



THE PENTECOSTAL evangel

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

MARCH 12, 1967

TEN CENTS

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**TODAY IS
CRADLE ROLL
DAY**



LITTLE FEET... WHAT PATH?

SEE PAGES 9 - 11

KEEP YOUR EYES ON THE SKIES!

By HOWARD P. COURTNEY

WE WERE STANDING below Glacier Point in Yosemite Park, California, just as it was getting dark. While waiting for the fire to fall (the famous spectacle that thousands see every year), I heard a young boy say, "Look, there's a star falling." He must have been about seven years old.

The next thing I heard came from a boy about eleven. With all the weight that comes from the massive age span between seven and eleven he said, "That isn't a falling star, stupid."

There was a pause before the seven-year-old came back with, "Well, it's an airplane then."

The eleven-year-old answered sarcastically, "How stupid can you be! That's not an airplane."

The younger one by this time seemed to be rather exasperated and challenged the eleven-year-old with, "What is it then?" The older boy replied, "Stupid, it's a satellite." And so it was.

We stood in silence and watched that satellite make its way across the heavens. A little later, on the upper spine of the High Sierras, away from the glare of big city lights, once again I saw this remarkable spectacle. The stars seemed to be so close you could reach up and almost touch them; when all of a sudden a foreign object began to work its way across the heavens. Once again I was seeing a satellite.

I thought, "Is this one of them that will burn out in a few months, or is it one that is expected to keep on going for 100,000 years, or forever?" You see these things, and you wonder, "What is going on up there?" "What is going on in the heavens?"

Regardless of what's going on now and what satellites or other objects men may put up there, I can tell you one thing with certainty. One thing is going to happen soon; *Jesus is coming back again*. Jesus is about to break through the clouds of glory according to His promise, "If I go away, I will come again, and receive you unto

myself, that where I am there ye may be also."

What's going on in the sky? God Almighty is getting the whole world to look upward because great things are about to take place in relationship to His Son, Jesus.

Wherever Jesus has been manifested to men, tremendous things have taken place in the skies. When Jesus was born, Bethlehem's star lit up the sky, guiding the Wise Men to their King; while angel choirs filled the heavens with song. When Jesus was baptized, the heavens opened and the Holy Spirit descended upon Him in the form of a dove; while from the sky the voice of the Father was heard to say: "This is my beloved Son, in whom I am well pleased."

When Jesus was in the wilderness being tempted of the devil for 40 days, angels came from heaven and ministered unto Him.

On the Mount of Transfiguration men from heaven (Moses and Elias) appeared and talked to Jesus. When the terror-stricken disciples suggested that Jesus, Moses, and Elias be given equal honor, these two giants of the Old Testament era were snatched away. A cloud overshadowed them, and a voice came out of the cloud saying, "This is my beloved Son: *hear HIM!*"

In the agony and bloody sweat of Gethsemane, an angel came from heaven to strengthen Him.

In the awful ordeal of Calvary, where Jesus died for our sins, the sun hid its face in shame, light fled away in panic, and darkness covered the earth at midday while the Creator hung on the Cross.

When Jesus arose from the tomb as the conqueror over death, hell, and the grave, angels, heavenly beings, were there to make the glad announcement to His sorrowing disciples.

When Jesus left this world, He ascended into the heavens and the upturned eyes of His disciples saw Him disappear into the fleecy clouds.

On the Damascus Road, Jesus appeared to Saul in a blinding light from heaven, striking him to the ground; while a voice from above cried, "Saul, Saul, why persecutest thou me?"

When Stephen, the first martyr of the Church, was dying under the impact of the cruel executioners' stones, he looked up and cried, "I see the heavens opened, and the

Howard P. Courtney, Chairman of the Pentecostal Fellowship of North America, gave this address at the 19th Annual Convention at Raleigh, North Carolina. Brother Courtney is general supervisor and vice president of the International Church of the Foursquare Gospel, Los Angeles, California.

Son of Man standing on the right hand of God."

The apostle John on the lonely Isle of Patmos "was in the Spirit on the Lord's day" when the heavens were rolled back and before his startled eyes there unfolded a stupendous revelation of Jesus Christ that has been the marvel and wonder of the ages.

But all that has happened in the past and what is happening in the sky today will be overshadowed by the momentous event that is just ahead. When Jesus comes again, it will be with power, signs, and wonders that defy description.

Paul said in 1 Thessalonians 4:16, "The Lord himself shall descend from heaven with a shout." When Jesus expired on the cross, He cried out in a loud voice, "It is finished," but His shout at His Second Coming will be something greater. Once He came as the suffering Servant of Jehovah. Now He returns with all the splendor, authority, and majesty of the King of kings and Lord of lords. Once He was the meek and lowly Lamb of God; now in the revelation of His power He is the triumphant Lion of the tribe of Judah, and no one is able to stand against Him.

He shall descend from heaven not only with a shout, but also with the voice of the archangel. The very angels of heaven are vitally interested in the glorious revelation of Jesus, their Lord.

"And with the trump of God." The trumpet blast from Mount Sinai made the people of Israel tremble. The trumpet blast at Jericho brought the walls tumbling down. The trumpet blast summoned the people in peace and in war, in danger and in victory; but this trumpet blast is the signal of God's complete and utter authority.

This is the "last trumpet" summoning God's people from far and wide to the great marriage supper of the Lamb. The mighty trumpet blast will pierce through the universe, shatter every cemetery; its mighty blast will reach ears long since turned to dust; its sound will penetrate into the deepest seas; it will be heard by every saint that ever lived. The mighty throng of believers, both living and dead, shall rise to meet the One whose brilliant presence shall outshine ten thousand times ten thousand suns. Glory to God!

"The dead in Christ shall rise first," Paul wrote. The Christian father, that godly mother, that believing wife, that husband, son, or daughter whose departure from this life broke your heart, filled your eyes with tears, and put a sob in your voice, will be there. The "dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thessalonians 4:16, 17). What a glorious reunion! What a happy gathering when the blessed dead and the glorified living are brought together by King Jesus, our Lord and Saviour!

Oh, friend, nothing will hold God's people on this earth when Jesus comes. We shall be snatched away suddenly, swiftly, and irresistibly by the overpowering might of our living, loving Lord: "And so shall we ever be with the Lord" (1 Thessalonians 4:18). No more sorrow, fear, or heartache. No more trials, burdens, failures, and shortcomings. We shall be forever with the Lord. What matchless medicine; what everlasting happiness! What unspeakable peace! What never-ending rest! To be with our wonderful Lord forever! To be with our heavenly Bridegroom!

They tell us that back in New York a number of years ago there lived a mother and a father with an only son. They were very well-to-do people and were extremely conscious of their social position. They had high ambitions for their son. They protected him closely and saw that he moved in the proper circle of acquaintances.

A maid from the hovel district was employed to do housework for them. She was a bright, capable maid and an unusually attractive young lady. One day the young man, heir to his father's vast fortune, happened to go into the kitchen where he met the girl. His visits to the kitchen became more frequent as his interest in the girl increased.

One day the young man's mother entered the kitchen and saw this young couple chatting away like intimate friends. She was shocked to think her son would talk with a servant girl and promptly fired the maid. She told her to take her clothes and get out immediately. She then proceeded to give the boy a lecture on social standings.

The parents realized their son was deeply interested in the young lady, so they moved to the West Coast to get the boy away from New York. They hoped he would forget his infatuation, as they considered it.

The young girl went back to her parents' home in the poverty-stricken district, but her heart was full of melody. She told her father and mother, and indeed anyone who would listen, that she was engaged to a very wealthy young man who loved her and was coming back to marry her.

The family and friends said, "Why, you silly girl, you will never see that boy again!" They made fun of her.

But the girl insisted, "He is coming for me, and we are to be married. You just wait and see!"

Days and weeks passed, and they ridiculed her because she kept insisting, "He is coming! He told me so!" But she proceeded to make all the preparations she possibly could. One morning she was particularly happy. She was up bright and early. This was the day her lover had promised to come for her. The neighbors, of course, were all watching to see if anything would happen. They were waiting to say, "We told you that you would never see that man again."

Then up to that humble home in the slums there rolled a shiny new limousine. A fine-looking young man stepped out, dressed in the latest style of clothing. Everything about him spoke of wealth and culture. He ran up to the door, but he did not have to knock, for the girl was ready. He carried her down those humble steps, put her in the expensive car and drove off. The neighbors watched with open-mouthed wonder. As the couple rode away, the girl waved her handkerchief and said, "I told you so!"

Oh, my friend! One of these days our heavenly Bridegroom, Jesus, the Christ, the Son of the living God, is going to drive His beautiful "limousine" down to the clouds, down close to this sin-cursed earth, and we will be caught up to meet our lovely Lord and speed away to the wedding in the skies. On that day we too will be able to look back upon an unbelieving, scoffing world and say, "I told you so."

Oh, what a hope! What a glorious, thrilling prospect! Jesus is coming back again! He is coming for us. Keep your eyes on the skies!

'Come, Lord Jesus'

THE HUMAN RACE still lives under the shadow of the Bomb. After co-existing with the threat of nuclear devastation for 22 years, many of us have forgotten to be afraid—but the Bomb is still there. It hangs above our heads like a huge "sword of Damocles" suspended by a single hair of human whim through fear of retaliation.

We were reminded of this when Dr. J. Robert Oppenheimer, one of the little handful of eminent scientists who invented the Bomb, died a few days ago. In 1945 all the scientists were afraid—and they said so. They warned that at least half the people of the world would be destroyed if nuclear warfare broke out.

This is a terrible prospect. It has the sound of the Apocalypse, which tells us that during the Great Tribulation a fourth part of the earth will be destroyed (Revelation 6:8) and later that a third part of the remainder will be slain (Revelation 9:15). By totaling these two figures we find that half the earth's population will be wiped out by the judgments of God in the end of this age.

So much has happened in recent years that we have forgotten our fears, but the danger has not diminished—instead it has increased. Additional nations have produced the Bomb, including Communist China, and atomic stockpiles have mounted higher and higher.

The Atomic Energy Commission hasn't forgotten the peril. It is still worrying over the radioactive fallout caused by atomic tests—and it is still looking for a way to dispose of all the radioactive waste that will continue to be lethal for 2,000 years. As a reminder of the potential danger, the Commission warned against building nuclear reactors for peaceful uses of atomic energy closer than 30 miles to any large city. It said that one major nuclear accident in a reactor, even 30 miles away, could kill 3,400 persons and injure 43,000 others. (After the tragedy at Cape Kennedy which took the lives of three astronauts, we know how unexpectedly these accidents can occur.)

We surely live in perilous times and there are many indications that the second coming of Christ is near. We must never forget it. As a reminder, the 32nd General Council of the Assemblies of God will have as its theme, "Come, Lord Jesus." The Council will meet in Long Beach, California, August 24-29, and the implications of Christ's imminent return will be emphasized repeatedly in the sessions.

Very soon the midnight cry will be heard, "Behold, the Bridegroom cometh; go ye forth to meet Him." The response of the Church should be, "Even so, come, Lord Jesus." The Blessed Hope is found again and again in the Scriptures. It is interwoven in the very fabric of the Christian faith and it ought to color all that we do.

Our Lord's last words to His Church are, "Surely I come quickly" (Revelation 22:20). This means He is coming without delay and coming without warning—suddenly. First He will come secretly to take away His bride, which is the Church. Then He will come suddenly to judge the wicked and to set up His millennial Kingdom.

We live in the time of the end, the time when Christians are bidden to lift up their heads, and look up, for the coming of the Redeemer is near. May our hearts cry out, "Come, Lord Jesus." The Saviour says, "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be" (Revelation 22:12). Let us examine our lives to see whether that reward is likely to bring us great joy or exceeding sorrow.

—R.C.C.

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**THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802**

EVERY MORNING when I raise the lid of my sorghum jar, there is that seal on the top that says, "On guard for purity." This reminds me that every day I should be on guard too!

Purity? What is that exactly these days? You don't hear the word used much anymore except where it concerns the Food and Drug Administration. How "square" you will seem if you say to the world of the new morality, "I am striving toward purity within myself"!

This modern world should know there is nothing new about its concept of morality. The new morality heralded today is nothing but the old immorality that has been here ever since the Garden of Eden was closed.

In the beginning, God set down laws for His universe and its occupants. God is positive in nature. You can know exactly what He expects of you. Yet in giving you your life, He never said, "There! now *prove* you have a right to live!" Rather He says, "I give you My laws to help you, not to make you miserable. Let Me help you become all that a human being can become!"

The advocates of the new morality cry, "This is the only way to fulfillment: to be free of all law; to make our own moral code; to do as we please regardless of others."

But how can one grow to any fulfillment without life in himself? It is the law of nature that anything withers and dies without sustenance of some kind. A plant or animal that does not sustain itself, but rather obtains food and shelter at the expense of some other living organism, is called a parasite. It has no fulfillment of its own.

Thus no one can abolish or cancel moral law. It is part of life. Yet this whole matter is more than morals; it *is* your life!

All too often men have thought of God only as saying, "I'll punish you for sure if you do this or if you don't do that." This is a long way from the truth. God goes much further to talk about the spirit within you and what it means.

Your *deepest need* is never reached by law or obedience to law. Jesus showed men that no law, however rigorously kept and enforced, could fulfill the demands of His Kingdom. Men would still have to be forgiven and redeemed. But this does not make the law of no account. We shoot rockets to the moon, but this does not mean the law of gravity has been abolished. Rather it means it is now better understood and depended upon more than ever before.

Jesus came to this earth to give us the right perspective on the commands of the Almighty (Matthew 5:17-20). Law is part of man's relationship to God and to each other, but so is love. All obedience to God's law is empty without love; all love is obedience to God's law.

God goes beyond His laws Himself and tells us of our need for forgiveness and help. The love of God must flow into our very life, into the spirit within us; then it must flow from us into the world. Only then are we really alive and free! Christ gave us a new law which is as old as creation itself: that we must love one another even as He has loved us (John 13:34).

What is the right interpretation of the laws of God? "For the whole Law can be summed up in this one command: 'Love others as you love yourself.' For, dear brothers, you have been given freedom: not freedom to do

wrong, but freedom to love and serve each other" (Galatians 5:13, 14, *Living Letters*). There is a great danger in doing as we please without regard for others, for verse 15 states that if we "bite and devour one another" we will ruin each other.

Why should we be pure or holy? The answer is simple. God said, "You must be holy, for I am holy" (1 Peter 1:16). We are His children; He is our Father.

Then what is purity? It is freedom from foulness—it is cleanliness of mind and body. Freedom from guilt—which is chastity. Freedom from sinister or improper motives—which prohibits anything that would destroy self or others. Freedom from other gods—which is belonging wholly to and obeying the one true God. Couldn't this include everyday things such as courtesy, good manners, consideration, and compassion—all of which come from love?

There is a subtle breaking down of the laws of the land, and of the laws of purity; there is a fading of the beauty of holiness. Lest we gradually accept this situation, let us be *on guard* for the preservation of purity!



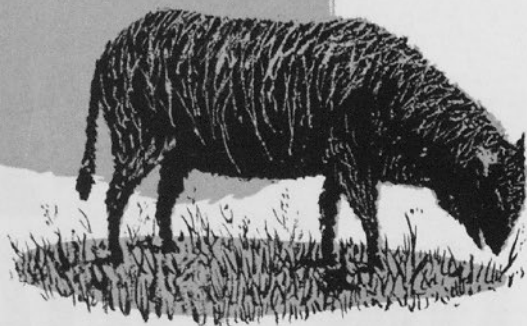
By ALICE MUSE

ON GUARD

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PICTURES OF CHRIST IN THE PASSOVER

A MOVING BIBLE STUDY FOR
THE PRE-EASTER SEASON



*For our passover also hath been sacrificed, even Christ
(1 Corinthians 5:7, ASV)*

THE IDENTITY OF GOD'S LAMB is revealed in a type perhaps more detailed and more astounding in its fulfillment than any in the whole range of Scripture.

For the Paschal Lamb is explicitly stated by the Holy Spirit to be Christ—"Christ our *passover* is sacrificed for us" (1 Corinthians 5:7). It is shown in the statement made of our Lord at the Crucifixion—"A bone of him shall not be broken" (John 19:36; Exodus 19:36). And the Holy Spirit, descending upon Jesus, so unveiled the unknown Victim to John that the Baptist cried, "Behold, the Lamb!"

