evangelism Commission could perform for the evangelists.

3. Providing a base for development of any meetings of and for evangelists.

4. Providing guidance and help for young evangelists.

5. Publishing the *Evangelists Directory*.

This standing committee consists of Thomas F. Zimmerman,

General Superintendent; Charles W. Denton, coordinator of the Spiritual Life—Evangelism Commission; and evangelists John G. Hall, Ernie Eskelin, and Wesley Morton. The committee is appointed by the Executive Presbytery to

serve for two years following each General Council.

During the past year one member of the committee, Evangelist Charles (Jack) Peters, passed away. His replacement has not been named as yet.



The Evangelists Committee met for a planning session last month. They are (left to right): Charles Denton, John G. Hall, T. F. Zimmerman, Ernie Eskelin, and Wesley Morton.

Literature Sales Manager Named

SPRINGFIELD, MO.—The Executive Presbytery has appointed William G. Eastlake to be manager of literature sales. He will be responsible for promotion and sale of Assemblies of God Sunday school curricular materials and vacation Bible school items in the U.S. and abroad. This includes more than 60 periodicals with a combined circulation of 2.3 million.

Literature Sales, a new division, will implement the circulation and use of literature through catalogs, brochures, magazine advertising,



William Eastlake

samples and sampling programs, convention exhibits and conferences, and seminars with national and district leaders.

Brother Eastlake is expected to begin his new duties about April 1, according to Bert Webb, executive director of publications.

For the past several years he served as an associate editor of Church School Literature. As editor of quarterly materials he supervised 38 periodicals with a circulation of 1.75 million.

He has been a member of the Assemblies of God headquarters staff since May 1954 when he joined the Sunday School Department as a promotional copywriter. He was named Workers Training supervisor six months later.

After holding that position more than two years, he was named promotions director for the department. In June 1962 he transferred to the Church School Literature staff.

Brother Eastlake holds a bachelor of arts degree in Bible from Central Bible College, Springfield, where he was graduated in 1954. Before receiving his theological education he attended Pennsylvania State University.

While attending CBC he was editor of its yearbook, "The Cup." After graduating he served as a vice-president of the CBC Alumni Association for six years.

