

FILE COPY

THE PENTECOSTAL evangel

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

SEPTEMBER 24, 1967 ■ TEN CENTS



H. ARMSTRONG ROBERTS

*In the Aftermath
of VIOLENCE =*

National pastors and believers welcome our missionaries back to Congo

MISSIONARIES REBUILD IN CONGO

SEE PAGES 8-11

IF SPEAKING IN TONGUES is in the Bible (and it is) it must be there for a reason. God will hold each one responsible to answer whether his own life has been lived in accordance with the Word of God.

The disciples spoke in other tongues when they were baptized with the Holy Spirit, for we read, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). When God called Peter to preach to the household of Cornelius, he was very reluctant to minister to a Gentile audience; and yet the same audience was saved under Peter's ministry, and they were also baptized with the Holy Spirit. We read: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:44, 45).

How did they know the household of Cornelius had been baptized with the Holy Ghost? The following verse is very positive in explaining, "For they heard them speak with tongues, and magnify God" (Acts 10:46).

Of the Ephesian believers who likewise received the Holy Spirit, we read, "And they spake with tongues, and prophesied" (Acts 19:6).

It is possible to have a guest dwelling in the guest room of your house, who may not have access to the remainder of the home because you hold the key. Only when you have unlocked the door to every room and allowed your guest access to the entire building will the guest have complete occupation of the house. The apostle says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Corinthians 6:19).

If the body is the temple of the Holy Ghost, it is extremely important that we make available to Him all the avenues of the temple. Paul makes his appeal in Romans 12: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

To be baptized with the Spirit is to be immersed in the Holy Spirit or completely given over to Him. Two faculties last to be surrendered always are a man's mind and his tongue. Almost from infancy, children will manifest a will and determination which does not want to be broken. But in speaking in an unknown tongue, the mind and the tongue are given over completely to the Holy Spirit, for Paul says in 1 Corinthians 14:14, "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." Concerning the tongue, James writes, "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8).

Baptism with the Spirit is compared by both Jesus and John to baptism in water. A man may take a drink of water to give him life, or he may be baptized in water; they are different experiences entirely, although the element of water remains the same. A man may be born of the Spirit when he receives spiritual life, but the baptism with the Spirit is experienced when he is given over completely to the Holy Ghost. As in water baptism, the candidate yields to the baptizer until completely immersed in water, so in the Spirit's Baptism the seeker yields to Christ until completely given over to the Holy Spirit.

PRAYING IN TONGUES

Certainly speaking in tongues is not the only phase of the Holy Spirit's ministry in the life of the baptized be-



speaking in other

WHAT IS ITS PURPOSE?

WHAT PLACE DOES IT
HAVE IN THE SCRIPTURES?

By Missionary-Evangelist

liever; but if it touches his prayer life, it is touching one of the important phases of his existence. When the question is asked, "Of what value is speaking in tongues?" a counter-question may be honestly asked, "Of what value is a man's prayer life?" For the Word of God shows the definite value of praying in tongues.

Great men of God are great in prayer. The scriptural admonition is, "Pray without ceasing." Jesus said, "Men ought always to pray." And in speaking of prayer, Paul definitely mentioned two types of praying. On the one hand, there is praying with the understanding, when the mind guides the prayer in asking God for petitions that the heart desires. On the other hand, there is praying in another tongue, when the Spirit guides the prayer in an utterance unknown to the human mind. Paul writes, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also" (1 Corinthians 14:14, 15).

The value of praying in another tongue is emphasized more fully in Romans 8:26, 27: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." The key word in this passage is "for." "We know not what we should pray for as we ought." The verse does not state that we do not know how to pray. It rather emphasizes the truth that with the limitations of our human mind, we may not know what to pray for as we ought; so the Spirit Himself helps our infirmities. He assists us, in our human limitations, and He makes intercession according to the will of God. So there is the twofold privilege of the baptized believer: he can pray with his own understanding, or he can allow the Holy Spirit to guide the prayer according to the divine will.

The prayer in an unknown tongue does not necessarily need to be an utterance in a foreign language understood by one of another nationality. In fact, the Word is quite explicit: "For he that speaketh in an unknown tongue speaketh not unto men, but unto God" (that is prayer); "for no man understandeth him; howbeit in the spirit he speaketh mysteries" (1 Corinthians 14:2).

The question might be asked, "What benefit is brought

to the individual when praying in the unknown tongue, if he does not understand what he is saying?" Paul answers this in the fourth verse of 1 Corinthians 14, by saying, "He that speaketh in an unknown tongue edifieth himself." The word "edify" means to "build up." In Jude 20 we read, "Building up yourselves on your most holy faith, praying in the Holy Ghost." In Ephesians 6:18, Paul said, "Praying always with all prayer and supplication in the Spirit." Any effective prayer is a spiritual exercise, for Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). Praying in the unknown tongue is launching farther into the spiritual realm, where the Holy Spirit guides the prayer and the utterance according to His own will (Romans 8:27).

THE GIFT OF TONGUES

Everything that God provides for mankind may be considered a gift. The Word of God speaks of salvation as a gift, and the baptism of the Holy Spirit it calls the gift of the Holy Ghost. Following the experience of the baptism of the Holy Spirit, God has provided nine special gifts of the Spirit which are bestowed upon individuals according to God's will, equipping them for specialized service. These nine gifts of the Spirit are outlined by Paul in 1 Corinthians 12:8-10.

Among the nine gifts of the Spirit named by Paul are the "gift of tongues," the "gift of interpretation," and the "gift of prophecy." All three of these gifts are Spirit-guided utterances and are for public use in the worship service that the church might be edified. Prophecy is a Spirit-guided message to the church for the purpose of edification, exhortation, and comfort (1 Corinthians 14:5).

Paul clearly discriminates between the gift of tongues, which is a message directed by the Spirit to the people of the entire congregation that all might be edified, and the speaking with other tongues in praising and praying in one's private devotional life.

The gift of tongues along with the gift of interpretation must not be exercised more than three times in one service, according to the instructions in 1 Corinthians 14:27. If one has the gift of tongues and there is no interpreter present, he should remember Paul's words, "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Corinthians 14:28).

The gift of tongues and the gift of interpretation are not necessarily given to every person, as they are listed among the nine gifts which the Scripture declares are divided to the members of Christ's body severally according to God's will. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Corinthians 12:8-11).

When Paul asks the question, "Do all have the gift of healing? do all speak with tongues? do all interpret?" the answer is "No" to each question. For God does not give every baptized believer the gift of tongues and the
(Continued on page 19)

tongues

WILLARD CANTELON

Having What It Takes

IF YOU ARE A SPIRIT-FILLED CHRISTIAN you have what it takes to travel life's road and cope successfully with all its opportunities and challenges. You are not just another mortal plagued with weaknesses and limitations common to the unregenerated. You belong to a different breed. You have been born again—born of the Spirit—born from above—lifted to a level of spiritual existence that is initiated and energized by God Himself.

You are not like the pathetic pair we passed on Thursday, August 31, as we drove back home from California. The newspaper said these two men, former carnival workers, had set out for California that very morning. The 48-year-old man riding in a wheelchair had no legs, and his 23-year-old friend was pushing him. The purpose of their "California or bust" mission, they said, was to draw attention to the plight of the older man whose legs had been amputated due to a bone disease. They hoped the publicity somehow would gain him the \$800 he needed for a new pair of artificial legs.

While sympathizing with their problem and greatly admiring their grit, we wondered if the two men had what it takes to make the 1600-mile trek. It required two and one-half days of fast driving to bring us from Long Beach, California, to Springfield, Missouri. It would take the men with the wheelchair over two months at the rate they were going, for they traveled only 22 miles the first day and 24 the second. They had only six dollars in their pockets. They planned to live on handouts and sleep at the roadside. We wondered what they would do in bad weather, and how they would fare when they reached the hot desert. We recalled that some of the roads ahead of them do not have smooth shoulders for their wheelchair like the superhighway on which they started.

As the cars flashed by the slowly moving pair, it seemed to us the situation illustrated very aptly the difference between Spirit-filled Christians and those who trudge life's road depending on their own resources. What a contrast that frail wheelchair presented to those powerful automobiles that went speeding past! And what a contrast there is between Christians who have never tarried in the "upper room" and those who have received Pentecostal power! "Ye shall receive power," the Saviour said, "after that the Holy Ghost is come upon you" (Acts 1:8). That power came upon the timid disciples a few days later (Acts 2:4) and caused them to move out into the world as an irresistible spiritual force—not strong in themselves, but strong in the Lord and the power of His might who was within them.

God does not expect any of us to struggle weakly across the tiring hills and valleys of life. He has provided a Saviour to deliver us from all the debilitating effects of sin and to heal us of every crippling habit. He has given us a Guidebook to chart our course. He puts a hope in our hearts, a song on our lips, and a power within to carry us onward. By this power we can overcome every obstacle and be the kind of person who is fit to enter the City of God at the end of the road.

Thank God for this abundant power that is yours through the Holy Spirit—power to mount up with wings as eagles, power to run and not be weary, power to walk and not faint. This power becomes yours as you wait upon Him (Isaiah 40:31). If you are a Spirit-filled Christian you have what it takes—for it is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6). —R.C.C.

THE PENTECOSTAL evangel

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THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802

By KARL D. STRADER

WHAT HAPPENS to denominational people who receive the baptism in the Holy Ghost? After 14 years, here's one who's still having the time of his life!

I was a Methodist, studying for the ministry at Bob Jones University, when I began to attend an Assemblies of God church and seek for the fullness of the Spirit. The truth was, God had called me to preach, but I had cold feet. I just did not have the goods!

After seeking for several years, I became desperate and laid aside every weight, every prejudice, all my pride. For a day and a half I fasted and prayed, then God filled me to overflowing.

What a surprise! I had been expecting the blessing to come down upon me. Instead, like an artesian well, it rose from the very core of my soul, out of my innermost parts—a bubbling joy, an ecstatic delight, a surging power. This was the way Jesus said it would be.

My throat muscles tightened; my lips began to quiver; I knew what was happening. This was what I had been waiting for. After nine years of searching, seeking, asking, knocking—here it was!

I continued to keep my eyes on Jesus. I wanted the real thing, and I knew He wouldn't give me anything that was wrong.

Suddenly, I could no longer worship Him in English.



AFTER

**A FORMER
METHODIST
TELLS WHAT
THE PENTECOSTAL
BAPTISM MEANS
TO HIM**

14

YEARS

There was a slight pause. Tension increased. And then, like a geyser, the waters of worship and praise broke through! Hallelujah!

At first the words were unintelligible because they came so fast. I relaxed completely, yielded more fully; and as I did, I spoke in a beautiful, strange language—every syllable, every inflection inflamed by the Spirit. For the first time in my life I worshiped God “in spirit and in truth.”

That was 14 years ago, and the Holy Spirit is just as real to me today. Having the Baptism is like icing on the cake, like steam in the boiler. It is the difference between having the wings of a sparrow and those of an eagle. I loved Jesus before, but not the way I do now. I loved the Word of God before, but I love it more now. I enjoyed preaching before, but my preaching is different now. I rejoiced to see souls saved before, but it means even more to me now. My intensity for Christian living has gone up a thousand percent.

The Holy Spirit is given to empower us for service, and God has given me many opportunities to serve Him in the power of the Spirit. I am grateful for experiences

as a home missionary, dean of men in a Bible college, youth leader, and pastor.

The baptism in the Holy Spirit is not for a favored few. Thousands upon thousands of Christians here in the United States and all over the world have experienced this scriptural baptism of power. Yes, Christians out of all churches and in all walks of life have sought God and He has rewarded their seeking by giving them a mighty baptism in the Holy Ghost just as He did to the early believers on the Day of Pentecost.

The call still comes ringing clear from God's Word: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38, 39).

Has God called you from a life of sin? Have you answered the call? If so, the promise of the Holy Spirit is for you. Expect it. Claim it. Receive it.

Jesus wants you to have the Holy Spirit. On one occasion “He cried aloud, ‘If anyone is thirsty let him come to me; whoever believes in me, let him drink.’ As Scripture says, ‘Streams of living water shall flow out from within him.’ He was speaking of the Spirit...” (John 7:37, 38, N.E.B.).

Karl D. Strader is pastor of First Assembly of God in Lakeland, Florida.



Pentecostal Meetings on Catholic Campuses

IN PITTSBURGH, South Bend, Lansing, and other cities people are starting to speak of the Catholic Pentecostal movement. And reports of speaking in tongues and other charismatic manifestations in prayer groups on Catholic campuses have appeared in the national religious press.

The May 26 issue of *Christianity Today* reported that healing meetings and speaking in tongues had come to the campus of Notre Dame University, South Bend. It stated that the movement came from Duquesne University, Pittsburgh.

An editorial in the July *Christian Life* told of enthusiastic "Pentecostal" Catholic university students evangelizing among Catholics attending the University of Michigan and Michigan State. And another outbreak of Pentecostalism was reported to be taking place at Saint Mary's, a college for Catholic women.

But most exciting were those articles published in Catholic periodicals. Not only reported in the campus journals, the new Pentecostal movement received broader exposure in *National Catholic Reporter* and *Ava Maria*.

Ava Maria, a national Catholic magazine published weekly at Notre Dame, devoted nine pages of its June 3 issue to the spiritual phenomenon that had occurred at the home of the "Fighting Irish." The periodical included photographs of the Pentecostal meetings and featured articles by Father Edward O'Connor, a theology teacher who favors the movement, and by Father Henri Nouwen, a psychology of religion teacher who sees danger in it.

HOW ARE THESE CATHOLIC PENTECOSTAL MEETINGS CONDUCTED?

Father O'Connor says, "At a typical meeting, some people may testify to what the Lord has done for them; others will read a text of Scripture, and others offer a

spontaneous prayer. Many simply comment on a text that has been read or the remarks that have been made by someone else. This very free exchange of reflections never becomes an argument or even a discussion, but is more like a freely moving group meditation. From time to time, all will join enthusiastically in a hymn—usually a Negro spiritual or folk song—accompanied whenever possible with guitars.

"Frequently there are intervals of a minute or two in which each one prays and meditates in silence. Sometimes one person will pray aloud for the group. When all pray together they use the *Our Father* with special predilection. Once in a while all engage in spontaneous prayer aloud together.

"Towards the end of each meeting, there is usually an informal ceremony in which anyone who wishes is prayed over. Several others gather around him, and after praying silently for a few moments and ordering all evil spirits to depart in the name of the Lord Jesus, they pray that the Holy Spirit may fill this person. Usually they lay their hands on his head as a symbol of blessing, and those who can pray in tongues.

"Occasionally, the one who is prayed over begins at once to speak in tongues himself. Sometimes, with or without any external manifestation, he is suddenly engulfed with a keen realization of the love of God, or a deep peace in the awareness of His presence."

Further, the priest reports, "Some people not only speak in tongues but even sing—usually in a strange chant unlike any familiar to our Western culture."

But the psychologist, Father Nouwen, doubts that such meetings could be spontaneous. "All this could not take place without strong and very influential leaders," he declares. However, those who attend claim the Holy Spirit is their only leader.

Father O'Connor cites a psychologist who visited a re-

cent meeting and declared, "I don't believe in this Holy Spirit business at all, and I sure don't understand what is going on here: but whatever it is, it's good."

WHAT ARE CATHOLIC PENTECOSTALS LIKE?

Many who participate in the Pentecostal prayer meetings at Notre Dame University are nonstudents. Father O'Connor indicates the wide range of persons which the movement has attracted: "It includes four university or college professors (in theology, philosophy, and physics), several people who have advanced degrees or are working towards them, and a large number of undergraduates—many of whom rank very high in their classes. In their theology and social thought, they differ immensely from one another."

Marked changes are noticed in the conduct of those who enter into the spiritual experiences enjoyed at these campus sessions.

Commenting on these changes, Father O'Connor writes, "The most evident and frequent of these has been an appreciation of Sacred Scripture. Almost all of those who have had the Pentecostal experience have found arising in themselves a love of Scripture such as one rarely finds in priests or religious people, let alone college students. They read it eagerly, not as scholars engrossed in a fascinating study, but as souls hungry for the Word of God, devouring and savouring every word of it. In times of need and moments of decision, they turn to it in search of light and strength, often coming upon texts strikingly appropriate to their needs. They remember passages that have struck them, and cite them with a familiarity amazing to priests who, after years of study and meditation, have not acquired as deep a penetration of Scripture as some of these young people have received in a few months.

"An even more profound effect of the Holy Spirit's action is that God becomes much more real and meaningful for these people. They experience a truly personal love of Him; He ceases to be just a principle by which to regulate their lives."

He adds that the expression, "Praise God!" is so common among these Pentecostal Catholics that it is almost a trademark.

Father Nouwen writes that those who participate in the Pentecostal gatherings become actively involved in "traditional" practices which modern Catholic theologians are wanting to replace with "social involvement."