Throughout the Bible no one is ever called the Lamb of God except Christ. Nor did God ever have in mind any but one Lamb. Though hundreds of thousands were slain at every Passover—for to every household there was a lamb—Jehovah never said, "Kill *them*," but always, "Kill *it*" (Exodus 12:5, 6). All divine sacrifice embodied only "*the Lamb slain from the foundation of the world*" (Revelation 13:8). So in Calvary, as we shall see, culminates, down to the minutest detail, the converging slaughter of a myriad of lambs.

1. *The Lamb of the Passover had to be taken up on the tenth day of the first month.*

"In the *tenth* day of the [first] month they shall take to them every man a lamb" (Exodus 12:3). In that month Jesus was crucified; and John tells us the day on which he entered Jerusalem: "Jesus therefore *six days* before the passover came to Bethany"; and "on the *morrow*" (that is, *five days* before the Passover) "Jesus was coming to Jerusalem" (John 12:1, 12). Now the Passover feast was on the fifteenth; therefore (five from fifteen) *our Lord arrived in Jerusalem on the very day the lamb was to be taken*, the tenth of Nisan.

2. *The Lamb was to be bought on the day that it was tethered.*

Every householder was to "take" a lamb, by purchase, if not already possessed (Exodus 12:3). As soon as the supper at Bethany was over, "*then* Judas went unto the chief priests, and said, What will ye give me, and I will deliver him unto you?" (Matthew 24:14). At six o'clock that evening the ninth day had already closed: *Jesus was bought on the tenth*. He was bought for exactly the predicted amount. "They weighed for my price *thirty pieces of silver*" (Zechariah 11:12). And the money was ultimately paid to the right persons. "The trespass money and the sin money was not brought into the house of the Lord: *it was the priests'*" (2 Kings 12:16). So Judas "brought again the thirty pieces of silver... and the chief priests took [*them*], and said, It is not lawful for to put them into the treasury" (Matthew 27:3).

3. *The Lamb was to be kept tethered for four days within reach of the place of slaughter.*

"Ye shall keep it up until the fourteenth day of the same month" (Exodus 12:6). From the tenth to the fourteenth Judas kept watch over the bought Lamb, with a view to its sacrifice: "they weighed unto him thirty pieces of silver. *And from that time* he sought op-

portunity to deliver him unto them." Each day (which seems to have included a Sabbath) was spent in Jerusalem, and each night in Bethany, a Sabbath day's journey off (Luke 24:50; Acts 1:12)—and from the tenth day Jesus was marked, at the Bethany supper, for slaughter. "She is come aforehand to anoint my body to the burying" (Mark 14:8); not for coronation, but for sacrifice.

4. *The Lamb must be of special birth, character, and behavior.*

(a) It must be a firstborn (Exodus 13:2); Jesus could not have been the Lamb if we did not read, "She brought forth her firstborn son" (Luke 2:7).

(b) It must be without "any evil-favoredness" (Deuteronomy 17:1); "your lamb shall be without blemish" (Exodus 12:5). So Pilate pronounced, "I find in him no fault at all" (John 18:38); and Caiaphas, the priestly examiner of lambs, pronounced the witnesses against Him false.

(c) The prophets foretold Messiah as standing on His death-day as a dumb lamb (Isaiah 53:7): and so it was, "He answered him to never a word" (Matthew 27:14).

5. *The Lamb must be killed on a specific date, and by the whole assembly of the congregation.*

"They killed"—not ate—"the passover on the fourteenth day of the first month" (2 Chronicles 35:1). "The whole assembly of the congregation of Israel shall kill it between the two evenings" (Exodus 12:6, in Hebrew). The Crucifixion was on the fourteenth, for "it was the preparation of the passover" (John 19:14). "Between the two evenings," says Josephus, was from the sixth hour until the ninth hour. "Now from the sixth hour there was darkness over all the land"—a more dreadful going down of the sun than the world had ever known—"until the ninth hour. And about the ninth hour . . . Jesus yielded up the ghost" (Matthew 27:45, 50). To the month, to the day, to the hour, God's lamb was slain: "our passover hath been sacrificed, even Christ."

Moreover, the tribes of Israel, in typology, stand for the nations in passages where the priests stand for the Church: 'the whole assembly,' therefore, is all mankind.

So at the Cross stood the Semitic (Shem)—the Jew; the Aryan (Japheth)—the Roman; and the Cushite (Ham)—the Cyprian, who actually carried the cross. All mankind, in its three ancient divisions, aided and abetted the death. So also the Roman centurion, by the hands of German troops then quartered in Jerusalem, and under the orders of the Spaniard Pilate, himself overawed by the vast Jewish multitude, crucified Jesus. Without a single dissenting voice "the whole assembly of the congregation" sacrificed the Lamb.

6. *No bone of the Lamb might be broken.*

"Neither shall ye break a bone thereof" (Exodus 12:46). The Samaritans, whose sacrifices today are living survivals of Jewish ritual, pierce each lamb by a wooden spit, with a crossbar near the extremity; that is, they transfix the lamb with a cross; they crucify it. Golgotha is said to have been the Mound of Precipitation from whence criminals sentenced to stoning were hurled; had our Lord been stoned to death, He could not have been the Lamb.

How did God provide for this? Forty years, says the Talmud, before the destruction of the Temple—that is, the year before the Crucifixion—the Romans deprived the Jews of the power to inflict their form of capital punishment, stoning: therefore our Lord suffered the Roman method of death. "The Jews said unto [Pilate], It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled . . . signifying what death he should die" (John 18:31, 32).

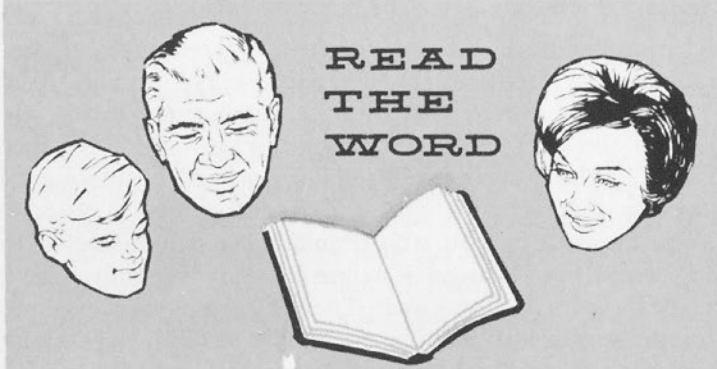
But a peril of the breaking of a bone yet remained. For a Jew who was hung, the Law commanded burial on the same day (Deuteronomy 21:23): the legs, therefore, would be broken to ensure death, enabling burial. But the Spirit that had borne the sins of the whole world had already flown. "When they came to Jesus, and saw that he was dead already, they brake not his legs, . . . that the scripture should be fulfilled, A bone of him shall not be broken" (John 19:33, 36).

7. *The blood of the Lamb alone could guard the household from the angel of death.*

Blood on the overarching lintels—for none can mount to heaven except through blood. Blood on the right post, blood on the left post—for none can pass into salvation except through blood. Blood on the threshold (bason—Exodus 12:22)—for every saved door was thus stamped with the four points of the Cross. The Crucified hangs between every saved soul and the Destroying Angel.

But why does the blood save? Because where sin enters, death enters: sin and death are interlocked in an everlasting embrace. In every house, therefore, there must be either a dead lamb or a dead son. Death must follow sin across every threshold. But where death has once entered, it enters no more.

How meaningless, and even absurd, would be all this wealth of detail—how inconceivable that it should ever have come from Jehovah—if it were not a moon reflecting the light of a far vaster but unrisen Sun. It is a means of identifying God's Lamb; a proof through all the ages that a slain Lamb was in the heart of the Father long before it was in the midst of the Throne: "which are a shadow of things to come; but the body [which casts these ritual shadows] is of Christ" (Colossians 2:17).



**READ
THE
WORD**

CHAPTERS FOR THE WEEK OF MARCH 12-19

Sunday	Exodus 35, 36	Thursday	Leviticus 3, 4
Monday	Exodus 37, 38	Friday	Leviticus 5, 6
Tuesday	Exodus 39, 40	Saturday	Leviticus 7, 8
Wednesday ..	Leviticus 1, 2	Sunday	Leviticus 9, 10

"And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity" (Leviticus 5:17).

Central Americans Welcome Revivaltime Speaker



C. M. Ward (top photo) with the station manager and program director of Radio Belize in British Honduras. Missionary Eldon Easter (above) interpreted for Brother Ward during the meetings in Tegucigalpa.



Radio Evangelist C. M. Ward visited with Prime Minister George Price in his office. They are seen shaking hands in front of the flag proposed for use when British Honduras receives its independence. Also pictured are Missionary Russell Schirman and two national pastors.

EVANGELIST C. M. WARD stood on the platform of the Belize, British Honduras, Evangelistic Center a few weeks ago. This was the first meeting of a crusade that would climax three weeks of services in the major cities of six Central American countries.

Crowds jammed into the sanctuary on the second floor of the church building—even the steps and verandas were filled with people anxious to hear in person the man whose voice they had heard so often on radio.

Then tragedy nearly struck.

The choir had just begun to sing "How Great Thou Art," when a loud crack was heard. The back portion of the floor began to break. The people remained calm and managed somehow to take the weight from that portion of the floor.

Missionary Mike Wright reported, "There was not one moment of panic, and the choir continued singing. It seemed miraculous. Later investigation revealed that the beam which supports the second floor had split in two. Only God's hand kept the floor from giving way beneath the weight of at least 100 people who were standing over the spot."

God blessed in that service with a number of persons coming forward to accept Jesus Christ. Among them was the wife of the secretary to George Price, prime minister of British Honduras. This woman's conversion led to an interview with the prime minister by the *Revivaltime* speaker.

The eventful British Honduras crusade was an inspiring conclusion to Brother Ward's first-of-the-year tour which took him to five other Central America countries—Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica.

"In Tegucigalpa, Honduras," says Brother Ward, "I had the privilege of renewing acquaintance with Brother and Sister Eldon Easter, first-term missionaries. I united these young people in marriage when they were in my congregation in Bakersfield, California. It was a joy to have Brother Easter serve as my interpreter when I preached in Tegucigalpa."

While in Costa Rica the *Revivaltime* evangelist was invited to address 175 missionaries, representing 40 denominations, attending the language school in San Jose.

"One of the things that impressed me most during my visit to the Central America countries," said Brother Ward, "is the booming industrialization and business construction that is evident in the larger cities."

The impact of radio was dramatically demonstrated to the *Revivaltime* evangelist when he visited Stann Creek, in rural British Honduras. The pastors who welcomed him presented him with a document several pages long containing the signatures of 551 persons, his "appreciative radio congregation in the Stann Creek area," who wished to extend their welcome.

"Perhaps the most striking characteristic of these countries is the abundance of transistor radios," Brother Ward commented. "Radios are everywhere. People walk down the streets listening to portable radios.

"The people of Central America have established contact with the outside world, and they want what it offers." He added, "It is imperative that we reach these emerging peoples with effective gospel broadcasts."



The "Revivaltime" choir will visit five states on their annual spring tour March 22-April 2, traveling nearly 2,000 miles in 12 days. Presenting the gospel through the same joyful music heard on the weekly "Revivaltime" broadcast, the internationally known group of young people will appear in 13 local churches. The itinerary is as follows:

Wednesday, March 22—First Assembly, Pittsburg, Kansas
 Thursday, March 23—First Assembly, Wichita, Kansas
 Friday, March 24—Assembly of God, Pratt, Kansas
 Saturday, March 25—First Assembly, Pueblo, Colorado
 Sunday a.m., March 26—Full Gospel Chapel, Denver, Colorado
 Sunday p.m., March 26—First Assembly, Aurora, Colorado
 Monday, March 27—First Assembly, Longmont, Colorado
 Tuesday, March 28—Assembly of God, Clayton, New Mexico
 Wednesday, March 29—Highland Assembly, Albuquerque, New Mexico
 Thursday, March 30—Southlawn Assembly, Amarillo, Texas
 Friday, March 31—First Assembly, Oklahoma City, Oklahoma
 Sunday a.m., April 2—Lewis Assembly, Tulsa, Oklahoma

A CONVICTION THAT A BABY IS A CONTRACT BETWEEN TWO WORLDS

'UNFEIGNED FAITH'

By Revivaltime Evangelist C. M. WARD

JEREMIAH'S KNOWLEDGE of direction has challenged me. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:5).

The same thing happened to John the Baptist. "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:13-15).

My parents *wanted* me and *gave* me back to God in a contract of lease-lend while I was still in embryo. They followed Hannah's example. "Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (1 Samuel 1:28).

My parents placed me under that contract. They were a party to it.

God shapes souls and asks parents to be co-creators with Him that these souls may have body-vehicles in order to perform the divine will on this planet. Read the prophecy of the "man of God out of Judah" who came to "Bethel and Jeroboam [and] stood by the altar to burn incense" (1 Kings 13:1).

Josiah is mentioned by name 500 years before his birth. "Behold, a child shall be born unto the house of David, Josiah by name, and upon these shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee" (1 Kings 13:2).

The parent's responsibility is an awesome thing. The dedicatory service is an agreement. The parent agrees to do something toward the child to protect God's interest in that life, and God agrees to do something toward the child to preserve the parent's interest in the same life. The Church is a witness. Angels tremble to enter into such solemn responsibilities. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matthew 18:10).

I remember that at five years of age Mother led me into a children's meeting in the city of Winnipeg, Manitoba, Canada. It was conducted by a young Scot evangelist, Brother David Wellard. I still remember the gospel I was taught to sing:

*My sins rose as high as a mountain;
 They all disappeared in the fountain.
 He wrote my name down
 For a palace and crown;
 Oh, praise His dear name, I am saved.*

And I was. I had learned to print. I sent the news to my father who was in meetings in the East. I testified on a penny postal card: "Dear Daddy, I am saved."

My Mother kept that card in her handkerchief box all her life. I found it there after her death. *She was keeping her vow and working with the Lord when she took me to that children's service.*

Timothy grew under spiritual urgency. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:5). There was a *singleness of purpose* that blessed this home. Timothy knew with his first consciousness what the supreme desire of that household was. It was "unfeigned." It was clear—self-evident.

That is what it takes to envelop a child for God. A parent must believe, and then act toward such belief, that a child is God's property first. Cradle-roll registration is one step among a series of steps which implements such faith.



By E. E. KROGSTAD
Pastor, Central Assembly
Springfield, Missouri

Little Feet... What Path?



A NATION MARCHES on the feet of its children!" With these pungent words the missionary film I was viewing showed a multitude of feet walking to and fro at a busy intersection in one of the great cities of the world.

A generation of children, unfamiliar with the horrors of World War I, grew up in Germany, and Hitler sent them marching over Europe and almost conquered the continent.

As this is being written, China's Red Guards are children on the march. The outcome is unpredictable, and the situation is confused as that most populous nation is involved in a bloodbath. But it is the feet of the children of today which will march tomorrow in ways of peace or war; of atheism or Christianity; of evangelism or apostasy. *"Little feet . . . what path?"*

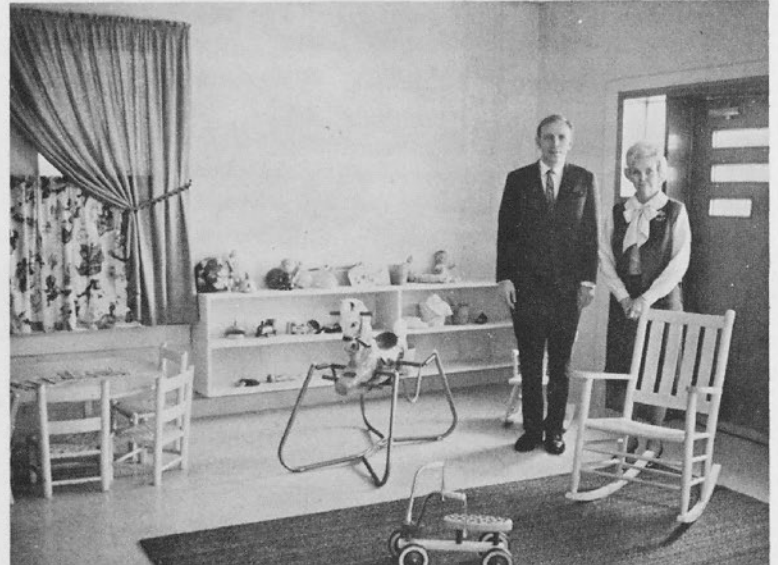
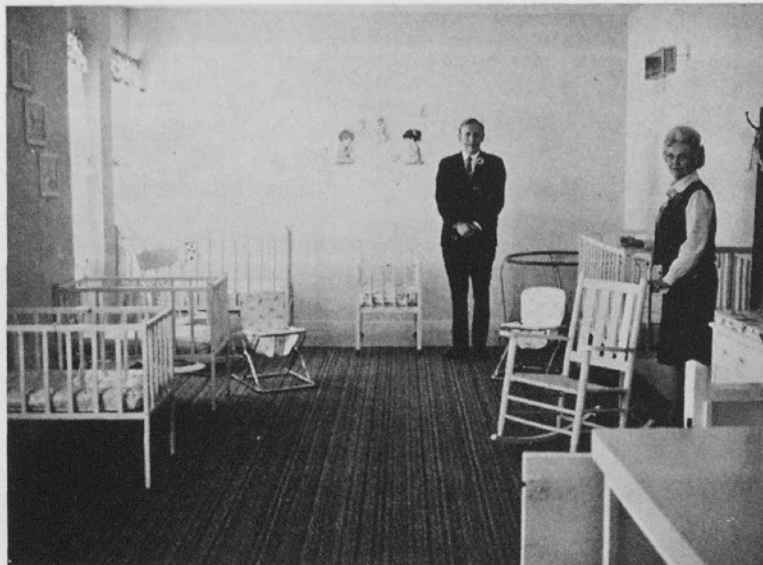
Before you attempt to evaluate the actual worth of a child, ask any parents if they would sell their babe for a million dollars. Expect a surprised look, and an emphatic report!

