

FILE COPY

THE PENTECOSTAL evangel

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

OCTOBER 19, 1969

TEN CENTS



SPEED-the-LIGHT

...shrinking the world for missions

TWENTY - FIFTH ANNIVERSARY

'HERE AM I; SEND ME'



no regret, "I should have been born a hundred years earlier." The coward in him is buried. "Send me!" A "Daniel" will come later. A "Paul" will appear in due time. Circumstances demand an "Isaiah." So he offers God all that his distinct personality affords.

With Jesus Christ I can accept myself. I can extend a warm welcome to whoever I am. I am no longer a misfit. I am not a dim carbon copy. I am an original. I have a dignity and a destiny. No service for Him can ever be considered menial or inconsequential.

It is a wonderful moment when you can truly say: "I don't want to be someone else. I want to be *me*." That is the moment when God and you can get together about yourself.

Buddhism offers you the exact opposite of vital Christianity. It is the best opportunity for those "who want to get away from it all," who want absolute incognito. It says "no" to life. The saffron-robed monk serenely seeks that *negative state* as the noblest solution to an existence where pleasure plays tricks and pain is predominant. *Christianity seeks action*. It issues a call for maximum expenditure. It takes all of you. It authorizes you to say, "Send me!"

Yes, it takes *faith!* It is impossible otherwise. Isaiah had enough intelligence to ask, "How long?" The answer came back: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. . . . But yet in it shall be . . . the holy seed" (Isaiah 6:11, 13).

Without faith—belief in God—fused in one's soul by

RADIO EVANGELIST C.M. WARD UNDERSCORES THE VALUE OF THE INDIVIDUAL IN HIS 'REVIVALTIME' MESSAGE AT GENERAL COUNCIL

IT HAPPENED TO ISAIAH: "Thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6:7, 8).

There is nothing *negative* in this text. In fact there is a lot of *ego* in it. "Then said I, Here am I; send me."

Dr. Buckminster Fuller has said it well in the light of the recent triumph of our astronauts, "Horizontal is to die; vertical is to live." Initiative begins when a child attempts to stand on his feet.

Fellowship with God can help me understand myself. It is salvation. I quit throwing myself away. I stop repudiating the "me" and the "I" which must eternally exist. I glimpse what is possible for me. My course is redeemed. The waste is ended.

I must come to terms with *me*. Life is more than putting up with the situation. There is something fantastically sovereign about each of us.

Produced by eternity there appeared one, and only one, Isaiah. It is a sublime moment when he sees himself as God sees him. Suddenly he is no longer a playboy prince. He is a vehicle of ministry. He is ready to challenge the forces which hold mankind down. "Here am I!" He is conscious of his place in history.

Isaiah never again doubts the divine schedule that positioned and spaced his residence upon earth. There is

This is a condensation of the sermon delivered on *Revivaltime*, international radio broadcast of the Assemblies of God, now heard on more than 600 stations each week.



the operation of the Holy Spirit, none would survive. Rebellion would eat us away. My quarrel with the eternal would know no armistice. I can only stretch my life toward the goal, calling up every reserve, investing every moment, every desire—attempting and realizing the “second mile” through Christ. The alternative is frustration, despair, moral rot, indifference, lethargy, surrender to impotence.

I turn again and again to the Book of Job for guidelines. It seems to me that the biography is spread as a panorama of life. It is a good man trying to do right and everything turning out wrong.

Job is given a mighty big shove toward oblivion, “Curse God and die!” It is an alternative. It seems deceptively easy. But the triumph leads in another direction. He *found* God. Through the loss of funds, business, home, family, and finally his health, he *found* God. Through merciless disasters, through what appeared to be gross unfairness, through tantalizing questions that multiplied and racked his brain, he *found* God.

Job found what Isaiah found—an experience that changed his life. “I have heard of thee by the hearing of the ear; but now mine eye seeth thee” (Job 42:5). Such an experience changes everything. God will not short-change you, sir! Heaven’s Executive does not intend to waste your life.

I do not want to regress. I do not want to trade *Apollo 11* for the horse and buggy. I do not want to substitute the labor of human addition for the miracle of the computer. “*Here am I!*” in the eventful year of 1969, and it is a wonderful moment to be present. What will I do with it? I will say, “Send me!”

There is so much more of God to know. There is no limit of His work to explore. Science has just begun to adapt “His wonderful works to the children of men!” (Psalm 107:8). I haven’t a moment to waste. I haven’t a corpuscle to withhold. The promise is too exciting.

Oh, yes, I know what I am! Without the miracles of association—left to myself; without “the Lord sitting upon a throne, high and lifted up” (Isaiah 6:1); without divine grace, I am only an excuse for being. I must drown in the welter of denial and playacting. I will miss it all. My life will fray away by indulgence and contempt.

The “live coal . . . from off the altar” (Isaiah 6:6) redeems me. It ignites my life. Suddenly I discover a pursuit within. I know an eagerness. There is a touch from another world that thrills. I am *alive*.

I am not afraid to plead my inadequacy. There is not enough of me for the task. God knows that. But where He *guides*, He *supplies*. His “Go!” is His enablement.

Isaiah had cause. King Uzziah was dead. The light and promise of Israel had been extinguished, or so it seemed. Isaiah might have felt revolted. He might have brewed acid in his soul. Fortunately for generations following he did not. He “*saw also the Lord*.”

That saved him. It gave us the 53rd chapter of his prophecy, a close-up of the Son of God that exists without parallel. It gave the world a preacher. It gave his nation direction amid gloom and stagnation.

See *Him*, mister! When you do, there is no room for defeat or infidelity. He makes the cross a jewel and the grave a plowed furrow of victory. It is that faith, born in His presence, that makes you say, “Here am I; send me.”



COLONEL SANDERS TESTIFIES AT DALLAS

EVERYONE RECOGNIZED the white-haired goateed gentleman seated on the platform wearing a white suit during the Sunday evening service at General Council in Dallas. And the audience of 11,000 was delighted when Colonel Harland Sanders, whose face is a familiar trademark, stepped to the pulpit to give his testimony of faith in Christ.

“Howdy do, folks. Isn’t it joyous to be here?” he began. “I don’t know why they want an old man here, unless it’s to give witness that one can go through life as far as I did without having the blessing of God.”

The Colonel explained that for years he attended church and tithed, but was unsaved. Commenting on tithing, he amused the audience when he said: “I tithed for years and years, and I want to tell you that tithing is not buying your way into heaven. God is entitled to your tithes for the free air and the sunshine you receive.”

The founder of a chain of restaurants specializing in “Kentucky fried chicken” related remarkable deliverances from death that convinced him that God was “either saving me to use me or to punish me.” Many in the audience were familiar with some of the experiences mentioned from having read them in the *Revivaltime* miniature, *Colonel Sanders Begins a New Life*, by C. M. Ward.

Colonel Sanders testified, “I had one bad sin, and that was cursing. You’ve heard people speak of ‘cursing like a sailor.’ Well, you ought to hear one cuss like a railroad man. That’s where I picked it up. And I couldn’t break myself of it to save my life.”

It was a narrow escape from an automobile accident that finally convinced the Colonel that God wanted to save him for a good purpose, and he was determined to find out why.

“I was 77 years old. I put it off for a long time, didn’t I? But through the help of Pastor Waymon Rodgers and many others, I found God when I came to Evangel Tabernacle in Louisville. They showed me how to find God. I prayed, and God has come into my life. Now I don’t mind testifying to it and telling folks that I am happy about it.”


The soft-spoken restaurateur concluded his remarks by encouraging everyone in his audience, especially older persons who were still unsaved, to accept Christ. 

Image-Making Today

ALL OF US ARE MAKING IMAGES. Not the heathen kind, of course. Not grotesque carvings of cruel deities, nor molten images of pagan goddesses, but mental images in the minds of people all around us. We are constantly making impressions, causing mental images of ourselves, of our church, and of our Lord to form in their minds.

Images are important. A chamber of commerce will work hard to create an image of its city that will attract new industries. Merchants study their image. So do political parties. The government spends millions of dollars to build a favorable image of America in the minds of foreigners—an image, unfortunately, that is shattered by some of the tourists who go abroad. We need to study our image as Christians and see whether it glorifies God—whether the image attracts people or repels them.

Sometimes we accuse people of rejecting Christ when the fact is they are merely rejecting an image that is conveyed to them by His unworthy followers. Like the young doctor who, when asked to accept Christ, replied, "I might become a Christian if I had not met so many people who were."

The wave of rebellion against the churches today is not against the gospel, but against the custodians of the gospel. If the opponents of Christianity could see churches and Christians living up to the New Testament pattern, their reaction might be different.

There was a blind Christian who made a deep impression on a certain waitress. One day she was told the blind man had died. Her response was: "When that man came here for his meals, I used to watch his face, and I often wondered if God didn't look like him."

Image-making. We are all doing it. Why did God forbid idols? Was it not because they are false images of Deity? They do not reflect the divine likeness; therefore He commanded men not to make any graven image or likeness of any object of worship. God wanted His image to be in man, not in wood or stone.

In the beginning it was. God made man in His image, after His likeness—but man sinned so the image was marred. Through Christ the image and life of God was restored, for Christ "is the image of the invisible God" (Colossians 1:15). The spiritual life man once forfeited is restored by the power of the Holy Spirit, and he may be changed into the divine image more and more by that same Spirit (2 Corinthians 3:18).

How well do we reflect the divine image today? Can the world see Jesus in us?

Are we the kind of persons whom others can admire? Is there a winsomeness about our lives that attracts sinners and makes them want to serve the Christ we serve—or do we repel them?

A Christian secretary had a boss who professed to be a born-again Christian, but who was rather cantankerous. The spirit he showed around the office upset some of his employees and the secretary began praying that he would change his attitude for the sake of his Christian testimony. One day she put a note on his desk which simply said, "Sir, we would see Jesus" (John 12:21). At first this puzzled him, but soon he caught on. He said not a word to his secretary, but talked to God about it. He prayed that God would change him. One day he found another note on his desk. It simply said, "Then were the disciples glad when they saw the Lord" (John 20:20). So he thanked God for answering his prayer.

The image people need to see in our lives is Jesus. Are we making the right image?

—r.c.c.

THE PENTECOSTAL evangel

October 19, 1969

Number 2893

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

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

'THEY DIDN'T THINK THEY'D BE HARMED'

By R. G. CHAMPION



He left and lived. Earl B. Matthews stands amid the rubble that is all that remains of the apartment building at Pass Christian, Miss., where 23 died during hurricane Camille. (AP wirephoto)

SHE WASN'T A BIG HURRICANE, but she was deadly. Dr. Robert H. Simpson, chief of the National Hurricane Center at Miami, said she was a "tightly knotted little storm, but . . . the most intense we've ever recorded. By any yardstick you want to measure, Hurricane Camille was the greatest storm that has ever affected this nation."

On Sunday morning, August 17, the Center extended warnings to cover the Gulf Coast to New Orleans and Grand Isle. Simpson knew by that time that Hurricane Camille packed winds up to 200 miles an hour, the strongest ever hurled against the U.S. mainland by a hurricane.

But some people were deaf to the warnings. The old-timers had weathered hurricanes before. The young ones said they were tough enough to face it.

That Sunday night the center of the hurricane hit Pass Christian, Mississippi, a community of 2,500 just west of Gulfport. With it came winds of 190 miles an hour and a 31-foot tidal wave.

David Smothers, writing for United Press International, reports, "There was a party of sorts in Pass Christian that Sunday night. It was in the Richelieu Apartments, a three-story brick building just across U.S. 90 from the Gulf."

Most of the 90 or so residents of the apartment had heeded the warnings and moved out. But 23 residents elected to wait out the hurricane in a third-floor apartment.

Assistant Police Chief Tom Ruspoli went to the building three or four times to warn the occupants of the impending danger. "They didn't think they would be harmed," he later recalled. "The place seemed sturdy."

But not sturdy enough. About midnight the apartment building disintegrated. Only the foundations and some pieces of plumbing remained. Even the bricks had disappeared.

The Associated Press reported that workers located

the bodies of the 23 on Tuesday, August 19—victims of an unfounded faith.

Nothing could save them when the winds and tides from Hurricane Camille disintegrated their sanctuary. No excuse could stand in the face of the storm: "It never happened before." "The storm can't be all that bad." "This building is sturdy." But by the time they realized their mistake, it was too late to be saved.

How typical of human nature! Even in Noah's day people were saying, "It's never happened before. It can't be all that bad. We'll make it through somehow." But when the Flood came, God had already shut the door of the ark—and everyone but Noah and his family perished.

Hurricane Camille, the experts say, was the greatest storm of any kind to affect our nation. Yet a far greater storm is brewing—one that will dwarf Camille and all other storms of human history. God has warned that His judgments will be poured out on an unbelieving world.


But people aren't listening to that warning either. They are still saying, "It won't happen. And if it does, we'll get through it somehow. It can't be all that bad."