The Dutch priest comments: "In no way does Pentecostalism seem to threaten the Catholic orthodoxy. The opposite seems true. In the eyes of many, it seems to point to a reinforcing of the basic Roman Catholic doctrines and beliefs."

Father O'Connor sees a profound difference between the effects of the Pentecostal experiences on Catholics participating in these meetings and the results of Pentecostal outpourings on Protestant Christians:

"In the Protestant world, the Pentecostal movement has often led people to separate from their parent churches and found new ones. The Catholic Pentecostal movement has manifested no such tendencies. On the contrary, it has greatly deepened the attachment of its members to the Church."

WHY HAVE CATHOLICS BECOME INTERESTED IN PENTECOSTAL EXPERIENCES?

One underlying factor can be traced to recent Catholic
(Continued on page 13)



Your Questions

Answered by Ernest S. Williams

The prophet Amos said he was a "herdman, and a gatherer of sycamore fruit" (Amos 7:14). I never heard of fruit growing on a sycamore tree. Please explain.

I find in the Bible Concordance that the Palestinian sycamore was a wild fig tree, not the sycamore we are familiar with. (See Psalm 78:47; Luke 19:4.)

Since the Book of Hebrews was written to Jewish people, does it have any application for Gentiles?

The Book of Hebrews was addressed to Hebrew Christians but it is valuable to all Christians. It explains how Christ fulfilled the symbols and ceremonies of the Law, and how He thus became "the end of the law for righteousness to every one that believeth."

If it is "appointed unto men once to die," when will those die who are alive and ready when Jesus comes for His own?

Those living when Jesus comes for His own will not die. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Corinthians 15:51, 52). According to nature, all men will die; but those who are ready when Jesus comes will be translated without tasting death.

Is it wrong for us to accept social security benefits? We have made payments for more than 25 years; and now when we so much need the income, my husband feels it would be wrong for us to accept the checks.

Suppose you began to buy a home 25 years ago, and now you have it paid for. Would your husband think it wrong now to accept the deed to the property? You have been paying over 25 years that you might have what you need to live on when you retired. Those social security benefits belong to you because you have paid for them. Accept them.

Jesus said, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it" (Luke 16:16). Since the Holy Ghost was not given until Pentecost, how could people press into the kingdom in the days of John the Baptist?

John was the forerunner of the new dispensation of "righteousness, peace, and joy in the Holy Ghost" (Romans 14:17). His ministry prepared the way for Jesus, "the Lamb of God that taketh away the sin of the world" (John 1:29), who would baptize believers with the Holy Ghost (v. 33). John was the friend of the Bridegroom (John 3:29). He had the message of the spiritual kingdom, the same kingdom which Jesus and the apostles preached (Matthew 10:5-7; Luke 12:32), inviting all men to press into it. But the New Testament Church was not inaugurated until the Day of Pentecost, when the believers were by the Spirit "baptized into one body."

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

The Congo Church:

'THESE ARE THEY WHICH CAME OUT OF GREAT TRIBULATION'

By GAIL WINTERS • Missionary to Congo

AS I LOOKED into the faces of our Betongwe and Andudu pastors, who had hidden in the forest for 18 months, there came unbidden to my mind these words, "These are they which came out of great tribulation" (Revelation 7:14).

A number of our ministers came to Isiro (Paulis) from several stations to attend conference for urgent matters that could not wait for a more convenient time. Most of them had to walk about 40 weary miles through the forest. Since we had visited only Bodi and Andudu on our former trip, we had not yet seen these men. Their faces were etched with deep lines, and many of them had prematurely grey hair. There was a lump in my throat as I shook their hands and heard their repeated, "Thanks to God! You have returned! Our eyes have seen your faces!" Though they have been out of the forest for some months, many are still thin and their faces drawn.

Some of them told us that when they

emerged from the forest after the months of persecution, they could recognize one another only by their voices. They had known hunger and cold, drenching from the rains, fleeing from one hiding place to another, living with constant fear, and being in frequent danger.

Miraculously they had been hidden from the eyes of the Simbas again and again, even though the Simbas came near their hiding places. Several Christians were beaten, some of them were forced to eat the pages from their Bibles, and many were threatened with death.

Though the ministers were the targets of special hatred, frequently their church members were able to find them in the forest on Sundays and they would have a service together. Some of the ministers at Bodi never missed conducting a Sunday service, but the Betongwe and Andudu ministers and Christians were not so fortunate. Persecution in the latter two

places was especially severe. Those at Gombari hid only a few months, and only a few suffered beatings.

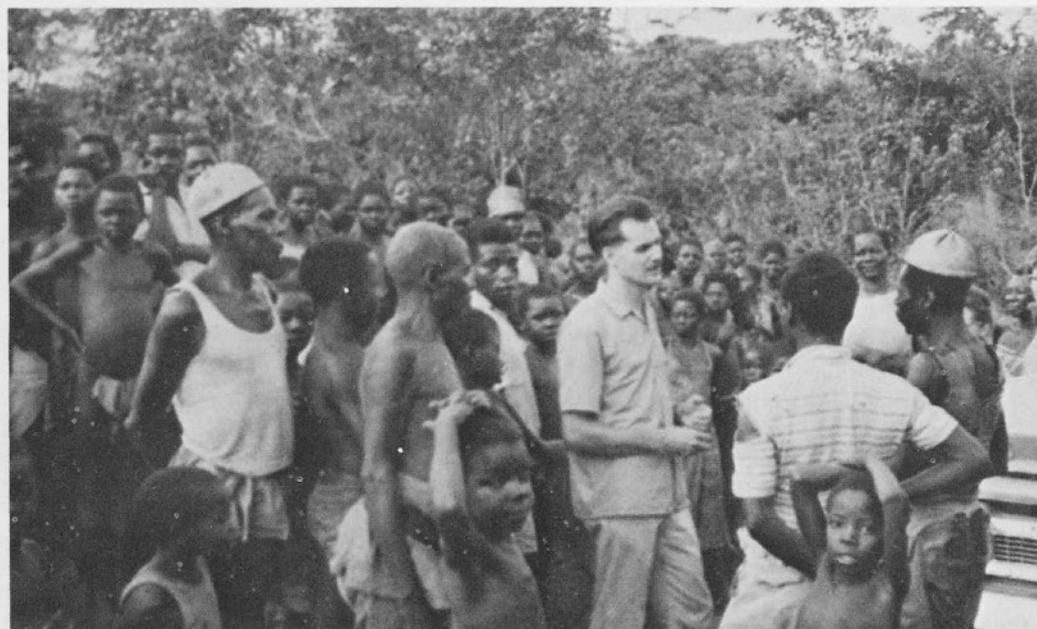
The Christians of Betongwe told of terrible atrocities committed on our mission station there. The Simbas put people in our washing machine and refrigerator and built fires under them. But not one of our Christians was victimized in this way.

Another minister was placed in a grave to be shot because he defended a relative who had been forced into the Simba group, but one of the mercenaries who knew he was a minister rescued him.

Our ministers and other Christians have suffered. They are poorly clothed; they lost everything, and some still don't even have a Bible. But they are rejoicing that God kept them. They say, "It is God's Word that remains! They could take everything from us, even our lives, but they couldn't take God nor His Word from our hearts. His Word sustained us through those



LEFT: Lillian Hogan (center) and Gail Winters pass out literature to Congolese children. BELOW: Congolese Christians welcome the missionaries. Philip Cochrane is in the center.



months of hunger and suffering."

Everyone reports that there are great open doors in Congo now. Many Congolese are turning to the Lord, and village after village is asking for a pastor. The church of Isiro has nearly doubled in attendance. There are twice as many churches in the Bodi area as there were before the trouble. Quite a number of believers wish to enter Bible school.

In the Betongwe area, many died from hunger or illness caused by malnutrition. Five of these were our ministers. Not all the pastors of Betongwe have resumed their ministry, but I gather that they all plan to do so very soon.

An evangelist from East Africa—Congolese by birth and upbringing—is holding meetings for us. We just completed five days in Isiro, and God blessed in a wonderful way. Twenty or 30 came forward for salvation each evening, and there were quite a number of miraculous healings.

One of our ministers who could not bend either forward or backward because of beatings by the Simbas, was healed and is now supple and well. A woman, who was beaten on the head until her mind was affected and her thinking confused, was instantly healed and her thoughts cleared. Some blind in one eye or deaf in one ear were healed. Crippled children, who had never walked, stood alone and took their first steps.

We trust our ministers will be encouraged to trust the Lord for a great healing ministry themselves. Certainly they have been greatly encouraged

Literature will play an important part in reorganizing our work in Congo.

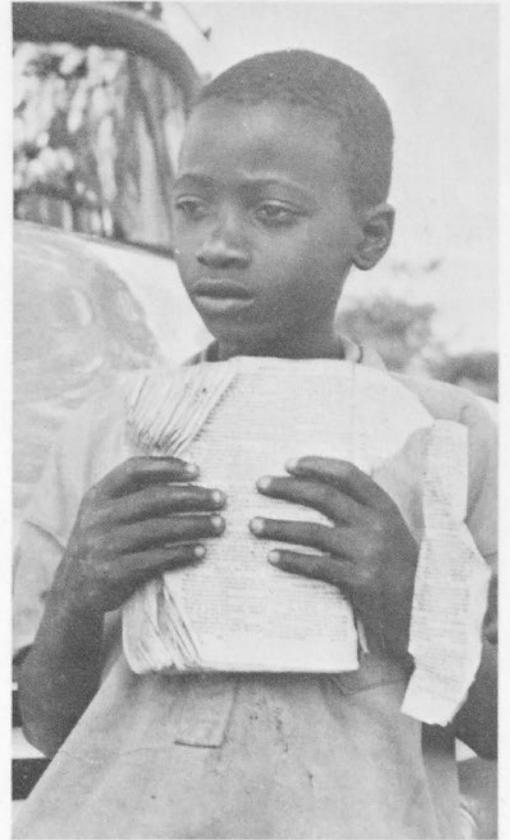


and inspired and many of them have been healed.

The welcome we received from our people was tremendous. When we drove into Bodi, our first stop, they crowded around, shouting, laughing, and crying. Everyone tried to shake hands or hug us. As the ministers of the villages heard of our arrival, they came in on bicycle or on foot. Most of them took our hands in both of theirs, bowed their heads, and repeated, "Thanks to God! You have come!"

Many said, "As you have come, so will be the coming of the Lord! We waited and waited, we hoped and hoped. Our eyes looked down the road. Our hearts sometimes grew tired of waiting, and we were afraid we would never see your faces on this earth. Then suddenly you are here! So will it be when Jesus returns! Though our land is troubled, you have come! Only God's love would send you!"

As they came to welcome us, they brought their "thank offerings" of chickens and pineapples, eggs and oranges, rice and peanuts. These Christians who lost most of their earthly goods are the ones who brought their gifts! How humbled we felt!



ABOVE: The Bible is especially loved by those who pay a price to live by its teachings.

BELOW: A typical Congolese village reveals none of the violence which has taken place.

PHOTO: AFRICA BUREAU



LILLIAN
HOGAN



Our Heavenly Father "is able to do exceeding abundantly above all that we ask or think . . ." (Ephesians 3:20). This is what we have been experiencing ever since we returned to Congo.

We did not understand the reason for our six-week delay in Uganda when we first returned to Africa, but now we know that it was to make contact with a Congolese evangelist named Alexander, who had been ministering in Uganda for the last 10 years. He felt this was his time to minister in his own country.

From the very beginning the hand of the Lord was stretched out to save and to heal. Alexander's messages were powerful. Many people were saved and healed in his meetings, for he knew how to get his people in contact with God.

One evening, our bookstore clerk sent for the evangelist to pray for his small son who was dying of pneumonia. The boy was instantly healed.

My diary reads like the Book of Acts! What a wonderful climax these victories have made to our return to Congo.

GAIL
WINTERS



We have been thrilled with the triumph of the Congo church during the months of living under the rebel regime, amazed at the stories of miraculous deliverances of our ministers and other Christians, and horrified at the tales of atrocities committed.

Our hearts have been wrenched at

REPORTS OF VICTORY FROM CONGO

the sight of emaciated children, still suffering from malnutrition. Hunger and famine do not just disappear when a rebellion ends. In a land where the staple food takes a year and a half to mature, hunger continues to haunt the villages.

The task that lies before us is formidable for four missionaries to undertake! There is the press, the bookshop, repair of buildings, visiting of churches in a 1,000-square-mile area, reestablishing Sunday schools, reopening the Bible school, reinstating our mission with the government, providing materials for our day schools, and the many everyday tasks of living where supplies are scarce.

One could write a book about all the miracles and healings taking place. The series of meetings with Alexander—a Congo-born evangelist from East Africa—were just what was needed.

In one service at Gombari five people received their sight. One old man—the father of three of our ministers—excitedly shouted, "I can see! I can see!" When invited to the platform, the former blind man pointed to one after another of his sons and called them by name.

These meetings have given our people fresh courage and vision. Already some of our Christians have been in-

spired to new faith. After the evangelist left, they prayed for the sick and saw miracles occur.

We plan to start the Bible school soon. Also, we plan to go back to each area to hold special meetings and Bible studies. *We have so many plans . . . and only four missionaries to accomplish them!*



PHILIP
AND EDITH
COCHRANE

We have just finished visiting each of our four bush stations now reoccupied by African workers. Alexander, the Congolese evangelist, was with us. Our hearts have been thrilled daily with his anointed messages.

During the four days of services at Bodi, 1,500 people gathered for the final meeting and many of them were healed. One evening we gathered up 36 walking sticks that had been left behind, no longer needed by their owners.

One man had a leg that was twisted and drawn up so that he had to walk with two sticks. He was instantly healed.

In Betongwe, where the Simbas were resident for 18 months and the mission station was bombed by the national army, the houses were damaged. There were no window panes left. It was the pitiful sight of undernourished children with swollen abdomens and thin limbs that moved us to tears.

On one night 60 accepted Christ. One hundred twenty testified of heal-



Our Congo staff of four missionaries will soon be joined by four more missionary recruits. Larry and Mary Malcolm (left) are in French language study in Switzerland and will enter Congo early next year. Kenneth and Mary Ann Coppick (right) are presently itinerating in the United States and will also study French before joining the others in Congo.



ing, but darkness came too soon to allow the others to speak.

At the end of one service a woman was carried in by two men. Her whole body was terribly swollen. The two men asked where they could lay the woman for the night, but Alexander went over to them and said, "Stand up in the name of the Lord!" She stood up, and the two men were so scared they fled. She was in the service the next morning. Her carriers had not returned, but she did not need them.

On a Sunday morning we started meetings in a crowded church at Andudu. Ten were delivered from evil spirits that morning. On Tuesday, 11

testified of healing and 39 accepted Christ. Wednesday, a young man testified that an enemy had used Danyeli witchcraft against him. He had been blind and unable to use his hands and arms. Now he shouted, "Jesus has healed me! Give me a Bible so I can read it to you!" A great *Hallelujah* went up from the crowd.

Our last four days were at Gombari, where the Lord filled many with the Holy Spirit, and numerous healings were recorded.

So tired but oh, so happy, we returned to Isiro having covered 735 miles of bad roads and bridges. We had held 44 wonderful services.



CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

Called to Congo

WHATEVER A MISSIONARY CALL IS, it is that which abides in the souls of men or women that makes them love the unlovely, seek the welfare of those who have rejected them, and return again and again to areas haunted by danger and threat. It may not have an adequate theological term to describe it, but it is what makes dedicated missionaries for the tormented Twentieth Century.

Eviction, danger, even martyrdom are not enough to quiet the volcano of love and devotion that arises in the heart of a man or a woman upon whom God has placed the burden of His people. The Assemblies of God, by every natural reckoning (if human reasoning were our guide), had cause enough to have left Congo forever. However, even the best-reasoned appeals to remain home in the security and comfort of America fell on deaf ears when our missionaries were given the opportunity to return to Congo.

We are often asked, "How can you send missionaries back to Congo?" The answer to this is easy: *We do not send missionaries anywhere!* We simply help them implement the call of God in their lives. They go because they want to, and they can return home when they want to. The whole missionary family knows this. This is not an army of paid conscripts and mercenaries, but people who have been captured and attracted by a prize which has no appraisal by human standard.

Our Pentecostal missionaries are in every land we are allowed to be in. There are numbers of areas now where missionaries are camping around the borders of their mission field waiting, hoping, and praying that conditions will normalize so they would be able to go back.

The least that those who are not so called and so privileged can do is to stand by their missionaries in support and prayer.

Field Secretary Everett L. Phillips presents...

FIVE PROJECTS for Congo



GOD HAS BLESSED in a miraculous way in bringing our national church in Congo through two and one-half years of very serious difficulty and persecution. The results of this time of insurrection in the country have had very serious economic consequences.