If children are actually so precious, then we logically ask, "What is the church—our church—doing about providing for these jewels? "Better guide well the young than reclaim them when old," said the poet, and that guidance starts at birth!

As soon as information is received of the birth of a baby to any church family, a cradle roll worker should call at the hospital to enroll that baby in the Cradle Roll Department. An attractive certificate could be presented to the mother at that time, along with booklets pertaining to child training.

A rose placed on the church piano or organ the Sunday

Central Assembly has three separate rooms for the Cradle Roll Department, including one for sleepers, one for creepers (left), and one for toddlers (right). Assistant Pastor Sam Peterson, who has charge of the Christian Education program at Central, and Edith Denton, Nursery Supervisor, are seen in the pictures.



after the birth, in honor of the newest member of the cradle roll, emphasizes the importance the church places on these babies. A brief pulpit announcement of the birth further stresses this importance.

Parents should be encouraged to bring their baby to church at a very early age. An efficient nursery with trained staff or qualified attendants will do much to encourage parents in this direction. It is well to have the nursery attendants uniformed both for reasons of sanitation and authority. Pink or other pastel colored uniforms are preferred over white ones because colors are more cheerful to the children.

Nurseries should present a happy situation to which the child is eager to go. The room should be cheerful and may be decorated with pictures or animals on the walls or drapes. Children need toys—preferably those which may be washed after each use.

There should be facilities for heating and refrigerating bottles or formulas. Adequate rest rooms, with child-size toilets and sinks, should be conveniently located for the children's use.

The basic floor covering may be either tile or carpet. Tile is perhaps more sanitary, but carpeted areas are necessary for those who play on the floor.

The most logical way to divide the children is by their age characteristics. One nursery should have cribs for the infants or "sleepers." Then comes the "creepers"—those who may sleep, and consequently need cribs, but more likely prefer to sit in a canvas stroller and move around or crawl.

Advancing from this stage they become "toddlers"—able to walk, more active, and requiring more ingenuity on the part of the attendant or teacher.

It is important to formulate regular policies so the nurseries are uniformly operated by dependable personnel and are open when necessary, but not left unattended to be abused.

Those in charge of these nurseries during the Sunday school hour ought to be regular members of the Sunday school staff, who, like all other Sunday school workers, receive no salary. But to be assured of constant supervisory personnel who meet rigid qualifications, those in charge of the nurseries during the church services and other church-related functions should be paid a modest wage.

When the church provides an efficient nursery for the children, parents will leave their children and enjoy the church services, confident that their child will be properly cared for and that they will be called if any emergency arises.

The program of the church must provide for every age, from birth to death. The time to start this training is at birth if we are sincere in asking, "*Little feet... what path?*"

It is estimated that enough babies are born into Assemblies of God families to double our numbers in 20 years, and then a new generation will continue the process of growth.

Look at those little feet in our homes, our hospitals, our schools—and our Sunday school cradle rolls! They will determine the direction of America's march into the future! "*Little feet... what path?*"



two happy packets to reach "cradle roll parents"...

These bright remembrances, to be sent to parents during a child's first two years, are real Cradle Roll builders. Each packet consists of 18 folders, a holder for the parents to keep, and a record envelope for you. One packet is illustrated with baby photos and is built on the *Baby Formula* theme. The other is a gaily decorated little *Baby's Album* with cute art illustrations, and a pocket in each folder for a snapshot. The folders in both sets each contain helpful messages. Remember: each time a folder is presented, you have an opportunity to renew contact with those parents. You'll want a supply of each so you can send a different set for those second babies!

Formula Packet Order 8 EV 5547
Baby Album Order No. 8 EV 5560

Price : \$1.35

GOSPEL PUBLISHING HOUSE
1445 BOONVILLE AVENUE, SPRINGFIELD, MO. 65802
1514 SECOND AVE., SEATTLE, WASHINGTON 98101

WORD OF LIFE BOOK STORE
415 N. SYCAMORE ST., SANTA ANA, CALIF. 92701
Prices outside the continental U.S. slightly higher
POSTPAID IN U.S.A.



TOTAL INVOLVEMENT— Goal of WMC's

By ANN AHLF

THERE'S A PLACE FOR EVERYONE in the service of the King... Be your talents one or ten..." Words of the hymn suggest that everyone is needed in the harvest field of the Lord and that there is work everyone can do.

The aim of the Women's Missionary Council is to help all women and girls of the congregation find their places and use their talents in the "service of the King."

During March WMC leaders seek to involve every woman and girl of the church in WMC ministry. Surveys are made to find the reasons why some do not attend the WMC meetings. If time is an element, a new group is scheduled to meet at an hour that will accommodate those who work or have small children. Such was the circumstance in Trinity Tabernacle, St. Louis, Mo.



The young homemakers and professional women's WMC group, Trinity Tabernacle, St. Louis, Mo.

The young homemakers and professional women of the church wanted to share the fellowship and ministry of WMC. Pastor James A. Drysdale wrote:

"This group of young women was organized in 1964 to unite young mothers and married working girls who otherwise could not participate in WMC activity.

"Arrangements were made for an evening meeting in one of their homes. The service includes devotions, study, and work for world missions projects. At the close of the session the hostess serves simple refreshments. Meeting places are rotated.

"One project of the group is taking responsibility for upkeep and supervision of the church nursery.

"The girls also help supply the personal needs of three members of the church who do missionary work in Canada, Mexico, and the Ozark Mountains.

"At Easter they turned cottage cheese cartons and plastic margarine containers into Easter baskets for the underprivileged mountain children. When Christmas

came, they made beanbags from red and green felt cut like bells. They covered frozen-juice cans with contact paper to make attractive pencil holders filled with treats for the boys and girls.

"Because of complications in sending packages to Canada and Mexico, they usually contribute money to workers there.

"The corresponding secretary contacts missionaries so the group is able to supply actual needs.

"During 1966 the young ladies corresponded with pen pals from the residents of Hillcrest Children's Home, Hot Springs, Arkansas. Two of the members visited the home.

"Projects for 1967 include some provisions for a missionary in Greece."

INTEREST—POINT OF INVOLVEMENT

Not only time, but interest, is a point of involvement. WMC's of Rockaway, N. J., voluntarily involved themselves with ministry to shut-ins in their community. They used "ribbons and rings and all sorts of pretty things" to make flower arrangements to brighten the rooms of shut-ins. Plastic containers emptied of household supplies were made into beautiful vases and pots for the bouquets.

WMC Secretary Ethel Frisbie says, "Patients in the hospital and residents of the rest home in our city are delighted to be remembered by a visit and a floral arrangement for their rooms."

These ladies have also involved themselves in a unique kind of outreach ministry by preparing children's scrapbooks for hospital waiting rooms. Such books, when marked with the name of the contributing group, make many new contacts for the church.

PRAYER MEETING RESULTS IN INVOLVEMENT

In March, 1966, WMC's of First Assembly, Opp, Ala., had a prayer meeting to ask God to help them do something for His kingdom. They felt impressed to set aside one night each week "to take a little sunshine and love to the shut-ins." A reporter for the group wrote:

"We have been invited to visit many homes where

(Continued on page twenty-one)



WMC's of First Assembly, Phenix City, Ala., conduct a meeting at the home of Mother Rodney, one of the oldest WMC's in the state. Floral arrangements for shut-ins are made by the WMC's (lower left) of First Assembly, Rockaway, N. J. WMC's of First Assembly, Opp, Ala., (below) display handwork.





The Missionettes of West Seattle Assembly (left) gave \$53 for the Java Central Bible Institute. Jeri Herbert, sponsor, is in the center. When completed each room in the girls' dormitory at the Bible school (right) will accommodate four girls. Mrs. Raymond Busby, Ong Soe Pauw, and Si Enim (lower right) are dressed in Indonesian costume.



THE IMPACT OF THE ACTIVITIES of nearly 200 Missionettes clubs in the Northwest District has been felt by Assemblies of God missionaries around the world.

For example, the Junior Missionettes of West Seattle Assembly sent an offering of \$53 to be used to help furnish the girls' dormitory at Java Central Bible Institute, Malang, Indonesia.


The way the girls raised this money makes an interesting story. When the girls met with their sponsor, Mrs. Darrell Herbert, they had to decide how to secure the money for their offering. Several suggestions were given before they decided to sell flower bulbs. Some of the girls doubted their salesmanship abilities, but all were willing to try.

When the event concluded, the \$53 offering was sent to our Foreign Missions Department earmarked for bunk beds in the girls' dorm in Indonesia. What a thrill it was to these Junior Missionettes to have a part in furthering the kingdom of God.

An additional offering of \$500 has been designated for this same school from Etta Calhoun offerings received from Missionettes all over the United States and Puerto Rico. Last fall an appeal was made for funds for a commercial-type refrigerator for the Latin American Children's Home in Acapulco. After the \$960 was paid for the refrigerator, there was sufficient money left to send \$500 to Indonesia to help in furnishing the Bible school.

Mrs. Foster B. Wood, missionary to Indonesia writes: "The urgent need to train many Indonesian youths in Bible school, so they can go out and reach their own people with the message of the gospel, necessitates building this large, permanent home for Java Central Bible Institute."

The Indonesian influence was apparent last year when Mrs. Raymond Busby, missionary to Indonesia, and two girls from that country, Ong Soe Pauw and Si Enim, participated in a Missionettes convention in the Northwest District. An unusual feature was a special song by these two young ladies and their testimonies. One was saved from Muhammadanism and the other from Buddhism through the ministry of the Raymond Busbys. As Mrs. Busby closed her challenging message during the convention, many Missionettes made dedications to the Lord.

Mrs. Ruth Crawford, WMC president of the Northwest District, and Mrs. Olive North, Missionettes director, are to be commended for the fine job they are doing in promoting Missionettes. Local sponsors also deserve recognition for their untiring efforts in the interest of winning and keeping girls in the Lord's work. 

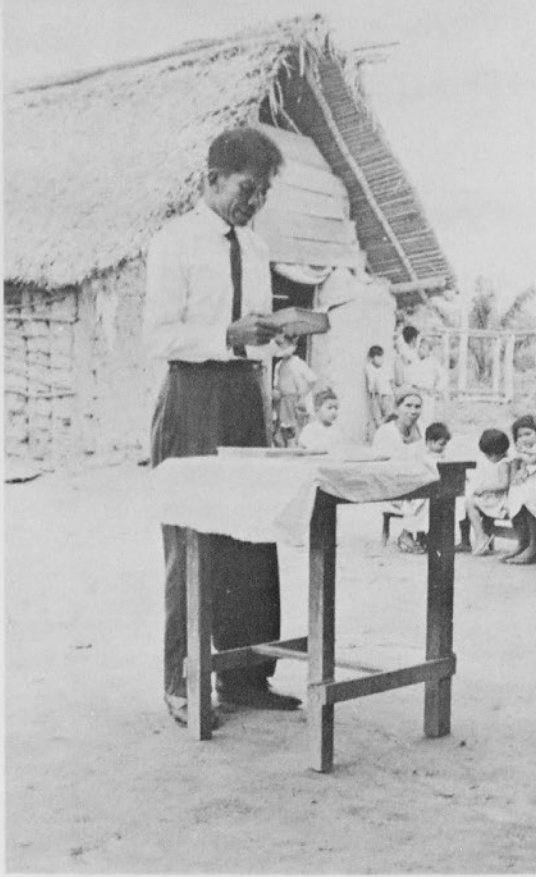
Northwest District Missionettes Move Ahead

By CHARLOTTE SCHUMITSCH



When these Missionettes were crowned Stars in Auburn, Wash., the red, yellow, black and white races were represented. The girls from left to right are: Cora Greer, French and German; Elaine Ogan, American Indian; Lynita Ogan, Negro and Korean; Tamila Ogan, Eskimo Indian, Japanese, and Irish; Rozanne Ogan, German Jew; Jean Oie, Korean and White American; Susanne Ogan, Korean and Japanese. The Ogan girls and Jean Oie are adopted daughters of American parents.

A Bolivian pastor (left) preaches the gospel for the first time to a Guarani Indian village. National pastors (below) hold a Global Conquest campaign in a lowland village.



IMPACT on Bolivia

By HAROLD R. CARPENTER • Missionary to Bolivia

TOTAL EVANGELISM was the name we gave to the 1966 Global Conquest project in Bolivia. The success of this special year of Bolivian evangelism is due to the combined help of various U. S. Assemblies of God missions programs as well as the concerted efforts of the Bolivian people.

The project began early in the year with local workers training courses, using study books provided by Light-for-the-Lost. Shortly thereafter, pastors from all over Bolivia converged on the central cities, and from these were transported in Speed-the-Light vehicles to the Lowlands Bible Institute for two weeks of spiritual retreat and instruction.

With these preparations as a background, one of the most extensive evangelistic programs ever attempted by the Assemblies of God in Bolivia was initiated.

Upon the close of the pastors retreat, we began a series of outdoor campaigns with Peruvian Evangelist Lucas Muñoz. During March and April we were able to reach the three major areas of Bolivia.

May was a special month in our plan of total evangelism. In order to conduct an evangelistic campaign in every Assemblies of God church in Bolivia, we carried out an interchange of pastors. Such campaigns were held in 38 of our churches, many of which

had never had an evangelistic campaign before.

In the early part of the month, the pastors from the tropical lowlands met at our house; then we set out to visit our brethren in the high, snowcapped Andes Mountains. Leaving the eastern lowlands behind, we began the treacherous ascent for an evangelistic journey which took us over the Andes, past the world's highest lake, and all the way to the border of Peru.

Upon arriving in the *Altiplano*—

the Andean highlands—the lowlands pastors spread out through the region for campaigns with the mountain brethren. Ten days later they met again in the capital city of La Paz, bringing their host pastors with them. I then turned my Speed-the-Light truck around and began the long trip back down the mountains for another series of campaigns in the lowlands.

After these local campaigns, we began a new strike at the cities. While Peruvian Evangelist Eduardo Ríos

Melvin L. Hodges, field secretary for Latin America and the West Indies, helped spark the Global Conquest project by speaking at the national Assemblies of God conference.



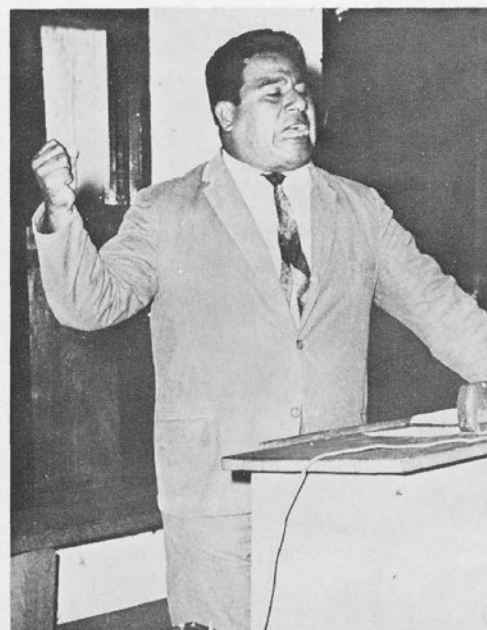


After the lowlands pastors had preached in the "Altiplano," the pastors from the highlands were transported for services in the lowlands, but not without considerable difficulties.



carried on a series of meetings in the northern part of the country, Hugh Jeter (foreign missions professor at Southwestern Assemblies of God College, Waxahachie, Texas) and I began others in the southern part. After

Peruvian Evangelist Lucas Muñoz spoke at the pastors retreat early in the year and also preached in a number of the campaigns.



a two-month series of campaigns, we returned to La Paz where we concluded the year-long Global Conquest project.