He married Martha Ann Clark in 1953. They have three children.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Ozark	First	Feb. 15-26	Bob McCutchen	Luther Tadlock
Ariz.	Phoenix	Northwest	Feb. 15-26	John & Jerry Stephens	Marvin P. Elliott
Ark.	Monticello	First	Feb. 12-26	Lindell & Mrs. Ballenger	T. N. Crick
Calif.	Carlsbad	Gospel Tab.	Feb. 7-19	C. Linfield Crowder	P. A. Zimmerman
	Chula Vista	First	Feb. 14-26	Dave & Jan Olshovski	Don Berkich
	Cypress	A/G	Feb. 12-19	Rick & Janice Bloom	E. L. Coats
	Eureka	*Henderson Cntr.	Feb. 12-17	Charles Senechal	Wilford Frazier
	Hollister	A/G Tab.	Feb. 12—	Bonetta C. Rabe	DeWayne Gorrell
	N. Hollywood	First	Feb. 15-19	Wallace S. Bragg	D. Leroy Sanders
	Oxnard	First	Feb. 15-26	Marvin Schmidt	Elmer T. Draper
	Paramount	First	Feb. 12—	Gene & Mrs. Thompson	T. S. Singleton
	Riverbank	First	Feb. 12-26	J. W. Henegar	Lawrence Terry
	San Jacinto	A/G	Feb. 15-26	Paul & LaVonne Clark	Gilman A. Hanson
Colo.	Longmont	First	Feb. 14-26	Wesley F. Morton	James I. Miller
Del.	Lewes	A/G	Feb. 17-Mar. 5	"Gypsy George" Butrin	William Sanders
Fla.	Cocoa	First	Feb. 14-26	Ralph E. Leslie	A. H. Salter
	Crestview	First	Feb. 19-26	B. R. Minton	S. L. Breland
	Graceville	First	Feb. 14-26	Bobby & Sharon Jones	Jacob Hottel
	Kissimmee	First	Feb. 15-26	John & Faith Stallings	George W. Cook
	Plant City	First	Feb. 15-26	"Little Joe" Peterson	R. L. Beavers
	Tallahassee	Hayden Road	Feb. 13-26	Jerry & Mrs. Johnson	F. Nolan Ball
	Winter Haven	Northside	Feb. 8-19	Freddy Clark	Charles G. Clary
Idaho	Boise	Calvary First	Feb. 12-26	Bill & Naomi Hayes	Jackie R. Marshall
	Twin Falls	A/G	Feb. 14-26	Roy & Arlene Brewer	L. I. LaMance
Ill.	Carthage	Calvary	Feb. 19-Mar. 3	F. R. McAdams Team	Donald E. Skiles
	Effingham	First	Feb. 19-Mar. 5	Matschulat Party	M. E. Tuggle
	Metropolis	A/G	Feb. 15—	Bob Wilson	Doyle Long
	Vandalia	First	Feb. 12—	L. L. Ferguson	A. L. Matejka
Ind.	Michigan City	Faith City	Feb. 15-19	Eddy Anderson	Reginald A. Yake
Iowa	Shenandoah	Full Gosp. Tab.	Feb. 14—	James & Beulah Pepper	Arthur R. Sorenson
Kans.	Concordia	Bethel Tab.	Feb. 14-26	Kenneth M. Stottlemeyer	Howard Marshall
	Dodge City	First	Feb. 14-26	I. D. Rayborn	Lloyd Bilhimer
	Dresden	A/G	Feb. 12-24	Knott-Olson Team	Marie Waknitz
	Stockton	A/G	Feb. 14-26	Norman & Evelyn Hays	Eugene R. Paul
Ky.	Beechwood	A/G	Feb. 14-26	J. E. Friend	Robert C. Dock
La.	Bastrop	First	Feb. 12-26	Robert Stephens	J. E. Allen
	Doyline	Point Chapel	Feb. 12-26	Darrell & Mrs. Pilcher	Lee G. Nunley
	Shreveport	Glad Tidings	Feb. 13-26	J. C. & Mrs. Nichols	J. M. Cason
Md.	Baltimore	Bethel Pent.	Feb. 14-26	Charles S. Morris	Daniel W. Hare
Mich.	Benton Harbor	Fairplain	Feb. 14-26	Stan & Marilyn Morris	D. G. Foote
	Detroit	Brightmoor Tab.	Feb. 15-26	E. A. Manley	Bond Bowman
	Plymouth	A/G	Feb. 15-26	Don & Sharon Parker	John Walaskay
Minn.	Slayton	A/G Tab.	Feb. 14-26	Joel & Mrs. Palmer	James F. Allen
Miss.	Meridian	East End	Feb. 19-26	Lloyd & Irene Logan	Charles Craighead
Mo.	Grandview	First	Feb. 14-26	Milo Harmon	Burrell White
	Jackson	A/G	Feb. 19-26	Glenna Byard	W. V. Akins
	Osecola	A/G	Feb. 19-Mar. 5	Cecil Welch	Malvin Holden
	Springfield	Central	Feb. 12-26	Bobby Black	E. E. Krogstad
Nebr.	Bayard	First	Feb. 12-26	Loyd & Rebecca Middleton	John W. Smith
Ohio	Elyria	First	Feb. 13-26	H. Syvelle Phillips	Edwin Eliason
Okla.	Bartlesville	Tuxedo	Feb. 13-19	Leonard Negrin	H. H. Woods
	Cushing	First	Feb. 19-Mar. 5	Eddie Hundley	Clyde C. Miller
	Granite	First	Feb. 12—	John & Freda Bryant	H. L. Morrison
	Sapulpa	First	Feb. 19-Mar. 5	Stewart B. Douglass	Tom Goins
	Shawnee	Glad Tidings	Feb. 15-26	Don & Dixie Cox	A. J. Frank
Oreg.	Myrtle Creek	A/G	Feb. 19—	D. L. Nultemeier	James Billings
Pa.	Philadelphia	Full Gospel Tab.	Feb. 14-19	John Hamercheck Jr.	Larry Albanese
	Tyrone	First	Feb. 8-26	Andrew & Mrs. Basell	A. William Kyler
Tenn.	Greenbrier	Zion Chapel	Feb. 12-26	James Radford	Carl Walker Jr.
Tex.	Austin	Central	Feb. 14-26	Doyle H. Thompson	J. Paul Joyner
	Baytown	Trinity Tab.	Feb. 15-26	Dave Tonn	J. J. Krimmer
	Center	*First	Feb. 15—	Glen Shinn	Charles Wigley, Chm.
	Dallas	Oak Cliff	Feb. 12-26	Bob Larson	H. C. Noah
	Electra	A/G	Feb. 20-Mar. 5	Mangram Evangelistic Tm.	Cameron S. Stanton
	Freer	First	Feb. 5-12	A. G. & Mrs. Calaway	Nolan Akers
	Gainesville	First	Feb. 8-19	Tommy & Esther Lance	M. M. Otwell
	Lake Jackson	Shady Oaks	Feb. 12-19	Charles N. McKnight	Paul D. VanWinkle
	Odessa	First	Feb. 12—	Melvin McKnight	M. D. Williams
	Plainview	First	Feb. 15—	Jimmy Swaggart	J. Don George
	Wylie	A/G	Feb. 13-19	Terry D. Johnson	R. D. Nance
Utah	Salt Lake City	A/G Tab.	Feb. 14-26	Arthur & Anna Berg	Peter Pilot
Va.	Arlington	A/G	Feb. 12-26	H. S. Ryan	C. R. Qualls
Wash.	Bridgeport	Bethel	Feb. 14-26	Roy & Arlene Brewer	Chaire Richards
	Chehalis	Bethel	Feb. 1—	Arnold & Anita Segesman	Robert J. Beckman
	Tacoma	South Tacoma	Feb. 14-26	Arnold & Anita Segesman	Dale E. Harmon
W. Va.	Beckley	First	Feb. 12-26	Allen C. Trimble	T. M. Waldron
Wis.	Milwaukee	Bayview	Feb. 12-Mar. 5	Lonnie L. Osborn	Howard Bailey
	Shawano	A/G	Feb. 19-Mar. 2	Bob Watters	William L. Hicks
Canada	Minitonas, Man.	Peoples Church	Feb. 15-19	Gene & Heather Burgess	Robert Daum
	Toronto, Ont.	Sheppard GT	Feb. 5-19	Bill McPherson	Douglas Clark
	Windsor, Ont.	Bethel Pent.	Feb. 13-26	David E. Dean	W. H. Fitch