The national Assemblies of God church of Congo and our missionaries have the following gigantic tasks ahead of them.

1. To rebuild and refurnish churches and school buildings. (There are no benches...no books...no paper...no chalk.)

2. To repair the Bible school facilities and print books and other materials for its urgent re-opening.

3. To reestablish the printing press under the direction of the Kenneth Coppicks, newly approved missionaries.

4. To build an adequate church in Isiro (Paulis). This was one of the last projects assumed by the late J. W. Tucker. The congregation needs assistance in this great endeavor.

5. To found and establish a church in the capital city of Kinshasa (Leopoldville). There is no full-gospel witness in this city of a million people!

Our missionary staff in Congo consists of Philip and Edith Cochrane, Lillian Hogan and Gail Winters. The Larry Malcolms are now in French language study in Europe and will join the others later. The Kenneth Coppicks, now itinerating in the United States, will take their place on the field as quickly as possible.

The church in Congo needs your prayers and support. They cannot rebuild and reestablish their work without our liberal assistance.

Special Offerings for CONGO PROJECTS

should be sent to:

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue
Springfield, Missouri 65802



THE LORD'S ASCENSION

Sunday School Lesson for October 1, 1967
Acts 1:1-11

BY J. BASHFORD BISHOP

THE BOOK OF ACTS gives us the only inspired and authoritative account of the origin, growth, and development of the apostolic church. The study of the Early Church is calculated to stir us to action and emulation of that church in character and ministry.

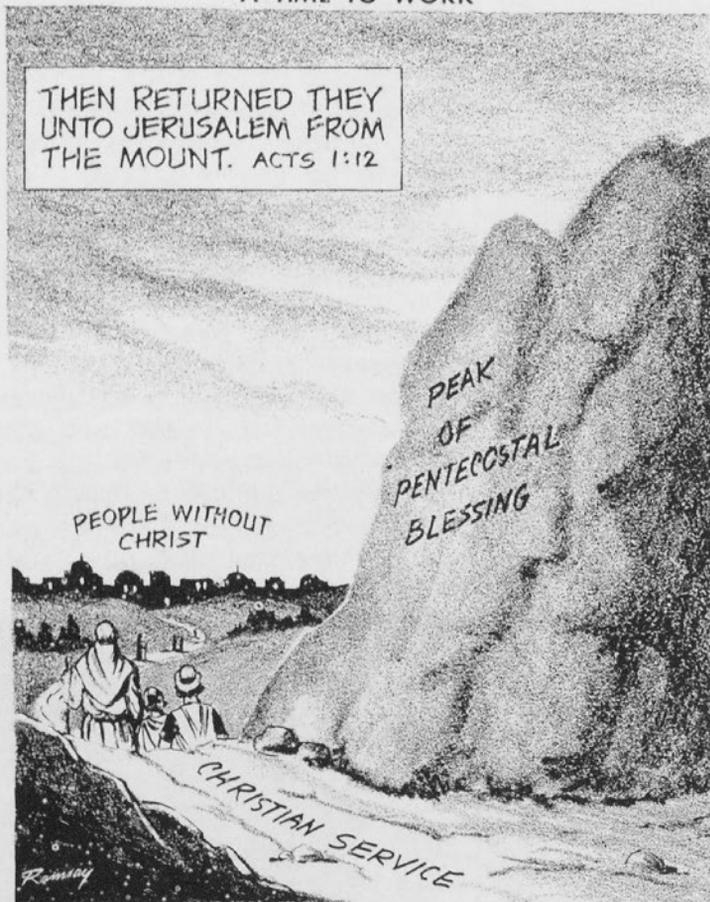
INTRODUCTION

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up." Luke, the author of Acts, here refers to his Gospel as a record of what Jesus *began* to do and teach, inferring that Acts, which he is now writing, is a record of what Jesus *continues* to do and teach, through His followers, by the Holy Spirit.

PREPARATION

"To whom he shewed himself alive after his passion by many infallible proofs, being seen of them forty days." There are at least 10 recorded appearances of Christ to those who loved Him. Why these appearances? And why were they spread over such an extended period of time?

A TIME TO WORK



(1) To prove the reality of the resurrection which, along with His death, was the central fact of Christianity and the basis of all their preaching. It is unthinkable that such weak, fearful, and doubtful men could have preached such a powerful gospel if they had entertained the slightest doubt concerning His resurrection. (2) To instruct them concerning "the kingdom of God" and their relationship to it. (3) To wean the disciples away from dependence upon His physical presence; to lead them gradually to think of Him as being alive and present with them in the Spirit though absent from them in the body.

INSTRUCTION

During the times when He appeared to the 11 over this 40-day period, Jesus gave them some needed instruction concerning their future responsibility. He particularly emphasized one command to which they were to give priority in time and attention. They were to "wait for the promise of the Father," that is, for the infilling of the Spirit which had been promised to them in the Old Testament, and which Jesus Himself, in His upper-room discourses, had promised would come both from the Father and from Himself. (See John 14-16.) Observe:

1. *The Command.* "They should not depart from Jerusalem." Flight from Jerusalem might have indicated lack of courage, doubt in the power of Christ to protect them, and belief that their Master's cause was lost. On the other hand, departure might have indicated a sense of overconfidence. They knew now He was alive. They had His commission. They had past experience in healing the sick, casting out demons, and doing miracles (Luke 10:17). Yet Jesus told them to tarry and receive power. He made it clear that their being filled with the Spirit was not an optional matter. Is it today?

2. *The Promise.* "Ye shall be baptized with the Holy Ghost not many days hence." On this promise they could depend; they could rejoice in eager anticipation of its fulfillment.

3. *The Distraction.* "Lord, wilt thou at this time restore again the kingdom. . . ?" How easily we all become occupied with the impractical and the irrelevant! Christ's disciples were almost as bad in this respect as their countrymen. They were suffering from a "kingdom complex." In spite of their Master's teaching, they were still thinking in terms of a material kingdom, and longing for Israel's restoration to the power and glory it enjoyed in Davidic times. They were overlooking the far more important present and spiritual aspect of the kingdom and their responsibility toward it.

4. *The Correction* (v. 7). Jesus as much as said, "Boys, be practical. Keep to the point. There are some things you do not need to know and which God does not intend you should discover now. Keep occupied with what He does intend; namely, that you should receive spiritual equipment with which to face the future. Power to face the future is more valuable than information about the future." We need this advice today!

5. *The Assurance.* "Ye shall receive power." This power was not to make them ecstatic but to make them witnesses in an ever-widening circle of influence. This is always God's order.

ASCENSION

He must of necessity have ascended: (1) in order to prepare a place for them; (2) in order that having

ascended He might send the Holy Spirit, who would enable them to know Him as they had never known Him after the flesh; (3) in order that He might finish His work in heaven, and be formally received by the Father, having presented Himself once for all as offering and offerer to the Father; (4) in order to prove His resurrection, and vindicate His claims. (See Ephesians 1:19-23; Philippians 2:9-11.)

Christ's ascension did not change His character, or person, or work. "This same Jesus," said the angels, shall return "in like manner." He will return as He left, personally, visibly, and permanently. (See Revelation 1:7; Zechariah 14:4; and Matthew 24:23-27.)

PENTECOSTAL MEETINGS ON CATHOLIC CAMPUSES

(Continued from page 7)

articles expressing admiration for the zeal of Protestant Pentecostals, especially in Latin America (see *The Pentecostal Evangel*, July 12, 1966, pp. 12, 13).

In an article appraising Protestant Pentecostals (*Worship*, December, 1966) the Catholic author went so far as to wonder whether "St. Paul would not feel more at home in the free fervor of a Pentecostal meeting than in the organized dullness of our liturgical celebrations."

According to Father O'Connor, the spiritual movement among students in Catholic universities began in Spain in 1962. He says special prayer meetings began at Notre Dame in 1964.

The Pentecostal meetings at Duquesne University began in the home of a Spirit-filled Episcopalian woman who opened her home to spiritually hungry students. As a result of these meetings, an overnight retreat was arranged for interested students by the campus chaplain, Father Neeley.

The retreat began on a Friday night. After reading the first four chapters of Acts together and portions of *The Cross and the Switchblade* and *They Speak with Other Tongues*, the students prayed until a late hour.

On Saturday morning someone brought in the report, "The well is gone dry." One of the leaders said, "Let us pray, for if we don't get water from the well we will have to go back to the city." Then one of the students remarked, "We ought to pray for the Spirit, too; we want not only water in the well but the Living Water in our souls." So they all prayed together, and water began to come from the well. And as they praised God for this, the Lord poured out His Spirit and some of them began to speak with tongues!

While expressing concern about the Pentecostal movement at the university he serves, Father Nouwen says, "The new wave of Pentecostalism at Notre Dame obviously answers a burning need in many students. It worries many who are concerned about the effects on the mental health of some of the participants; it places a heavy responsibility on the leaders of the movement, and it disturbs many theologians; but it also offers a chance to come to a new realization of the crucial importance of the valid religious experience—as an authentic part of the Christian life. It would be a pity if we missed this chance by a hasty judgment and an intolerant condemnation."



THEY HAVE OVERCOME is a new missionary film just released by the Foreign Missions Department. The 43-minute documentary film describes in vivid detail the violent Simba revolt in Congo, the tragic martyrdom of Missionary J. W. Tucker, the miraculous growth of the Congo church while in hiding in the jungle, and the brave return of four Assemblies of God missionaries.

The film is now being premiered in special district showings and will be available to churches beginning January 1st. Make your reservation now!

Write to:

Assemblies of God
FOREIGN MISSIONS DEPARTMENT
 1445 Boonville Avenue
 Springfield, Missouri 65802

REMARKABLE GAINS ON foreign fronts; modest gains in the homeland; a churchwide emphasis on evangelism, with continuing high rates of conversions and Holy Spirit baptisms among boys, girls, and youth, particularly at summer camps: these salient points emerge from the biennial reports of the various departments of the Assemblies of God.

Statistics, of course, can be misleading. It is humanly impossible to get

from 78 percent of all our Sunday schools) there were 90,000 saved during 1966.

Add to this the 3,696 reported saved through WMC activities, the numbers of men won through MF, the conversions during revival campaigns and regular church meetings, and the total must be very great. Praise God for all these victories—and especially for the many thousands won to Christ in mission areas at home and abroad.

As long as a spirit of evangelism prevails our Fellowship will continue to grow. The General Secretary told the 1967 General Council solid growth has been visible in the past biennium.

13,395 ministers and more being trained in our 86 foreign Bible schools.

The General Superintendent reported the new Evangelism Literature for America program is beginning to meet the need for low-cost literature in evangelistic efforts, particularly in visitation work and in opening new churches. During the past year 214,675 pieces of literature were provided through the Evangelism Coordinator's office. Some of this literature was given free of charge to aid in special outreach projects, while in other instances it was sold at reduced rates. Income through contributions and sales came to \$6,230. It is anticipated that this ELA program will gather momentum in the coming years and become a powerful force in evangelism.

The flood of church and Sunday school literature coming off the presses of the Gospel Publishing House continues to be greater each year. Sales in the past biennium rose to \$9,805,707. This included 4,296,719 gospel tracts, 12,697 Bibles, 443,751 copies of our own books, 61,713 books from other publishers, and 240,348 pieces of music—in addition to the huge volume of periodicals which have a combined circulation of 2,800,000 copies per issue.

* * *

The biennial reports filled a 152-page book so we can only include a few of the highlights in this article.

The General Treasurer reported substantial gains in offerings received for all purposes, such as missions, radio ministry, benevolences, etc. The bonded indebtedness on the administration building at the general headquarters, which originally amounted to \$2,000,000, has been reduced to \$734,050.

There was a slight increase in contributions to Aged Ministers' Assistance but this fund does not receive the support it deserves. Only 21.9 percent of our churches made any contribution in 1966. More churches gave to our three homes, however. Our newest, the Highlands Children's Home in Kansas City, has already placed a number of children. Interest in this child adoption program is evidenced by 250 applications for children received from all over the country. The other two homes (Hillcrest Children's Home and Bethany Retirement Home) are continuing their fine work, each with a new director.

The Christ's Ambassadors Department reported there are 5,341 youth

Highlights of the Biennial Reports



as presented to the General Council in Long Beach last month

reports from every camp, every church, every Sunday school, or other group; and even if every group reported, who but God knows how many conversions are genuine? Nevertheless statistics do give some indication of the way God's Spirit is working throughout our Fellowship.

Among 80 camps for boys and girls reporting there were 2,092 saved and 2,198 filled with the Spirit at the 1966 camps.

Among the camps for older youth 104 camps reported that 1,777 young people were saved and 2,400 were filled with the Spirit in the 1966 camps.

Leaders of Royal Rangers outposts reported 15,256 boys were saved in their activities and 7,378 filled with the Spirit in the past two years.

In the Sunday schools (according to a projection based on actual reports

As of January 1, 1967, there were 8,506 churches in the U.S. (a net gain of 54) and 576,058 members (a gain of 20,066). With 11,168 ordained and 5,337 licensed ministers we now have 16,505 ministers (a gain of 602).

Membership in our Sunday schools would indicate that the constituency is larger than church membership figures show. The latest compilation from the annual checkups shows we have 9,000 Sunday schools with 1,017,000 enrolled and the average attendance at Sunday school each week is 738,000.

But our constituency on foreign mission fields is even larger than the home base. As of March 1967 there were reported to be 1,670,688 born-again believers in the foreign churches—with 835,315 enrolled in Sunday schools. On these foreign fields we have 17,331 churches and preaching points with

groups with 108,131 total membership. Speed-the-Light set a new record in 1966 by raising \$653,333 for missionary equipment. The Chi Alpha program is expanding. There are now 70 chartered Chi Alpha chapters including 7 student centers, and *Campus Ambassador* magazine is mailed to 8,300 college students each month.

The Department of Education said enrollment in Assemblies of God colleges increased 12.7 percent in the past year. Central Bible College had 741 enrolled; Evangel College had 877; several colleges erected new buildings.

Total contributions to Home Missions reached an all-time high of \$1,613,328 in 1966. With 20 new deaf groups formed in the biennium there now are 102. There are 630 foreign-language churches (including the American Chinese work), 105 American Indian churches, 6 Hebrew missions, 10 Teen Challenge Centers, and 24 missionary churches in Alaska (ministering to Eskimo, Aleut, or American Indian people).

The Assemblies of God is now reaching 100 Indian tribes on 71 reservations. There are 23 Assemblies of God ministers serving as prison chaplains full time or part time. Over 10,000 copies of *The Pentecostal Evangel* go to prison inmates each month.

Light-for-the-Lost sponsored 271 "literature saturation crusades" in foreign cities in the past two years. A total of \$210,692 was given by Men's Fellowship members for this missionary program in 1965-66 (over four times the amount given in 1961-62).

Royal Rangers continue to multiply, having 2,497 chartered outposts and about 5,000 unchartered groups. An estimated 87,000 boys and men are now involved in the Royal Rangers program.

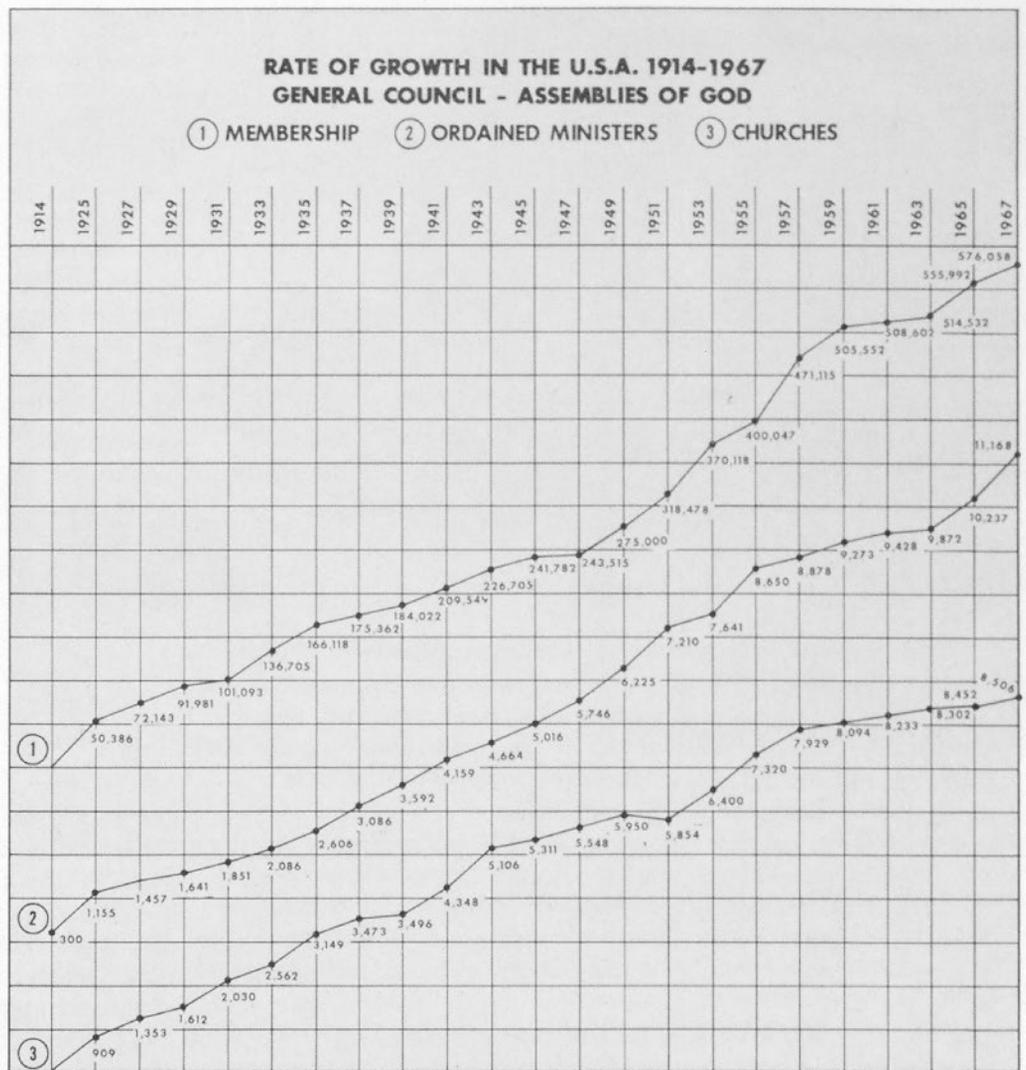
The Boys and Girls Missionary Crusade set a new record with \$203,068 given in 1966 for foreign literature.