From this kind of campaign we cannot tell you of nameless thousands saved in huge stadiums; but we can tell you of scores of *individuals* who were saved or healed and who are still continuing in the churches. We can tell you of the thousands of pieces of Light-for-the-Lost literature which were distributed (as many as 12,000 pieces in a single day!).

Yes, and we can tell you that your missions programs—Global Conquest, Light-for-the-Lost, and Speed-the-Light—have made a tremendous impact on Bolivia which will be felt for years to come.

**Offerings for Foreign Missions
Office Expense or other projects**

should be sent to:

**ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802**



CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

Needed:

ADMINISTRATION FUNDS

AT THIS TIME OF YEAR we are always concerned with projecting the administrative budget for the Foreign Missions Department for the fiscal year which begins April 1.

Perhaps it never occurs to many people that the Foreign Missions Department is actually a multimillion-dollar business with outlets and personnel in 72 countries of the world. We maintain an office administration staff of 53 people, including foreign field secretaries, division heads, editors, accountants, secretarial categories of all kinds, and a stenographic division. The salaries and related fringe benefits for this group alone amount to nearly \$200,000.

Since we will disburse this year between seven and eight million dollars, every penny of which is accounted for and receipted back to the thousands of donors, we will spend over \$100,000 for accounting, receipt-writing, and data processing.

When you add to this the necessary travel expenses, promotion, publications, and the costs related to the securing, processing, and training of new missionaries, it becomes a sizable budget.

Since most of our income is designated, there are only limited areas of general missionary giving which may be tapped to meet this enormous budget. The largest single source of income is the tithes of the missionaries themselves. They allocate half of their personal tithes to administer this department.

I would like to appeal to the Assemblies of God people to designate funds to the Foreign Missions Department office expense. Such giving is as much a missionary offering and as vital to the needs of evangelism as any other single factor in our world-wide program.



E. L. Phillips
South and
spoke at t



A men's trio (left) from the host country of Malawi sings at one of the sessions. Field Secretary for Africa Everett L. Phillips (above) gives the keynote address with Missionary Paul Wright interpreting.

By DAVID IRWIN
Missionary to Malawi

THEY MET AT

FIRST CONFERENCE HELD FOR SOUTH AND EAST AFRICA

ONE OF THE HIGHLIGHTS OF the 1966 Assemblies of God conference in Dedza, Malawi, was the presentation of John 3:16 in 33 different languages.

Held in this central location for South and East Africa, the conference had 97 delegates from the countries of that region as well as others from Nigeria, Congo, and the United States.

The conference was the first one of its kind ever held on the east side of Africa, although there have been Assemblies of God missionaries in some of these countries for 30 years.

Harold Mononyane, assistant superintendent of South Africa's International Assemblies of God, gave the opening message on Monday night. There was a spirit of happy fellowship as many ministers from various countries met one another for the first time.

The keynote speaker was Field Secretary for Africa Everett L. Phillips, who also acted as chairman for the conference. On Tuesday night he gave a strong challenge to all the ministers and pastors present to avoid the spirit of the world and to dedicate themselves fully to preaching the gospel of Jesus Christ.

Three representatives of the Malawi government attended the Tuesday night meeting. These were W. Manonga, Dedza government agent; F. A.

Mlomba, Central District chairman of Malawi Congress Party; and A. S. Kuchona, a member of parliament from Dedza West.

Mr. Kuchona gave the visitors a hearty welcome to Malawi and told them they were free to travel to all parts of the country. He said Malawi is a peaceful country under the capable and successful leadership of its president, Dr. Hastings Kamuzu Banda. Mr. Kuchona's warm, friendly address was greatly appreciated by the entire congregation.

Literature, Sunday school, sermon preparation, Bible school training, and many other beneficial and helpful subjects were dealt with during the conference. The capable speakers were from among the African ministry as well as the missionaries.

Main speaker was Rex Jackson, representing literature for Africa. With his many years of experience in Nigeria, he is well qualified to write the Assemblies of God Sunday school lessons for African churches. In his dual role as foreign missions education editor and coordinator for African literature, he maintains his office at the Assemblies of God Headquarters in Springfield, Missouri.

A man from Congo gave his testimony one night. He had been wounded by the rebels and taken prisoner after his four small children had been killed

and his wife taken by the rebel soldiers. Later he came into Tanzania and was prayed for by Moses Kulola. He testified he was completely healed of all his wounds suffered in Congo. He also told how Missionary J. W. Tucker, before his martyrdom, had spoken to him to be strong and had encouraged his faith.

Women's work was well presented by a team of lady missionaries and local women leaders on the last day of the conference. As the women of the Malawi churches had been the recipients of samples of the work done by the women of Lesotho and South Africa, they in turn presented some of these gifts to the women of Tanzania. An offering was sent to encourage the women of Tanzania in their WMC work in the churches there.

Communion was served at the close of the last evening service. After a heart-stirring message by Rex Jackson, Brother E. L. Phillips and the officials of the various fields served the elements representing our Lord's broken body and shed blood. As all partook together, the sweet presence of the Lord brought a benediction upon our last farewells.

Many of those who attended this conference expressed their hope that this kind of meeting might be repeated in the future.

E. L. Phillips and Morris Williams (below) joined leaders of South and East Africa. Two Tanzanians (photo at right) spoke at the conference.

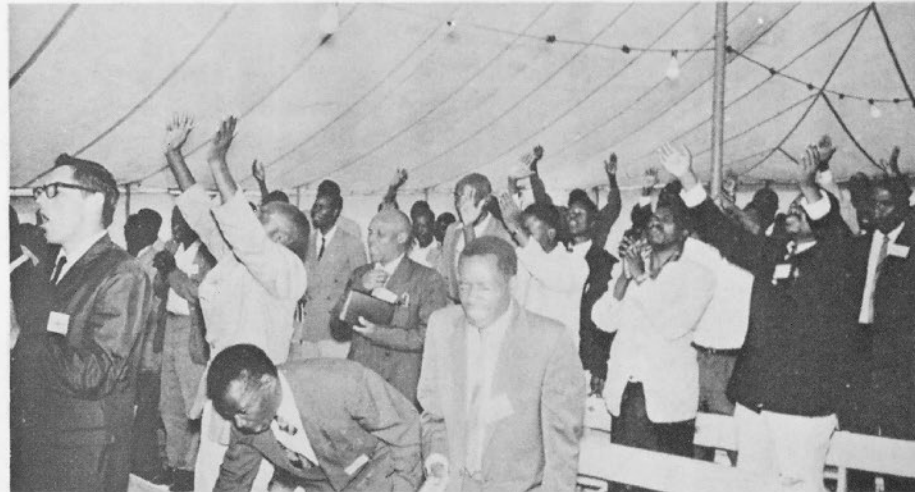
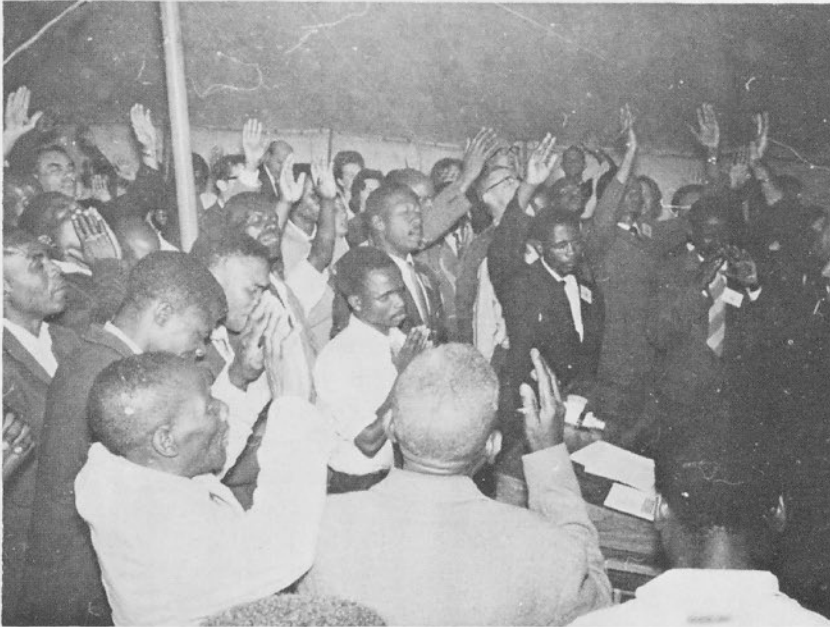


Three Malawi government officials were guests at one of the sessions.

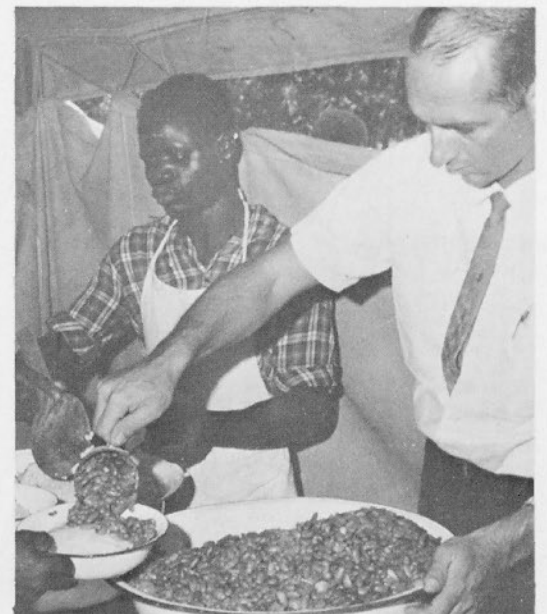
AT DeDZA



Rex Jackson, coordinator for African literature, spoke to the conference on the benefits of a planned Sunday school program.



The presence of the Holy Spirit was evident as the Africans prayed at the altar (above, left) and at their seats (above, right). Most sessions were held in three languages: English, Swahili, and Cinyanja (left). Below Missionary Miriam Wright and Malawi ladies received a special WMC offering for the ladies' work in Tanzania. Missionary Ernie Jones (right) helped serve African beans and cornmeal mush—an important part of the Conference.



THE KING CRUCIFIED

Sunday School Lesson for March 19, 1967
MARK 15:20-38

BY J. BASHFORD BISHOP

WE SHALL DEVELOP THIS LESSON according to an outline suggested by the late Myer Pearlman.

CHRIST UNDER THE CROSS

Weakened by the terrible scourging He had suffered, Christ was unable to carry the cross to the place of crucifixion. Simon, an African Jew, was commanded to assist Him. What an honor for this obscure individual!

When the place of crucifixion was reached, Christ was offered a cup of drugged wine. This was customarily offered to those about to be crucified to deaden their pain. Christ refused this cup because He desired to drink to the full the cup of suffering for mankind, and also because He wished to die with His mind clear. While offering this drink may seem to have been a merciful act, it may have been of Satanic origin; for if Satan could cause Jesus to avoid pain, he might have put it on us!

CHRIST ON THE CROSS

Christ was nailed to the cross at the third hour of the day (nine a.m.). By three o'clock in the afternoon His sufferings were over. Since crucifixion was a lingering

death, taking as much as 36 hours, it is no wonder Pilate was surprised when he heard Christ had died in a few hours. Pilate did not realize that spiritual suffering would tend to hasten death. Furthermore, Christ voluntarily gave up the ghost.

THE SOLDIERS AT THE BASE OF THE CROSS

The garments of an executed person became the possession of his executors. Since Christ's robe was of one piece, the soldiers sat at the base of the cross and gambled over it—thus fulfilling Psalm 22:16-18.

THE INSCRIPTION OVER THE CROSS

"The King of the Jews" Pilate wrote. The Jewish leaders strongly objected that these words represented a proclamation rather than an accusation. Pilate, however, refused to change what he had written. While he may have intended to mock the Jews, God saw to it that the truth triumphed.

THE PEOPLE NEAR THE CROSS

Varied attitudes were manifested by the groups of people who stood by and witnessed the crucifixion: (1) *Apathy*—manifested by the Roman soldiers who sat at the foot of the cross gambling (v. 24). (2) *Antipathy*—manifested by the thieves, onlookers, scribes, and elders who mocked Christ and contrasted His pitiful plight with His lofty claims (vv. 27-32). (3) *Sympathy*—manifested by women who had ministered to Jesus during His earthly life and who would soon minister to His body after death (vv. 40, 41). (4) *Faith*—manifested by the repentant thief (Luke 23:3) as well as by the Roman centurion (v. 39). All of these groups represented attitudes which people today hold toward the Lord Jesus Christ.

THE WORDS FROM THE CROSS

Christ's words, "My God, my God, why hast thou forsaken me?" can only be understood when we remember that during all of His life Jesus had enjoyed unbroken communion with the Father. On the cross He was being sacrificed as a sin offering and as such He not only *bore* sin but *became* sin (2 Corinthians 5:21; 1 Peter 2:24). Thus God treated Him as one who had committed sin and was forced to turn His face from His Son for a time.

If Christ had died simply as a martyr, these words would constitute a serious problem because martyrs, instead of being forsaken of God, have felt His presence with them in an unusual way. These words are also a quotation from Psalm 22 which portray vividly the sufferings, the abandonment, the crucifixion, and the exaltation of the Messiah.

THE SIGNS ACCOMPANYING THE CROSS

Darkness over the land—a picture of nature mourning over the Son of God.

The rending of the temple veil—a miracle signifying the glorious fact that Christ's death made a direct path into the presence of God. The ceremonies of the old covenant were no longer necessary. The Jews, of course, sewed the veil up again. Let us not do so. The blood of Christ is all-sufficient—and the only means of access into the Father's presence.

The earthquake—a sign of judgment to come.

The resurrection of some saints—signifying that Christ through dying conquered death! These saints became the firstfruits of His resurrection and a pledge that all who die in Him shall be raised.

"STRETCHED OUT STILL"



TANZANIA

By CHRISTINE CARMICHAEL

TANZANIA, formerly Tanganyika, is situated between the great lakes of Central Africa and the Indian Ocean. The country is the home of Kilimanjaro, Africa's highest mountain (19,340 feet), its head permanently crowned with snow. Lake Tanganyika, with soundings of 4,700 feet, is the world's second deepest lake.

Dar es Salaam (Arabic for "haven of peace") is a hot, sultry seaport on the Indian Ocean. This exotic capital is the gateway to Tanzania and is its largest population center. Some 70 tribes are represented among the city's 175,000 inhabitants.

The economy of Tanzania is largely based on agriculture. Along the slopes

of Kilimanjaro are 32,000 coffee plantations.

Tanzania is a hunter's paradise. Elephants and other game roam the central plateau and mountain region. The country's emblem is the giraffe.

Persian, Arab, and Indian settlements were made along the coast many centuries before Europeans explored Africa. For three centuries Tanzania was conquered and dominated successively by Portuguese, Turks, and Germans. Following World War II the country was a United Nations trusteeship with Great Britain as the administering power.

Uhuru (freedom) was achieved in 1961, and Tanganyika became a republic within the British Common-

wealth of Nations one year later. In April 1964 Tanganyika and Zanzibar merged to form the Republic of Tanganyika and Zanzibar. The name was changed to Tanzania in October 1964.