The Bible says that when God's judgments fall, men will cry for the rocks and the mountains to fall on them and hide them from the Most High. And when those judgments begin to fall, there will be no time then to prepare.

Earl Matthews, a resident of the Richelieu Apartments, lived—because he heeded the warning and left.

Only those who find a place of safety in Christ Jesus now will survive when God pours out His wrath on this sin-crazed world.

Jesus conquered the full force of sin's fury when He took your place on the cross. By trusting Him as your Saviour, confessing and forsaking your sin, you can have eternal life.

God's warning is reaching you again: "Flee from the wrath to come." Are you listening? 



A SERMON PREACHED AT THE FRIDAY NIGHT
GENERAL COUNCIL "MARANATHA RALLY."

Christ, Job looked forward to the Second Advent. He longed for relief from deep physical and mental anguish. Job yearned for a daysman to come to his aid and give deliverance from pain and suffering.

These desperate desires found expression in the words: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26).

Nearly 40 centuries have passed since heaven and earth heard the despairing cries of Job, and we are still waiting. Pain, sorrow, anguish, trials, tears, suffering are still the language of God's people.

He who occupies the throne has not yet arisen. He has not yet wiped the tears from the eyes of His children. Like Enoch and Job, we are still waiting—waiting for the dawning of the day, waiting for our Lord to come.

WAITING

By JAMES L. HENNESY / Pastor, Evangel Temple, Columbus, Georgia

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:19-21).

THESE WORDS, "until the day dawn, and the day-star arise in your hearts," describe the central theme of my message. This is waiting—waiting for the dawning of a new day—waiting for the return of the Lord Jesus Christ.

Enoch, the seventh from Adam, had this same feeling in his soul. In the midst of a sinful and iniquitous society, Enoch longed for divine intervention. He longed for God to come upon the scene in righteousness and holiness and judgment.

Over 4,000 years ago under the inspiration of the Holy Spirit, Enoch foresaw the ageless Christ coming in resplendent glory. He said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14).

More than four millenniums have come and gone since Enoch spoke these words, and we are still waiting. Sin and idolatry, iniquity and transgression still fill the land.

Enoch hoped and waited for the coming of the Lord Jesus Christ, and so also we lift our voice with Enoch and cry out for His return. We are waiting. He has not yet come.

Seventeen hundred years before the first advent of

In that humble Upper Room where the Lord's Supper was instituted, Jesus led to an open window those impoverished disciples who had forsaken all to follow Him. As they gazed into the starry expanses, Jesus must have said to them, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again" (John 14:2, 3).

At the ascension of the Lord those disciples asked, "Lord, is this the time? Will You at this moment restore the Kingdom?" Those men longed for and anticipated the return of Jesus.

Some 1900 years of history have been written since that day, and we are still waiting. We are still looking for the city whose Builder and Maker is God, a city with foundations. We are waiting for the dawning of the day.

The faithful members of the church at Corinth were keenly aware there was a devil. They had seen their city guided to an immoral, atheistic, materialistic pattern of conduct by satanic influence. Instead of fulfilling its mission as the salt of the earth, their church had been contaminated by evil forces.

How these faithful Christians longed for the return of the Lord. Over and over they must have prayed, "Even so, come, Lord Jesus."

So earnest was their expectancy of the imminent return of Christ that as they walked in the marketplace and conversed on the highways, they greeted one another with, "Maranatha! Maranatha!" The Lord cometh! The Lord cometh!

Centuries have passed since this greeting was ex-

changed in the marketplaces, and today finds us still battling the god of this world, still waiting for our triumphant Christ to return and subjugate all principalities and powers beneath His feet.

As Peter wrote his second epistle, he recognized the paralyzing effect of waiting. The people of his day who so fervently expected the return of Christ had witnessed the days turning into weeks and weeks into months and months into years. A thousand times they had looked toward the eastern horizon and asked in all sincerity, "Do you think He will come today?" But He lingered. He delayed. He tarried.

The fullness of time had not come, and Satan took full advantage of this godly expectancy. A new philosophy was born; a new theology was adopted. It could be expressed in the words: "Where is the promise of his coming?" (2 Peter 3:4).

As Christ's children awaited the return of their Lord, their patience and faith were indeed on trial. Peter suggested to these individuals it would be well for them to give heed to the sure Word of God.

Satan suggested that perhaps the doctrine of the second coming of Jesus Christ simply referred to the conversion of the soul or the coming of the Holy Spirit or the destruction of Jerusalem or the coming of death. To combat this atheistic, godless teaching, Peter said to give heed to the sure word of prophecy.

We are waiting for the dawning of the day. But we shall not always wait. For some 318 times in the New Testament alone God has promised that Christ will return.

We are waiting but we shall not wait forever. For at the ascension of Christ God dispatched angels from glory with these comforting words: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

We are waiting but we shall not forever wait. The apostle Paul said, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Philippians 3:20).

James, the half brother of our Lord, said, "The coming of the Lord draweth nigh" (James 5:8).

Peter declared, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

John has said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

And again John has said, "Behold, he cometh with clouds; and every eye shall see him" (Revelation 1:7).

The year 1969 finds us waiting—waiting for the fulfillment of His promise even as Peter and John and Paul waited. But we shall not wait forever, for the Eternal Amen, the true and faithful Witness said, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Revelation 3:11).

Jesus has said, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35).

The Word of God contains so many prophecies concerning the Lord's return which have already been fulfilled that certainly we should realize the coming of the Lord draweth nigh.

Jesus said to His generation, "And they shall fall by

the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

In June 1967 Israel took over the old city of Jerusalem that had been trodden under foot by the Gentiles. Then they fell upon their faces at the Wailing Wall and soaked the earth with grateful tears.

Jesus said when we see signs in the sun and the moon and the stars, when we see distress and perplexity here on earth, when nation shall rise against nation and kingdom against kingdom, when iniquity shall abound, when religious fervor all but disappears, "then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13:26).

We are waiting, but the fulfilled signs of prophecy tell me that the time must be very near. They whisper to my soul that momentarily Christ our King shall descend on the clouds of glory to welcome His children home.

There is another reason why our Lord shall soon appear. We are God's children. We are His beloved, we are Christ's betrothed. He is our High Priest and touched with the feeling of our infirmities. He hears the cry of that hungry child in Biafra. He sees that missionary who is torn and wracked by pain and fever. He gazes upon those children of His who are encountering severe persecution because of their faith in Jesus Christ.

God hears the cry of His people. Our Christ will not forever tarry. He shall descend and receive His Church unto Himself. Those from around the world who have heard His voice shall again hear the words, "Rise up, my love, my fair one, and come away" (Song of Solomon 2:10).

Thomas Carlyle, author and philosopher of the 17th century, stopped by a wayside shrine in Italy. As he gazed at the image of Christ on the cross he said, "Poor fellow! Poor fellow, you have had your day; you have had your day."

And as we wait longingly for the return of the Lord Jesus Christ, many agnostic philosophers, many new-school theologians, and great multitudes of misguided laymen join the chorus with Mr. Carlyle. They gaze upon the Christ of Biblical history and say, "Poor Christ, poor Son of God, you have had your day."

In the face of such lies and deception let us again affirm, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

The day of the Lord shall come. Let those who are weak of faith hear it again. *The day of the Lord shall come!* No, He has not had His day. But He *shall* indeed have His day.

He came the first time and was laid in a manger; He comes again to ascend a throne. He came the first time as an infant; He comes again as the Infinite. He came the first time as a sin offering; He comes again as the Administrator of righteousness. He came the first time to endure the penalty; He comes again to procure the reward. He came the first time to redeem the sons of men; He comes again to judge their deeds. He came the first time to serve among men; He comes again as King of kings and Lord of lords to rule over men.

We are waiting until the dawning of the day. As we
(Continued on page twenty-four)

33RD GENERAL COUNCIL BREAKS ALL RECORDS

General Council photos by John Morar and David Womack

THE 33RD GENERAL COUNCIL of the Assemblies of God which met in Dallas, Texas, August 21-26, was record-breaking in its proportions.

There were 9,584 persons registered, the largest number in the 55-year history of the Fellowship.

At least 10,500 were present in the evening services and on Sunday afternoon.

Participating in the biennial business meetings were 4,704 voting delegates, more than any previous General Council. This included 3,692 ordained min-

isters and 1,012 church delegates.

Arthur F. Berg, chairman of the roster committee, said that in addition to the 4,704 voters there were 549 licensed ministers and 4,341 visitors, making a total registration of 9,584; but he pointed out that many hun-

dreds of people who attended the sessions had failed to register.

The throngs were comfortably accommodated in Dallas' beautiful Memorial Auditorium. They listened attentively as the Word was preached, and joined heartily in singing and praying. Though the outdoor temperatures soared high at times, it was cool in the auditorium, and many lingered each night to seek the Lord for a long time after the preaching was finished. God's Spirit was present to fill their cups to overflowing and to meet their every need.

MEMBERSHIP REPORT SHOWS COUNCIL'S HOST DISTRICT IN THE LEAD

THE REPORT OF THE Church Membership Committee, presented to the General Council in written form, showed that the North Texas District, host to the 33rd General Council, leads all other districts both in number of churches and in membership. It has 539 churches with 42,509 enrolled members, an average of 79 members to each church.

The churches of Southern California District, with 102 members each, are the largest in average membership. In this category, the Alaska District is at the other end of the scale, having an average of 36 members for each of its 52 churches.

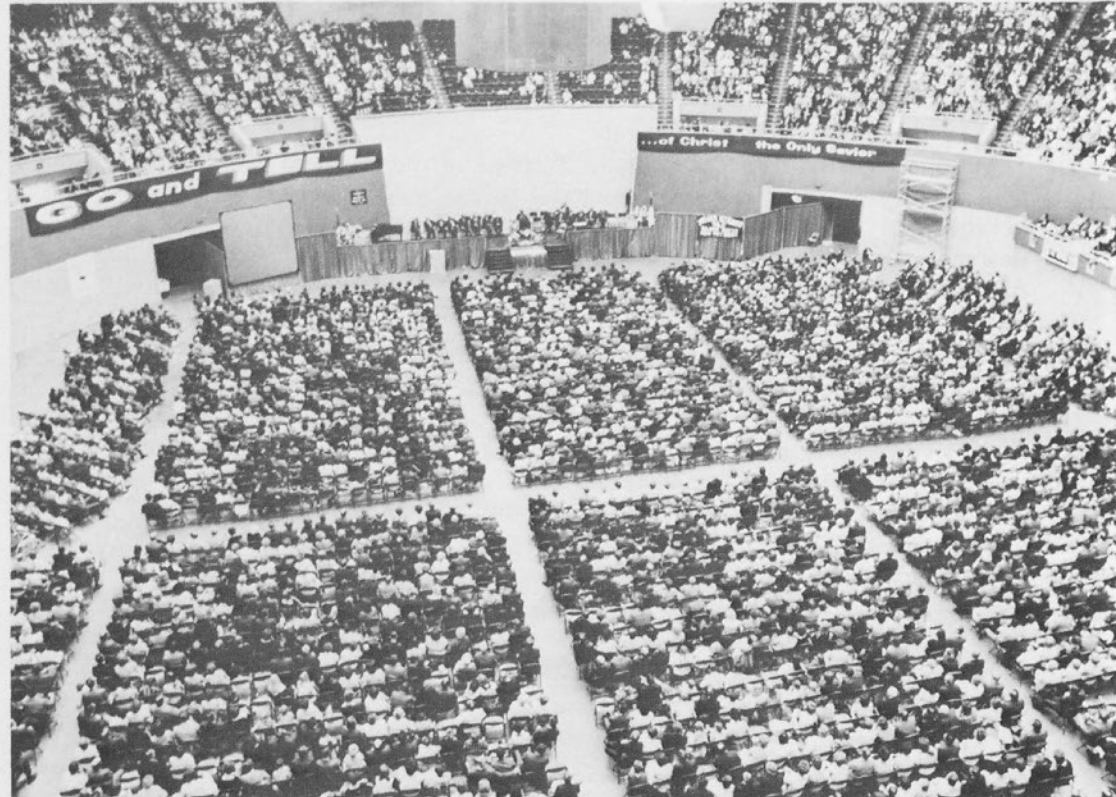
Hawaii has less churches than any other district (28) but lists a total of 2,082 church members whereas Alaska reports 1,859.

Among all the 8,570 churches in the U.S., the average membership is 73 per church.

There was an overall gain of 46,602 in church membership during the biennium, bringing the total membership of the Assemblies of God in the U.S. up to 625,660.

"While this is a substantial gain, there still remains much to be done in integrating new converts into the churches," the committee stated. It made the following recommendations:

1. That a proper emphasis on church



Part of the crowd attending one of the evening services at the Dallas General Council. The registration of 9,584 was the largest ever recorded for a Council.

membership be directed to all new converts who have a definite experience of salvation.