There were 2,428 Vacation Bible Schools in 1966 with 225,692 enrolled.

The monthly *Sunday School Counselor* circulation passed the 50,000 mark for the first time.

Attendance at A.C.T.S. increased with 415 enrolled in 3 locations.

Women's Missionary Council continued to expand its great work, with 511 new WMC groups started in the biennium and 969 new Missionettes groups. A major development was the YWMC (Young Women's Missionary Council) launched in 1965 for unmar-



ried young women ages 16 to 24. Although this group is considered a part of the WMC, a special program is being prepared under the general title, "Design for Living." The first two units are in circulation and the third is in process.

Revivaltime reached a new high in the number of its radio outlets. Two key stations recently added are powerful WOR, New York, and the Far East Broadcasting Company's shortwave station DGEI with transmitters in Belmont, California, which blanket Central and South America.

Three interesting developments in Church School Literature were reported. One is a revised nursery course, to be available beginning next month. Based on a revamped curriculum, it will offer many new features, and a long-play record will contain the songs. A second development is the new filmstrip material, called Stori-Strips, which beginners and primaries will have beginning January 1968.

The third development, not related to Sunday school, is a new Junior In-

doctrination Course for 11-year-olds. Based on the Statement of Fundamental Truths, this new action program of study will be ready for our churches sometime in the first half of 1968.

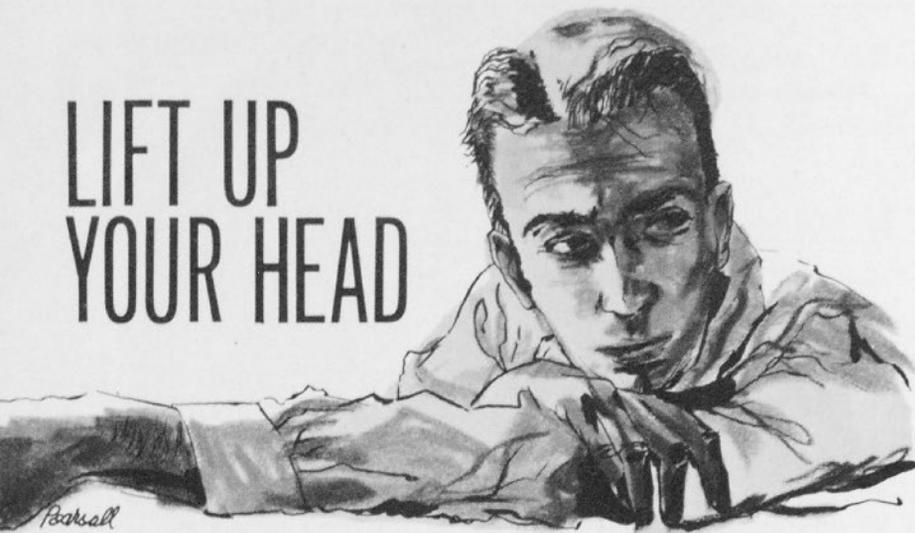
Paraclete, a new quarterly journal on the person and work of the Holy Spirit, was introduced at the General Council.

The General Superintendent reported that *Advance* magazine is giving valuable service to ministers and church leaders, and he urged every church to be sure its leaders get it each month. *Advance* is the only source from which they may obtain the program, with related data, of every department at our general headquarters.

The average paid circulation of *The Pentecostal Evangel* as of March, 1967, was 191,286 (the highest to date).

For these accomplishments and other victories which have been won through the earnest prayers and dedicated efforts of many people, we are very thankful, remembering it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

LIFT UP YOUR HEAD



By MEL DeVRIES

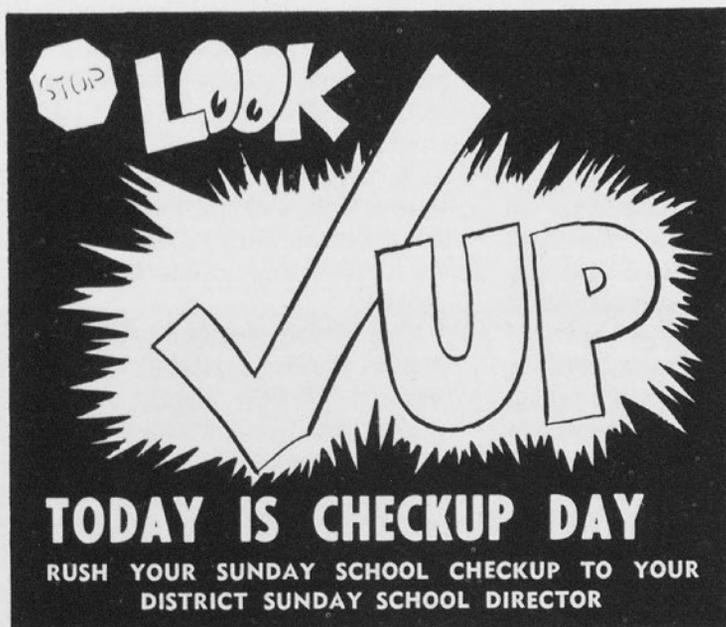
CHRISTIANS AND SHEEP have many similarities. Not the least of these is a tendency toward indifference. The sheep is out in the pasture and it is rich and inviting. He gets his head down in the green clover and feeds on and on. His least concern seems to be the other sheep in the flock, or . . . the lost sheep.

There is an abundance of spiritual food available to the Christian also. Good church services are within reach of almost everyone. None need be without an entire Bible. And, good gospel literature is plentiful. The storehouse is, indeed, bursting at the seams. What a well-fed flock we are.

Ironically, however, the Christian's tendency, like the sheep's, is to concentrate on the feast. And as he does, he often becomes quite unaware of the needs of others close about him.

What a tragedy! Christians fed for apathy!

But, it does not need to be that way! It must not be that way if the commission given to us by the Good Shepherd is to be fulfilled. For this reason, the 1967 Sunday School Enlargement Campaign is aimed to motivate every individual Christian to "lift up his head" to his responsibility; to go out and give the message of saving grace to his daily associates.



Surely there is not a regenerated person who is not excited by the message of the gospel! It is the greatest thing that ever happened to this world. Almost spontaneously every Christian should be expressing, with enthusiasm, the words of this year's campaign theme, "I'll Tell the World!" With all the chaos in this world, there is no message which our daily contacts need more than the one we have to give.

But the world is so big. How can we ever evangelize the whole world? The answer lies in teamwork—every Christian standing shoulder to a shoulder, around the world. If each of us will lift his head from the green pasture of spiritual feasting to tell our "world," the job can be done.

The October 1 subtheme of the campaign challenges us to realize, "My World Is Waiting." What will we do about it?

The subthemes which follow during the month outline the people our "world" consists of:

- October 8—The World Is My Family
- October 15—The World Is My Neighbor
- October 22—The World Is My Friends
- October 29—The World Is My Community

Are there "lost sheep" in your family, neighborhood, circle of friends, community? Why not use the special conversation openers which your church will provide for you. In the format of a regular calling card, you can use them to invite those you encounter in your work-a-day world. Many will accept your personalized invitation. Others will accept the card and the casual witness of the saving grace of our Lord that you leave with them.

To assist you in that very important witness, a casual contact guide has been included on the inside flap of the calling card envelope. Be sure your Sunday school provides these two evangelism tools for each member.

Your Sunday school can provide you with the best guidance needed for this special enlargement effort. Remind your pastor about the following planning tools: (1) The Campaign Planning Guide in the September issue of *Advance* will tell him all about the evangelism tools. (2) The sample packet is available, on request, from the Gospel Publishing House free of charge. It will give him one of each of the important tools for conducting a successful campaign. (3) Opening Assembly Programs for the campaign. These are in the fourth quarter *Superintendent's Planner*. Your pastor will thank you for reminding him.

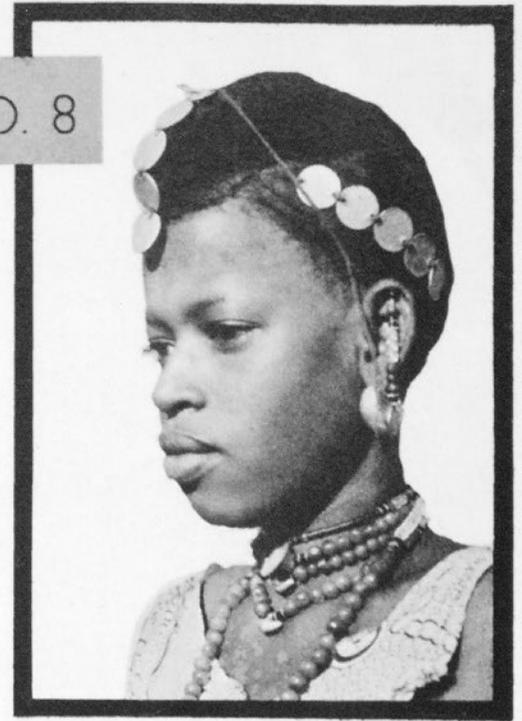
It surely is true that Christians and sheep have similarities. How much better it would be, however, if the Christian would resemble the Shepherd more. Toward all members of the flock the Good Shepherd extends himself in self-forgetfulness, patience, and mercy.

It gave the Psalmist great comfort to say, "The Lord is my shepherd." John testified that "a good shepherd giveth his life for his sheep." Being mindful of the "lost sheep," the Shepherd goes into the mountains to seek for it. And, in seeking for a lost sheep one day, Jesus said about His lack of nourishment, "I have meat to eat that ye know not of . . . My meat is to do the will of the Father."

Will you be responsible for your "world"? Will you feel a burden for the souls of the people you touch every day? Will you "tell" the message of mercy and love where you are? Your "world" is waiting. Lift up your head!

Upper Volta

By CHRISTINE CARMICHAEL



THE REPUBLIC OF UPPER VOLTA, a completely landlocked West African country, has an area of 95,444 square miles and a population of 4,763,000. In 1960 Maurice Yameogo was elected the country's first president. Ouagadougou, the capital and commercial center, has a population of nearly 100,000.

Altogether there are about 30 tribes, the largest being the Mossi, which numbers 2,500,000. According to legend, this tribe migrated north from Ghana in the tenth century. French is the official language of the country; Moré the principal African tongue.

Fetish and ancestral worship, with blood sacrifice, is woven into the lives

and customs of the people. Witch doctors are the spiritual leaders and in practically every situation they are consulted and their advice followed. Roman Catholicism is strongly entrenched. Islam, also, is making tremendous inroads.

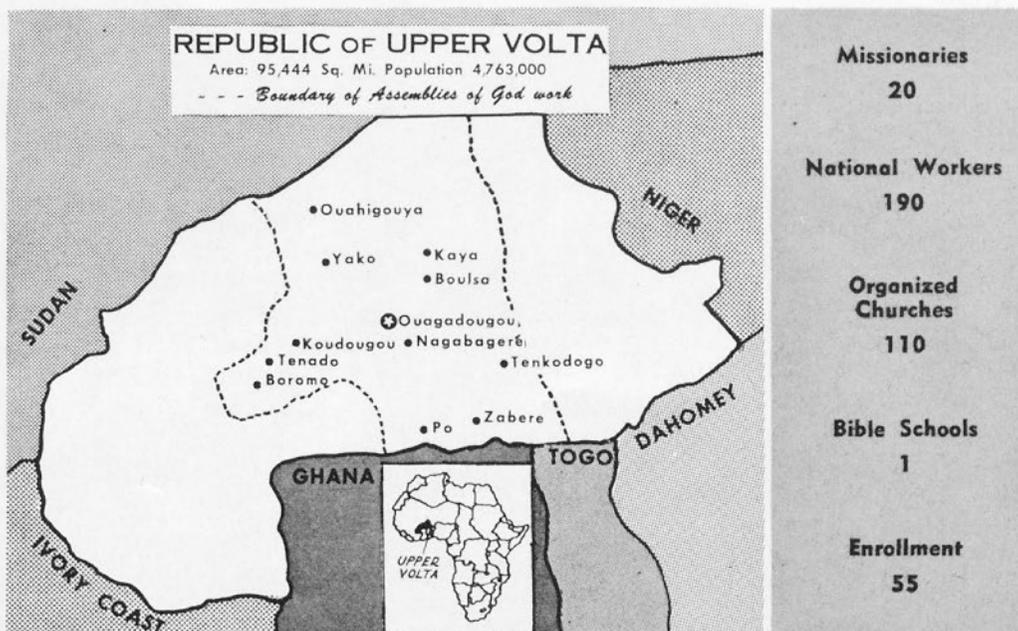
The Assemblies of God work in Upper Volta came into existence in 1920 when missionaries from the coast made an exploratory trip to the country and received permission to open a mission station in Ouagadougou. The Foreign Missions Department took immediate steps to enter this new field, which came to be known to our constituency as Mossiland. When a call for recruits was made, many young people re-

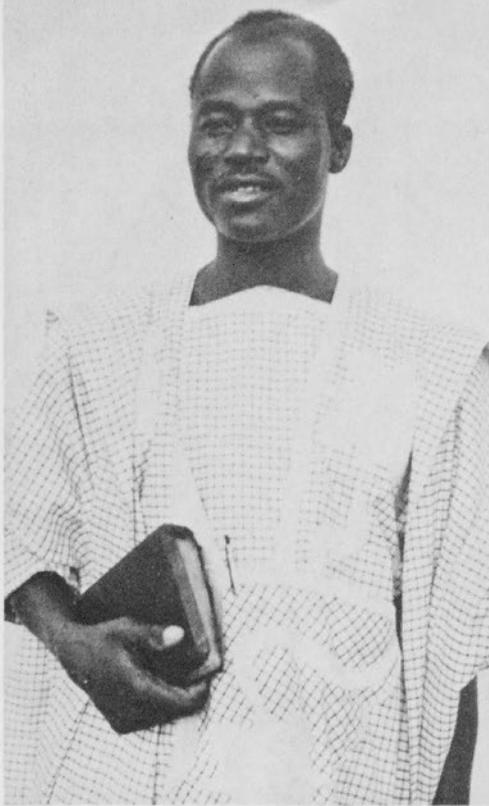
sponded. One of them, Eric Booth-Clibborn, had been on the field only three weeks when he died. His untimely death was a serious blow to the mission, but other people volunteered to take his place. Three years later another contingent of missionaries arrived.

The Assemblies of God work in Upper Volta was launched on an indigenous basis, thus avoiding dependence upon foreign funds. Young ministers step out in faith, with no assured salary. Church members have little money, but give a tithe of their crops for the support of their pastors.

Pioneer missionaries early formulated the policy of building a mission station in the main town of a county (called by French a *cercle*), and then opening outstations in surrounding villages, with Mossi preachers in charge. The accompanying map shows the location of our 12 mission stations in the section of Upper Volta assigned to the Assemblies of God. Surrounding these centers are 200 churches and preaching points. Villages yet unreached number 2,000.

Early missionaries faced a formidable language barrier. Arthur E. Wilson, one of the pioneers, recalls, "Moré, the language of the Mossi, was an unwritten language, and we realized that we must first learn it and then reduce it to writing. So, with notebook in hand we started out. Talk about signs and wonders! We made the signs and the people did the wondering! How-





Daniel Compaore, national church president.

visual aids adapted to African life.