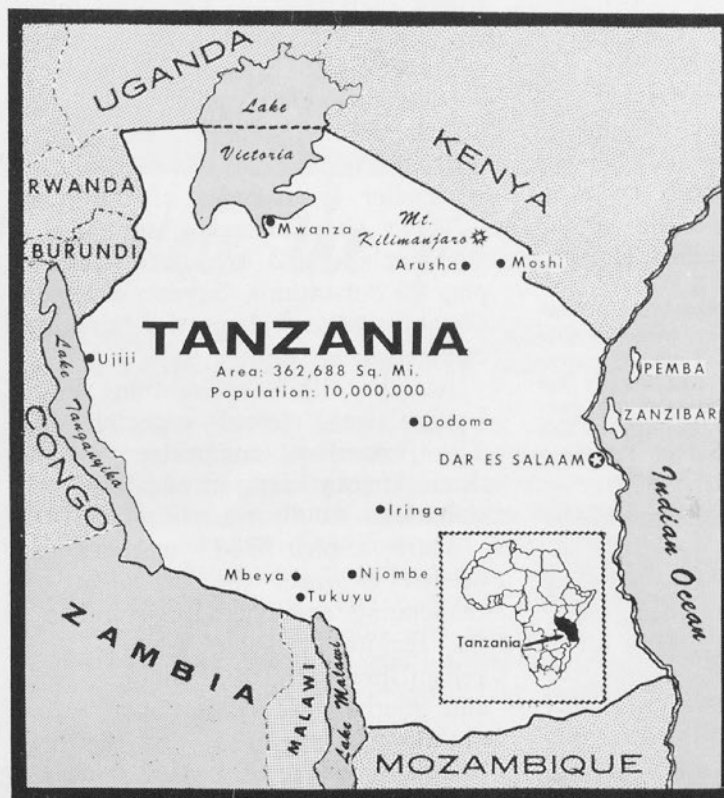
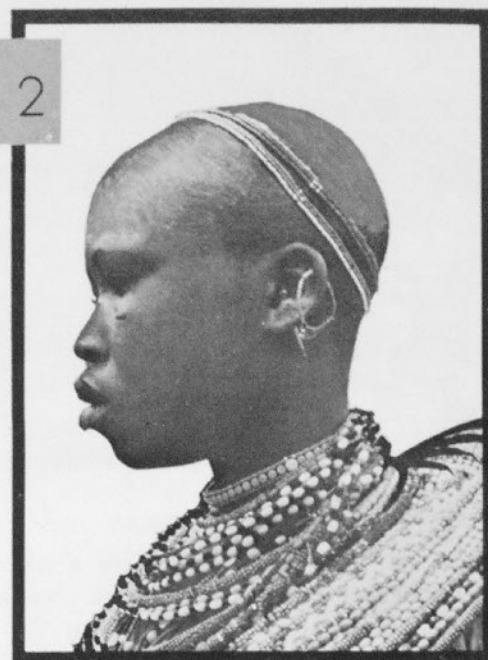
There are over 10 million people in Tanzania, the indigenous population consists of 120 tribes, each having its own chief, language, and customs. There are also communities of Europeans, Indians, and Arabs. Swahili is the official language.

Animism is the religion of the indigenous tribes. Islam, first introduced by Arab traders, continues its concerted effort to win converts. Roman Catholicism claims one million members. Hinduism and Buddhism also have adherents.

Protestant missionary enterprise was begun by the Universities' Mission, which owes its origin to David Livingstone's visit to Oxford and Cambridge in 1857. Many churches and institutions were established by this mission, and its work continues. There are also other major societies in the country.

Pentecostal witness was begun in the southern highlands in the 1930's by Paul K. Derr, an independent missionary who later affiliated with the Assemblies of God. Many Tanzanians were converted, and congregations were formed. Due to the lack of missionary personnel the groups were left intermittently without proper leadership, and the work declined.

When national ministers appealed to the Assemblies of God for help and guidance, Mr. and Mrs. Wesley Hurst responded to the call and ar-



ASSEMBLIES OF GOD MISSIONARIES

16

ORGANIZED CHURCHES

72

NATIONAL WORKERS

73

BIBLE SCHOOLS

2

BIBLE SCHOOL STUDENTS

21



Whether in a modern building like the above Temeke church, or a rough structure like that to the left, the Tanzanian people love to worship God together.

rived in Mbeya in 1953. With a nucleus of a dozen workers and about 300 believers, the Hursts began the task of organizing and consolidating the existing churches on an indigenous basis.

An old chief gave the Assemblies of God eight acres of land in the mountains of southwest Tanzania, four miles from Mbeya. There Southern Tanzania Bible School was built in 1954, and Mr. Hurst became its first director. Delmar Kingsriter, Norman Correll, James Bellmore, and Marlin Petersen later served in this capacity. Jimmy Beggs is currently in charge. Northern Tanzania Bible School was opened in Arusha in the far north near Mount Kilimanjaro. A new missionary, Jerry Spain, will be the next director.

After the first term of Bible school the Hursts initiated an intensive Sunday school program. Bible school students were inspired to open village Sunday schools. Within two years 45 schools were opened. This program was an effective means of evangelism in remote areas and brought great spiritual returns.

For more than two years the Hursts

were the only Assemblies of God missionaries on the field. Mr. and Mrs. Delmar Kingsriter arrived in 1955 and built a station in Tukuyu, not far from Mbeya. The following year Mr. and Mrs. Charity Harris opened a station in Njombe.

Mr. and Mrs. DeForest Hasch were assigned to Dar es Salaam, and Temeke Assembly was dedicated in 1959.

Mr. and Mrs. Charles Woolever, former missionaries to India and Pakistan, are engaged in bringing a Pentecostal witness to the capital's Asian population. Many Asians find their way to the Assemblies of God Hall and Reading Room in the heart of the Asian section of the city.

The work in Iringa is under the supervision of the Charles Petroskeys, former missionaries to Dahomey.

When Mr. and Mrs. Glen Ford went to Tanzania in 1958 to visit Mrs. Ford's father, Missionary Evangelist Morris Plotts, they planned a three-month visit but remained for more than five years. They spent a profitable term of service in Moshi where Mr. Plotts had built a church.

The Fords now serve as appointed missionaries in Dar es Salaam.

The Dodoma section is served by Mr. and Mrs. Morris Plotts. This is fast becoming one of the most fruitful areas in Tanzania.

With a rise in literacy comes an unprecedented thirst for literature. Communists seek to capture the uncommitted African with the printed page. Christian literature has become a significant tool of evangelism outreach and Christian education. Our missionaries have accelerated their efforts in this field.

Through the Assemblies of God Tract Club in Tanzania thousands of tracts are distributed monthly by pastors and laymen. Converts are offered correspondence courses to help establish them in Christianity. Books on Christian living as well as Sunday school materials are being published. Mr. and Mrs. John Friesen, former missionaries to Congo, are in charge of literature distribution. The literature is printed by the Assemblies of God Press at Limbe, Malawi. Delmar Kingsriter is manager of the press.

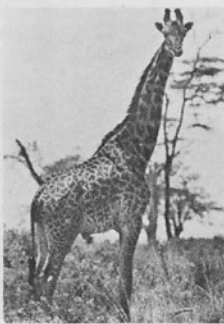
Today the Tanzania Assemblies of God includes 72 organized churches plus 98 outstations. Seventy-three national preachers share the burden of evangelism.

At the 1965 convention Petros Luasye was elected superintendent. The executive committee includes three African brethren and three missionaries.

More Spirit-filled workers are needed to meet the needs of this challenging country. Opportunities in the realms of Bible schools, evangelism literature, adult literacy, radio, and youth work await the arrival of the Ralph Hagemeyers and the Jerry Spains who recently were approved for missionary service in Tanzania.



Marketplaces in Tanzania, such as this one at the left, provide opportunity for distribution of gospel literature. The symbol of Tanzania is the giraffe.



TOTAL INVOLVEMENT—GOAL OF WMC'S

(Continued from page twelve)

we have devotions and sing the favorite songs of the ailing one. Once we found a blind lady sitting up in bed waiting to greet us. Tears flowed down her cheeks as she joined in the hymns. We gave her a basket of fruit and left with an invitation to return soon.

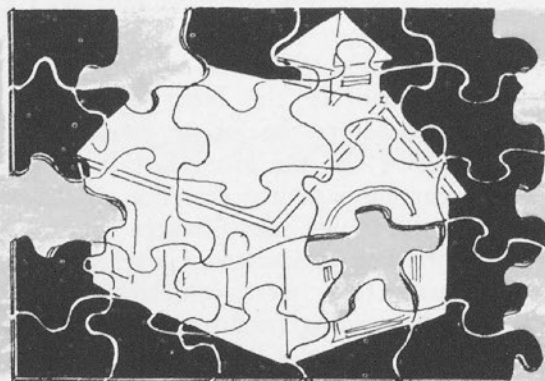
"The following week we visited a lady who was a backslider. At the close of devotions she found her way back to God. We have been able to carry sunshine and the message of salvation to people of all ages who are unable to leave their homes. We are thankful God led us into this kind of involvement."

AGE AND CIRCUMSTANCE LEAD TO INVOLVEMENT

"Mother Rodney," Phenix City, Ala., was spending her 90th birthday in bed, so the WMC's of First Assembly took their meeting to her bedside. Cutting a decorated birthday cake climaxed the potluck dinner they enjoyed together.

Mrs. Rodney was a charter member of one of the first WMC groups organized in Alabama. Though she has been confined to her home for more than a year, this longtime Christian has never ceased to be involved in WMC personal witnessing and practical ministry. At the close of the birthday meeting she presented the group with a handmade quilt for missions.

WMC's everywhere attempt to fulfill their part in the Great Commission by seeking to involve every woman in some useful ministry.



Complete the picture...

**YOU CAN HAVE A LOYALTY CAMPAIGN
AT A BASIC COST OF 10c PER MEMBER!**

Remind your Sunday school members that their church needs them. By conducting a *My Church Needs Me* Loyalty Campaign, you can emphasize graphically that the church is incomplete when one member is missing. The campaign goes further with an emphasis upon loyalty through service—individual involvement. The materials are colorful, and priced so reasonably any school can afford a campaign. See the *Loyalty Campaign Planning Guide* in the *March Advance* for complete ordering details.

Order your Loyalty materials today!



Your Questions

Answered by Ernest S. Williams

A good Christian friend of ours was blown to bits in an explosion. Will his body be gathered together at the resurrection, or will he receive an entirely new body?

Let us commit the mystery of the resurrection to God. The Bible says, "Thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body" (1 Corinthians 15: 37, 38).

Did Paul mean he was "chief of sinners" at the time he wrote to Timothy? (1 Timothy 1:15).

No, after Paul was converted he did not live in sin. Otherwise how could he advise his converts, "Be ye followers of me, even as I also am of Christ"? (1 Corinthians 11:1). The context of this remark to Timothy contains a general discussion of the subject of sins. Paul was regarding the sins of his former life as being so great that he was chief sinner of all. It is wholesome for all of us to recognize how sinful we were prior to our conversion, so we might appreciate the grace God has shown toward us in saving us.

A minister in our city teaches that only Christian believers will receive a resurrected body. He says that part of the punishment of the wicked will be their having to spend eternity as disembodied spirits. What is your position on this?

Jesus said, "The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). From this we feel assured that both good and bad will receive resurrected bodies. (See Daniel 12:2; Acts 24:15.) Resurrection is assured to all; eternal destiny will differ according to the life lived on this earth in relationship to Jesus Christ.

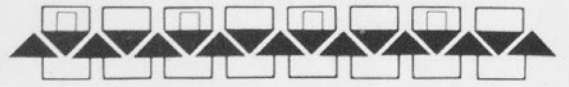
Does the verse, "Provoke not your children to wrath" (Ephesians 6:4), mean that parents should not correct their children?

No; on the contrary, it means they should train them in such a way that they will not suffer the wrath of God, as is shown by the remainder of this scripture: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Children must be corrected. This can be done by admonishing them: that is, telling them what is right and what is wrong in the Lord's sight. There may be times when words are not sufficient and some form of punishment is needed. But parents should refrain from screaming at their children, or berating them continually, and they should never strike a child in anger. Rash discipline excites rebellion rather than obedience.

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.

SOWING AND REAPING IN NAVAHOLAND



By EUGENE AND MARIAN HERD, Holbrook, Arizona

SHABBY, DIRTY AND WITH SCALING PAINT, the bank building across the tracks in old Holbrook on skid row was anything but appealing. But this was God's answer to our prayer for a place to begin services for the Navaho Indian people. It was March, 1959, and we were following the Master's command to "go forward and take the land."

We began cleaning and painting. Benches, altar, and pulpit were constructed to be used in establishing a lighthouse for God. We knew no Indian people, but the sign, "Assembly of God Indian Mission," helped spread the word.

In the alleys behind skid row lived some of the 700 Navahos who helped populate this Arizona border town of 3,500. Into these alleys and others like them we went, knocking on doors and giving an invitation to come to church.



Around 30 of the 53 C.A.'s attend a meeting. Mrs. Herd (standing in the lower photo) with some of the Indian people who attend the adult education classes conducted at the church.

Eight small children filed through the doorway that first service on Easter Sunday! Undaunted, we sang songs and, with flannelgraph, told the story of Jesus while watchful eyes looked furtively about. Carefully we learned the name and address of each child. The first seed of the gospel was sown. We were confident of a harvest ahead.

Visitation, prayer, fasting, and preaching the Word brought results. Gradually our number increased, and the need for Sunday school teachers presented itself. Our three children soon were involved in their first task of working for Jesus. Preschoolers met under the stairwell with 9-year-old Ironda as their teacher. Merletha, 10, took charge of the next age group, while Roger, 12, corralled the junior students in an upstairs cubbyhole. Brother Herd taught the high schoolers and adults. The intermediates were Sister Herd's responsibility.

Praises tumbled from our lips when the first ones gave their hearts to Jesus. The firstfruits were being harvested! It was then the vision for our own building, away from skid row and across the railroad tracks, was born.

In the spring of 1961 some of our first converts received the baptism in the Holy Spirit.

Months passed before the lot we chose was ours, but in April, 1961, we had the groundbreaking service. The vision was becoming a reality. Erection of the 40- by 68-foot building continued as finances permitted. How beautiful the building looked to us after the roof, insulation and concrete floor were completed.

The old bank building began to leak; so on October 4, 1962, we moved across the tracks, away from skid row, to our new location. Later as God provided the



Pumpkin pies on display after a cooking class taught by Mrs. Herd for the Indian ladies.



funds, we divided the one large room with partitions. Our new building and equipment, costing \$12,000, are debt free.

Over the years hours spent in teaching the women to sew have brought rewards in neatness of dress. Learning the importance of cleanliness of body and home, warm clothing, and a more balanced diet have reduced the amount of sickness among the Indians. God's power to heal is demonstrated and accepted by our Christians.

Soon the question arose, "Can you teach us to cook?" Of course we could, but first God must provide us with a kitchen in the back of the mission. And how wonderfully He supplied this need! Individuals from Kansas and Arizona and WMC's from Missouri all had a part in equipping the kitchen. And then classes began. Pies, cakes, meat loaf, vegetables, noodles—the list grew and grew. With what eagerness the children and dads awaited the results of cooking night! We were happy to have a part in improving the diet of our people.

In September, 1965, we added adult education to our busy schedule. One night a week parents gather to study such subjects as English, math, reading, and spelling.

Our newest ministry is directed to girls between the ages of 10 and 15. *Humming Birds*, as they are named, study spiritual problems, cleanliness, and manners. They engage in small projects which help prepare them for future life.

The harvest field is growing There are now 1,000 Indians and the population of the town is 4,500.


Today the Sunday school numbers in the sixties. Many of those originally reached with the gospel have moved away; others remain faithful in attendance. The transformation in the lives of the Navahos causes our hearts to rejoice. A new set of morals and values is being developed.



The Eugene Herds with their children, Roger, Merletha, and Ironda.

The Indian Assembly of God in Holbrook, Ariz., is free of debt. The Sunday school numbers in the sixties.



Who can put a price tag on a soul? As we recall the eight years of our labor, times of discouragement, moments when patience was taxed, as well as days of victory, there is only thankfulness in our hearts for the privilege of working in His vineyard. 



**IF YOU ARE
INTERESTED
IN JEWISH
MINISTRY...**

THE NEW QUARTERLY PERIODICAL, *The Jewish Witness*, is offered by the Home Missions Department primarily to acquaint our constituency with the work of our appointed missionaries to Jews in eight cities. The magazine also contains interesting and informative articles about the Jews and is designed to help those who wish to

witness to Jewish people. Significant news of the Jews is also a regular feature.

The Jewish Witness is available free of charge. If you are interested in receiving a copy of this stimulating periodical each quarter, send your name and address to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802.

The Jewish Witness is not designed to be distributed to Jewish people. However, Jewish people who are already genuinely interested in the truth might appreciate a copy, but workers should use discretion about distribution.