2. That associate membership be made available for young people who have been converted but who might be too young to be received as voting members of the church.

3. That meaningful courses of study be provided by our churches for the new members, covering our Statement of Fundamental Truths, stewardship, meaning of church membership, history of the Assemblies of God, and other subjects helpful to new Christians.

4. That Pentecost Sunday, May 17, 1970, be observed as National Church Membership Day. The suggested theme is, "Making Membership Meaningful."

CONSTITUTIONAL CHANGES MADE AT DALLAS

A NUMBER OF CHANGES and additions were made to the Constitution of the General Council of the Assemblies of God during its biennial sessions in Dallas. These include affirmation of its reason-for-being, clarification of uses of the corporate name, and articulation of the mission of the Assemblies of God in today's world.

The need for a clear definition of the church's mission was first stressed at the 32nd General Council which met in Long Beach, Calif., two years ago. At that time the General Superintendent announced the appointment of a 15-member Committee on Advance. The committee was charged with making an in-depth study of the

strengths, weaknesses, and resources of the Assemblies of God, and to tool out a five-year plan of Advance for the Fellowship.

At the Council on Evangelism held in St. Louis, Mo., in August 1968, the committee on Advance proposed certain statements regarding the mission of the Assemblies of God and its reason-for-being. These statements were adopted at the Council on Evangelism in the form of a document called "The St. Louis Declaration."

The 33rd General Council, meeting in Dallas, undertook to incorporate statements in the Constitution which would give legal status to recognition of the threefold mission of the church and its reason-for-being in accordance with the St. Louis Declaration.

As amended, the Constitution now states:

"We affirm the priority reason-for-being of the Assemblies of God is to be an agency of God for evangelizing the world, to be a corporate body in which man may worship God, and to be a channel of God's purpose to build a body of saints being perfected in the image of His Son; and further

"We affirm that the Assemblies of God exists expressly to give continuing emphasis to this reason-for-being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit which enables them to evangelize in the power of the Spirit with

accompanying supernatural signs, adds a necessary dimension to worshipful relationship with God, enables them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ. . . ."

Minor changes were made in a number of articles in the Constitution to reflect the threefold mission of the church. Again in the Statement of Fundamental Truths, section 10, the threefold mission was reiterated. As amended, it states that the priority reason-for-being of the Assemblies of God as part of the Church is (a) to be an agency of God

for evangelizing the world, (b) to be a corporate body in which man may worship God, and (c) to be a channel of God's purpose to build a body of saints being perfected in the image of His Son.

Article I, "Name," was amended to read as follows:

"The corporate name shall be *The General Council of the Assemblies of God*, which term is reserved for legal use when referring to the legal entity.

"The term *General Council* shall be used to refer to sessions of the corporation.

"The term *Assemblies of God* shall be used to refer to the entire constituency."

VISUAL PRESENTATION CHALLENGES COUNCIL DELEGATES TO 'GO AND TELL'

THREE TIMES ON SUNDAY the Council attendants gathered in the great Memorial Auditorium by the thousands to worship God and hear challenging gospel sermons. A highlight of the day was the visual presentation, "Facing the 70's."

Five 9- by 12-foot screens and multiple slide projection were used very effectively to portray the mission of the Church in today's world.

The pictures and narration first focused briefly on the technological progress and the desperate problems of today. Then they switched to a challenge to members of the Assemblies of God to *go and tell* the good news of Christ to their own world—to neighbors, fellow workers, fellow

students, and other people they contact.

"Impact '70" calls for concentrated witnessing efforts to be launched in 14 U.S. and foreign areas during 1970. Special evangelistic meetings, as well as house-to-house witnessing and literature distribution, will characterize these "Impact" efforts in the manner of the week-long program of evangelism followed in the Dallas—Fort Worth—Denton area just prior to the General Council. This effort, which resulted in over 1,000 decisions for Christ, was dramatically portrayed on the five screens.

The visual presentation followed a challenging sermon on "The Assemblies of God in Mission" delivered

The Singing Parsons, ministers from the Wisconsin-Northern Michigan District, blessed hearts with their music during the Communion-Memorial Service on Sunday morning. Director is John Wannemacher, pastor of Calvary Assembly, Wauwatosa, Wisconsin.



T. E. Hollingsworth, minister of music at First Assembly, North Hollywood, California, was songleader for all the Council sessions.



ABOVE: Registration records were set at the Dallas Council. LEFT: Marshall Calloway, assistant superintendent of the Indiana District, chaired the resolutions committee.



ARTICLE ON SPIRITUAL LIFE—EVANGELISM COMMISSION PLACED IN BYLAWS

THE 33RD GENERAL COUNCIL voted to amend the bylaws by adding an article on the Spiritual Life—Evangelism Commission. This commission, which has been functioning for five years, was an outgrowth of action taken at the 1963 General Council to give priority to evangelism.

To implement the 1963 action, the Spiritual Life—Evangelism Commission was set up to work directly out of the General Superintendent's office. The action of the ministers and delegates at Dallas gave official recognition to a program that is already functioning very effectively.

Purpose of the commission, according to the new bylaw, is "to carry out the assignment of implementing the threefold mission of the church by developing, coordinating, and promoting whole-church efforts directed toward the fulfilling of that mission." It is to function under the direction of the General Superintendent and a Spiritual Life—Evangelism coordinator.

To assist the General Superintendent in this assignment there is to be a Committee on Mission with representation from the various headquarters ministries. It will assist him "by indicating ways in which departmental resources can be used to fulfill the threefold mission of the church, and by communicating to the departments emphases placed upon each of the three elements."

Subcommittees of the Committee on Mission shall include the Mobilization

and Placement Service Committee, Evangelism Literature for American Committee, "and such other committees as may be required to give the full emphases to the mission of the church."

Among the functions of the Spiritual Life—Evangelism Commission, according to the new bylaw, are "serving the Evangelists Fellowship" and "planning and promoting special evangelistic and spiritual life emphases."

Numerous other changes were made in the bylaws. Most of these consisted in placing a statement concerning each department to the effect that "the primary responsibility of this department in its field of activity shall be to act as an agency of the church in fulfilling its threefold mission."

The bylaws were further amended by inserting a lengthy article on discipline. These rules, which formerly were contained in a separate document called *Manual of Jurisprudence*, pertain to the disciplining of ministers in the Fellowship who may become unworthy of endorsement.

Amendments were made also in Article XXIII of the bylaws, entitled, "Doctrines and Practices Disapproved." The amended portions pertain to "Unconditional Security," "Legalism," "The Restitution of All Things" Doctrine, "Post-Tribulation Rapture," and "Worldliness."

As amended, the section on "Worldliness" now reads as follows:

"In view of the alarming erosion of national moral standards, we reaffirm our intention of holding up Bible standards against all forms of worldliness. We urge all believers to 'love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world' (1 John 2:15, 16).

"In its teaching regarding worldliness, the Scripture warns against: Participation in activity which defiles the body, or corrupts the mind and spirit; the inordinate love of, or preoccupation with, pleasures, position, or possessions, which lead to their misuse; manifestation of extreme behavior, unbecoming speech, or inappropriate appearance; any fascination or association which lessens one's affection for spiritual things (Luke 21:34, 35; Romans 8:5-8, 12:1, 2; 2 Corinthians 6:14-18; Ephesians 5:11; 1 Timothy 2:8-10 and 4:12; James 4:4; 1 John 2:15-17; Titus 2:12)."

by J. Philip Hogan, executive director of the foreign missions department. Scores of Assemblies of God missionaries, many in colorful native costumes, together with uniformed military chaplains, were presented to the congregation in a body.

On Sunday morning the speaker at the communion and memorial service was Joseph R. Flower. His subject was, "Calvary, Where We Come to Know God." The names of 220 ordained ministers and missionaries who passed on during the biennium were read by the General Secretary, Bartlett Peterson. Members of the General Presbytery served the congregation during the Communion service.

Among the musical highlights of the day were numbers by the 200-voice Council choir, directed by Cyril McLellan, and the Singing Parsons, conducted by John Wannemacher.

Speaker Sunday night was Linfield Crowder who delivered a great gospel sermon. A special feature of the night service was the appearance of Colonel Harland Sanders. As the Colonel gave his testimony, boys and girls throughout the audience craned their necks to catch a real-life glimpse of the famous white-haired personage. His testimony is reported on page three of this *Evangel*.

RETIREMENT AGE UNDER MBA LOWERED TO 62

THE GENERAL COUNCIL amended the bylaws of the Ministers Benefit Association for the benefit of any of the association's members who may wish to retire at age 62. Formerly the retirement provision stipulated age 65.

As amended, the Ministers Benefit Association (available to all ordained and licensed ministers of the Assemblies of God) has as its objective 'the accumulation of funds to make possible the retirement of its members at 62 years of age, or later, with a monthly income for life or a cash settlement as provided hereafter.'

The General Council also adopted a group plan to provide health and accident insurance for any Assemblies of God ministers and their families who may wish to enroll.

In other actions the Council:

Raised to \$3 per month the sum ordained ministers should contribute to the General Council for executive administrative expenses (or \$2 per month for licensed ministers);

Refused to make any changes in

the formula by which certain Speed-the-Light funds are divided as follows: 75 percent to Foreign Missions, 20 percent to District Home Missions, and 5 percent to Special Ministries under the Home Missions Department (see Bylaws, Article XX, World Missions Plan);

Passed a resolution concerning the problems of small churches which are having difficulty in securing pastors because of a continual shifting of population and a lack of finances.

The resolution called for district home missions committees to investigate these situations and determine whether struggling churches should be continued. It called for "the use of qualified laymen from nearby established churches in order to help keep small assemblies from having to close," and urged stronger churches to "assume responsibility for the smaller nearby assemblies by providing the necessary leadership."


It was pointed out that in some cases a pastor can serve two or more small churches "much the same as the circuit riders of other days."

nographers. We feel that trial courts and juries, by virtue of their familiarity with the local situation, are better qualified than remote appellate courts to determine the standards of decency within a community."

The resolution also contained the following statement on sex education:

"Programs of sex education in our public schools have recently attracted much public attention by their undisguised frankness and their treatment of sex without moral instruction. Some courses specifically exclude moral considerations as not being relevant to sex education.

"We affirm that the ideal place for sex education is in the home; the church likewise has a responsibility in preparing young people to become well-adjusted members of family and society. Although the public school may in some cases provide legitimate and wholesome sex education, we are strongly opposed to all attempts which divorce such instruction from Biblical morality. Because of the wide diversity from one community to another, we further feel that sex education in the public school should be voluntary rather than compulsory.

"We therefore urge Christian parents to conscientiously fulfill their responsibility of inculcating in their children Bible-based moral standards along with general instruction in family living. In communities where unacceptable sex education is already a part of the curriculum, we urge parents, educators, clergymen, civic leaders, and PTA's to remove the objectionable courses or to make Biblical standards of morality, upon which our social and legal traditions are based, an integral part of the sex instruction." 

WIDE PUBLICITY REQUESTED FOR STATEMENT ON PORNOGRAPHY AND SEX EDUCATION

A RESOLUTION DEPLORING the display of "raw sex, obscenity, and nudity" on newsstands, motion picture and television screens was adopted by the General Council, and the chairman urged that wide publicity be given to the statement in local communities throughout the nation.

In the light of the "breakdown of standards of decency" in American society, the resolution cited Proverbs 34:14 which states that "righteousness exalteth a nation: but sin is a reproach to any people," and warned that the moral fiber of the nation is vitally affected.

Since Christians are to be "the salt of the earth" (Matthew 5:13), the ministers and church delegates voted overwhelmingly to adopt the following statement:

"As a body of believers dedicated to the task of building the kingdom of God on earth and resisting the forces of evil in whatever form they may present themselves, we, the members of the General Council of the Assemblies of God, view with great alarm the growing permissiveness in the general attitude toward morality. Raw sex,

obscenity, and nudity are openly and flagrantly displayed on newsstands, motion picture screens, and even on the television screens of our nation's homes. Pornography is sent through the mails with apparent impunity. This abuse of public standards of decency is perpetrated under the pretense of a new morality.

"As Christian believers," it continued, "we affirm that the Bible is the unchanging basis for private and public morality. Scripture plainly admonishes, 'Ye shall be holy: for I the Lord your God am holy' (Leviticus 19:2) and 'keep thyself pure' (1 Timothy 5:22). We therefore urge all Christians to resist actively the increasing flow of salacious materials and to protect our children and young people from the immoral, degrading influences of offensive literature and entertainment by urging city councils, state legislatures, and Congress to pass laws to prohibit effectively the distribution and sale of obscene publications and entertainment to minors.

"We particularly decry," it stated, "the action of the higher courts in reversing local judgments against por-

Tellers count ballots during election of executive officers at General Council.