Vim Kweega (The Living Word), a Moré language broadcast, features the Koudougou choir. Various missionaries and national pastors serve as speakers. Curtis Dean is director of the program, and Samuel Yameogo is editor and announcer. Released three times weekly over Radio Station ELWA of Monrovia, Liberia, the program reaches not only the Mossi of Upper Volta, but also many thousands who have migrated to neighboring countries. "If a man listened to that program very much he would have to give up his sins!" was the significant exclamation of one Mossi.

Bible training classes were at first held on the various mission stations. In 1933 a Bible school was opened in Ouagadougou, later moved to Koubri, and since 1953 has been operated at Lake Nagabageré. Credit is due the many missionaries who have contributed to the success of this training program through the years. The Delbert Tarrs and the Paul Moores currently direct the school. An African pastor, Sidibe Zabre, is director of student affairs. In the past 30 years more than 250 men have been graduated.

Our missionaries invited French Assemblies of God missionaries to operate the day schools. For some years Pastor Dupret has been in charge of the day school in Ouagadougou. The school has several hundred students. Pastor Brisset has opened a girls' school, girls' *foyer*, and orphanage in Loumbila, near Ouagadougou. The Ouagadougou and Loumbila schools are staffed by teachers from the French and Swiss Assemblies.

Daniel Compaore, recently elected

national church president, succeeds Pastor Lebende Miningou who held this post for many years. Missionary Herman Engelgau is chairman of the Upper Volta Assemblies of God.

Since 1921 a large number of missionaries have served in Upper Volta. It is not possible to mention all of them in this survey. Twenty-two missionaries are currently under appointment.

In 1965 an unprecedented Holy Ghost revival swept the constituency of Upper Volta. Although the number of conversions had grown steadily through the years, the number experiencing the infilling of the Spirit had been comparatively few. Starting almost simultaneously at the Bible school in Nagabageré and the day school in Ouagadougou, a quickening wave of the Holy Spirit swept the country.

Gripping conviction of sin was evidenced by whole congregations as one person after another confessed his sin and cried out for pardon. Confession and then the infilling of the Spirit was the order as more than one thousand believers received the Pentecostal experience in congregations small and large throughout the land. Outstanding healings were recorded as the Gifts of the Spirit came into operation. Hundreds of unbelievers were converted, including many Muslims.

Bread cast "upon the waters" in Upper Volta has indeed returned after many days in abundant measure. Recent statistics report 200 churches and preaching points, 190 national workers, a constituency of 13,500, and a Sunday school enrollment approaching 15,000.

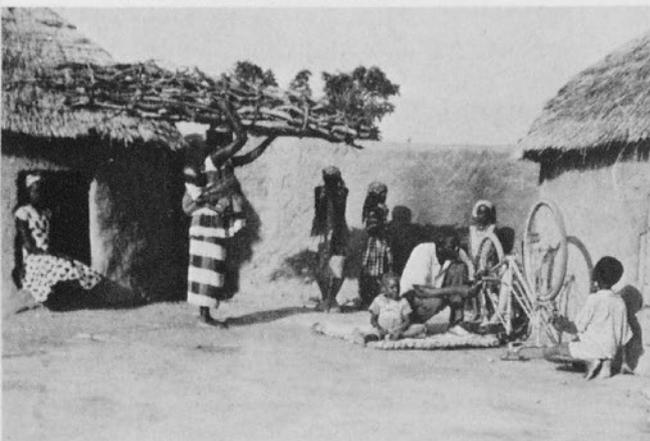
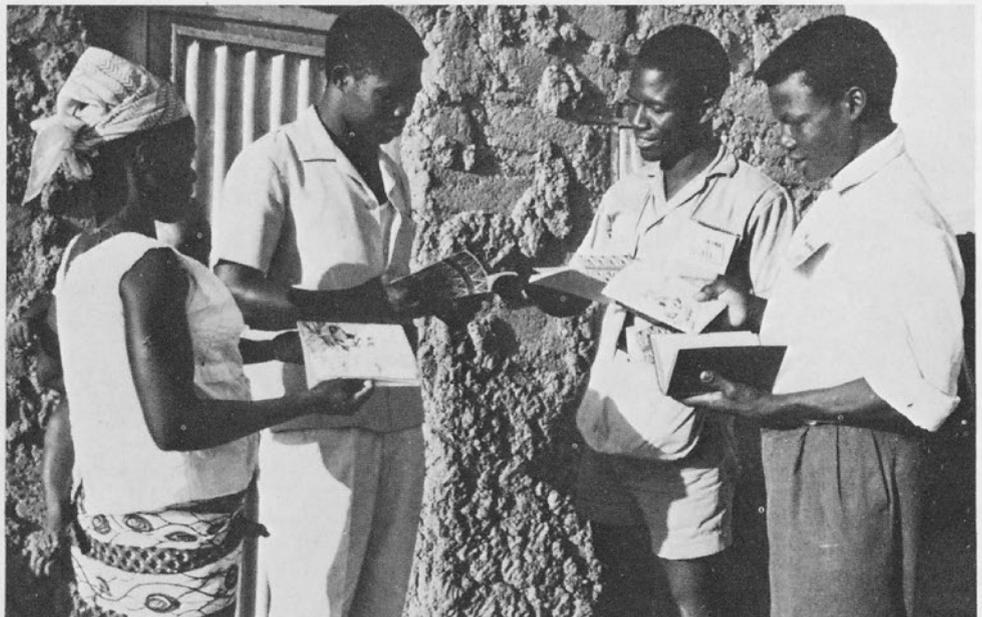
ever, by diligent study we were soon able to preach in Moré."

As soon as Moré was reduced to writing, translation of the Scriptures was begun. Many missionaries shared in this important task. Today each member of the Upper Volta Assemblies of God proudly carries and reads his Bible—translated by our missionaries.

The lack of Christian literature led to the establishing of a printing program. With modern printing equipment provided by Speed-the-Light the press at Ouagadougou now produces literature in French and various tribal languages. Emphasis is placed upon Sunday school literature, including

RIGHT: An important part of the Assemblies of God work in Upper Volta was reducing Moré to a written language. Here Bible school students take pleasure in distributing literature.

BELOW: The people of Upper Volta fashion their homes from mud and straw as shown by this typical Mossi home scene.



SPEAKING IN OTHER TONGUES

(Continued from page 3)

gift of interpretation, any more than He would give to every Spirit-filled Christian the gift of miracles and the gifts of healings. God divides these gifts severally as He wills.

There are many who have been baptized with the Holy Spirit, speaking in other tongues, and have continued to enjoy a prayer life of praying and praising God in the unknown tongue, who have never exercised the gift of tongues by bringing a message publicly to the congregation. The same apostle who said, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18), also declared, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Corinthians 14:15).

TONGUES AS A SIGN TO THE UNBELIEVER

In 1 Corinthians 14:22, we read, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." In Mark 16:17, 18, Jesus said, "And these signs shall follow them that believe... they shall speak with new tongues... they shall lay hands on the sick, and they shall recover." We read in Mark 16 that when the Lord promised to confirm the Word with signs following, He said one of those signs is the healing of the sick. The healing of the man lame from birth, by Peter and John, brought five thousand conversions (Acts 4:4). The healing of the lame man by Paul, in Acts 14:10, was allowed to be a sign to the unbelievers. As God has allowed the miracles of healing on occasion to be signs to the unbeliever, so God has also allowed the supernatural utterance in the unknown tongue to be a sign to the unbeliever.

On the Day of Pentecost there was an example of tongues as a sign to the unbeliever. "And there were dwelling at Jerusalem Jews, devout men, out of every

nation under heaven. Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2:5-8).

Back in the 1920's a young man attending a church service in Winnipeg, Canada, gave a clear ringing message in the Hebrew language. The speaker had never learned this language from books, but as he spoke under the direction of the Holy Spirit, a Jewish Rabbi was wonderfully converted. God allowed the message in tongues to be a sign to him.

Some years ago in Los Angeles, a learned atheist attended a revival meeting where people were being saved and baptized with the Holy Spirit according to Acts 2:4. As the atheist drew near to where people were praying and seeking God, a young lady 14 years of age spoke to him under the anointing of the Holy Spirit. The message was in perfect Latin, and was understood by the atheist, who dropped on his knees and cried to God for mercy. God had allowed the message in tongues to be a sign to this man.

On another occasion, a well-known evangelist was addressing a Chinese audience in Vancouver, Canada. While he spoke through a Chinese interpreter, suddenly the Spirit of God anointed the evangelist and he addressed the Chinese in their own tongue; and many were saved on that occasion where God again allowed the utterance in other tongues to be a sign to unbelievers.

In Cumberland, Maryland, a lady received the baptism with the Holy Spirit, and her skeptical husband opposed her, thinking her to be fanatical. The husband understood the German language and the wife did not. When the Spirit of God came upon the wife, she spoke to her husband in German. He understood the message given by his wife, and was greatly impressed. God allowed the utterance in the unknown tongue to be a sign to the unbelieving husband. 



Boys from the Assemblies of God Bible Institute of Mindinao (shown with Missionary Glenn Dunn) are setting out on their Speed-the-Light bikes for house-to-house literature distribution.

THE YOUTH MOVEMENT THAT GAVE THE GOSPEL

What these bikes are to the Bible students of AGBIM, Speed-the-Light has been to our whole missionary endeavor: a way to get there faster with more of the Word of God! Bicycle wheels are the most primitive wheels in the Speed-the-Light brigade. Cars, trucks, airplanes, and in different mediums, rolling printing presses and spinning electronic tapes—all provided by our C.A.'s—are speeding the gospel on its way. So when a C.A. comes to you and says, "We're raising money for 'wheels!'" give him a lift.



WHEELS!

SPEED-the-LIGHT DOLLAR DAY

OCTOBER 15, 1967



A PASTOR LOOKS AT OUR BIBLE COLLEGES

By **RUSSELL L. QUACKENBUSH**
Pastor, Parklane Assembly, Wichita, Kansas

TODAY'S PASTOR is called upon to fulfill a variety of positions. He must be, among other things, a businessman, a counselor, a Christian educator, and sometimes a choir leader. Most important, of course, he must minister the Word of God with fervency and anointing to his congregation.

A well-rounded, unique education is necessary to prepare ministers academically and spiritually to fulfill their tasks effectively as leaders and ministers in the things of God. I believe young people are receiving this kind of training in our Assemblies of God Bible colleges.

Academically, these Bible schools are accredited and offer a quality education. They present to students an overall picture of the church, its work and ministry. Each graduate, regardless of his major, has a working knowledge of the entire church program and a fundamental knowledge of the Bible. In his chosen area, such as Bible, religious education, music, etc., he will have received detailed and specialized training.

Underlying the study of every subject is the idea that this course will help make the student a more effective soul winner and worker for Christ. The subject may range from English to personal evangelism, from science to theology; but the course is never a waste of time, for somewhere in the future it will aid the man of God in his ministry.

Another advantage of Assemblies of God Bible colleges is that students are educated in the unique features of our denomination. Every minister should know the history, doctrine, practices, and organizational structure of the Assemblies of God. These areas are fully covered in the courses. And, of course, the person and ministry of the Holy Spirit is dealt with at length so that graduates are fully prepared to propagate this Pentecostal message.

As a pastor and graduate of an Assemblies of God Bible college, I have always appreciated the advice and teaching I received from Spirit-filled professors. Many of the experiences related by my instructors have been a help and blessing in my own ministry as I faced similar situations. Often the wisdom imparted by men who have dealt with the everyday problems of the ministry is as much benefit as the formal education received in the classroom. Examples of times when God met financial,

spiritual, and physical needs are an encouragement to the younger students to believe God for the needs of their lives.

One of the greatest assets of Assemblies of God Bible colleges is the place given the Holy Spirit. During chapel services, in classrooms, in the prayer room, and every part of school life, the Holy Spirit is given preeminence. The memory of times when the Spirit of God moved among students is fresh, long after other school memories are forgotten. To see instructors and administrators used of the Holy Spirit is inspiring and long remembered.

It is during such times of spiritual refreshing that God impresses upon future pastors, teachers, and missionaries the urgency of spreading the gospel of Christ. It is then the student is made to realize anew that an Assemblies of God Bible college education is more than giving and receiving academic knowledge. It is God imparting of His spirit to every life, so that each may be a more effective worker in the kingdom of God.

As I look at our Bible college program, I see a multitude of young people receiving this kind of education, preparing to minister to the needy world. This training is to the minister what boot camp is to a soldier. It is the place to obtain basic knowledge of the spiritual weapons and warfare in which we are engaged. Bible college students leave the halls of learning realizing they are more than conquerors through Christ Jesus our Lord.

CHILD'S HEALING LEADS TO MOTHER'S SALVATION

THE LORD USES VARIOUS KINDS OF CIRCUMSTANCES to speak to our hearts. In my case it was our infant son.

When he was born, he developed yellow jaundice. The doctor told me to prepare myself because he wouldn't live. In desperation, I prayed to God for help. I was not a religious person; in fact, I knew very little about God's power and love—but in that hour when my baby was about to die, I prayed that God would spare him.

The Lord answered my prayer. The baby lived—but I did not change my ways. So when my son was 1½ years old, he became very sick again.

This time it was blood poisoning. I took him to the hospital at 6 p.m. After examining him, the doctor told me there was only the slightest possibility that he would live throughout the night.

I sat in a chair at the end of the corridor half the night, and again I prayed. I promised God that if He would spare our son, I would serve Him.

That was a year and a half ago. My son is now 3 years old, and he's a healthy boy.

My life is different now. Since my son's close brush with death, I have learned how satisfying life can be if lived for the Lord. I thank God for showing kindness to me, a sinner.—Mrs. Lila Hamrick, Kelso, Washington.

(Endorsed by Thomas M. Ming Jr., pastor of the Kelso First Assembly.)

You can help to provide Assemblies of God youth with quality education in a Pentecostal atmosphere...



SUPPORT THE COLLEGE OF YOUR CHOICE!

Tuition pays for only a portion of educational costs. The difference is made up by the many friends of youth. You too can have a part in preparing young people for effective Christian living and service.

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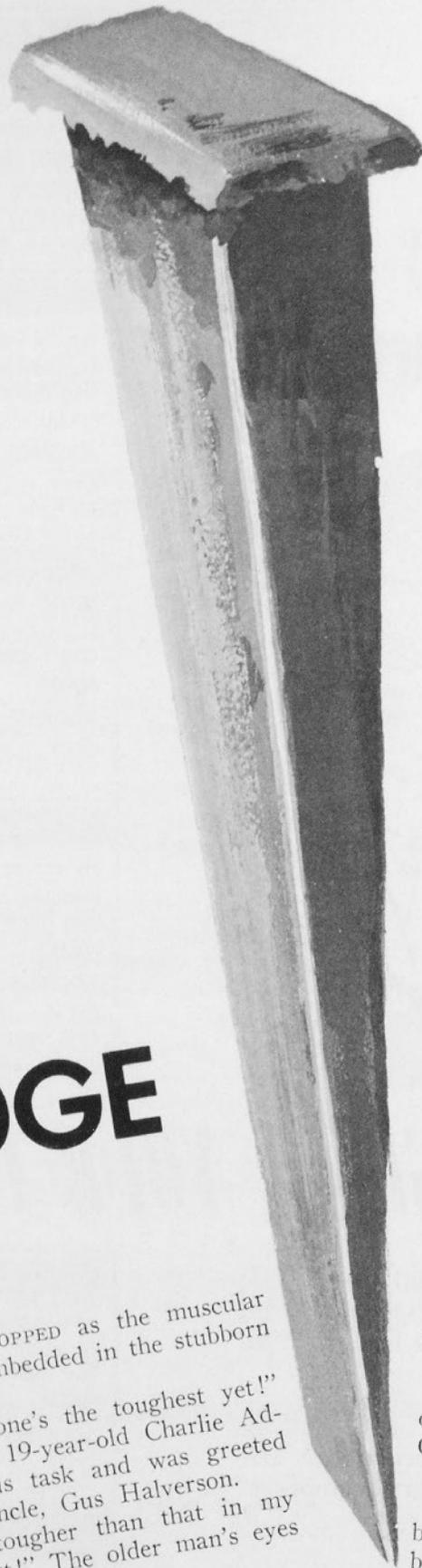
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THE WEDGE



By E. S. CALDWELL

oak trees; how to make a meal from forest herbs and berries; and scores of other secrets.

Man, was he ever glad he'd listened to his father's advice a few weeks ago: "Charlie, you've lived here in New York City all your life. I know you want to be a forest ranger, and I'm glad. But why not learn a little about it this summer—get some practical experience.

"Uncle Gus, down in Pennsylvania, is a woodsman from way back. He's 73 now, and the doctor says he hasn't got much time left. Gus has smoked since he was a kid, and now he has emphysema of the lungs."