*Children's Crusade

**Citywide Revival

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

NEWS OF THE CHURCHES



CHAPLAIN HONORED FOR OUTSTANDING SERVICE

FORT HAMILTON, N. Y.—Chaplain (Maj.) Richard W. Hartman was recently decorated with the Bronze Star Medal for outstanding service in Vietnam. He is currently attending the 34-week Chaplain Career Course at the U. S. Army Chaplain School here.

During his tour of duty in Vietnam from August 1965 to July 1966, he served some 3,000 men of the First Cavalry Division Artillery fighting in the central high-

lands. He carried on this ministry despite a painful back injury received while helping clear a jungle area.

He was also responsible for a new chapel building and a well-rounded religious program consisting of a chapel choir, Bible study groups, prayer groups, an active Protestant Men of the Chapel organization, and Officers Christian Union Fellowship.

Maj. Gen. Thomas R. Yancey (left) congratulates Chaplain (Maj.) Richard W. Hartman who has just been decorated with the Bronze Star Medal for outstanding service in Vietnam. Chaplain Hartman received the award at Fort Hamilton, N. Y., where he is attending the Chaplain Career Course. (U.S. Army photo).

MICHIGAN CHURCHES MERGE, ERECT NEW SANCTUARY

DEARBORN HEIGHTS, MICH.—The desire of two separate churches to relocate in new buildings was realized with the "birth" of First Assembly here. The Dearborn Calvary Assembly of God and Ecorse Metropolitan Assembly of God recently merged and pooled their resources in erecting the new structure. Jack E. Carrier is the pastor.

Ministers participating in a week of dedication services were Everett D. Cooley, Michigan District superintendent; Fred Smolchuck, district secretary-treasurer; Thomas E. Trask, district Christ's Ambassadors president; and former pastors Carl Ausbury, Argus L. Kent, and Wesley W. Smith.

A large lot was purchased in Dearborn Heights and construction began soon after the churches decided to merge. Both older church buildings were sold, the extra parsonage was rented, and

thus additional funds were made available.

The buff brick building, appraised at \$176,000, contains a large sanctuary and pastor's study. The basement houses a Sunday school office, 15 classrooms, and a departmental auditorium.

The sanctuary is designed with oak paneling, straited-cedar decking, and laminated walnut-stained arches with matching pews and chancel furniture. Carpeting and cushioned pews are in red.

A cross designed by Pastor Carrier hangs in the baptistry. It contains over 1,000 nails of various sizes, each pointing outward to signify the suffering of Christ. Pastor Carrier also designed a mural in the lobby of the church, composed of Lake Michigan driftwood. It depicts the Holy Spirit descending as a dove.