...HIGHLIGHTED AT GENERAL COUNCIL

By RUTH LYON

MISSION: AMERICA, the exciting new Home Missions theme for the 70's, was introduced at the Home Missions Seminar on Thursday afternoon preceding the General Council in Dallas. Well over 200 district home missions directors and superintendents, home missionaries, national Home Missions personnel, guest speakers, and other interested persons packed the room.

Charles W. H. Scott, executive director of the Home Missions Department, and Curtis W. Ringness, national secretary, directed the program.

Three panel discussions involved special features:

1. *New Church Evangelism*. Participants: Charles H. Cookman, North Carolina District superintendent, and L. T. Whidden Jr., secretary; Richard Dortch, Illinois District secretary; and W. G. Dixon, South Carolina District superintendent.

2. *Recruiting and Training Ministers and Missionaries*. Participants: James King, missions director, North Central Bible College, Minneapolis; and Hugh Jeter, missions director, Southwestern Assemblies of God College, Waxahachie, Texas.

3. *Ministry to Ethnic and Minority Groups*. Participants: Silas Rexroat, missionary to American Indians in

San Carlos, Arizona; Harry Brotzman, national coordinator of deaf and blind ministries; and Paul R. Markstrom, national prison chaplain.

NEW CHURCH EVANGELISM

In presenting the *Illinois Story*, Richard Dortch said, "It all began when the leadership decided it was time to do something in new church evangelism—God's time."

Brother Dortch said that after three years a pioneer church in Illinois becomes self-supporting through the boost provided by the pastor's itineration in the district. "The position of home missionary is a respected one in the district," Brother Dortch added. "We use our resources to good advantage. We need more *men* and more *money*. Eight men want to come to Illinois right now and start churches!"

The district has successfully underwritten new church loans for seven years. It has opened 18 new churches in the past five years.

Brother Dortch mentioned a recent service with Thurman Faison at a Ministers Institute. A young man gave money he had been saving for a suit toward the new church for Negroes in Chicago. The service ended with \$14,200 pledged just by preachers. "We've had a revival," Brother Dortch concluded.

Charles Cookman then related the *North Carolina Story*. He said 47 counties in his district have no Assemblies of God church. One town of 300,000 has only one Assemblies of God church. It averages 100 on Sunday. "Although we need money, our greatest need is *men*. Twelve churches are now open," he declared.

As in the Illinois District, the pioneer pastor itinerates among the churches of the section. Each church gives him a food shower and \$50. The WMC's have been especially helpful, Brother Cookman said, in providing shelter for pioneer pastors. They have already purchased two mobile homes.

The district requests a grant for property from the Na-



Walter Dixon (left), superintendent of the South Carolina District, together with Charles Cookman, superintendent, and L. T. Whidden, secretary-treasurer, both of the North Carolina District, presented the "Carolina Story" at the Home Missions Seminar at Dallas.

Pictured at far left is a portion of the crowd attending the Home Missions Seminar preceding the General Council in Dallas. Included were district home missions directors and superintendents, home missionaries, national Home Missions personnel, guest speakers, and others. At the left Richard Dortch presents the "Illinois Story" at the seminar.

tional Home Missions Department and then tries to match the grant. Next, their full-time district builder mobilizes the manpower (Men's Fellowship) for a workweek.

The district Christ's Ambassadors have helped a great deal in new church evangelism, Brother Cookman added. The district brings them in for an intensive evangelism course in door-to-door witnessing.

Brother Cookman mentioned North and South Carolina have less than 160 churches. North Carolina has opened 16 new churches and South Carolina 17 in the last five years.

L. T. Whidden showed inspiring slides, some of which revealed the day-by-day progress of one new North Carolina church the men built in one week by volunteer labor.

Walter Dixon said the South Carolina District is highlighting a program of evangelism, encouraging churches to engage in door-to-door witnessing.

The district's church extension program includes: Mother Church Plan, ministerial internship, college scholarships, 500 home missions partners who pay \$1 each time a new church is started, a revolving loan fund, and involvement of ministers and church members of the sections and the local churches in building. They provide permanent educational buildings so reasonably a congregation can pay for its own building. The district has built five churches through this means, and the sixth is under construction. Recently they employed a builder to supervise the work. The construction is partially underwritten by businessmen.

RECRUITING AND TRAINING

James King reported the missions program of NCBC is guided by the college objectives. Fifty percent of students are related to home missions prayer groups.

The college provides opportunities for Christian service and has an internship program. They also have a Home Missions Festival Week. Students are involved in new church evangelism efforts in three states and the inner city of Minneapolis.

Hugh Jeter declared evangelism has always been important at SWAGC. They offer missions and sign language courses in their curriculum and have an annual-home missions emphasis. Scores of young people volunteer for service at two nearby Teen Challenge centers. Through the college intern program students are assigned to help home missions churches in Alaska and on Indian reservations.

In the discussion that followed, it was the consensus that a home missions course should be a regular part of the curriculum of every Assemblies of God Bible college, Brother Ringness explained that a new home missions textbook *Mission: America* will be prepared by the National Home Missions Department.

MINISTRY TO MINORITY AND ETHNIC GROUPS

Paul R. Markstrom reported the Assemblies of God has 28 chaplains in the correctional field. He noted there



The Home Missions exhibit at the General Council was a beehive of activity with a continuous program of inspiring presentations. Home missionaries in native dress added to the interest. Some who participated in the presentations were (left to right): Elmo Pierce, minister to the deaf in Oklahoma; Benjamin E. Dock, pioneer pastor in Kentucky; John McPherson, Cherokee Indian evangelist; Curtis W. Ringness, national Home Missions secretary; Paul Bills and Pat Donadio, missionaries to Alaska; and Ruth Lyon, Home Missions promotions editor. A group (lower photo) is seen reading about the new "Mission: America" theme for the '70's.

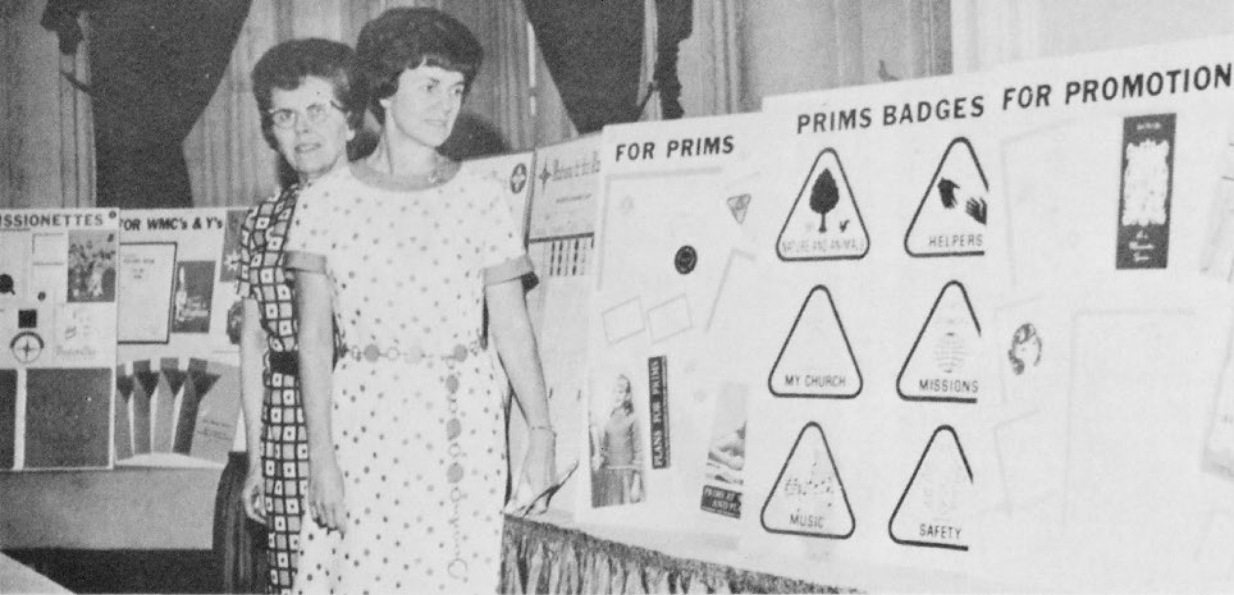


are prayer cells in prisons where 60-70 Spirit-filled inmates gather. He stressed that God is working among the Spanish people in prison. Bible courses are being translated into Spanish for them, and 160,000 have been ordered.

Harry Brotzman then presented the deaf and blind ministries. He announced there will be five Assemblies of God conventions for the deaf in Springfield during the 70's, the first of which will convene April 1-5, 1970.

There are now 128 deaf groups in 123 cities of 32 states. Approximately 40 appointed missionaries and 90 laymen minister to the deaf. Brother Brotzman said nearly 1,000 blind and deaf-blind people are receiving our braille literature and a new library for the blind has been established this year.

Silas Rexroat, representing Indian Missions, stated: "We need to train the Indian today to do the job we missionaries cannot do. They can reach their people so much faster than we can. . . ." He mentioned the importance of the American Indian Bible Institute in Phoenix, Arizona, as a means of training Indian youth.



LEFT: Mildred Smuland, national secretary of the Women's Missionary Council, and Doris Flower, Southern New England district president, were photographed at the seminar display of promotional and educational materials. RIGHT: Martha Davidson featured "The WMC Leader" in a study, "Getting Leaders Trained."

WMC'S PREPARE TO GO AND TELL

TOP DISTRICT LEADERS, 39 in all, arrived in Dallas to attend the Women's Missionary Council district presidents' seminar. Preparation for "Impact '70, Go and Tell," was evident in every meeting.

Mildred Smuland, national secretary of the Women's Missionary Council, welcomed the women and introduced Bartlett Peterson, executive director of the organization. He told them: "Women have served the entire church well; now you have banded together with the girls to perpetuate a more effective ministry. Build a work for God! But be sure that when you remove the scaffolding, Christ is clearly revealed in every project."

SESSIONS FOR DISTRICT PRESIDENTS

Charlotte Schumitsch, national Missionettes coordina-

tor, led the first study session with a presentation of "What's New for Missionettes and Y's?" She modeled the new uniform for Missionettes sponsors and spoke of the availability of the multisize pattern and material for both adults and girls from the Gospel Publishing House.

Miss Schumitsch used large posters to display new club accessories and explained the revised system of certificates of award and promotion with intermediary incentive badges. She announced a forthcoming leadership training course for sponsors being developed in answer to requests from the field.

"The Y Generation," award-winning musical number of a recent contest held to choose a theme chorus for the young women's auxiliary, was introduced and sung by the group. Miss Edna Phelps, alternate delegate from Indiana, received a three-branch sterling silver candelabra representing the trifold Y program and ministry, on behalf of Veneta Jackson, Schererville, Indiana, author of the words and music.

The new Y pin, the fourth unit of *Design for Living*, and *The Designer*, guidebook for Y advisers soon to be off the press, were additional items of interest.

Doris (Mrs. David) Flower, Southern New England district president, outlined a practical method of promoting WMC activity from the district to the section to the local WMC group. "Maybe I nag," she quipped, "but I have Biblical authority for it." Then she quoted Isaiah 28:10.

"A calendar of activities projected to the groups each year is only the Word of God worked out!" she insisted. "It is important that every leader receive news from the national and district offices at her own address. Pictures add interest to bulletins. Saying thank you, and stirring up, stimulate progress."

A WMC newsletter to the local group, informational brochures for district and sectional meetings, and a column in the official district publication were pinpointed as means of communication available to all WMC leaders.

Goldia (Mrs. Ed) Anderson, Northern California-



LEFT: Bartlett Peterson, executive WMC director, led the prayer time during the WMC breakfast. LOWER LEFT: Adele Carmichael (at pulpit) spoke at the prayer breakfast, and Mildred Smuland presided. BELOW: Nancy Leonard led a workshop session, "The Holy Spirit in Witnessing."



Nevada district president and chairman of a committee concerned with district missionettes leadership, reported findings on methods of securing a Missionettes director and discussed the relationship of the youth leader to the district WMC president and other executives of the district.

"A successful WMC-Missionettes ministry in the district depends upon understanding and good communication among leaders and individual ability to work with others. It takes more than a captivating personality displayed in public meetings," said Mrs. Anderson.

Ann (Mrs. L. Glen) Ahlf, national WMC representative, discussed the progress of the Women's Missionary Council in evangelism and presented two new "how to" booklets, sequels to *Women in Evangelism*. *Over the Coffee Cup* relates experiences of women who have successfully witnessed through coffee-Bible hours. . . . *And ye visited me* gives directions for locating and ministering to shut-ins in homes and institutions.

Norman Correll, national Christ's Ambassadors secretary, spoke of the importance of WMC participation in AIM (Ambassadors in Mission). "The project is not underwritten," he said. "We couldn't do without WMC help for food." With Mr. Correll was Holly Johnson, Clay City, Indiana, who related experiences of the summer's work on Grand Bahama Island. Pledges for the 1970 AIM venture were made voluntarily.