Perhaps it was the realization of his uncle's urgent need of salvation that made Charlie finally decide to spend his summer in the Pennsylvania woods.

"Hey there, stop your sky-gazing and come over here a minute!" Gus had returned from the tool shed and was carrying a sledge hammer and a metal wedge about eight inches long.

"Ever used this kind of equipment?" the old man asked.

"No," a smile broke across the brawny youth's face, "but, then, this is the first time I've tried to split oak."

"Well, you just watch me," the oldtimer said as he carefully eyed the grain of the block. Satisfied that he had found the most likely spot, he tapped the wedge lightly until it would stand alone. Gus wheezed at the slight effort of placing the wedge.

"Here," broke in the youth, "give me that sledge. I can do it."

"Okay, young fellow, I guess my wood-splitting days are past. But remember to let the wedge work for you. Hit it straight and often. Don't miss and knock it out."

Metal rang against metal for several blows as the wedge was forced into the hard wood. Then, without undue exertion, the crack widened until the block was split open to the very heart.

"That sure beats the axe! I'm going to use that wedge until I get through this whole pile of fireplace wood."

* * *

The next morning Charlie awoke to the heady aroma of ham and eggs, and in a few minutes joined Uncle Gus in the kitchen.

"Good mornin' boy. Little stiff and sore today?"

"I sure am, Uncle Gus. But I've got a feeling my back would be doing a lot more complaining if it hadn't been for that wedge.

"Say, how about going to church with me this morning? Pastor Morley seems like a swell fellow. The folks and I stopped there for morning worship last Sunday on the way up to your place."

"Well, Charlie," Gus frowned, "I guess I better hadn't. I've always said if I ever got religion I'd have to give up my smoking, and I don't know if I could do that or not."

"I don't want to pester you with my religion, Uncle Gus," the youth said. "But if you place your trust in Jesus, you can find deliverance from anything."

THE FURIOUS THUDDING STOPPED as the muscular young man left the axe imbedded in the stubborn oak block.

"Got to take a break—this one's the toughest yet!" Mopping his face and neck, 19-year-old Charlie Ad-derby turned from his arduous task and was greeted by his smiling white-haired uncle, Gus Halverson.

"I've split many a block tougher than that in my day—and with a lot less effort!" The older man's eyes sparkled as he spoke.

"How?" said the perspiring youth, looking doubtfully at the small-framed old woodsman.

"You rest a spell, while I'm gone. I'll soon be back and show you." Uncle Gus grinned wryly and ambled toward the tool shed.

Charlie leaned against a nearby tree. "So Uncle Gus has an easier way." He didn't really disbelieve his uncle, for in the past week the old gentleman had taught the vacationing college football player more about the woods than most city boys learn in a lifetime. Little things you don't learn in the botany classroom—how to find your directions by examining the moss at the foot of the giant

"By the way, do you mind if I listen to the radio? Brother Morley said *Revivaltime* can be heard here at 8:30 Sunday mornings. I always listen to it on Sunday nights back home."

"Sure, Charlie. Go right ahead. *Revivaltime*—is it that fellow Ward? I been listenin' to him every Sunday for the last couple of months myself. Seems to know a lot about the Bible. Kinda like him."

"Well, Uncle Gus, Brother Ward's a minister of the Assemblies of God—same as Pastor Morley. They sing the same songs and preach the same old-fashioned gospel at his church as you hear on the radio."

The radio came to life as Gus turned the dial. The closing strains of "He Touched Me" filled the room, and the two men dug into the platter of ham and eggs.

"And now with some exciting testimonies and Revivaltime news, here is Brother Ward."

"Let me share with you a letter from Emmet Madden of Victorville, California. He says, 'My Lord and Saviour has forgiven me, and I'm shouting the victory! Your prayers have been answered, and I have no desire for the cigarettes which for so many years were a necessary part of my life.'

"Folk, right now my heart is burdened for another man enslaved by the habit of smoking. Sir, you say you cannot get saved because you can't give up smoking. You're facing death, and your future is black indeed. But it doesn't need to be that way. Reach out right now, and trust God!"

Charlie looked at Gus as the radio evangelist went on to read another testimony. The old man's eyes were misty, and his voice shook as he said, "Son, you know, I think I'll take you up on that invitation."

Gus met Christ that morning at the altar of First Assembly. The old man's face radiated newfound joy when he met Pastor Morley, who was standing beside Charlie at the church door.

The pastor warmly gripped the convert's hand as he spoke. "Gus—or now I should say, 'Brother Halver-son'—Charlie was telling me a few minutes ago how much you helped him yesterday by showing him how to

use a wedge. He mentioned, too, about your telling him that you've been listening to *Revivaltime* lately.

"It seems to me that God used *Revivaltime* as a wedge in your life."

Gus smiled, "Now that you mention it, Pastor, that's about right. I reckon the good Lord knows how to get to a fellow's heart. He sure got to mine today!"

Stories like that of Gus' conversion are told time and again in the mail reaching the Radio Department.

Is *Revivaltime* serving as an "opening wedge" in your community? If not, it can be.

Week after week, this invisible tool is working for hundreds of local Assemblies, creating new witnessing opportunities, and pointing lost souls to the "nearby Assemblies of God church displaying the *Revivaltime* sign."

For information on how your church can utilize this "opening wedge" of evangelism, write today to *Revivaltime*, Box 70, Springfield, Mo. 65801.

WAYS TO GIVE

A CHRISTIAN WILL. The Christian recognizes that, in making a will, he has an opportunity to complete his stewardship, to exercise responsibility over the last of his material resources, to safeguard his dependents, and in so doing to further his confession of faith, to show his gratitude and obedience.

GIFT ANNUITY AGREEMENT. A Gift Annuity Agreement enables a Christian to make a generous contribution now and be assured of a fixed income during his lifetime—an income which is guaranteed and does not fluctuate.

GIFTS OF REAL ESTATE. Gifts of property, such as homes, businesses, apartment houses, and farmland can bring substantial support to the work of the Kingdom of God.

LIFE INCOME GIFT AGREEMENT. Similar to the Gift Annuity Agreement, this plan has definite advantages for those in younger years. The rate of return is "actual income earned" from the investment of the gift. It has no relationship to the age of the donor.

LIFE INSURANCE GIFT. A person can make a substantial gift through life insurance. He can give an existing policy by naming the Assemblies of God the beneficiary or he can give a new policy by assigning ownership to the Assemblies. Premiums paid on such policies are deductible on income tax returns.

STOCKS AND BONDS. Properly made, a gift of stocks and bonds may well be of substantial profit both to the donor and to the Assemblies of God. Elimination of the capital gains tax is a prime advantage of this form of giving.

TRUSTS. A trust fund enables the donor to designate how certain funds should be used and by whom they should be administered.

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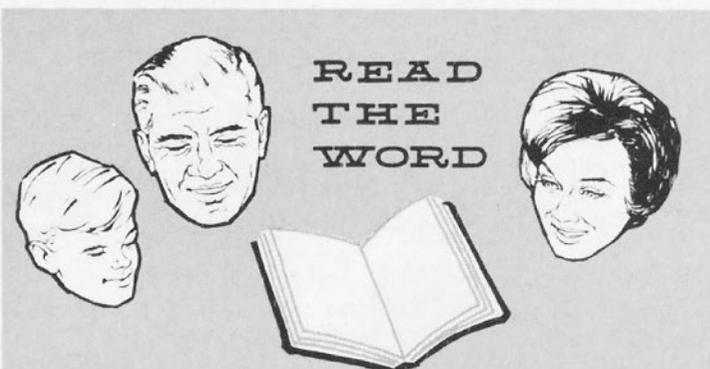
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CHAPTERS FOR THE WEEK OF SEPT. 24—OCT. 1

Sunday .. 1 Chron. 23, 24	Thursday 2 Chron. 1, 2
Monday .. 1 Chron. 25, 26	Friday 2 Chron. 3, 4
Tuesday .. 1 Chron. 27, 28	Saturday 2 Chron. 5, 6
Wednesday 1 Chron. 29	Sunday 2 Chron. 7, 8

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all" (1 Chronicles 29:11).

WITH THEIR PENNY PROJECT, WMC'S OF NORTH CAROLINA PROVIDE A HOME FOR A PIONEER PASTOR AND PROVE THEY HAVE

Home Missions at Heart

THE HEART OF THE CHURCH with Missions at Heart, the slogan of the Women's Missionary Council groups of the nation, has certainly been put into action by the North Carolina WMC's. These dedicated women have caught the vision and are doing their part in the *Branch Out* activities of their district.

For several weeks preceding the District Council (held in Charlotte in April 1967) the WMC's prayerfully considered how they could best use their Penny Project fund to extend the kingdom of God. The women thought a suggestion from Tom Whidden, Home Missions director, that the money be used to purchase a mobile home for a pioneer couple, was a good one. This home would be used in a pioneer work on a two-year rotating basis.

As soon as it was decided that this was God's will, Mrs. Esther Cookman, district WMC president, contacted Carl Conner, pastor in Winston-Salem. He asked Bob Chamberlain, a member of his church who deals in mobile homes, for prices on the two-bedroom type. Mr. Chamberlain had on hand a 1964 repossessed mobile home which originally sold for over \$5,000. Brother Chamberlain offered this trailer for \$2,150. He also reupholstered the

Mrs. C. H. (Esther) Cookman, North Carolina District WMC president, places an engraved presentation plaque on the mobile home the WMC's purchased for pioneer pastors of the district. Standing beside Mrs. Cookman are Mr. and Mrs. Donald Hicks, pioneer pastors at Greenville, N. C.



furniture, and generously added a new washing machine and an air-conditioning unit!

WMC's of the district brought their penny collections to the council. Each group cashed in its pennies, made out a check for the amount, and all the checks were placed on a large poster in gift fashion.

When the women counted the checks and added the \$946 from the 1966 Penny Project, they discovered they had completely paid for this mobile home and had \$48 left over! It was Sister Cookman's happy privilege that night to present to the Home Missions director the title for this home. Brother Whidden in turn presented the keys to Mr. and Mrs. Donald Hicks, the pioneer pastors of the Greenville, N. C., church. The Hicks family had moved into the lovely city of 30,000 population to pioneer in January 1967. Greenville is a city with great possibilities for a strong Assemblies of God church. It has several small industries and the East Carolina College. Large farming communities surround it.

The house the Hicks family had been renting had been sold only a week before the Council and they were preparing to move. The mobile home was given to them just in time!

In this same evening service, God continued to move in a remarkable way. As *Revivaltime* Evangelist C. M. Ward presented the need for \$1,000 to pay for the land on which to erect a church in Greenville, the people in a few minutes' time pledged or gave \$1,400. This meant that when the pioneer couple went home that night they



This attractive mobile home, purchased by the North Carolina WMC's, is the parsonage for the Donald Hicks family pioneering in Greenville, N. C.

had a rent-free home for two years—plus the purchase price of property for their new church!

On Sunday, July 30, Sister Cookman visited the Hicks family. It was exciting to say the least to see how this unexpected assistance from the WMC's had made it possible for the church to proceed with plans for immediate construction of a new building.

North Carolina WMC's recognize the potential of the seemingly insignificant pennies in their purses. All across the state they are setting goals in their Home Missions Penny Project, hoping with God's help to purchase another mobile home for another city of North Carolina where the full gospel is urgently needed. 

Mrs. David Haynes teaches third-grade deaf students in the Marie Katzenbach School for the Deaf in West Trenton, N. J. Prior to her marriage, Mrs. Haynes taught in the Arizona School for the Deaf for two years.

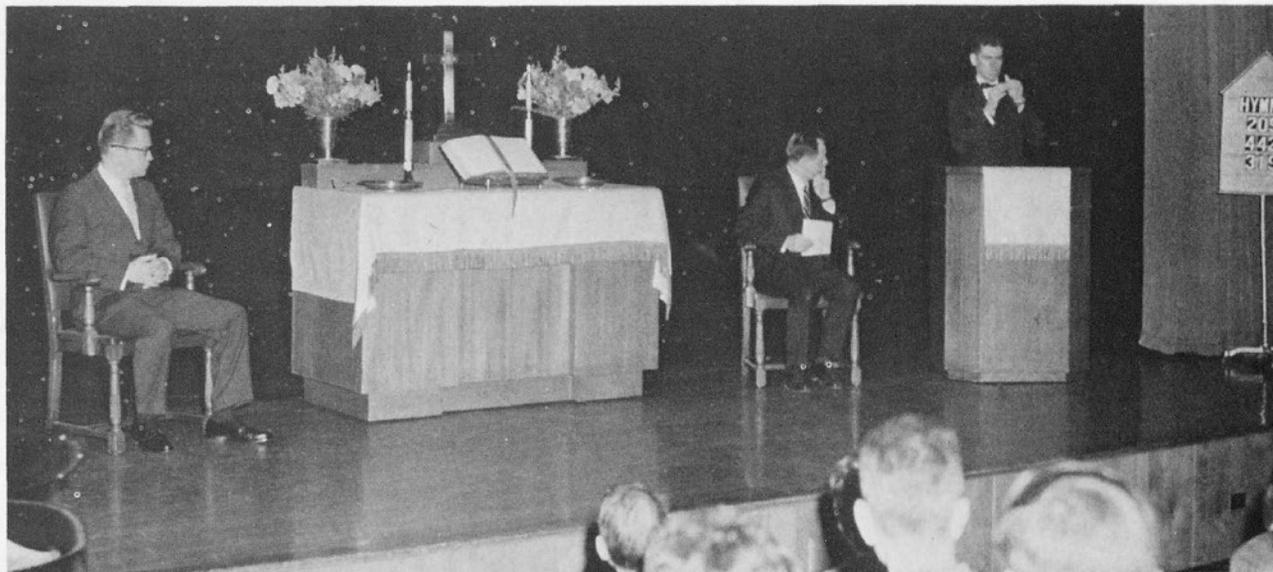


WITNESSING TO DEAF YOUTH IN NEW JERSEY



Each Wednesday afternoon Croft Pentz (left) and David Haynes (right), conduct religious education classes at the Marie Katzenbach School for the Deaf. They are standing with Dr. C. M. Jochem (center), superintendent of the school, and some of the members of the religious education class. Brother Pentz and Brother Haynes have also ministered in the Sunday night services for the Protestant children of the school. The film of the play presented by the deaf, "The Unshadowed Cross," was shown in a chapel service which was attended by 325 students. The response was favorable. (This film was produced by CBC School for the Deaf, Springfield, Mo., and is available on a rental basis from the Audio Visual Division of the Assemblies of God, Springfield, Mo.) As a result of the ministry of Brothers Pentz and Haynes, a number of the students regularly attend church services for the deaf. Croft Pentz pastors the Assembly of God churches for the deaf in Paterson and Elizabeth, N. J., and in New York City. David Haynes pastors churches for the deaf in Trenton and Camden.

A deaf student, Russel Wilson, leads in prayer at the Sunday night Protestant service conducted by Chaplains Croft Pentz and David Haynes at the Marie Katzenbach School for the Deaf. Students participate in the services by leading in prayer, reading Scripture passages, presenting special songs, and leading the song service. Brother Pentz has served as chaplain for nine years and Brother Haynes for one year.





The Protestant commemorative service was held in front of this doorway which is a monument to the ancient Portuguese fort on Villegagnon Island.

Brazilians Commemorate First Protestant Service in New World

By N. LAWRENCE OLSON • Missionary to Brazil

THOUSANDS OF VISITORS to Rio de Janeiro have landed at the Santos Dumont airport or sailed into Guanabara Bay without noticing a little spot called Villegagnon Island. It lies at the mouth of the harbor. It was here in 1557 that French Huguenots, under the direction of the colonial leader Durand de Villegagnon, attempted to establish a French colony.

On March 10 of that year, on this island, the first evangelical sermon was preached in the western hemisphere.

Many anniversaries have passed but there is no record of any Protestant commemorative service ever being held on the island, which is entirely occupied today by the Naval Academy, Brazil's "Annapolis." It was thought fitting that such a service be held in July during the World Pentecostal Conference to acknowledge the great value we as Spirit-filled evangelicals place upon true historic Christianity and the price paid in blood by the faithful martyrs who died on Villegagnon Island.

Accordingly, arrangements were made with Captain Herick Marques Caminha, Brazilian Navy, Vice-Director of the Brazilian Naval Academy, who gladly consented to our request. He was not aware, he said, that the academy occupied such a historic spot.

So on Thursday afternoon Brazilian Navy buses took some 200 Pentecostal delegates to the island. The Captain

himself initiated the ceremony. All of us gathered before a monument of an ancient Portuguese fort and sang the great Reformation hymn, "A Mighty Fortress Is Our God," both in Portuguese and in English. Our hearts were stirred as we heard the singing of the 5th Psalm, in 16th-Century French, by a group of French Christians led by their pastor, Rudols Constan.