The building is located on a

125- by 520-foot lot at 24068 Amhurst (Telegraph near Ban Born or two blocks north of Interstate

94). It is complete with carport, adequate parking facilities, and landscaping.

Pastor Jack Carrier talks with Sunday school pupil Patty Black in front of the mural made of driftwood. Pastor Carrier designed the mural to depict the descent of the Holy Spirit and the cross of nails (below) to signify Christ's sufferings.



The choir of First Assembly sings during the dedication service. Exterior view (at right) shows carport. There are adequate parking facilities.





Pastor Carl G. Connor (third from left in above photo) and fellow workers in First Assembly's fair booth. At the right are some visitors at the booth.



FAIR BOOTH PROVIDES PROSPECTS

WINSTON-SALEM, N. C.—Using the voting for a favorite hymn as an attraction, First Assembly here extended its ministry to the community through a literature distribution booth at the Dixie Classic Fair.

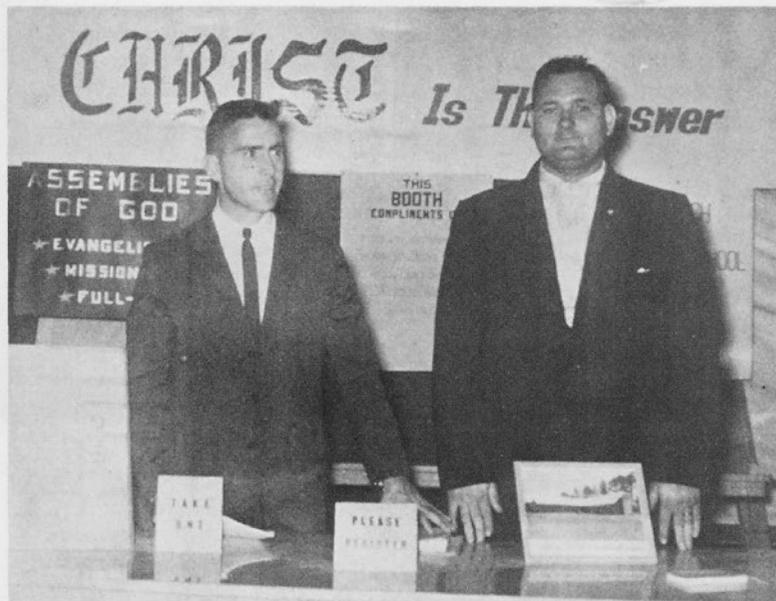
"How Great Thou Art," well-known Swedish hymn, received the most votes in the poll. "The Old Rugged Cross" was second.

Over a period of five nights 1,025 people registered at the booth. Of those registering, 825 indicated they attended church regularly while 200 did not. Some

259 people are good prospects for First Assembly either because of having no regular church home or stating they would like to visit the church. Visitation teams will follow through on these.

Several thousand pieces of literature were given away, including the "Good News" and "Holy Spirit" editions of *The Pentecostal Evangel*, several dozen different tracts, copies of the weekly church bulletin, and a newly produced folder, "Your Invitation."

—Carl G. Conner, pastor



WILMINGTON, N. C.—Pastor Wayne D. Barkley (left) and a member of his church staff the booth sponsored by First Assembly at the Jaycee's County Fair here. The church registered over 1,000 people and distributed over 2,000 pieces of literature, including 1,000 "Burned" tracts given only to teen-agers.

ANNOUNCEMENTS

HOMECOMING ANNIVERSARY AND MORTGAGE BURNING—Feb. 12 at First Assembly, Baxter Springs, Kans. Speakers: V. G. Greisen, former Kansas District superintendent, and Bert Webb, assistant general superintendent. All former members and friends are invited.—by T. G. Gianopoulos, pastor.

60TH ANNIVERSARY AND ANNUAL MISSIONARY CONVENTION—Feb. 22-26, at Gospel Tabernacle, Milwaukee, Wis. Speakers: Wesley Hurst, home secretary of the Foreign Missions Department; Larry Malcolm, newly appointed missionary to Congo; Ernest Pruett, pastor of First Assembly, Griffin, Ga.; and Elmer Bilton, pastor of Assembly of God, Wisconsin Rapids, Wis.—by Ernest J. Moen, pastor.

FAR EAST SERVICEMEN'S RETREAT—April 17-21, at Tama Military Retreat Center, Tokyo, Japan.—by Maynard L. Ketcham, field secretary for Far East.