Martha (Mrs. Howard) Davidson, Ohio district president, led a session devoted to "Getting Leaders Trained." She emphasized the fact that progress of Christian service in a fast-changing world demands continuous study. She presented plans that would encourage leaders on all levels to be trained.

WORKSHOPS FOR ALL

Workshops scheduled for Thursday afternoon were open to all women. Attendance numbered 250. Nancy Leonard, recently converted and Spirit-filled, told of her experience of being led of the Spirit to witness to the born-again experience and the baptism of the Holy Spirit to Catholic priests and nuns. As a result of her testimony, residents of monasteries and mother houses have begun voluntary prayer meetings where many have received the Pentecostal experience.

A presentation in dialogue and skit, accompanied by overhead projection, portrayed the step-by-step progress of a girl from the time she becomes a Prim until she finishes the Y program. Uniformed Missionettes from Oak Cliff Assembly, Dallas, participated.

WOMEN'S PRAYER BREAKFAST

"The Heart of the Matter" was the theme of the women's prayer breakfast held in the grand ballroom of the Adolphus Hotel. To the 850 women and girls in at-



Prims of Bethel Temple, Fort Worth, Texas, opened the prayer time with an appropriate chorus.

tendance guest speaker Adele Carmichael said, "The heart of the matter is the matter must have a heart."

Mrs. Carmichael pointed out that personal witnessing may be done with or without heart, and urged the women to have a heart filled with love—"not just sentimental love, but divine love—love for God and for the souls for whom Christ died." She spoke of numerous ways in which a woman's home may become a soul-saving station.

Sherrie Corpany, a Missionette, and Lil Anderson, former *Revivaltime* soloist, added vocal numbers to the worship.

Prims from Bethel Temple, Fort Worth, Texas, opened the prayer time with their prayer chorus. Betty Lou Jeter, Waxahachie, Texas, represented the Missionettes as she led in prayer. She was followed by Dianne Plunk, a Y from Dallas.

The hour closed with a time of intercession when each woman printed the name of someone in need of salvation in the open heart on her program booklet, then lifted this person up to God in a period of united prayer.

The matter at heart for every WMC, Y, and Missionette for the coming year is expressed in the theme for 1970, "Go and Tell!"

RIGHT: Charlotte Schumitsch, national Missionettes coordinator, presented a visual on the progress of a girl from Prims through the Y (YWMC) program. Miss Schumitsch is wearing a Missionettes sponsor's uniform. **LOWER LEFT:** Y's of Dallas, Texas, with their advisers and Mrs. W. F. Mercer (at left), North Texas district WMC president. **LOWER RIGHT:** Edna Phelps, alternate delegate from Indiana, receives award for the Y chorus on behalf of the author, Veneta Jackson. Jewell Truver, sectional Y director, is at the left.





1944

SPEED-THE-LIGHT 25

Shown above are just a few of the 3,491 vehicles Speed-the-Light has placed in every land served by our Assemblies of God missionaries, at a cost of over \$5,000,000. Should every one of them now come "back

to life," there would be 33 airplanes; 932 bicycles; 74 boats; 58 buses; 1,048 cars; 99 Jeeps; 46 animals; 294 motorcycles, bikes, and scooters; 44 motors; 560 station wagons; 3 tractors; 56 trailers; and 246 trucks. In addi-

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MISSION POSSIBLE

25TH ANNIVERSARY

1969

tion, Speed-the-Light provides printing equipment (\$546,499.49 worth in 24 years) and radio equipment (\$341,102.25 for 1,221 pieces) plus portable light plants and repairs to vehicles. Over these 25 years Speed-the-

Light has helped to make the "Mission Possible." Speed-the-Light is the youth missionary program of the Assemblies of God, supported by dedicated Christ's Ambassadors and their friends.

SPEED-THE-LIGHT AND REVIVAL

By BRENTON OSGOOD
Speed-the-Light Field Representative

THIS IS A DAY WHEN GREAT THINGS ARE HAPPENING. God is using dedicated, inspired, Spirit-filled missionaries and nationals to lead individuals and even nations back to God.

In the Marshall Islands eight of the twelve chieftains of that nation are Spirit-filled. Pentecostal believers in South Korea number 800,000. Brazil has been shaken with a great Pentecostal revival—Pentecostals now number more than 1½ million.

Wherever our missionaries go, Speed-the-Light goes. Speed-the-Light cannot bring revival for it is only a tool—a tool that now has a part in almost every Assemblies of God missions effort. Yet in many cases Speed-the-Light has made revival possible.

Speed-the-Light is 25 years old. It is older than most of its ardent supporters. Some of the young people who gave the first dollars are now missionaries receiving Speed-the-Light equipment.

STL is old, yes. Out-of-date? No! In this age when transportation and mechanization play such a vital role in most of life, Speed-the-Light has become more of a necessity—more relevant with each year's passing.

Speed-the-Light is not a gimmick—it is a ministry, a ministry to souls without Christ. Acting as a world-shrinker and a pacesetter, this ministry has made it possible to reach more people in less time. Through radio and printing equipment the missionaries' message is multiplied. Airplanes, cars, trucks, bicycles, boats, and electronic equipment bring multiplied millions of souls within reach of our missionaries.

Speed-the-Light is also a ministry to the missionary. Proper equipment helps a missionary conserve time and energy. With more time and energy the missionary increases his effectiveness for the kingdom of God.

There is another exciting phase of Speed-the-Light. It takes place in the lives of our Christ's Ambassadors themselves. Only God knows the far-reaching effects this

This article, another in this year's series on the role of youth in revival, features Speed-the-Light, youth missionary program of the Assemblies of God. STL is now celebrating its 25th anniversary.

youth missions emphasis has had in the lives of our CA's. Let us consider some of these effects.

INVOLVEMENT

Young people become personally involved in worldwide evangelism by providing the vital equipment needed on the mission field. They give sacrificially; they expend energy and time to raise money through various projects. Their faith is challenged and increased; their vision is enlarged. They are involved in a mission with meaning! The mission? The greatest: reaching lost souls. The meaning? A ministry with an eternal impact.

EXPOSURE


Emphasis brings response. A farmer who wants rye plants rye; the more rye planted, the more is harvested. Plant missions in the heart of youth and keep sowing that seed, and the church will reap youth dedicated to the cause of reaching the lost. Young people, raised on Speed-the-Light during the formative teen years, will have been exposed to Christ's commission until it becomes a vital part of their thinking and actions, a major consideration in their decisions.

The exposure will make it easier for youth to hear and accept the call of God to full-time service. Wesley Hurst, home secretary for the Foreign Missions Department, has stated: "The majority of our new missionary candidates have dedicated their lives to missionary service as a direct or indirect result of the Speed-the-Light emphasis in our churches." Thus Speed-the-Light is a major recruiting agency for our worldwide mission thrust. Rallies and services emphasizing Speed-the-Light not only provide exposure to the Great Commission, but also challenge youth to give their lives to fulfill that commission.

Speed-the-Light is self-perpetuating. It provides equipment for present missionary needs and a platform for recruiting more missionaries who in turn will need equipment to assist them in spreading the good news to millions of people still in darkness.

REVIVAL

Many CA groups and churches have found that when youth catch a vision and burden for Speed-the-Light, there is a decisive rise in the spiritual tide, an increase in attendance and interest. This is as it should be. Involvement, unity, and purpose are ingredients that create an atmosphere conducive to the outpouring of the Holy Spirit. "And when the day of Pentecost was fully come, they were all [involvement] with one accord [purpose] in one place [unity]" (Acts 2:1). Unity and purpose develop in a CA group when each member works toward a common Speed-the-Light goal or project. Involvement in missions and soul winning often precipitates revival.

The purpose, meaning, and motive of Speed-the-Light are exciting. STL captures the imagination of youth. It channels their ingenuity and energy into a ministry of action. Speed-the-Light is a real part of what's happening in the revival of today. It is an evidence of the role that youth is playing in revival. 

1969 ENLARGEMENT CAMPAIGN: THIRD SUNDAY

COME and go with me...
...FIND FELLOWSHIP

This Year's Revivaltime
World Prayermeeting
Emphasizes—

PETITIONS

*"We KNOW we have
the PETITIONS
that we desired
of Him"* —1 John 5:15

*Send your prayer
requests to*

**REVIVALTIME
WORLD PRAYERMEETING**



THE WORD *petitions* is at the heart of the 1969 Revivaltime World Prayermeeting theme verse: "We know that we have the petitions that we desired of him" (1 John 5:15).

One definition of *petition* is a written request, particularly when that request is addressed to a higher authority. Last year 28,075 written prayer requests—petitions to a Higher Authority—arrived at Revivaltime for World Prayermeeting.

Mrs. Janet Linville of San Francisco, California, sent in five petitions for prayer last year. Within a month after World Prayermeeting she reported these answers:

"My niece who had rheumatoid arthritis, which the doctors said was incurable, is now healed through prayer.

"My brother who was deaf received his hearing.

"My sister-in-law in Indiana was delivered from constant pain and is home from the hospital. She has given her heart to the Lord. Also, her daughter-in-law gave her heart to the Lord about three weeks ago.

"My son who was an alcoholic has quit drinking, and I'm believing God for his salvation."

Many used a coupon provided in the *Evangel* to list prayer petitions. Some testified to immediate answers. Others waited in faith for several months.

It was in March that a woman in Shiprock, New Mexico, testified:

"I sent you a prayer request during the World Prayermeeting for my husband to be delivered from drinking and to be saved.

"The Lord has wonderfully answered. My husband turned away from his drinking and gave his heart to the Lord. He had been drinking for 18 years and couldn't quit."

More than 50,000 intercessors are expected to pray for the written prayer petitions sent to Revivaltime this year. The requests will be duplicated, and copies will be sent to prayer groups around the world who are pledged to intercede on World Prayermeeting Day, Sunday, November 23.

By sending in your prayer requests now, you can be assured that they will arrive in plenty of time to be included. Use the attached coupon today and begin to trust God, remembering, "We know we have the petitions that we desired of him."

PETITIONS

My Name

Address

City State Zip

THESE ARE MY PRAYER PETITIONS:

Name

City State

Request

Name

City State

Request

Name

City State

Request

Name

City State

Request

Name

City State

Request

My offering to help in the ministries
of World Prayermeeting \$.....

MAIL TO:

Revivaltime

Box 70, Springfield, Missouri 65801



Speed-the-Light boat takes Christ to the Candoshi

TERROR ON THE

By CHARLES HAUN / Missionary to Peru

FOUR DUG-OUT CANOES bearing half-naked Indian strangers moored alongside our missionary houseboat. I counted 11 men armed with 16-gauge shotguns. Not one woman or child was among them—all men.

This meant trouble. They had traveled several days from a group in which the gospel has never been taught. No one had to be told that they were out to kill. They easily outnumbered the men in the five huts at Pirumba.

As the 11 warriors, bedecked with vegetable paints and colorful bird feathers, approached the huts, most of the women and children retreated to the edge of the jungle so they could quickly find a hiding place in case of a gun battle. The Pirumba headhunters, who had killed on other occasions, were tense but cool. Fear could readily be seen on the faces of those young men without killing experience. All had shotguns in hand—loaded.

While our older girls are in boarding school, my wife and I, with four-year-old Brenda, spend the months among the Candoshi Indians, ministering the Word of God and studying the language.

At first it was rough.

On my first trip into this large

lake area, studded with orchids and infested with mosquitoes, where few white men have ever been, I was alone and with very little provisions. I lived with the Indians, eating what they ate—which included live worms and prepared food from which their dogs had eaten.

Although I ate what they offered, I was hungry almost always. Conditions were horrible; sickness and death ever at hand. I lost weight; only God kept me well.

I told myself that I would never again return, especially with my wife and little girl. But as I visited with the Indians on the day of my departure, one headhunter said to me, "God sent you here to give us His Word." With his words came a strong presence of God. Tears began to flow down my cheeks, and I prayed, "All right, Lord. The Hauns will minister to these Indians. If we perish, we perish."

But we never did have to live as a family under such primitive conditions. The houseboat, alongside which these 11 Candoshi strangers had moored their canoes, is as fully equipped as any other home. Speed-the-Light purchased and shipped this white fiberglass 40-foot boat. It was loaded on a steamer in New York and came

2,600 miles up the Amazon River on this same steamer.

I was on the boat as the ship's boom lowered it into the muddy Amazon. In contrast to our 16-day trip from Iquitos, Peru, to the head-hunting territory, we made it in seven days with the new white DOVE, as we named the houseboat.

No one is more grateful than we are for our Speed-the-Light program—unless it is some of the Candoshi.

The Pirumba chief played the death-or-life game well. Manifesting no fear and conspicuously without his shotgun, he greeted the befeathered group. His wife and sister-in-law served them the *masato* drink, as is customary to give visitors on their arrival. From paint-smearing faces, slitted eyes glanced here and there... checking, noting, seeking.

The two chiefs talked.

"Only one we seek. Is he here?"