Our four Hebrew Centers and the Gospel Publishing House have a variety of tracts available for distribution to Jewish people. For information on these write the address nearest you:

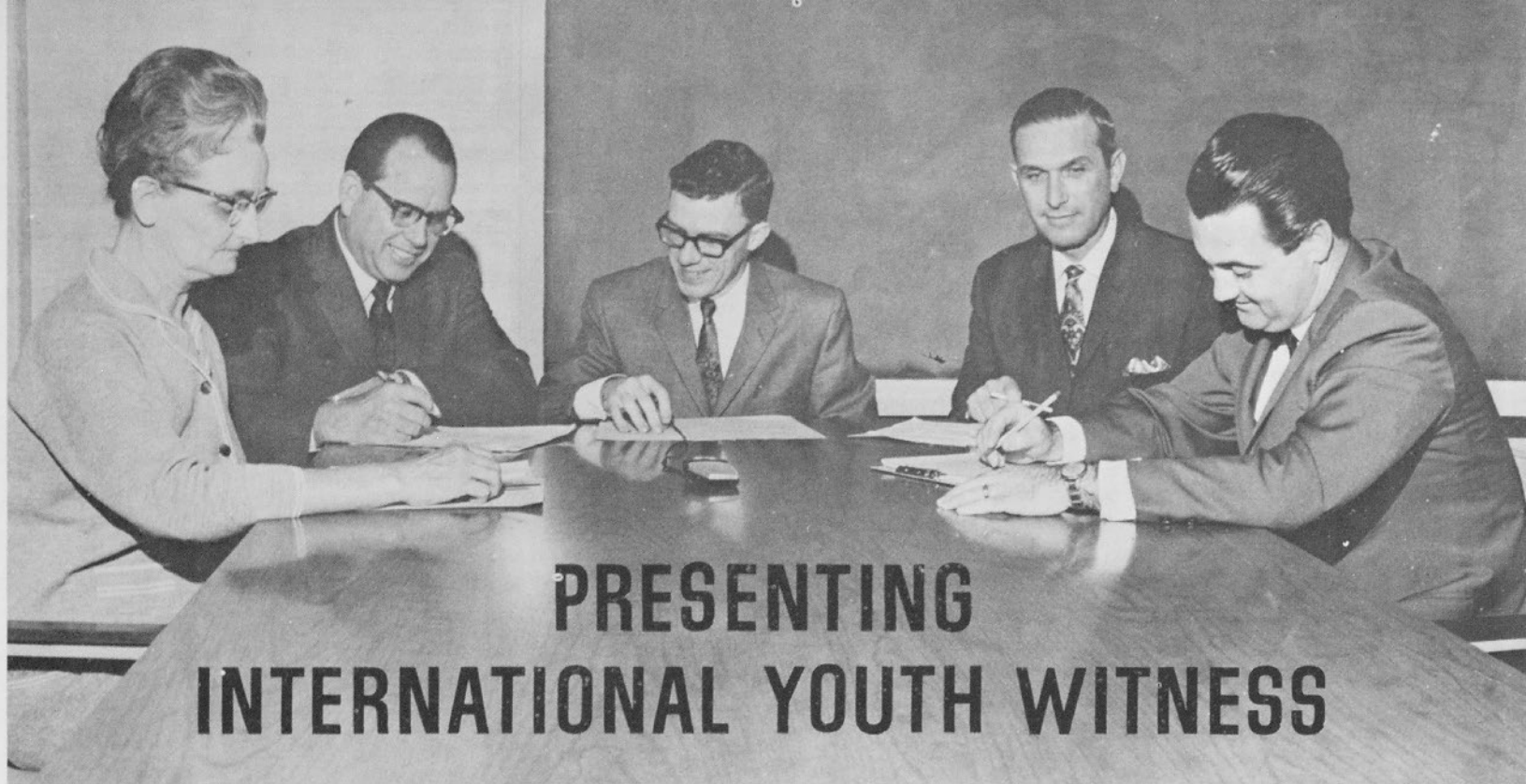
Gospel Publishing House, 1445 Boonville Ave., Springfield, Mo. 65802.

Assemblies of God Jewish Center, 1027 Church Ave., Brooklyn, N. Y. 11218. (Gertrude Clonce, director.)

Messiah Missions to the Jews, 1223 Princeton Ave., Philadelphia, Pa. 19111. (Monty Garfield, director.)

Shalom Center, 4505 N. Kedzie Ave., Chicago, Ill. 60625.

Stewards of Israel, 4633 Franklin Ave., Los Angeles, Calif. 90027. (Manuel L. Buttram, director.) 



PRESENTING INTERNATIONAL YOUTH WITNESS

PART OF CHRIST'S COMMISSION to His followers was, "Go tell." Christ's Ambassadors are given many opportunities to fulfill this command.

One of the newest outreaches is International Youth Witness. The *C. A. Herald* set up an interview with key individuals involved in the program to give *Evangel* readers a better idea of how it works.

Interviewees were Mel Steward, Speed-the-Light field representative and evangelism chairman for the C. A. Department; Norman Correll, Spiritual Life—Evangelism Commission field representative and coordinator for MAPS—Mobilization and Placement Service; Everett James, Light-for-the-Lost field representative for the Men's Fellowship Department; and Ann Ahlf, Women's Missionary Council representative. The questions were presented by Glenroy Shedd, *C. A. Herald* editor.

What is International Youth Witness and how does it work?

STEWARD: In 1966 the first overseas witness was conducted by our Christ's Ambassadors. Twelve young people went to Jamaica and British Honduras in what we called the Caribbean Youth Witness. This year the program is being stepped up to include several countries, so we chose the name International Youth Witness (IYW).

How does IYW involve other departments of the Assemblies of God?

STEWARD: This is a coordinated program of evangelism in which each department assists the other. The C.A.'s provide the manpower for the door-to-door witness. The Men's Fellowship Department assists by supplying literature through its Light-for-the-Lost program. The Women's Missionary Council supplies food and housing. The Foreign Missions Department gives technical advice and makes contact with the mission fields.

How is all this coordinated?

STEWARD: Our contacts with these other departments are made through the Mobilization and Placement Ser-

vice (MAPS) committee of the Spiritual Life—Evangelism Commission.

Norman Correll, can you tell us the relationship of MAPS to the International Youth Witness?

CORRELL: MAPS is interdepartmental in nature and functions through a permanent committee comprised of representatives from all the church-service departments as well as the Education and Home and Foreign Missions Departments. All plans of IYW are channeled through the MAPS committee where the action is taken.

Can you identify more specifically the part the missions departments play in International Youth Witness?

CORRELL: The Foreign Missions Department has 920 missionaries who are possible hosts for overseas youth witness. It makes contact with the missionaries to set up projects and single out areas of particular need. The Home Missions Department has a unique role to play in relation to placement of lay people in America. This department singles out target areas for establishing new works. It also considers the witnessing projects for Alaska and Hawaii.

How can an individual C.A. become a part of International Youth Witness?

STEWARD: One of the prerequisites is that the C.A. has had experience in a successful door-to-door witnessing effort in the U.S. The individual should first write the National C. A. Department for application forms. He will be asked to supply recommendations from his district C. A. president and his pastor, and an evaluation by the person in charge of the witness program in which he participated. (The necessary forms are provided.) Finally, he must be personally interviewed by a member of the C. A. Department or the MAPS committee.

International Youth Witness is an ambitious program and must involve considerable expense. How is it financed?

STEWARD: This is where almost everyone helps. A major investment is made by the young person himself. We've

Glenroy Shedd interviews key people involved in the International Youth Witness. Shown are (left to right): Ann Ahlf, Mel Steward, Glenroy Shedd, Norman Correll, and Everett James.

established a "package price" of \$350 each youth involved must provide. This takes care of his fare to the field and incidental expenses connected with entering and leaving the country. The Men's Fellowship Department pays for the literature and the Women's Missionary Council underwrites room and board costs.

How does the Women's Missionary Council go about supplying room and board, and how much does it cost?

AHLF: The food budget for 1967 is estimated at \$100 per person during the 36 days. This means we will need \$7,000 to \$9,000. The money will be raised by voluntary pledges from all the districts. For example, South Texas has pledged \$500 and Illinois is working on a pledge of \$200. Other districts will respond as they are able.

Do you expect to raise all the necessary amount?

AHLF: We have promised to help to the extent of our abilities. Whether we will be able to raise the \$9,000 remains to be seen. But I do know one thing about WMC's. They will do their best to see that these young people are cared for adequately.

STEWARD: I think this is a tremendous addition to the worldwide ministry the WMC's already have.

AHLF: This is part of what we call our support ministry. We are a helping ministry to every department of the church.

We have referred to the importance of the literature and who supplies it. Everett James, tell us about the type of literature and how much cost is involved.

JAMES: Light-for-the-Lost is providing the evangelistic

literature used in the foreign aspect of International Youth Witness. The amount to be provided will cost approximately \$7,500. Because of the response to the pilot project last year, we believe IYW will become one of our vital opportunities to utilize literature as a tool of evangelism.

Is LFTL supported by offerings given by churches throughout the year?

JAMES: Yes. Our program is planned on a project basis. Last year we sponsored 166 projects representing foreign cities in heavily populated areas. This year IYW will be involved in some of these projects. Funds are usually received on an annual basis from faith promise commitments of Men's Fellowship groups or individuals.

What type of witnessing is done and what preparation is necessary?

STEWARD: As part of the preparation, the young people will go through an orientation session. The team going to the Caribbean and Latin American countries will meet in Springfield. Those going to Alaska and Hawaii will meet at a West Coast location yet to be determined. They will be trained in the techniques of door-to-door witnessing for Christ.

Their literature packets will be in three classifications. One packet contains literature to be left at every door: A copy of *The Pentecostal Evangel* or its Spanish counterpart, *Poder*, a tract on the plan of salvation, and a tract explaining Assemblies of God doctrines and the history of our church in that area. A schedule of local gospel services will also be included.

If the individual contacted accepts Jesus Christ as Sav-

Announcing COLLEGE DAYS

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March 17; April 14, 21

Junior and senior high school students and college-bound persons are invited to visit the two Assemblies of God colleges in the headquarters city.

- See the colleges in operation.
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- Tour both campuses, International Assemblies of God Headquarters, and the Gospel Publishing House.

For further information and reservations, use the coupon below which represents the school of your major interest.

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our, he will be given a Gospel of John and a booklet entitled, *Now What?* designed for new converts. On four follow-up visits he will be given pamphlets on witnessing, prayer, Bible reading, and water baptism.

If no decision is reached, the individual will be given an opportunity to enroll in a six-lesson home Bible study course which LFTL also provides. This course makes possible six follow-up visits when the individual will again be given an opportunity to accept Jesus Christ. So actually, we are talking in terms of four to six visits in each home contacted.

Are there any special studies or courses a C.A. must take before he goes to a foreign area?

STEWARD: There is required reading for each of the team members. *The Indigenous Church*, by Melvin Hodges, giving the overall objectives of the Assemblies of God missions program, is one book. Another is *The Master Plan of Evangelism* by Robert Coleman. Special orientation classes discuss the cultural shock, customs, and religious backgrounds. We try to include everything possible to prepare young people for what they are going to face and prevent any unfortunate reactions that could set back our overall missions program.

How does IYW help our missions program? Is it true the program is designed to do more than help the individual in his witnessing experience?

CORRELL: As a former missionary, I can't think of anything that would have thrilled me more than to have several teams of C.A.'s converging on my area of East Africa to engage in door-to-door witness for Jesus Christ, follow up those who made decisions, involve these people in a home study course, and then participate in the grand finale of an evangelistic crusade. I believe one of the beauties of this program is that it uses every available phase of our Assemblies of God organization.

Most crusading programs are youth programs. I believe IYW is appropriately designed to capture the imagination of people who do not know Jesus Christ and to facilitate, expedite, and complement the ministry of our Assemblies of God missionaries.

STEWARD: Could I insert something here? What Norm Correll is saying reminded me of some things that happened last year. A leader of a door-to-door effort involving older people was amazed at the doors that opened to our teen-agers that didn't open to his older people. The project also served to inspire the teen-agers who live on the mission field. They never would have gone out door-to-door by themselves; but having an American young person with them, they went and learned the thrill of winning souls. Many are continuing to witness.

What were some of the results of last year's witness?

STEWARD: The 12 young people from the U.S. were assisted by at least 12 national young people. These 24 young people made more than 1,500 door-to-door contacts in the three-week period. During that time there were more than 700 decisions for Christ. I did a little arithmetic a moment ago. If this year we have 90 young people, or seven times what we had last year, we may have five thousand decisions for Christ.

Tell us more about the plans for 1967. Where will the youth teams go?

STEWARD: We plan to send teams to Jamaica, British Honduras, Nicaragua, Guatemala, Alaska, and Hawaii.



March 20, 1966

THIS, DEAR DIARY, was a significant day for our Assemblies of God child-care program. For a long time many have wished for a child-care agency where they might be able to adopt children or take children into their own homes and raise them. For various reasons these people have had difficulties with local agencies in obtaining children; often they were turned down because of religious affiliations.

God has now provided us a home for this very purpose. A beautiful three-story stone mansion in Kansas City, Missouri, was generously given to the Assemblies of God by Mrs. D. G. Danley of that city. It is called Highlands Children's Home after the name of that section of the city.

Many months were spent getting ready for today's open house. A great deal had to be done to meet all state, city, and county health and welfare regulations.

More than 1,200 friends visited the home today. Representatives of the state and city welfare departments were on hand for the occasion. Local school officials and neighbors as well as members of the 72 Assemblies in the greater Kansas City area were present.

June 12, 1966

Hillcrest Chapel was formally dedicated today.

General Superintendent T. F. Zimmerman delivered the dedicatory address, and a 30-voice choir of Hillcrest teen-agers provided music for the occasion.

The chapel, which seats 250, has a lovely interior of maroon carpeting, stained-glass windows, and a back-lighted cross. The piano, organ, pulpit, and pews were donated by various interested groups.

Besides providing a chapel auditorium, the building houses an office for case study work and placement interviews for Hillcrest Children's Home, Hot Springs, Ar-

We hope to send as many as 90 young people—45 to the Caribbean and Central America areas.

Here is a resumé of our overall plan. Young people will arrive at their place of orientation on June 28. June 29 and 30 are reserved for intensive training classes. Saturday, July 1, will be a day of field ministry followed by a commissioning rally at one of the local churches on Sunday, July 2. Monday will be a free day to take care of last-minute shopping. On Tuesday IYW members leave for their mission field!

July 5-7 is reserved for orientation sessions with the



CHILD-CARE DIARY

March 1966
to
March 1967



New Hillcrest chapel (top left); Open House at Highlands Children's Home (top right); nine children being transferred to Highlands Children's Home.

kansas. In the basement is an apartment and a teen social hall.

In his address Brother Zimmerman said to the Hillcrest children, "May this chapel be a place where your heart is made to worship God, and where your life will be open to the impulses of the leading of the Holy Spirit so you may be guided in the path of God's purpose and plan for your life. May each of you have that wonderful awareness that you are doing the things God wishes you to do. For these purposes, and for the fulfillment of the will of God, we present this beautiful chapel in formal dedication."

August 8, 1966

The first nine children to reside at Highlands Children's Home were transferred from the Hillcrest Home today. The five girls and four boys are eligible for adop-

local young people on the field. We are hoping to find enough dedicated C.A.'s in the fields we visit to match the number we bring from continental U.S. Saturday, July 8, will be a day of rest and relaxation. Sunday will mark the commissioning rally on the field where we commission local and visiting C. A. teams. The next two weeks they will spend in door-to-door witnessing.

The last week, July 23-30 is reserved for an evangelistic crusade to give the new converts an opportunity to attend services. During the last church service on the field the teams will line up across the front of

tion, and the move to Highlands is the first step in that direction. They traveled by bus to Fort Smith, Arkansas, and then boarded a jet for Kansas City, Missouri, their new "home." James Strayer, administrative director of Highlands, traveled with them. (Since then six children have joined them at Highlands, and five more are expected shortly.)

October 16, 1966

This was a historic day for Highlands Children's Home, dear diary. After long months of preparation, planning, and prayer, the home was formally dedicated. Approximately 800 friends attended the service.

Charles W. H. Scott, assistant general superintendent and executive director of the Department of Benevolences, delivered the dedicatory address.

In his message to the friends, staff, and children, Brother Scott said: "The General Council and the various district councils have built homes for the aged and children's homes during the past years. Today we of the Department of Benevolences dedicate Highlands Children's Home as a unit of the child-care program of the Assemblies of God. . . ."