Henriqueta Rosa Braga, who has done much research on the history of the French Huguenots, represented the Cultural Council of the State of Guanabara and spoke briefly, mentioning what a debt of gratitude all evangelicals of Brazil today owe to those who died as Christian martyrs on this island.

History records that just 65 years after Columbus discovered America and 63 years before the Pilgrims set foot on New England, a second expedition of French

A group of Pentecostal ministers pose with Captain Herick Marques Caminha, Vice-Director of the Naval Academy at the Protestant commemorative service. Left to right: T. F. Zimmerman, general chairman of the World Pentecostal Conference; N. Lawrence Olson, Assemblies of God missionary to Brazil; Paulo L. Macalao, local committee chairman of the conference; Lewi Pethrus, pastor, Stockholm, Sweden; Antonio Gilberto, teacher in the Pentecostal Bible Institute, Rio de Janeiro; Wade C. Horton, General Overseer, Church of God, Cleveland, Tennessee; Alcebiades P. Vasconcelos, secretary of the World Pentecostal Conference.



colonists, among whom were a goodly number of Huguenots, reached the harbor of Rio de Janeiro. Crossing the ocean in the frail ships of that day had taken four months. The famous French Protestant, Admiral Coligny, was the moving spirit behind this colonial venture which, besides adding lands to the domain of France, would provide a haven from the terrors of the Inquisition. Calvin, the great reformer, helped further it.

As the group came ashore they were welcomed by de Villegagnon, whereupon they gave thanks to God for His protection during the long, dangerous voyage. Two leaders of the group, Pierre Richer and Guillaume Chartier, were Reformation pastors; and a third, Jean de Lery, was a courageous young Christian student. On this memorable day (March 10, 1557) the little band had a gospel service in the colony refectory, at which time they solemnly sang the 5th Psalm to a 16th century tune, which expresses the cry of the persecuted for divine aid.

Pastor Richer took as his text Psalm 27:4, which says, "One thing have I desired of the Lord, that will I seek after. . . ." It is significant these Huguenots came to Brazil for the same reason that the Pilgrims had in coming to New England—to worship the Lord and seek after God. In the commemorative service Thos. F. Zimmerman, chairman of the World Pentecostal Conference, and Ewaldo Alves, executive secretary of the Brazilian Bible Society, mentioned these facts. Brother

Zimmerman, appropriately, used this same text (Psalm 27:4) for his remarks.

Had this colony been as successful as first envisioned, Brazilian and South American history might have been different. The priests in the nearby Portuguese colony, through envy at the goodwill the French colonists enjoyed from the Indians of the area, and also to make sure the flames of Protestantism would not spread over the New World, managed by treachery and bribes to turn Villegagnon against the Huguenots. Untold suffering was endured by these evangelical Christians and finally they were overcome. The leader of the persecution was a Jesuit priest named Anchieta, who is today revered in Brazilian school textbooks.

Nearly 300 of these Protestants were slain by being tied to the stake and burned to death. Others died by the sword or by hanging. Martyrdom was the price they paid for their faith; but it was not in vain, for today Brazil is enjoying the mightiest revival on earth. Millions of Christians worship God under full constitutional religious liberty. Annually some eight million copies of the Scriptures are sold. Open-air services, radio and TV programs spread the good news of salvation. The largest single group of Protestants in Brazil today is the Assemblies of God with over a million members.

The Protestants may have lost a battle on Villegagnon Island four centuries ago, but today they're winning the war.

PLANS MADE FOR 13th ANNUAL CONVENTION OF EVANGEL COLLEGE COUNCIL

SPRINGFIELD, MO.—Evangel College doors will swing open to pastors and laymen of the Assemblies of God at the 13th annual convention sponsored by the Council of Evangel College, October 18-20. Council speakers will include:

Col. William T. Minor, USAF. Former chief of the Cold War Division, Joint War Games Agency, Joint Chiefs of Staff. An alumnus of Bethany Nazarene College, he is currently director of the Armed Forces Industrial College, Washington, D. C.

Gene Scott, Bible teacher, former associate professor of philosophy at Evangel.

Kenneth Schmidt, pastor, First Assembly of God, Grand Junction, Colo. A former official of the Southern California and Rocky Mountain Districts, his church has a Sunday school averaging over 1,200 in attendance.

Dave Wickersham, Detroit ball player active in the Fellowship of Christian Athletes.

Al J. Rediger, Burbank, Calif., businessman and president of the Council of Evangel College.

Thomas F. Zimmerman, general superintendent of the Assemblies of God.

J. Robert Ashcroft, president of Evangel College.

A special session on wills and trusts for the Christian is scheduled. Speakers will be Don Chaney, trust officer of the Union National Bank of Springfield, and C. Wallace Walter, Springfield attorney.

A welcome rally will be held Tuesday, Oct. 17, at 7 p.m. in the college chapel. Other Council activities will include a prayer breakfast at the international headquarters of the Assemblies of God, with the executive officers of the denomination as hosts; business meetings and election of officers; and the first intercollegiate basketball game to be played in the new Activities Building. The master campus plan, prepared by architects Warren & Goodin, will be unveiled.

Spiritual inspiration, prayer, and fellowship make the annual Council meeting the major event of the year at Evangel.

Reservations for the Council meeting may be made by writing to the Development Office, Evan-



Col. Wm. Minor



Gene Scott



Kenneth Schmidt



D. Wickersham



Al J. Rediger



T. F. Zimmerman



J. R. Ashcroft



Mrs. Murphy

gel College to attend. A \$10 registration fee pays for all meals, including banquets. Free housing can be arranged.

WOMEN'S AUXILIARY BANQUET

A former Mrs. America, a dedicated Christian, will speak at the annual banquet during the national convention of the Evangel College Women's Auxiliary, October 18-20. She is Mrs. Rosemary Murphy, Kentland, Ind., author of articles which have been printed in *Decision* magazine and *Christian Reader*. In addition to their own five children, she and her husband have two foster children.

Mrs. J. Robert Ashcroft is national president of the Auxiliary. Sessions are open to all women who are interested in the college.

YOUTH EMPHASIS DAY

Friday, October 20, will be Youth Emphasis Day. High school students and high school graduates are invited to participate in inspirational events of this final day of Council. A special program of classroom visits, basketball game, youth banquet, and tour of Fantastic Caverns is planned. The youth registration fee of \$5 pays for all meals, including the banquet. Lodging can be arranged upon request.

FOREIGN NEWS DIGEST

DIRECT REPORTS FROM MANY LANDS

Successful Good News Crusade in Pretoria

PRETORIA, South Africa—Missionary Vernon Pettenger reports that the Stanley MacPhersons held a Good News Crusade in the South African capital recently.

They rented a large hall in the section of the city where Paul Nkosi, a national pastor with about a dozen people had been meeting in a schoolroom. These few people prayed for the crusade and announced the meetings.

The missionary and evangelists witnessed the power of God to heal the sick and to change the lives of those who came for salvation. As many as 30 to 40 people would come forward to accept Christ in one night.

Harold Mononyane, superintendent of the Assemblies of God



Stanley MacPherson and interpreter instruct new converts.

work in South Africa and pastor of one of the nearby churches, brought a group of Christ's Ambassadors from his church each night. The young people proved to be a great blessing as they ministered in song and testimony.

Missionary Pettenger stated, "We covet the prayers of God's people for the group of believers and their pastor as they continue to meet in a schoolroom."

C. A. Leaders Attend Retreat in Ghana

GHANA—Forty young people, including five young ladies, attended the second Christ's Ambassadors Leaders Retreat held in Kumbungu at Northern Ghana Bible School.

One of the schoolteachers who leads a Christ's Ambassadors group in his area stated, "Since the first C. A. retreat held last year, I have been just full of Speed-the-Light."

Written reports from other leaders who attended the previous retreat indicated that the groups had been busy witnessing: "Sixty came out for Christ...10 came to Sunday school through our contact with them in a village... We painted the church, cleaned up the grounds, and saw several people come to Christ."

Over 500 miles from Kumbungu, the first C. A. Leaders Retreat in Southern Ghana was held at Saltpond. Missionary Eva Davison, C. A. director in Ghana, says, "What a thrill to see fine young men willing to pay all their own expenses, leave their work temporarily, and enter wholeheartedly into the services. During the Saturday night meeting the Lord spoke through the Word, urging

these young folk to step out into the will of God."

One C. A. leader said, "Brethren, do not let us sing 'Send the Light'; God has graciously done this through the missionaries. We must sing 'Speed the Light'; then we are the ones who must speed it."

Japanese Pledge Toward Okinawa Church

JAPAN—The Japan Assemblies of God recently pledged \$4,000 toward the erection of a new church in Okinawa, according to Far East Field Secretary Maynard L. Ketcham.

The mountainous island of Okinawa, mainly of Japanese-speaking people, is 65 miles long and has a subtropical climate. It became famous in World War II and continues to be a site of U. S. military operations.

The support given towards the church building in Okinawa is a further step in the Japan Assemblies of God missionary program. They have also sent missionaries to Japanese-speaking people in South America.

Israeli Government Sends Assemblies of God Missionary to Eighth World Pentecostal Conference in Brazil

SPRINGFIELD, Mo.—Mrs. Yvette Kofsmann, an Assemblies of God missionary to Israel, was recently honored by a request from the Israeli Government that she represent Israel at the Eighth World Pentecostal Conference held in Rio de Janeiro, Brazil, last July. She substituted for her husband, W. Z. Kofsmann, who was unable to make the trip due to responsibilities in Israel.

During a short stay in the United States on her way back to Israel, Mrs. Kofsmann visited various Assemblies of God churches to acquaint them with the recent happenings in Israel.

Mr. and Mrs. Kofsmann were both born in Russia. Their Jewish parents fled from the Russian revolution, so they were raised in

France. He completed studies at Sorbonne University in Paris and was appointed to a position in the French Colonial Government in French West Africa. While in Africa the Kofsmanns came in contact with Assemblies of God missionaries and became Christians. They felt that God wanted them to minister to their own Jewish people, so they resigned the government post and returned to France to attend a Bible school in preparation for their work.

In 1948, the Kofsmann family went to Jerusalem, where they have ministered for the past 19 years. They have established a national Assemblies of God church which is recognized by the Israeli Government. Regular services are held in the Hebrew language.

Yvette Kofsmann (second from left) confers with Assistant General Superintendent Bert Webb while members of the Foreign Missions Department listen.



Summer Ministry Important to Growth

MBEYA, Tanzania—Jonah, a Bible school student with one semester completed, went to a remote village in the Livingstone Mountains to minister this past summer. The area is cut off from all communications and had never received the Pentecostal witness.

Jonah walked over the steep peaks and along narrow trails for 35 miles to enter the village of Malema. For one month he preached, testified, and worked. As Jonah parted with the group of 11 converts to return to school, they told him, "Hurry back, we need you."

Missionary Mary Beggs says this is but one of the many testimonies of students returning from their summer vacation. One had begun a church in Mwanza, another told of wonderful results in jail work, and others had fruitful ministries in Sunday school.

"Bible school is our hope and promise of many more laborers in the vineyard for our Lord," continues Missionary Beggs. "It is a rewarding and needy ministry. We are seeing a wonderful move among the students at Mbeya. Often their prayer meetings continue until early morning. Bible schools are truly the key to evangelism and growth in our national churches."

Africans Pledge Support for Own Missionaries

KOINDU, Sierra Leone—According to Missionary Jonathan Glover, the church in Koindu has sent out its own missionary.

Andrew, a national worker and his wife have started a new mission work in the Sefadu area about 100 miles from Koindu. Though quite large, this area has only two Assemblies of God churches.

When the pastor of the Koindu church heard of Andrew's desire to go to the Sefadu area, he began to take regular monthly missionary offerings. Several of the nationals have now pledged regular monthly support to Andrew and his wife. These pledges range from 14 to 54 cents a month which is a lot for some of these people to pay.

At a farewell service for the national missionary couple, people brought such things as cloth for clothing, plates, and spoons. The leaders of the church in Koindu had a dedication prayer for the couple before they left for their "home missions" field.



Glenn Stafford family



Juan Romero family



Mark Buntain family



Gerald Robeson family



Larry Cederblom family

MISSIONARY NEWS NOTES



Charles Haun family



Lyle Thomson family



Garwin Haggard family



Robert Webb family

Missionaries going to their respective fields of service are: **Florence Byers** (Japan), the **Glenn Staffords** (Malaysia), the **Morris Devins** (Indonesia), **May Garner** (Nigeria), **Martha Jacobson** (Nigeria), the **Robert Webbs** (Nigeria), the **Paul Moores** (Upper Volta), the **Mark Buntains** (N. India), the **Larry Cederbloms** (Dominican Republic), the **Charles Hauns** (Peru), and the **Harold Mintles** (Honduras).

Newly appointed missionaries going to their respective fields are: **Kathleen Richardson** (Japan), the **Garwin Haggards** (Botswana), and the **Juan Romeros** (Latin America). The **Gerald Robesons** (Nicaragua), **Myrna Wilkins** (Venezuela), and the **Lyle Thomsons** (Venezuela) will be going to language study.

Missionaries returning to the United States for furlough are: **Sarah Johnston** (Hong Kong), **Doris Nimmo** (Nigeria), the **Morris Williams family** (South Africa), the **David Matweyiws** (Lebanon), and the **Mike Wrights** (British Honduras). The **Roy Daltons** (Spain) have returned to the United States due to illness.

The **Paul Brannans** have transferred from Colombia to Argentina; the **T. O. Johnstons** have transferred from Bolivia to Mexico; the **Leonard Emorys** (Paraguay) and **Elsie Isensee** (Spanish Literature) are transferring to the ministerial list; and **Ruth Martin** (Paraguay) is transferring to the inactive list.



Harold Mintle family



The Paul Moores



Morris Devin family



Myrna Wilkins



Florence Byers



Martha Jacobson



May Garner



Kathleen Richardson

NEWS OF THE CHURCHES

JASONVILLE, IND.—A meeting scheduled for one week at the Assembly of God here continued a second week as the church experienced a great move of God. Samuel Pawlak was the evangelist.

Good numbers of visitors attended each night and 24 persons came to the Lord for salvation. Some were saved in the church but others were led to the Lord in their homes by church members. Three were filled with the Holy Spirit and many others refilled. On the closing Sunday, 26 followed the Lord in water baptism.

—Larry L. Patton, pastor

KIRKWOOD, MO.—A spirit of revival remains at the Assembly of God here after two weeks of services with Evangelist Glenna Byard of Fredericktown, Mo. Eleven were saved, four refilled with the Spirit, and five joined the church. Attendance was good.

—C. A. Pankey, pastor

WEST MONROE, LA.—The power of God was evident in special services at Luna Assembly here with Evangelist Nettie Parham of Thomaston, Ga. Several were saved and others were baptized in the Holy Spirit. A revival spirit still continues at the church.

—Leonard Sapp, pastor



Evangelist Sara Bergstrom and one of the pictures she drew with colored chalk during the children's crusade at the Assembly of God, Concord, N. H.

CONCORD, N.H.—The Assembly of God here recently had a five-day children's crusade with Evangelist Sara Bergstrom of Hammonton, N.J. The results were outstanding. Several nights there were 25 or 30 children lining the altar to surrender their lives to Christ. There were 72 new contacts made for Sunday school.

—James E. Peters, pastor

ADRIAN, MICH.—A meeting scheduled for one week at Bethany Assembly here continued for a month as the unique ministry of Evangelist Bob Larson caught the attention of the entire county.

After the first week of services, Brother Larson was invited to speak to students of six local high schools. Other engagements included a lecture and group discussion at Adrian College, two businessmen's luncheons, four one-half hour interviews on radio, and one 15-minute interview on color television.

Twenty-eight teen-agers responded to the invitation at a youth rally on the Adrian College campus attended by 900. This rally was sponsored by all the evangelical churches in the area.



A Saturday-night Youth Rally was held at the Adrian College Campus during the meeting with Evangelist Bob Larson at the Bethany Assembly in Adrian, Mich. Arthur G. Clay is pastor.

Records show more than 50 people made first-time decisions for Christ at Bethany Assembly and more than 200 visitors attended the church.