"Whom do you seek, and why?"

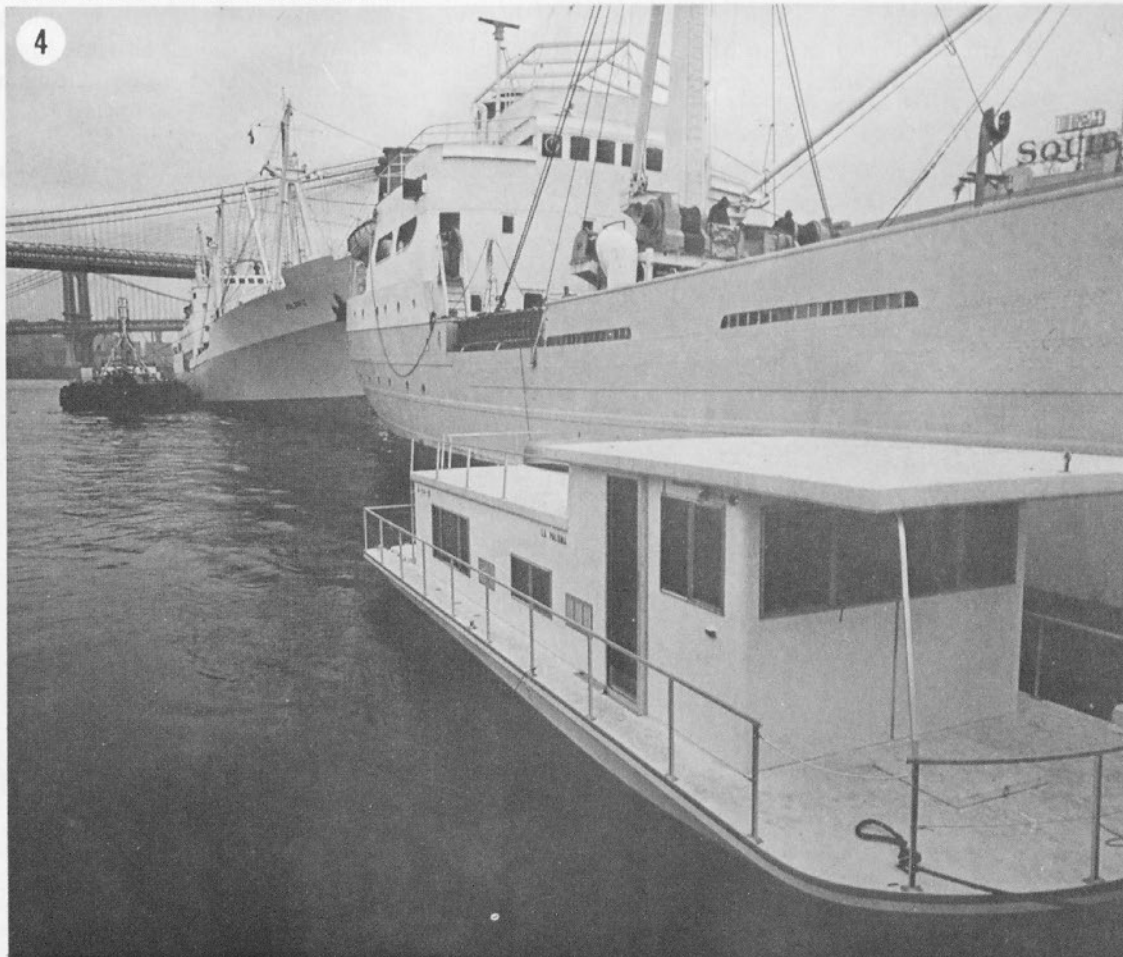
The visiting chief (nephew of the Tariri of Wycliffe Translators' fame) explained that a young Murato had fled with another man's wife and children. Among the headhunters this spells certain death for the thief as well as for those who aid him. The 11 had pursued the guilty one into the jungles, thinking he might have arrived at



1. Mrs. Charles Haun does the family laundry by hand for five months.
2. A Murato beats limbs into a pulp. He will throw this into a nearby stream. The sap from the pulp stuns the fish which are then gathered for the evening meal.
3. A Murato prepares a meal at the chief's fireplace.
4. The 40-foot Speed-the-Light houseboat is transported to Peru on the Booth Line's "Venimos."



PHOTO: THE PORT OF NEW YORK AUTHORITY



AMAZON!

Pirumba seeking refuge.

"Ntoni." (He is not here.)

Talking, drinking, and visiting continued. Each of the five huts was visited. Neighboring huts were visited. At last the 11 were satisfied that their prey was not in Pirumba.

Drinking continued all night. Drunkenness prevailed the whole next day. Then word arrived that the guilty man was in another group farther back in the jungles. The 11 men left.

Drinking and dancing continued after the visitors were gone. For an entire week it was impossible to have services or Bible teaching. Finally, those who were professing to want to follow God and His Word tired of this revelry and wanted to get back to learning the Word of God.

So we began teaching once again. Never before had we seen such spiritual hunger among them, never such rapid spiritual growth. They had broken social law by separating themselves from their reveling neighbors to learn of God. They realized that this broken law might lead to bitterness, and that might lead to killings. But they chose God.

As a result, God not only strengthened the earlier believers, but saved others as well. Pray for this Amazon work. Prayer is our greatest need.

ARGENTINE INSTITUTE GIRDS FOR GROWTH

By PAUL and BETTY HOFF / *Missionaries to Argentina*

ON THE STEPS of a Buenos Aires bank in a fashionable suburban shopping center, a student preacher earnestly urges his listeners to decide for Christ.

A girls choir and students with musical instruments stand behind him silently praying. Three people raise their hands for prayer, and almost immediately personal workers are beside them. This is the culmination of the weekly street meeting of the Argentine Bible Institute.

Street meetings are but one aspect of the students' practical work assignments. On the weekends, students work closely with local churches in youth ministry, teaching, and preaching. Indeed, some of the students are pressed into pastoral work while they are still in school.

During this past year three students helped a missionary couple who were opening a new church. They visited house to house, opened outstations, brought children to Sunday school, taught, preached, and prayed. Now a congregation exists in that area.

To help local churches, students are organized into evangelistic teams to sow down entire areas with literature and personally witness from house to house. It is not surprising that about a half dozen of last year's students are launching out to start new works and some 40 have entered the ministry since 1960.

The institute endeavors to prepare workers by a balanced program of study, practical work, and spiritual and social development. Time is provided for recreation and social events, but the emphasis is largely spiritual. Each evening after supper students gather for a short devotional.

The prayer room is open afternoons, and in almost any hour of this period one may hear the sound of intercessory prayer. Moreover, the Holy Spirit sends seasons of spiritual cloudbursts in which classes may be suspended for a week or more at a time as students seek the Lord.

Most students find part-time employment to pay their board. A few are sustained by a work-scholarship system to maintain the school buildings and grounds.

A "Holy Ghost stirring" in the local churches has been gaining momentum in the last two years with remarkable miracles, many conversions, and hundreds receiving the Pentecostal experience. Youth camps and spiritual retreats have also increased in number and attendance. Consecration has been emphasized. As a result the Bible school enrollment more than doubled last year, reaching an all-time high of 68.

The stately, well-built mansion that serves as the main



LEFT: Students from the Bible institute present the gospel through music. **BELOW:** Director A. Rodriguez (left) and Paul Hoff survey the new construction.



building of the Bible institute could tell many secrets if it had the power of speech. Built by a member of the German diplomatic corps, the edifice was wired so that conversations in any room could be tapped in the office. Electronic equipment was installed to transmit secret messages to Hitler's Germany.

During World War II, escaped crewmen from the scuttled German pocket battleship, the *Graf Spee*, were sheltered within its walls. Even a secret underground chamber has been unearthed. Ten years ago this mansion was purchased and converted into a Bible school.

The most urgent need of the Argentine Assemblies of God is that of God-called and properly trained national workers. Great masses of people in many of the industrial areas are relatively untouched by the gospel. In one suburb of Buenos Aires, for example, there are only five Protestant churches for 400,000 people!

There is complete religious liberty, and the Argentines are more receptive to the gospel now than at any time in the nation's history. The major obstacle to evangelism is a lack of workers to exploit the opportunities. To those of the United States who carry the burden of missions, top priority must be given to prevailing prayer that God would call more spiritual harvesters and that the Bible institute would be equal to the task of preparing them.

Although the facilities of the school have been enlarged, housing and classroom space are strained to the limit. Now the institute is faced with the need to provide facilities for 80 to 100 students.

Only a small portion of the building funds needed are on hand, but by faith we have started construction of a chapel and men's dormitory.

Special Offerings for FOREIGN MISSIONS

may be sent to

Assemblies of God, Foreign Missions Dept.

1445 Boonville Ave., Springfield, Mo. 65802

Mrs. Paul Hoff (playing the accordion) helps students conduct a children's service in the out-of-doors.



CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

BIBLES FOR BURMA

THERE ARE MANY WAYS of doing missionary work. By and large, most of the things we hope to accomplish abroad have somewhere in their development the ministry of missionaries resident in a given field. But when for political, military, or other reasons this becomes impossible, such a problem by no means indicates that we are through doing missionary work.

Burma is a case in point. There have been missionaries in Burma since the days of Adoniram Judson in 1812; and this effort has been most rewarding since there is a viable church of Jesus Christ in Burma today. However, by government edict in recent years, all missionaries, including those of the Assemblies of God, are out of Burma. The firm government edict was one of the ways Burma had chosen to limit the influence of outsiders from either Red China or the West. Here in the West, we may not understand this edict, but neither have we 1,200 miles of continuous, wide-open border with Red China.

According to *The Christian Century* (April 20, 1966): "The expelled missionaries leave behind them a well organized, deeply rooted Christian community of approximately 600,000 members. Under strong indigenous leadership, the Burmese churches have themselves become missionary communities and in some parts of the country the number of Christians has been increasing rapidly."

The pressing need in Burma today is for Bibles in the national languages. With foreign missionaries gone, with limited printing facilities in Burma, and with a general ban on importing Burmese language books, the availability of Bibles also ceased. The Assemblies of God work in that country has run out of new Bibles in the Burmese, Lisu, and Rawang languages, and it has been impossible to get more Bibles into the country.

The need for Bibles is desperate! Christians in other lands can be cut off from their missionaries and still survive, but they cannot long endure without the Bible. Many people have prayed earnestly for this need over the past three years.

Then through a series of miraculous events, the American Bible Society has received a license to import \$50,000 worth of Bibles into Burma, printed not only in Burmese but in the other major tribal tongues! By faith, we have notified the American Bible Society that the Assemblies of God will accept this challenge. On Universal Bible Sunday, October 26, we are asking every Assemblies of God church to receive a special offering to meet this emergency need of \$50,000.

Offerings should be designated *Bibles for Burma* and sent to the Assemblies of God Headquarters. Our literature programs such as the Boys and Girls Missionary Crusade and Light-for-the-Lost have already made substantial pledges to this project.

WAITING

(Continued from page 7)

wait I am reminded of the words of Charles Spurgeon: "The matter to be questioned is not what God will do, but what will men do?"

God's eternal purpose in His Son Jesus Christ shall be consummated, and that right on schedule. But what will men do? What will the Assemblies of God do during this interval? As we wait, how do we as a movement, as ministers and laymen, measure up in the eyes of our Master?

Our Lord asked a soul-stirring question in Luke 18:8:

"When the Son of man cometh, shall he find faith on the earth?"

Faith is not shattered overnight. Little by little Satan's lies fill our mind. Soon we are saying within our heart, "Enoch longed for His coming. Job anticipated His return. John longed for Christ to come again. Our Pentecostal forefathers desired for His return, but He yet lingers."

The Holy Spirit gave miraculous birth to our Movement in the royal surroundings of a simple faith. Our very nature, our very character in birth demanded that we begin the day by lifting our eyes toward heaven and asking in all sincerity, "Lord, will You come today?"

Has the passing of time had an erosive effect upon our faith? Has the delay dulled that eager expectancy?

As we wait until the day dawns, it is the intent of Christ that His Church not only guard and intensify its faith, but that it be an aggressive, energetic, invading force. It cannot be God's will that we bide our time in a defensive struggle for our own survival. We must go and tell. We must proclaim the gospel of our Lord and Saviour Jesus Christ.


In view of today's alarming conditions, the Church must bring itself to the altar of dedication and consecration. We must put our hand to the plow and march forward. We must preach the Word. We must endure as soldiers of the Cross. We must work until the Lord Jesus Christ comes again.