"Highlands Children's Home has been established to help children find a permanent home with parents to whom they can belong both legally and emotionally, where they will be loved and cared for, where they will find proper training and upbringing, where they will find the security they need to give them a feeling of belonging, in a natural home environment."

March 19, 1967


This date hasn't arrived yet, dear diary. But what we write next year will largely be determined by what happens on March 19. For March 19 is the Assemblies of God Children's Homes Day. Special offerings from churches and individuals are urgently needed to help us reach some new goals.

One goal for 1967 is the actual placement of children from Highlands in Christian families. Another goal is establishing child-placement services at the Hillcrest Home.

We are truly grateful that the child-care program of the Assemblies of God has surged ahead during the past year. But so much more needs to be done. Support of our children's homes comes from concerned Christians who want to share in this ministry of caring for children.

And so, dear diary, our ultimate goal of placing children in Christian families can be realized only as our friends respond to the words of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). 

the auditorium. The visiting C.A. will step away from his local partner, and we'll ask for a local C.A. to take his place, thus forming a new team for the follow-up work. In other words, we will give the local young people not only the experience and inspiration, but also the opportunity to carry on this witnessing program after our kids are gone. After farewells, our C.A.'s will come back to their point of orientation for debriefing and return home by August 4.

Only God knows what will have been accomplished. Only His Spirit can make the results permanent. 

NEWS OF THE CHURCHES



CALIFORNIA CHURCH NOTES PROGRESS AT NEW LOCATION

GARDENA, CALIF.—Bethesda Assembly here recently celebrated its first anniversary in new facilities.

The church is the former Southside Assembly of Los Angeles. When that city purchased the old location for street improvements, the congregation moved four miles into Gardena, securing 1½ acres.

New facilities consist of a 4,000-square-foot educational unit used also for a Christian day school, a sanctuary seating 260, and a parking area for 50 cars.

Also on the property were four

existing income rental units and a three-bedroom house which serves as the parsonage.

The day school had an enrollment of 107 this past fall. Dudley Boyd, a recently retired military chaplain, is principal of the school.

The Sunday school record was broken twice. Average attendance for a recent month was 140.

The property has been valued at \$240,000.

The church was founded in 1945 by S. A. Merrill. Elwyn and Faith Lewis have been the pastors for three years.

NEW BUILDING DEDICATED

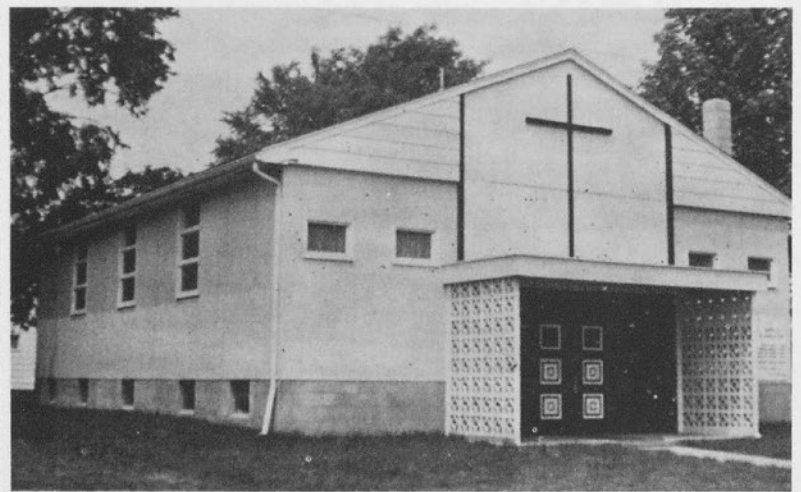
WILMORE, PA.—Lighthouse Assembly here, started eight years ago as a home missions project, recently dedicated a new building to the Lord.

Special speaker for the dedication was Russell Williams, superintendent of the Eastern District. Also participating were Edward Opdenhoff, sectional presbyter, and David Hardt, home missions director for the Southwest Central Section.

Pastors from the section donated labor in erecting the new structure which has a foyer, main auditorium, six classrooms, nursery, pastor's study and a basement chapel.

The church began in 1959 when a group of people began meeting in a storeroom.

Many new families have been added since that time. The church is progressing under the leadership of Pastor and Mrs. Robert Ketner.



MISSIONARY HEROINE WITH THE LORD

Miss Grace Agar, veteran missionary to Tibet and China, went to be with the Lord October 30, 1966, at the age of 89.

A native of San Francisco, Calif., Miss Agar was born on

She first went to China in 1902 under appointment from the Christian and Missionary Alliance. After receiving the infilling of the Holy Spirit in 1912, she withdrew from the Alliance and served as an independent missionary for a number of years.

In 1922 she received appointment from the Assemblies of God and remained in China until 1937 when the Communist takeover prevented her from returning to the country that had been her home for 35 years.

Miss Agar's life and ministry is the subject of a Heroes of the Conquest biography entitled "Dark Is This Land," published by the Foreign Missions Department of the Assemblies of God.

Her last years were spent in Bethany Retirement Home in Lakeland, Fla., where her sweet spirit and faith were an inspiration to those around her.

Certainly heaven has been enriched by the presence of this missionary heroine who has now answered her Lord's final call.



April 1, 1877. She was a graduate of Mills College, East Oakland, Calif., and she attended Moody Bible Institute in Chicago, Ill.

Welcome to **SPRINGFIELD**

IT'S CONVENTION TIME!

MARCH 14, 15, 16

The fourth of this year's Assemblies of God conventions begins Tuesday in our headquarters city. Conferences, exhibits, musicales, visuals. Messages by Phinis Lewis, Gordon Matheny, Howard Bush, U. S. Grant, and G. Raymond Carlson. If you live anywhere in the central United States, come to Springfield for the convention.

PHOENIX NEXT!

APRIL 12-14

ASSEMBLIES of GOD CONVENTIONS



CHURCH BUILT IN NEW HOUSING ADDITION

MANSFIELD, LA.—The congregation of First Assembly here recently completed a new building. The sanctuary seats 135 people.

Standing on a corner lot, the church is in a newly developed housing addition.

The building has six Sunday

school rooms with nursery and pastor's study. Two of the rooms also serve as a kitchen and youth hall.

Average attendance has shown a great increase in the past year.

Forrest Helton has pastored the church for over five years.

ADRIAN, MICH.—At least 12 persons received the infilling of the Holy Spirit at Bethany Assembly here recently. Arthur and Anna Berg were the evangelists for the two-week campaign which had a distinctive Pentecostal emphasis.

—Arthur G. Clay, pastor

* * *

CRESWELL, OREG.—One man was saved and many people were blessed during a recent meeting with Evangelist Lester Carlsen of Springfield, Oreg., at First Assembly here.

—J. W. Harris, pastor

* * *

CHICAGO, ILL.—Belmont Gospel Church here enjoyed a gracious visitation from the Lord during a recent meeting with Evangelist William Caldwell.

Several people were saved, and others were filled or refilled with the Holy Spirit. The power of God was present to heal sick bodies also.

—Arthur Klaus, pastor

WILL YOU HELP SEND EASTER 'EVANGELS' TO SERVICEMEN?

SPRINGFIELD, MO.—We would like to send the Easter edition of *The Pentecostal Evangel* to all the 11,500 servicemen whose names and addresses have been compiled by the Assemblies of God Servicemen's Division here.

The cost of this evangelistic endeavor will be approximately \$500. The March 19 *Evangel*, the issue to be sent, will be a colorful Easter edition. Spearheading the project is Robert R. Way, servicemen's representative.

Will you help to make this possible—by sending an offering designated "Evangelists for Servicemen"? If the *Evangel* has been a blessing to you, why not share it with the boys who are far from home—by sending an offering to the Servicemen's Division, 1445 Boonville, Springfield, Mo. 65802.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Birmingham	Huffman	Mar. 15-26	L. M. & Mrs. Addison	Bobby R. Smith
		Enterprise	Mar. 21-Apr. 2	"Little Joe" Peterson	H. P. Trawick
		First	Mar. 12-26	Eddie Hundley	Frank E. Martin
Ariz.	Phoenix	Glad Tidings	Mar. 8-15	Dale V. Helle	D. J. Geist
		Westwood	Mar. 15—	Glenn Shinn	Lester G. Searles
Ark.	Fayetteville	First	Mar. 22-Apr. 2	Oren Paris	D. Wayne Danner
		New Bethel	Mar. 5-12	Maurice & Mrs. Lednicki	R. A. Thompson
		Smith Center	Mar. 22-Apr. 2	Lloyd & Irene Logan	Jasper Whitt
Calif.	Little Rock	Cloverdale	Mar. 19-Apr. 2	Lindell & Mrs. Ballenger	Alvin E. Hicks
		First	Mar. 19-Apr. 2	Bob Larson	Phinis A. Lewis
	Paragould	*First	Mar. 20-26	Carl E. Gammel	Hugh A. Still
		First	Mar. 12-26	V. G. & Mrs. Mangram	Donald L. Landers
	Armona	First	Mar. 19—	Donald N. Cooke	B. F. Hickman
		First	Mar. 12-26	D. L. Nultemeier	Martin Engebretsen
	Costa Mesa	First	Mar. 19—	Diehl Evangelists	M. C. Cronin
		First	Mar. 19-Apr. 2	Burl McAlister	Claude White
	El Centro	Central	Mar. 19-Apr. 2	Marvin Schmidt	Russell E. Griffin
		Full Gospel Tab.	Mar. 12-17	J. G. Hall	Paul A. Evans
Long Beach	*First	Mar. 17-19	Dave Tonn	Wesley P. Steelberg	
	Glad Tidings	Mar. 19-26	Arthur & Anna Berg	Allan G. Snider	
Los Gatos	First	Mar. 21-Apr. 2	Thomas Ming Sr.	Kelsey Prinzing	
	First	Mar. 19-26	Arne Vick	D. Leroy Sanders	
Norwalk	A/G	Mar. 19-26	Garfield J. Unruh	Orrin Kingsriter	
	A/G	Mar. 12-24	Charles Senechal	C. C. Holland	
Watsonville	Pajaro	Mar. 15-26	Doug Ramsey Family	Edward Klinsky	
	Glad Tidings	Feb. 28-Mar. 12	Wesley & Mrs. Morton	R. C. Schachterle	
Colo.	Denver	A/G	Mar. 12-19	Richard & Rhoda Field	Ernest Illum
		Park Hill	Mar. 21—	Bob & Alvena Wilson	Kenneth Crouse
Fla.	Cape Canaveral	Palm Chapel	Mar. 13-19	Bob & Maxine Wilkes	Thomas G. Sutton
		Bethel	Mar. 20-Apr. 2	Bob & Maxine Wilkes	Leonard Cutts
Jacksonville	Calvary Temple	Evangel	Mar. 15-26	H. Syvelle Phillips	Roy A. Harthern
		Evangel	Mar. 15-26	B. R. Minton	Cecil Wiggins
Jupiter	A/G	West Mem. Blvd.	Mar. 15-26	H. S. Ryan	Roland Blount
		Pine Hills	Mar. 15-26	Keetah Jones	Sammy Mizell
Lakeland	Pine Hills	Pine Hills	Mar. 5-19	J. Earl & Mrs. Douglass	James E. Winstead
		Brownsville	Mar. 22—	Roger Wood	Carl Arnold
Orlando	Pensacola	Ferry Pass	Mar. 20-29	Jerry & Ann Johnson	J. W. Sowell
		Ferry Pass	Mar. 20-29	John & Faith Stallings	Ernest Holbrook
Pensacola	Plant City	A/G	Mar. 15-26	Freddy Clark	P. D. Creel
		Glad Tidings	Mar. 21-Apr. 2	Charles & Mrs. McKnight	J. I. Carroll
Tampa	Ft. Valley	First	Mar. 15-26	Jerry Stegall	Gene W. Cumpton
		First	Mar. 8-19	Bill & Naomi Hayes	A. E. Rainwater
Ga.	Wrightsville	A/G	Mar. 14-26	Ren & Grace Marr	Willis A. Akridge
		First	Mar. 14-26	F. R. McAdams Team	C. R. DePrenger
Idaho	Payette	Washington Pk.	Mar. 19-31	James Weaver	Irvin Beard
		Washington Pk.	Mar. 21-Apr. 2	Manley-Clark Team	David W. Clark
Ill.	Bloomington	Bethel	Mar. 15-26	L. L. & Mrs. Ferguson	H. Cox-M. Brown
		Bethel	Mar. 12—	J. E. Friend	Darold Beck
Virginia	Angola	Glad Tidings	Mar. 14-26	Bill McPherson	Charles Crank
		A/G	Mar. 8-19	Jerry Knibbe	Robert J. Ferguson
Ind.	Bedford	First	Mar. 22-Apr. 1	Richard Ronisvalle	T. L. Vibbert
		First	Mar. 19-Apr. 2	Kenneth M. Stottlemeyer	Russell W. Rexroat
Bloomington	Indianapolis	Abundant Life	Mar. 19-Apr. 2		
		Abundant Life	Mar. 19-Apr. 2		
Kans.	Hutchinson	First	Mar. 19-Apr. 2		
		First	Mar. 19-Apr. 2		

(Continued on next page)

EAST ALTON, ILL.—Forrest Mission Assembly here was recently blessed during services with Evangelist Bob McCutchen.

Six were saved, seven baptized in the Holy Spirit, several refilled, and a number received divine healing.

Seven people joined the church at this time.

—Louis Estes, pastor

* * *

TEAGUE, TEX.—God blessed in every service during a meeting with Evangelist and Mrs. A. R. Vaughan of Hobbs, N. Mex., at First Assembly here.

Everyone was revived in the Lord, and seven united with the church.

Several people were refilled with the Holy Spirit. Others testified to receiving healing for their bodies.

—Carlie Henderson, pastor

ANNOUNCEMENTS

CHURCH DEDICATION—April 2 at 10:45 a.m.; First Assembly, 11455 Burbank Blvd., North Hollywood, Calif. Speakers: T. F. Zimmerman, General Superintendent, and L. E. Halvorson, superintendent of the Southern California District.—by D. Leroy Sanders, pastor.