WITH CHRIST

ADONIRAM J. HERREN, 68, of Medical Lake, Wash., went suddenly to his eternal reward October 27, 1966. Brother Herren was ordained in 1936 by the North-

west District. He served as a pastor in Montana, Washington, and Oregon. For the past two years Brother Herren was caretaker of the Eastern Washington Bible Camp at Medical Lake. He is survived by his wife Jessie, one son, Donald, and three daughters, Mrs. Dallas Martin, Mrs. Charles Staton, and Mrs. Lowell Krob.

NOEL DODD, 86, of Fayetteville, Ark., went to be with Jesus on November 13, 1966. Ordained to the ministry in 1925, he was a member of the Oklahoma District. He served as an evangelist and as a pastor in Cushing, Okla.; Fayetteville and Hector, Ark.; and Muldrow, Okla. He is survived by a foster son and a foster daughter.

JULITA VARGAS, 85, of San Jose, Calif., went to be forever with Jesus August 4, 1966. Sister Vargas had ministerial license with the Assemblies of God. In earlier life she was a Baptist missionary in Puerto Rico and New York. After receiving the baptism of the Spirit 35 years ago she traveled with her daughter Matilde Vargas from state to state doing evangelistic and pioneer work. She is survived by her daughter Matilde and her son Lincoln, both ordained ministers, and her adopted daughter Angie, a licensed minister.

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tenderness of his eyes that he was seeing past the matronly figure at his side, remembering a slim, satin-gowned bride who stood with him and promised to lose her life in his.

How little, I thought, do these two young lovers really comprehend the meaning of those words, "Whither thou goest, I will go." How little did we comprehend.

How could we know the path would completely circle the globe and would encompass the hardships and joys of brief service in two mission fields?

How could we see we would go through nine childless years before our arms would hold a child of our own?

How could we realize that "whither thou goest" would take us down some paths of sorrow, others of heartache, and a few of deep regret, when each would discover that the dearest arm in all the world was still an arm of flesh with human limitations?

How could we know that the path would lead by way of discouragement, sickness, disillusionment and disappointment with people, and that down these paths we each must go with the other to encourage, to nurse, to rekindle faith?

"Thy people shall be my people," the bride was singing softly, and I thought how completely the in-law problem disappears when this is so. I thought of my husband's family—as dear to me as my own flesh and blood. And my heart rested in the knowledge that my husband's feeling toward my family had always been the same.

As we had stood before the altar that day, how little we realized that this could have been a high hurdle on our road to happiness. God gently led us on a bypass of it. I loved my husband's parents because they were his and because they had given me him. All the fine and wonderful things I found in him to love were part of their training and their lives.

I listened as the bride repeated a portion of the song. Suddenly it struck me that the one phrase of the Scripture which seemed to me the most important, and which I subconsciously had been waiting to hear, was missing—"and thy God my God." This was the thing that could make every wedding a triumph regardless of in-laws! I found myself waiting and almost praying that this bride would put God back into the words which the modern lyrics had omitted. And then in the last phrase she did it!

I sighed audibly and squeezed my husband's hand a little tighter. I felt somehow assured that the young couple before us would find their answers together on life's pathway as we had—and that it did not matter that they did not fully comprehend all the meaning of the words they were exchanging. They would find, as we had, that when they made "thy God my God" all of His wisdom would be given for their lack of knowledge; all of His grace for their ungraciousness; all of His love to help them love the unlovely or unlovable among their new "people"; and all of His tenderness, compassion, and understanding could be theirs with which to deal with each other's human frailties and mistakes.

I leaned my shoulder against that of my husband and knew the strength of it. I knew too that all the todays were better than the yesterdays, and that I would continue to say with gladness of heart till the end of my days, "Whither thou goest, I will go."

—*Message of the Open Bible*



'Whither Thou Goest'

By MRS. O. RALPH ISBILL

I WATCHED the young bride's face, uplifted as she sang, and aglow with the high and holy call of love. She stood before the altar and pledged herself to her beloved with the ancient words spoken by Ruth: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

My hand rested in my husband's. I felt the gentle pressure of his hand and knew that our hearts together were drawn in memory back across nearly 30 years when we stood like these two and made the same total commitment of love.

I smiled at him. The tears in my eyes only magnified the dearness of his face, lined now with the passing of the years. I saw the gray receding hairline and remembered the dark, luxuriant mass that graced his handsome head on our wedding day. I knew from the