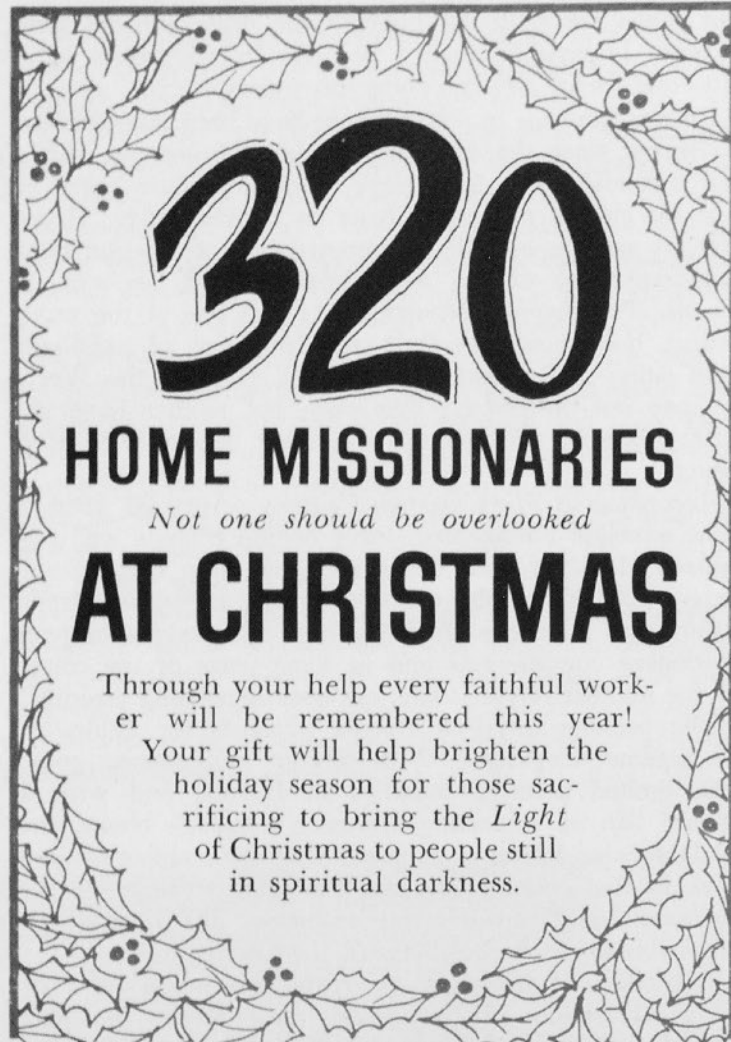
What will men do? During this hour as we wait for the return of the Lord Jesus Christ, we must maintain a vibrant hope for His return.

We must have more than a creed, or doctrine, or dogma. We must have an abiding, steadfast, purifying hope in the return of the Lord Jesus Christ.

Enoch waited. Job waited. The disciples waited. The founding fathers of our Movement waited. But in a moment, in the twinkling of an eye, all waiting shall cease. Jesus Christ our Lord and Saviour who was laid in the manger shall rule the world. He who was draped with the carpenter's smock shall be clothed with the regal robes of righteousness. He who was given no place to lay His head shall be given dominion and glory and power and kingdoms. All waiting shall cease. The shout of the Lord, the voice of the archangel, and the blast of the trumpet will all announce that the day has dawned. Waiting has ended. The daystar has risen.

Have we kept the faith? Have we diligently occupied? Have we maintained that blessed hope?

Waiting has passed; lingering has ended. The day is dawning. Are you ready? 



320

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Not one should be overlooked

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Through your help every faithful worker will be remembered this year!
Your gift will help brighten the holiday season for those sacrificing to bring the *Light* of Christmas to people still in spiritual darkness.

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HOME MISSIONS CHRISTMAS OFFERING

Name

Address

City

State Zip

HOME MISSIONS DEPARTMENT

1445 Boonville Ave., Springfield, Mo. 65802

'LIKE FATHER, LIKE SON!'

IT WAS SUNDAY MORNING. A father sat in his easy chair reading the Sunday newspaper. Then he said to his boy: "Put down that funny paper. Get ready for Sunday school."

"Daddy, aren't you going with me?"

"No, I'm not going with you, but I want you to hurry up and get ready."

"Daddy, did you go to Sunday school when you were a little boy like me?"

"Certainly I did. I went every Sunday."

Said the little fellow as he walked away, "I'll bet it won't do me any good either!" *—Baptist Standard*

GUATEMALA

By CHRISTINE CARMICHAEL

THE REPUBLIC OF GUATEMALA is a picturesque land of volcano-sentined lakes, rushing rivers, tropical lowlands, and windswept plateaus. This colorful country of 42,042 square miles lies immediately south of Mexico and has both Atlantic and Pacific seaboard.

Guatemala City, the modern capital of 635,000 situated 5,000 feet above sea level, is Central America's largest population center. A city of old colonial houses and modern multistory buildings, ox-drawn carts and new automobiles, colorfully costumed Indians and stylishly dressed city dwellers—this is Guatemala City!

Guatemala's climate varies with the altitude. Tropical heat, humidity, and

heavy rainfall describe the coastal lowlands. In the mountain areas, where 60 percent of the people live, there is only one season—spring.

The republic gets its name from an Indian word meaning "Land of Trees," which indeed it is. Hardwoods from its forests are much in demand in world markets. The sapodilla tree yields a white resin called chicle, the raw material from which chewing gum is made.

Many of Guatemala's factories are "cottage industries," producing the country's famous handwoven textiles whose bright patterns are centuries old.

Mysterious Maya ruins which dot the country bear witness to an early



culture of remarkable achievements in art, architecture, and science. This ancient civilization was destroyed long before the Spanish conquest in 1524. In 1821 Guatemala severed its connection with Spain and in 1839 formed an independent government.

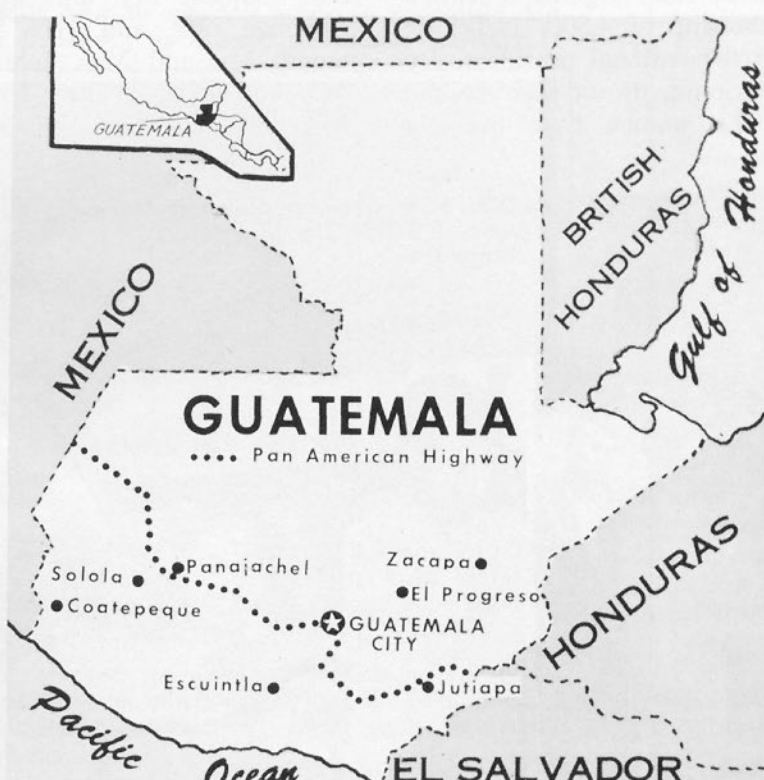
Guatemala, the most populous country in Central America, has 5,000,000 inhabitants. Of these—53 percent are classified as Indians, 45 percent as mestizo, and two percent white. Spanish is the official language. Twenty Indian languages are also spoken.

Roman Catholicism was imposed upon the Indians by their Spanish conquerors. The Indians mixed the rituals of the new religion with their own pagan rites and produced a pagan Christianity. In many sections the people worship the images of both religions without any feeling of incongruity.

Presbyterian missionaries began their work in 1882 at the invitation of Guatemala's president, Justo Rufino Barrios. The Central American Mission was the second society to enter the land.

The Pentecostal message reached Guatemala several years before Assemblies of God missionaries arrived in 1937.

The story of how the first group of Guatemalans received the baptism in the Holy Spirit reminds one of Peter's experience in the house of Cornelius. A Christian national from El Salvador, who had received the in-filling of the Spirit, was asked to re-



late his experience to a number of evangelicals in a private home. While he was speaking, several were filled with the Holy Spirit.

News of this happening spread rapidly as these newly baptized believers began witnessing to their friends. Within a short time five groups of Pentecostal believers were formed.

When they appealed to the Assemblies of God of El Salvador for spiritual leadership and instruction, Ralph D. Williams responded to their call for help and made a survey of the republic's spiritual needs.

Mr. and Mrs. John L. Franklin, our first missionaries appointed to Guatemala, located in Jutiapa in 1937 where they worked with these five groups and saw many more Assemblies established in the area. Four years later they moved to Guatemala City, established the main assembly and also evangelized in the surrounding area. Today there are 23 assemblies in Guatemala City alone.

The first believers were guided by the missionaries to assume the responsibility of evangelizing their own people. To train workers for the task, John Franklin opened a Bible school in the capital in 1950. A new two-story building now houses the school. Walter Haydus is principal. Miriam Haydus, Perry Dymond, Quentin Shortes, and five national brethren serve on the faculty. The majority of our pastors in Guatemala are graduates of the school. More than 100 students are enrolled.

John Franklin is spearheading the evangelization of the Maya Indians. On mile-high Lake Atitlan he uses a

motor launch to reach the Indian towns which surround the lake. For the many Indians who do not speak Spanish, Mr. Franklin has established a Bible school at Panajachel in the heart of the Indian country. More than 40 men were enrolled last year.

An evangelistic center has been erected in Quezaltenango in western Guatemala at an altitude of 8,000 feet. Not only is the work growing in this city, but a score of congregations in the surrounding area each have their own pastors. Quentin Shortes supervises this work.

The Ernest Bowmans are pioneering a work among the Indians in the north Coban area. The Perry Dymonds supervise the Oriente area which has 60 churches.

With the growing number of churches came an increasing need for literature as a means of communicating the gospel. To help meet the demand for literature a printing program was started by Walter Haydus in 1959. Hundreds of thousands of tracts are now being produced and distributed in an effort "to flood Guatemala with gospel literature." *Librería La Fuente*, our bookstore in Guatemala City, is the center for tract distribution and Bible sales. Bible school students take literature with them on their weekend preaching assignments. Through this effective use of literature many new churches have been opened.

About 175 Women's Missionary Councils have been organized with a total membership of 4,500. Isabel de Paredes is the national president. By making maximum use of their limited resources the women have made a

notable contribution to the work by helping supply the needs of the Bible school and pioneer pastors.

With the development of inexpensive transistor radios, an effective door for gospel witness has been opened in many countries, including Guatemala. Numberless poor Indians can be seen carrying transistor radios on mountain paths in the remotest areas. There are 12 daily radio broadcasts by our pastors in the republic.

Though there has been an encouraging response to the gospel message in Guatemala, there remains a great unfinished task. Hundreds of towns and villages still await the message of a new life in Christ. Indians are bound by deep superstitions and fears instilled in their hearts by *brujos* (witch doctors). They long for deliverance.

Young people are responding to God's call and approximately 150 are being trained in our two Bible schools. Limitless opportunities challenge our missionaries and national workers.

The Assemblies of God of Guatemala is today fully indigenous and includes 315 organized churches, 130 outstations, and 360 national workers. The number of adherents is approaching 20,000. The Sunday schools have 22,000 enrolled. Perry Dymond serves as Sunday school director.

Five national executives, supported by the local churches, give their full time to overseeing the work. Juan Martínez is general superintendent.

The present missionary staff includes five couples: Mr. and Mrs. Ernest Bowman, Mr. and Mrs. Perry Dymond, Mr. and Mrs. John Franklin, Mr. and Mrs. Walter Haydus, and Mr. and Mrs. Quentin Shortes. ✍



LEFT: Bible school students provide music at their annual picnic. BELOW: The bookstore is the center for literature distribution.





Delighting in the Lord

By **RAYMOND HUDSON**

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).

THese words written by David have been a source of assurance and strength to me all through my Christian life. As a young convert endeavoring to walk with God, I found in this Scripture verse a great challenge with a delightful promise.



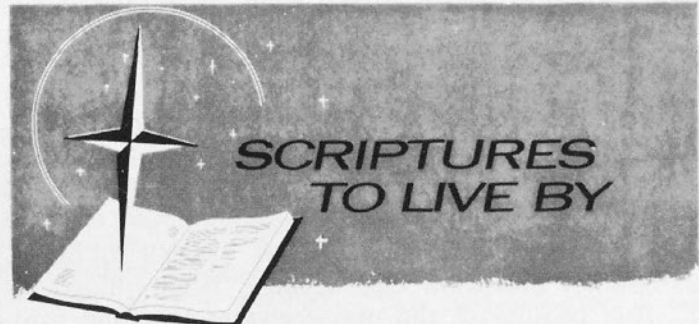
This text has also been a basis for faith many times in my life for things needed, whether spiritual or material.