DEDICATION OF NEW ANNEX—March 12 at First Assembly, Milwaukie, Oreg. Speaker: N. D. Davidson, district superintendent.—by Bennie R. Harris, pastor.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Kans.	Osborne	A/G	Mar. 7-19	Danny & Elizabeth Kennedy	H. M. Hollis
	Overland Park	First	Mar. 16-26	Arnold & Anita Segesman	Gail Howard
	Pleasanton	A/G	Mar. 5-19	Joe J. & Mrs. Williams	A. C. Perkins
	Topeka	Glad Tidings	Mar. 13-26	Knott-Olson Team	L. L. Ammons
	Wellington	First	Mar. 19-Apr. 2	Branham & Steele Team	Oscar H. Bolen
Ky.	Wichita	Bethel	Mar. 21-Apr. 2	Doyle H. Thompson	R. L. Stanbro
	Louisville	Evangel Tab.	Mar. 15-26	Paul Hild	W. L. Rodgers
La.	Downsville	Pleasant Valley	Mar. 13-16	B. P. Carroll	John Trotter
	W. Monroe	First	Mar. 5-12	Richard Ronsisvalle	F. D. Wall
Md.	Landover	Park	Mar. 13-26	Wayne & Vi Marshall	F. J. Miller
	Pasadena	Pentecostal	Mar. 15-26	"Gypsy" George Butrin	William H. Helms
Mass.	Savage	Bethel	Mar. 14-26	Irving & Mary Lou Howard	Ervin Mason Jr.
	Springfield	Bethany	Mar. 12-19	Eddie Wilson	Edward Berkey
Mich.	Adrian	Bethany	Mar. 14-19	Eddy Anderson	Arthur Clay
	Battle Creek	First	Mar. 21-26	Eddy Anderson	Herbert Eicher
Minn.	Muskegon	Central	Mar. 1-19	A. R. Vanderploeg	Bernard Ridings
	Brainerd	A/G Tab.	Mar. 23-26	The Tanner Team	Melford A. Olson
Miss.	Moorhead	A/G	Mar. 14-19	Joel & Mrs. Palmer	O. V. Kallevig
	Windom	A/G	Mar. 14-26	Don D. Miller	James Gast
Mo.	McComb	A/G	Mar. 21-Apr. 2	W. W. & Mrs. Martin	George Harden
	Aurora	First	Mar. 19-Apr. 2	Glenna Byard	C. Fred Brown
	Bourbon	First	Mar. 15-26	Bob McCutchen	Bill Popejoy
	Columbia	First	Mar. 14-26	Morris & Mrs. Lefkovitz	Chas. A. Parker
	Eldon	A/G	Mar. 14-26	James & Beulah Pepper	Louis Mattea
	Hillsboro	*First	Mar. 19—	Gladys Voight	James Spinner
	Iron Mountain	A/G	Mar. 5—	Ruth E. Reece	Thomas Jackson
	Jefferson City	First	Mar. 12-26	The Varner Team	Norman F. Brewer
	Joplin	First	Mar. 12-26	John F. Brodie	S. K. Biffle
	Lee's Summit	First	Mar. 14-26	Loyd & Rebecca Middleton	Robert Palmer
	Marshall	First	Mar. 14-26	Odis & Mrs. Virgin	Warren LaRose
	N. Kansas City	First	Mar. 12-26	Kenny & Lois Irwin	R. A. McClure
	St. James	A/G	Mar. 19-Apr. 2	S. R. Cox	T. Bluford Conway
	St. Louis	Maplewood	Mar. 12—	Herbert & Juanita Bruhn	A. L. Burnett
	Sikeston	First	Mar. 21-Apr. 2	Joel & Mrs. Palmer	T. A. McDonough
	Tarkio	A/G	Mar. 21—	Ken Krivohlavek	W. L. Rains
	Versailles	A/G	Mar. 22-Apr. 2	The Singing Lunsfords	Robert McGarity
	Broken Bow	A/G	Mar. 14-26	Lee & Sherri Paino	L. S. Nichols
Nebr.	Lincoln	Havelock	Mar. 19-26	Merle & Mrs. Roll	J. Robert Birdwell
N. J.	Paterson	Bethany	Mar. 8-27	Ernie Eskelin	Lloyd Christiansen
N. Mex.	Albuquerque	West Mesa	Mar. 19-Apr. 2	T. J. & Wanda Taylor	F. Wesley Smith
	Artesia	First	Mar. 15-Apr. 2	Winferd Mack	M. F. Hankins
N. Y.	Bellerose	A/G	Mar. 19-24	Watson Argue	Robert Burgess
	Niagara Falls	First	Mar. 19-26	Ed Eaton	J. D. Piper
N. C.	Windsor	Elizabeth	Mar. 21-Apr. 2	V. M. & Mrs. Dullabaun	Glen B. Lawrence
N. Dak.	Kulm	A/G	Mar. 1-12	Richard Schlupp	LeRoy Johnson
Ohio	Cleveland	Glad Tidings Tab.	Mar. 19-Apr. 9	Daena Cargnel	William Rhyand
	Dayton	Northridge	Mar. 22-Apr. 9	Andrew & Mrs. Basell	Allen C. Trimble
	Eaton	A/G	Mar. 21-Apr. 2	John Higginbotham	Paul R. Hartshorn
	Hamilton	Holy Temple	Mar. 19—	Arvel Kilgore	Vernon D. Wright
	Massillon	First	Mar. 1-19	Andrew & Mrs. Basell	Carl E. Ladd
	Mentor	A/G	Mar. 21-Apr. 2	John Hamercheck Jr.	J. George Cover
Okla.	Wilmington	First	Mar. 21-Apr. 2	John Higginbotham	Raymond Umstead
	Antlers	First	Mar. 19-Apr. 2	W. Hoyt Ming	J. B. & Mrs. Essary
	Barnsdall	A/G	Mar. 12-26	C. A. & Betty York	George W. Clements
	Duncan	Bethel	Mar. 19—	John & Freda Bryant	Marcus Alexander
	Duncan	Glad Tidings	Mar. 13-26	Salisbury-Secrease Tm.	R. E. Jones
	Jenks	Airview Tab.	Mar. 14-26	Ray & Elaine Leonard	F. C. Cornell
	McAlester	First	Mar. 8-19	Oren Paris	Jack Robertson
	Oklahoma City	Capitol Hill	Mar. 19-Apr. 2	Stewart B. Douglass	H. A. Brummett
	Oklahoma City	First	Mar. 12-26	C. C. Crace	H. David Scott
	Ponca City	First	Mar. 19-Apr. 2	I. D. Rayborn	Leo Swicegood
Oreg.	Scappoose	A/G	Mar. 14-26	Marlon Jannuzzi	J. Clifford Murray
	Pa.	Bristol	Pentecostal	Mar. 21-Apr. 2	Eddie Wilson
	Huntington	First	Mar. 15-26	Harold W. May Jr.	Edward J. Hatchner
	Wellsville	Victory FC	Mar. 14-26	Charles S. Morris	David Oller
S. C.	W. Columbia	Westside	Mar. 12-26	Hale-Turner Team	L. L. Whittaker
	Humboldt	Gregory's Chapel	Mar. 13-26	J. C. & Mrs. Nichols	E. A. Walters
Tenn.	Arlington	Bethel	Mar. 19—	Bob Huie Team	Charles Savage
	Cleveland	Highway Tab.	Mar. 4-12	Fisher-Cheek Team	H. Travis Freeman
Tex.	Crosby	A/G	Mar. 19—	W. O. Henin	Billy R. Morgan
	Frisco	First	Mar. 8-19	Samuel & Patricia Calk	J. W. Cates
	Jacksboro	First	Mar. 12-19	James Weaver	Roy H. Carpenter
	Lubbock	First	Mar. 1—	Charles Ogdon	L. F. Ammons
	Mesquite	First	Mar. 19—	Melvin McKnight	Hulon Hood
	Alexandria	First	Mar. 15-26	Don & Sharon Parker	Obie L. Harrup Sr.
Va.	Kempsville	***A/G	Mar. 21-Apr. 2	David E. Dean	James C. Revell
	Roanoke	Glad Tidings	Mar. 14-26	J. B. Woolums	Troy B. Webb
Wash.	Bellingham	*Calvary Temple	Mar. 19-24	Christian Hild	Paul Cantelon
	Ephrata	A/G	Mar. 7-19	Dave & Mona Lewis	J. Earl Cowley
	Spokane	First	Mar. 22-26	Dave & Mona Lewis	B. P. Birkeland
	Fairmont	Trinity Gospel Tab.	Mar. 7-19	John Hamercheck Jr.	Cyril Chegwin
W. Va.	Beloit	A/G	Mar. 12-26	Lonnie L. Osborn	Harley W. Olson
Wis.	S. Milwaukee	A/G	Mar. 19-26	David C. Wilcox	W. L. Williams
	Cheyenne	First	Mar. 22-Apr. 2	Richard & Rhoda Field	Bill Heaston
Canada	Winnipeg, Man.	*Weston Gospel	Mar. 15-26	Gene & Heather Burgess	A. H. Stiller

*Children's Crusade

**Youth Revival

***Deeper Life Crusade

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

COMMISSION ON CHAPLAINS, SERVICEMEN'S DIVISION TO BE ADMINISTERED SEPARATELY

SPRINGFIELD, MO.—Separation of the previously combined Servicemen's Division and the Commission on Chaplains will become effective April 1.

Work of the Commission on Chaplains will come under the office of Howard S. Bush, assistant general superintendent and chairman of the commission.

The Assemblies of God currently has 31 active-duty chaplains, according to Brother Bush. The commission serves as a liaison between Assemblies of God chaplains and their denomination, and between the chaplains and the Pentagon.

Ministries to servicemen will continue to be administered by the Servicemen's Division, supervised by Robert R. Way, servicemen's representative, who is a member of the commission. The Servicemen's Division supplies gospel literature for military chaplains of all denominations.

COLLEGE INSTRUCTORS NEEDED

There are openings in Assemblies of God colleges for a dean of women, librarians, and instructors in the following areas: Bible and theology, English, science, history, social studies, music, biology, counseling and guidance, speech, and men's physical education and coach. A minimum of a master's degree is desired for librarians and instructors.

If interested please request a data form from the Department of Education, 1445 Boonville Ave., Springfield, Mo. 65802.

ELEMENTARY TEACHERS NEEDED

There is an urgent need for teachers in Assemblies of God elementary schools. If interested please fill in the coupon and mail it promptly.

Department of Education
Assemblies of God
1445 Boonville Avenue
Springfield, Missouri 65802

I am interested in teaching in a Christian day school. Please send a personal data form to:

Name _____

Street _____

City _____ State _____ Zip _____



Calvary Temple, South Bend, Dedicates New Facilities

SOUTH BEND, IND.—Calvary Temple here climaxed a yearlong building program recently with the dedication of a new structure to the Lord.

General Superintendent Thomas F. Zimmerman was the dedicatory speaker for the occasion. Indiana District Superintendent William Van Winkle was a special guest.

The new Calvary Temple has 50,000 square feet of floor space with a seating capacity of 1,400 people.

Connecting the educational unit and the sanctuary is a 36- by 90-foot foyer-rotunda. Here office suites off the circular balcony provide private offices for the pastors and secretaries.

The circular church building features a wedding chapel which seats 180, a large prayer room seating 300, a smaller prayer room where the ministers meet before each service, a music workshop for the choir and orchestra, and a modern library.

The three-story educational unit houses South Bend Christian Day School, a state accredited nursery-grade school. One hundred students are currently enrolled with 19 full-time workers. A sliding door separates a cafeteria from the school gymnasium.

Facilities for Calvary Temple's youth include a carpeted recreation-lounge on the third floor of the educational unit with an open fireplace and snack center. The basketball court in the gym is complete with locker room and showers.

The minister of youth has a two-bedroom apartment on the second floor of the unit next to a guest apartment.

Most of the church's printed material comes from the new printshop. Here secretaries keep

up-to-date on a mailing list of more than 5,000 names.

The largest outreach of the church comes through daily television broadcasts—"Brighten Your Day" throughout the week and "Christ Is the Answer" on Sunday. The Sunday broadcast is one of America's oldest Pentecostal television programs with an estimated audience of 40,000.

During January 1967, 37 new members joined the church. Since a modest start in 1928, Calvary Temple has grown into one of the Assemblies of God's larger churches. Its sprawling Sunday school has room to grow with 112 departments and classrooms.

Assisting Pastor Roy Wead are Edward Engstrom and Douglas Wead. Pastor Wead came to Calvary Temple in 1959 after serving as Indiana District superintendent for 14 years. He was elected to the Executive Presbytery in 1957.



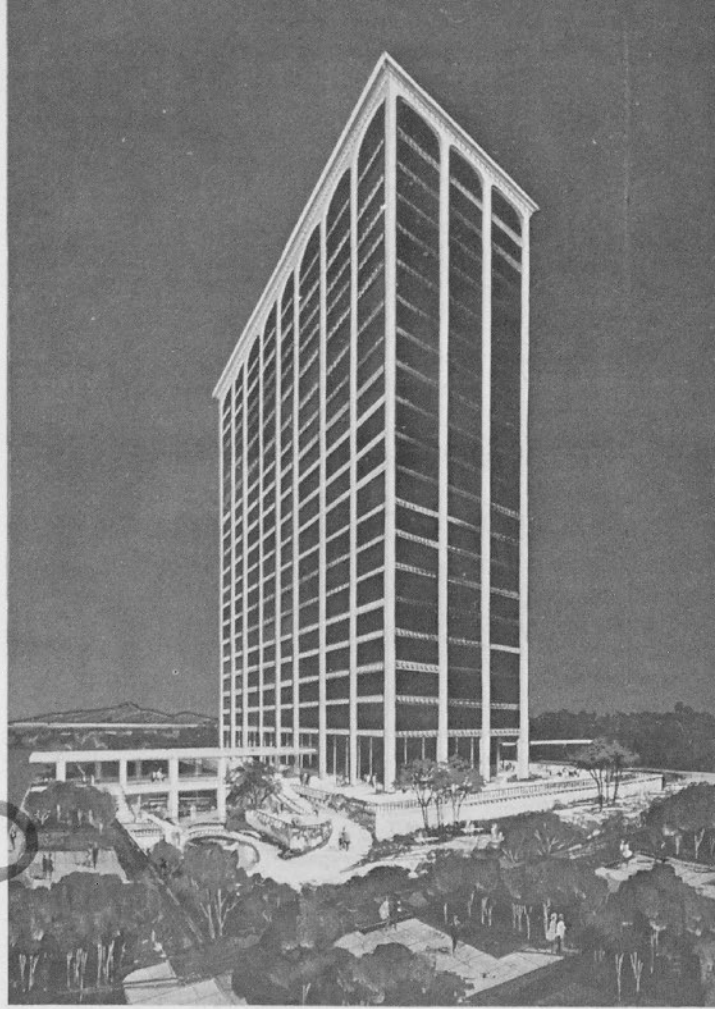
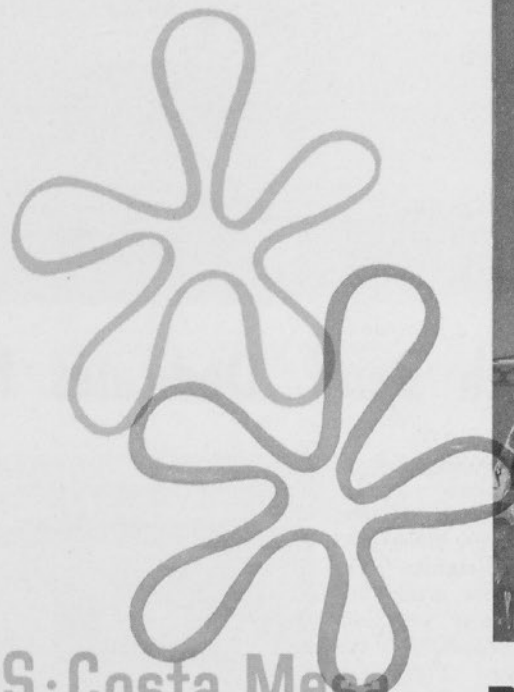
AT TOP: Architect's drawing of the new circular sanctuary and educational unit connected by a glass foyer.

ABOVE: Interior view of the sanctuary which seats 1,400.

AT LEFT: Pastor Roy Wead.

BELOW: Dedication of the new Calvary Temple in South Bend, Indiana.





BETHEL TOWERS · Costa Mesa

BETHEL TOWERS is an 18-story, 270-suite building with lounges, meeting rooms, laundry, double elevators, and extra storage facilities. It has separate recreational areas and a building for games, get-togethers, etc. It includes gardens with covered walkways. Ample parking is available.

LOCATION

Costa Mesa is 40 miles from Los Angeles and is located in one of the world's best climate areas. It is renowned for smog-free sunny days and moderate temperatures.

Within easy walking distance are stores, restaurants, buses, churches, parks, and libraries. The Towers is convenient to all Southern California resorts and activities. The views from each suite are magnificent and unobstructed, showing the inland valleys, hills, and the sea-coast.

FEATURES

Each view-suite contains a complete kitchen unit including refrigerator with automatic defroster and freezer compartment, range, oven with timer, garbage disposal, cabinets, and work space. Each suite has wall-to-wall carpeting, draperies, intercom, individual heat control, showers over tubs (with safety bars), and emergency signal to both the office and the manager's apartment.

All these features as well as the cost of utilities (except telephone) are included in the rent.

Rents will range from a low of \$73 to \$122 per month. More than half the suites will rent for under \$90.

OCCUPANCY

Construction is expected to start in March, 1967. The building is scheduled to be ready for occupancy by June, 1968.

RETIRE IN BEAUTIFUL SOUTHERN CALIFORNIA

QUALIFICATIONS

1. Persons must be 62 years of age or older (except in cases of couples where one is under 62) by June, 1968.
2. Residents must be in reasonably good health and capable of caring for themselves.
3. The maximum income is \$4,000 for a single person or \$4,800 for a married couple.

SPONSOR

The Towers will be built as a result of the interest of members of the Assemblies of God churches in providing more adequate housing for the elderly people with modest incomes. Through the efforts of the Southern California District Council of the Assemblies of God, Inc., "Bethel Towers of Costa Mesa" has been formed for this project. Also in the city of Costa Mesa the Southern California District Council sponsors the Southern California College and three local churches.

Please *RUSH* additional information to:

NAME

ADDRESS
STREET OR BOX NUMBER

.....
CITY STATE ZIP

Age of Applicant Date of Birth
(MUST BE AT LEAST 62 BY JUNE, 1968)

Address correspondence to: Bethel Towers of Costa Mesa, Attention: Rev. Wm. H. Robertson, P.O. Box 503M, Pasadena, California 91102