—Arthur G. Clay, pastor

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ariz.	El Mirage	First	Oct. 2-22	Charles Hudspeth	Leroy Owens
	Mesa	First	Sept. 24-Oct. 1	J. K. Gressett	K. G. Swenson
Ark.	Russellville	Damascus	Oct. 2-15	Salisbury-Secrease Tm.	Willard Smith
Calif.	Argus	Trona	Oct. 6—	Bob Bloom	Mike Lasky
	Ferndale	First	Oct. 1-6	Fisher-Cheek Team	O. M. Goins
	Hesperia	First	Oct. 3-15	J. B. Woolums	Homer L. Bagley
	Long Beach	First	Oct. 3-16	Ernie Eskelin	W. P. Steelberg
	Olivehurst	First	Sept. 26-Oct. 8	John Stephens	Lloyd E. Gilbert
	Palmdale	First	Sept. 27-Oct. 8	Winferd Mack	O. D. Burkett
	Pasadena	Trinity	Oct. 3-15	Donnell-Holler Team	Harley M. Smith
	Sacramento	Capitol	Oct. 4-15	I. D. Rayborn	Milton Newman
	San Bernardino	First	Oct. 1-15	Ernie Rogers	Louis H. Hauff
	San Jose	Bethel	Oct. 1-6	J. G. Hall	Leland Keys
	Santa Maria	First	Oct. 2-8	Ed Eaton	E. J. Kumpe
	Taft	¹ First	Oct. 1-6	Charles Senechal	Leonard Palmer
	Tulare	First	Oct. 4-15	Tommy & Esther Lance	Paul Smith
	Vista	A/G	Oct. 4-15	Keetah Jones	Jimmy White
Colo.	Florence	First	Oct. 2—	Singing Stephenson	Merle Headding
	Las Animas	A/G	Oct. 1-8	Loyd & Patsy Singley	S. W. Kastl
Conn.	Hartford	Gospel Tab.	Oct. 3-15	James & Beulah Pepper	Allen Mitchell
Fla.	Crestview	Compton	Oct. 4-15	Ralph D. & Mrs. Roberts	H. L. Summers
	Crestview	First	Oct. 3-15	Joel Palmer	S. L. Breland
	Grand Ridge	Welcome	Oct. 2-14	Jerry & Ann Johnson	Jack Howell
	Mulberry	First	Oct. 1-15	Colen & Carol Lassiter	T. A. Williams
	New Smyrna Bch.	First	Oct. 3—	Roger Wood	J. S. Boettner
	Panama City	Bear Creek	Sept. 25-Oct. 1	Randall Walker	Fred E. Rogers
	Titusville	¹ First	Oct. 1-8	Gladys Voight	W. J. Cox
Ill.	Carlinville	First	Sept. 26-Oct. 1	Paul Hild	M. P. Fostrey
Kans.	Hoisington	A/G	Sept. 17-Oct. 1	James E. Radford	R. E. Partin
	Wichita	Douglas Ave.	Oct. 3-15	Kenneth M. Stottlemeyer	Eugene Paul
La.	Baker	First	Oct. 3-15	Jackie V. Nichols	E. R. Hurlay
Mass.	Quincy	Glad Tidings	Oct. 1-15	J. Earl & Mrs. Douglass	Hugh Corey
Mich.	Armada	A/G	Sept. 26-Oct. 8	Arthur & Anna Berg	Ray C. Eskelin
	Berkley	First	Oct. 3-8	Carl E. Gammel	Clarence Hanson
	Detroit	Evangel	Oct. 3-15	Stan & Marilyn Morris	J. P. Lukowski
	Livonia	Bethany Missionary	Sept. 26-Oct. 8	Arnold & Anita Segesman	J. J. Traub
	Union City	¹ A/G	Oct. 3-Nov. 5	Carl & Mrs. Gammel	Douglas Clair
	Ypsilanti	First	Oct. 4-15	John & Faith Stallings	Harvey Krist
Minn.	Jackson	A/G Tab.	Oct. 1-15	DeGreef-Cooper Team	James T. Zellers
	Rosemount	Mt. Olivet	Sept. 27-Oct. 1	The Tanner Team	Paul Baldwin
	St. Cloud	A/G	Oct. 3-15	D. L. Nultemeier	Martin Gerdes
Mo.	Kansas City	First	Sept. 27-Oct. 8	Don & Dixie Cox	R. A. McClure
	St. John	A/G	Sept. 26-Oct. 8	Loyd & Rebecca Middleton	I. R. Hibdon
	St. Louis	Berea Tab.	Sept. 27-Oct. 1	Eddy Anderson	W. Nelson Sachs
	Sedalia	First	Oct. 4-8	Eddy Anderson	Floyd Buntentbach
	Winfield	Calvary	Oct. 1-15	Francis Wilson	A. D. Wright

KENTUCKY DISTRICT REPORTS PROGRESS

CRESTWOOD, KY.—The 33rd council of the Kentucky District convened at the district campgrounds here early in July. The council was held as part of the camp activities.

Speaker for the camp and council was Wesley R. Hurst, home secretary for the Foreign Missions Department. His ministry was a blessing and a challenge.

Reports to the council showed progress that had been made in the district under Superintendent W. G. Hinecker.

Delegates chose James C. Ellis, pastor of First Assembly, Frank-

fort, for 13 years and former sectional presbyter, as secretary-treasurer. He succeeds George C. Bunch, interim secretary-treasurer who had been appointed to fill the unexpired term of Elwood Bredbenner. Brother Bredbenner resigned in January to become pastor of First Assembly, Raleigh, N. C.

Other officers chosen or re-elected at the Council were Robert Newman, Christ's Ambassadors president; David W. Hansche, Men's Fellowship director; and Mrs. Edna Finney, Women's Missionary Council president.

YPSILANTI, MICH.—The Assembly of God here had three weeks of good meetings with the "Musical Vanns" (Evangelist and Mrs. A. R. Vanderploeg). Two to four were saved each night and a number of people were filled with the Holy Spirit.

On the closing night nine were to be baptized in water, but before the service was over 12 more came

to be baptized just as they were in their Sunday clothes.

Many visitors attended, some of them for the first time.

—Harvey A. Krist, pastor

BETHPAGE, N. Y.—A successful kid's crusade was conducted at the Assembly of God here under the direction of Evangelist and Mrs. David Bressette of Endicott,

N. Y. Of the 192 children enrolled at the crusade, 82 are new prospects for prayerful follow-up work. Many of the children responded to the invitation extended to receive Christ as their Lord and Saviour.

—Norman Love, pastor

SAN ANTONIO, TEX.—Faith Assembly here recently experienced an outstanding move of God during a week of services with Evangelist E. R. (Pete) Winter. During the meeting, three were saved, and seven were filled with the Holy Spirit. Many others were reclaimed and refilled, and several were healed. The entire church was drawn closer to the Lord and given an assurance of the Lord's soon return.

—Sam A. Mask, pastor

SALT LAKE CITY, UTAH—First Assembly here reports an excellent meeting recently with the Tanner Team of Willmar, Minn. Attendance was very good throughout, and several were brought to a knowledge of the Saviour.

—Peter Pilot, pastor

MARRIED 50 YEARS

TURLOCK, CALIF.—Mr. and Mrs. Allen J. Brown were honored by family and friends on their 50th wedding anniversary at a reception in the fellowship hall of Bethel Temple here.

Among those participating in the program were Mayor Enoch Christoffersen, Southern California District Superintendent L. E. Halverson, Pastor and Mrs. Robert Carrington, and Brother and Sister Forrest Beiser.

The Browns were married July 5, 1917, in Glendale, Ore. During Brother Brown's 40 years as an ordained minister in the Assemblies of God, he has served either as evangelist or as pastor until his superannuation in 1954. He was chaplain in a Veterans Home in Washington 1948-49.

ANNOUNCEMENTS

NORTH CAROLINA DISTRICT MINISTERS' INSTITUTE—Oct. 10-12 at Calvary Assembly, Fayetteville, N. C. Cyril Homer, speaker.—by Charles H. Cookman, district superintendent.

HOME COMING—Oct. 1 at Barton's Chapel Assembly, Murchison, Tex. Lunch served on the grounds.—by M. C. Cox, pastor.

DEDICATION—Oct. 1 at North Central Assembly, North Syracuse, N. Y. Speaker: C. W. H. Scott, assistant general superintendent.—by Leon L. Miles, pastor.

2ND ANNUAL MISSIONARY CONVENTION—Oct. 6-8 at North Central Assembly, North Syracuse, N. Y.—by Leon Miles, pastor.

WITH CHRIST

HOMER M. DOYLE, 59, of Sacramento, Calif., went to his eternal reward July 6, 1967. Ordained in 1933 he was a member of the Northern California-Nevada District of the Assemblies. Brother Doyle served as an evangelist and as a pastor in Oregon, California, Idaho, Washington, and Montana. Brother Doyle also served as the first secretary of the Southern Idaho District. He is survived by his wife Gertrude, an ordained minister.

JOHN H. BROWN, 81, of Mt. Pleasant, Tex., went to be with the Lord June 21, 1967. Ordained in 1937, Brother Brown was a member of the North Texas District. He served as an evangelist and as a pastor in Arizona, New Mexico, Texas, Oklahoma, and Arkansas. He pioneered our first church in Lubbock, Tex., in 1938. He is survived by his wife Carrie, one son, and two daughters. A daughter, Sylvia, and her husband, M. D. Stokely, are ordained ministers of the North Texas District.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Mont. Nebr.	Dear Lodge Chappell	A/G	Oct. 1-15	Bonetta Rabe	C. H. Jackson
	Hastings	A/G	Oct. 3-15	Ken Krivohlavek	Joseph J. Kissner
N. J.	Hillside	A/G	Oct. 1-15	L. H. & Mrs. Sheets	H. W. Lebsack
	Vineland	Bethany	Oct. 4-15	Mildred & Roy Johnson	Frederick Markant Sr.
	Vineland	*Full Gospel	Sept. 26—	Victor Etienne	Fred Packer
N. Mex.	Albuquerque	*Full Gospel	Oct. 1-8	Victor Etienne	Fred Packer
	Albuquerque	Central	Oct. 1-8	Roy Tregenza	G. B. Manning
N. Y.	Endicott	Highland	Oct. 4-15	The Singing Lunsfords	Robert Northrop
	Fredonia	A/G	Sept. 19-24	J. Earl & Mrs. Douglass	Robert Bressette
	Ithaca	First	Oct. 5-15	"Little Joe" Peterson	Lyman A. Jollay
	Poughkeepsie	A/G	Oct. 4-15	Jim Snyder	Dean Harrison
N. Dak.	Fargo	Faith	Oct. 5-18	Singing Kolenda Family	Ira Elliott
	Kulm	First	Oct. 2-6	Richard Orchard	O. W. Apple
Ohio	Chardon	A/G	Oct. 3-15	Roy & Arlene Brewer	LeRoy Johnson
	Elyria	Ch. of Good Shepherd	Oct. 3-8	Wayne & Vi Marshall	Elder Boytar
	Xenia	First	Oct. 3-15	Stanley & Mrs. MacPherson	Edwin Eliason Jr.
Okla.	Oklahoma City	First Christian	Oct. 3-15	J. E. Friend	Robert Dalton
Pa.	Bedford	Capitol Hill	Oct. 1-15	Jack Martz Team	H. A. Brummett
	Bedford	Valley	Sept. 26-Oct. 8	John Masto	Samuel C. Rust II
	Dickson City	The Village Church	Oct. 4-15	George & Evelyn Butrin	David Hardt
	Philadelphia	A/G	Oct. 3-15	Charles Morris	Peter Bedzyk
	Philadelphia	Full Gospel Tab.	Oct. 3-15	Wilfred Millington	Larry Albanese
	Philipsburg	Highway Msn. Tab.	Oct. 3-8	Wallace Bragg	W. H. Robertson
	Punxatawney	Gospel Tab.	Sept. 27-Oct. 8	Walter Schell	Edwin Stigile
	Shrewsbury	Pentecostal Tab.	Sept. 19-24	Walter Schell	Leroy Wiley
Tenn.	Nashville	Full Gospel	Oct. 3-15	Ken & Gloria Kashner	Alfred Boyd
	Ripley	Evangel Temple	Sept. 24-29	Duane Miller	Jimmy Snow
Tex.	Corpus Christi	Connor	Oct. 4-15	Marion & Sandra Beach	Billy Elder
	Ft. Worth	Faith	Sept. 27-Oct. 8	David & Mrs. Watson	C. W. Alley
	Houston	Broadview	Oct. 1-15	Hale-Turner Team	Ray Heady
	Madisonville	E. Houston	Oct. 1-15	E. R. Winter	Dewey Helms
	San Antonio	First	Sept. 27-Oct. 8	Leonard & Mrs. Ward	William D. Brooks
Va.	Chesapeake	Valley-Hi	Sept. 27-Oct. 8	Leon Morrow	Elbert Smart
	Front Royal	*Bethel	Oct. 2-15	David & Mary Dean	Hugh Mason
	Lynchburg	First	Oct. 3-15	V. M. & Mrs. Dullabaun	A. A. Yates
	Shenandoah	First	Oct. 3-15	John & Esther Hamercheck	Irvin G. Steiding
	Warrenton	A/G	Oct. 3-15	Irving & Mary Lou Howard	Linwood M. Ball
Wash.	Everett	A/G	Sept. 19-Oct. 1	Stan & Marilyn Morris	C. W. Trenum
Wis.	Seymour	Bethany Temple	Oct. 1—	Arne Vick	Eugene Born
Wyo.	Newcastle	A/G	Oct. 3-15	Dwaine & Nola Braddy	Dave Anderson
Canada	Abbotsford, B. C.	A/G	Sept. 26-Oct. 8	Richard & Mrs. Exley	Steve Rexroat
	Ottawa, Ont.	Pentecostal Tab.	Oct. 4-15	Watson Argue	Henry Lindberg
	Ottawa, Ont.	*Bethel Pentecostal	Sept. 29-Oct. 8	Gene & Heather Burgess	Gordon Upton
	Ottawa, Ont.	City View Pent.	Sept. 29-Oct. 8	Fairfield Evang. Pty.	W. C. Stevenson

¹ Kids Crusade

² Teen Revival

³ Youth Crusade

⁴ Deeper Life Crusade

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



SOUL INSURANCE

By NORMAND J. THOMPSON

THE AUTHOR HAS COLLECTED ON HIS POLICY.
SINCE WRITING THIS ARTICLE HE DIED.

THIRTY-FIVE HUNDRED AMERICANS WILL RETIRE TODAY! Yes, every day of the year 3,500 of us reach the retirement age of 65.

More than 15,000,000 people in the United States have now reached or passed the 65th anniversary of their birth. And this vast army is increasing rapidly.

U. S. Department of Health figures reveal that the average 65-year-old can expect to reach age 78, thanks to modern medicine. And the one who reaches 75 stands a good chance of living another eight years.

Happily, most of our senior citizens draw regular checks from such sources as Social Security, endowment policies, or pension plans set up to care for them in their twilight years. Many carry hospitalization insurance too. The American Medical Association's council of

medical service recently reported that more than 10,000,000 Americans over 65 have hospital expense protection.

Wise indeed are people who look ahead and plan financially to enjoy the evening of their lives in comfort, peace, and dignity. God bless them! Doubly wise are they who carry soul insurance, whose plans project beyond the convalescent hospital and the old people's home, right into heaven.

Soul insurance—what's that? Well, *insurance* comes from *enseurer*, an old French word meaning to *make sure*. Prudent men carry insurance on real estate and valuables to *make sure* they suffer no loss in case of fire, theft, or accident. Prudent men also *make sure* their souls are safe, by carrying a contract with the Lord Jesus Christ that protects them against spiritual loss.

How can we *make sure* of salvation?

Jesus declared emphatically: "Verily, verily, I say unto you: he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

An old man was trying his best to explain to a puzzled friend God's plan of salvation. "Bill, it took me 40 years to learn three simple things," he said, adding:

"First, that all have sinned. Second, that a man can't do anything to save himself. Third, that Christ has done it all, and a man simply has to believe on the Lord Jesus Christ to be saved."

The Bible plainly says we can *know* we are saved. "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye have eternal life" (1 John 5:13).

It is truly thrilling to talk with elderly Christians, and to hear them express their deep faith in Christ and their assurance of heaven. They are not frightened when they learn that 110,000 souls leave this life every day, over 40 million in the course of a year. To them, death is a glorious homegoing.

An octogenarian who was not a Christian asked a minister, rather flippantly, "Tell me, Reverend—when is a good time to prepare for death?"

"Five minutes before you die," came the unexpected reply.

"But surely you don't mean—"

"I don't mean, Sir, that anyone can know in advance the precise moment when he will die. Neither do I mean that you should keep on postponing preparations for meeting your Maker. Last year 43,000 Americans were killed in traffic accidents. Not one of them expected to die. So the Bible says, with a note of urgency, '*Now* is the accepted time; behold, *now* is the day of salvation' (2 Corinthians 6:2)."

A mother was explaining to little Dorothy about the passing of her daddy. She said, "God sent for your father. He will send for you and me, too. But I do not know exactly when, Dear."

Dorothy puckered her brow as she thought this over. Then she remarked, "If we don't know just when God will send for us, we had better pack and get ready. God might send for us when we are not ready."

Are you ready? How far ahead have you planned? *Make sure* your final destination is heaven.

The Bible says: "If we confess our sins, he [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).