To delight in God is to have or take great pleasure in Him. Something within each of us longs for a higher and more gratifying experience of fellowship. To delight in the Lord is to experience this and more. Life in God through Christ is a full and complete fellowship.

One does not become confused and misled in this uncertain world when his moorings are set in God. He is a very present Father and Friend in whom we can delight to trust.

My earthly father was never more pleased than when he could grant the desires of his family. How comforting it has always been to know my Heavenly

Raymond Hudson, formerly district superintendent of the Assemblies of God in New Mexico, now resides in Springfield, Mo., and serves the Fellowship as national stewardship secretary.



DAILY READINGS FOR OCTOBER 20-26

Theme of the Week: **CURBING COVETOUSNESS**

Mon.	Genesis 3:1-7	Thurs.	2 Kings 5:15-27
Tues.	Joshua 7:1-26	Fri.	Luke 16:1-15
Wed.	1 Kings 21:1-16	Sat.	Acts 5:1-11
	Sun.		Acts 8:14-24

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13).

Father is likewise pleased to give good gifts to His children. My Heavenly Father is pleased to meet my needs and grant my desires because I delight in Him.

The inexhaustible treasures of the Almighty are open to the individual who delights in Him. To make this possible, the Father spared not His own Son, but freely delivered Him up for us all. All this was done that through Him, He (God) might freely give us all things.

Faith is the Christian's foundation; hope is his anchor; death is his harbor; Christ is his Pilot; and heaven is his country.—*Jeremy Taylor*

Men are qualified for civic liberties in exact proportion to their disposition to put moral chains upon their appetites.—*Edmund Burke*

Faith and obedience are bound up in the same bundle. He that obeys God trusts God; and he that trusts God obeys God.—*Charles H. Spurgeon*



WHY IS THE CHURCH INTERESTED IN MY WRITING A WILL?

- 1 Will-making is a matter of values. Making a will is, in reality, spending money. The way a person spends his money is often an accurate clue to the kind of person he is.
- 2 Will-making is an opportunity to testify to one's faith. Even the most practical-minded estate planners recognize that making a will is basically a spiritual matter.
- 3 Finally, will-making can be a source of tremendous financial strength for Christian causes of every kind. Unmeasured dollar resources will be channeled to support Christ's Church when it becomes general practice for every member to write a will and to include in it, proportionate to his ability and situation, a bequest for Christian work.

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

PE 101969

Please send me complete information on making a Christian Will.

NAME

ADDRESS

CITY STATE ZIP



Isaiah's Transforming Vision

Sunday School Lesson for October 26, 1969

By J. BASHFORD BISHOP

ISAIAH 6:1-13

ISAIAH'S EXPERIENCE typifies what many of us pass through. There are times when we see God as we have never seen Him before, and the vision of His holiness makes us acutely aware of our own unholiness. We confess this before Him, receive divine cleansing, and then hear Him speak to us concerning His will for our lives.

ISAIAH'S REVELATION OF GOD (vv. 1-4)

1. *What he saw.* "I saw also the Lord." This always should be our objective in attending God's house. When we go to church or to special meetings, we may see friends, witness miracles, experience emotional and intellectual stimulation—but do we see the Lord?

2. *When he saw the Lord.* It was "in the year that King Uzziah died," he testified. Perhaps young Isaiah viewed Uzziah as a hero. Uzziah had done more to restore Israel to its Solomonic prosperity than any of his predecessors. But his pride and presumption brought leprosy which ultimately caused his death. Isaiah may have been disappointed and disillusioned. If he was, it suggests some valuable lessons:

(a) *Unhappy events work together for good if we react to them properly.* (See Psalm 119:67, 71.) How many people have been brought to salvation or a closer walk with God because they turned to God in a time of suffering, bereavement, or adversity.

(b) *We are to honor God, not man.* It took the passing of Isaiah's hero to clear the way for Isaiah to receive a vision of God. So it often is. Growth in God is hindered because of misdirected vision. One may have eyes too much upon a favorite—preacher, teacher, saint, or friend. But no human being ought to obscure our vision of Christ.

3. *What seeing the Lord involved.* Perhaps it was while Isaiah was praying in the temple that he was granted this overpowering revelation of God seated on a throne of blazing glory. The theme of the song of the seraphim was the dominant characteristic of the revelation. More than anything, Isaiah caught a glimpse of God's majestic holiness. In Isaiah's day, light views of sin prevailed. The same is true today. It is because people have no concept of God's holiness that they are so careless and live unholy lives.

ISAIAH'S VISION OF HIMSELF (vv. 5-7)

After God's holiness was revealed to him, Isaiah had two further experiences:

1. *Confession.* As Isaiah beheld the blazing holiness and ineffable glory of God, he was impressed with the contrasting depravity and sinfulness of his own nature. This does not mean that Isaiah was unconverted until this time—the most saintly believer on earth must make the same confession in the presence of a holy God!

Even as Isaiah needed an overpowering and awe-inspiring revelation of the holiness of God, Christians today need a similar experience. Nothing less will prevent worldly conformity. Holiness will never be produced by legislation, but only through the Holy Spirit's revelation to the believer's inner life and nature.

2. *Cleansing.* While Isaiah was confessing his sin, God provided the remedy. One of the seraphim was sent with a coal of fire. As he laid it upon Isaiah's lips, it brought cleansing and purification.

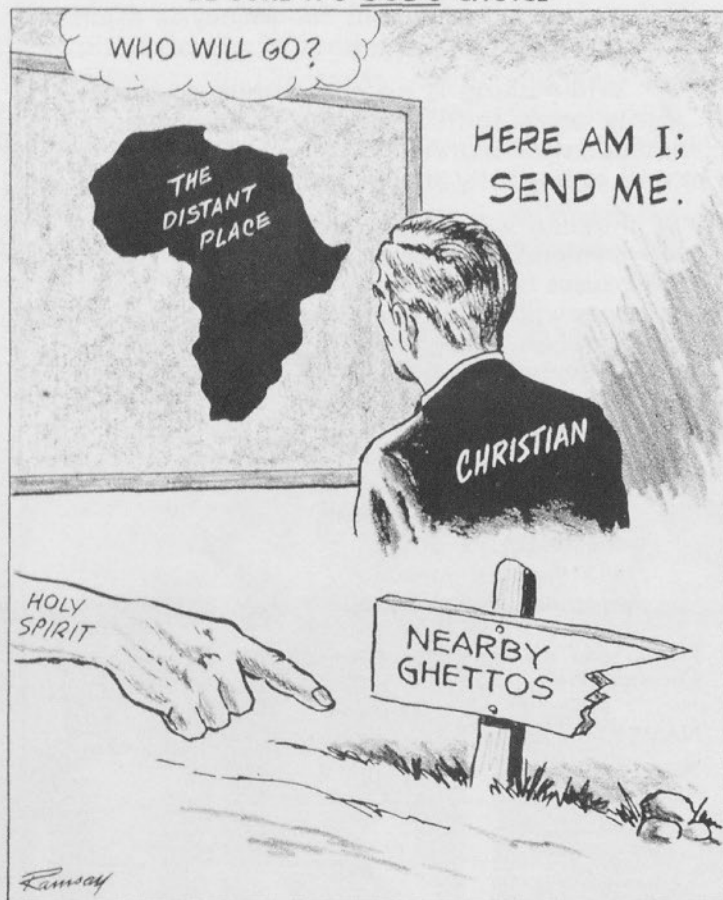
ISAIAH'S REVELATION OF WORLD NEED (vv. 8-13)

1. *The call.* "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Not everyone hears the various calls of nature—the call of the sea, the call of the mountains, the call of the wide-open spaces. And not everyone hears the call of God. Only those who have His nature can hear His call and respond.

Observe that God did not address the call to Isaiah. Isaiah simply *overheard* God saying, "Who will go for us?" And because of the overwhelming love and gratitude in his heart toward the God who had revealed Himself, Isaiah eagerly responded. Is it asserting too much to say the call of God goes forth unceasingly? Is He waiting today for multitudes to hear and respond to that call?

2. *The commission.* After he had answered the general call, Isaiah received a specific commission—he was to preach to a nation which would harden its heart and refuse to heed God's loving and warning message. Isaiah was finally comforted by being assured that though the nation failed, a faithful remnant would serve the Lord. God's purposes ultimately cannot be defeated.

BE SURE IT'S GOD'S CHOICE



Evangelical NEWS Digest

FROM EVANGELICAL PRESS NEWS SERVICE, CORRESPONDENCE, PERIODICALS, PRESS REPORTS



NEWS OF OUR TIMES

PUBLIC'S ANSWER TO MADALYN MURRAY O'HAIR

Chapel of Astronauts to Be Built at Cape Kennedy

CAPE KENNEDY, FLA.—Plans are being finalized for a chapel to be located adjacent to the Space Center here.

To be known as the Chapel of the Astronauts, the complex will be for the employees of the Space Center and will also be open to visitors. It is being financed entirely by contributions.

Both of Florida's U.S. senators support the project and are working on a request to Congress

for the National Aeronautics and Space Administration to make land available for the chapel.

This latest development in "space religion" comes at a time when Mrs. O'Hair and her vocal minority are renewing their ef-

forts to ban God from the space program.

A permanent structure in which space personnel can worship the God of the universe somehow seems an appropriate answer to this group of atheistic agitators.

... at a glance

• • • The arrests of juveniles for serious crimes increased 78 percent from 1960 to 1968, while the number of persons in the young age group (10-17) increased 25 percent, reports FBI director J. Edgar Hoover.

• • • For the first time in Spain a selection of Martin Luther's works has been published in Spanish with government approval.

• • • The State of New Hampshire has passed a law banning the sale and showing of pornographic materials, including motion pictures designated as offensive, to those under 17 years of age. Anyone convicted of showing such material in any form to minors will be subject to a maximum fine of \$500 or imprisonment up to a year, or both.

• • • The most widely circulated book in America today is "Good News for Modern Man," the New Testament in modern English published by the American Bible Society. Some 17 million copies of this book have been circulated in the past three years. About 1975 it will be joined by a companion volume, the Old Testament.

Clergyman Warns Legislators

Compulsory Sex Education Violates First Amendment?

TRENTON, N.J.—A New Jersey minister has told a state legislative committee that sex education should not be given apart from moral and spiritual guidance and that compulsory sex education in the public schools may violate individual rights under the First Amendment to the Constitution.

Samuel A. Jeanes, pastor of First Baptist Church of Merchantville, N.J., made the statement at a hearing conducted here by the joint legislative committee inquiring into policies relating to sex education in the public schools.

"The State of New Jersey cannot afford to teach sexuality, which is perhaps the most explosive force in human life, in a moral and spiritual vacuum," said Dr. Jeanes. "This subject unlike mathematics and other academic courses is very much entwined in and related to our moral codes as well as being fraught with psychological and social meaning."

Auca Missionaries Make Successful Contact with Savage Fellowtribesmen

QUITO, ECUADOR—Native Auca missionary Kimo and two companions have successfully contacted a savage section of their tribe. Early reports of the potentially explosive first meeting indicate an openness to the gospel.

The Ecuadorian Auca Indians

who killed five American missionaries in 1956 have been given the gospel in their own language, and one group of them are believers in Christ. But other primitive Aucas living in isolated pockets of the jungle still kill their neighbors occasionally.

The report that friendly contact has been established with the new wild Auca group came via the headquarters of the Wycliffe Bible Translators.

Kimo was led to Christ by Rachel Saint, sister of pilot Nate Saint who was among those murdered in 1956. He and other tribesmen have been much concerned because one savage group was facing imminent conflict with oil company workers penetrating their neighborhood. They sensed that in order to prevent bloodshed and share the message of Christ they must establish contact immediately with their fellowtribesmen, and possibly bring

them to live in their own village.

However, the possibility of contacting and convincing the savage group was extremely precarious. The last time Kimo had visited this group was before he was a Christian—on a killing raid! He could well expect to be killed on sight.

But his missionary zeal was now bigger than his fear of being speared. He set out traveling with his wife and another Indian.

His mission was supported by airplane flights over the village of the savage group—to speak to them over a loudspeaker and encourage peace, and also to drop gifts into their jungle clearing.

The Auca missionaries are now reported to have arrived safely. Most of the people in the savage village plan to travel with Kimo to the Christian village and learn of Christ.

OVER 200 INTRODUCED

Antismut Bills Are Proposed by U.S. Lawmakers

WASHINGTON, D.C.—Indignation over obscene mail is growing in the U.S. Congress where more than 200 antiobscenity bills have been introduced by members of both parties.

Justice Department and Post Office Department officials have also urged new antismut legislation. More than 234,000 obscene mail complaints were received by the postal department last year.

Not since 160 bills to overturn the U.S. Supreme Court's ban on school prayer were introduced in 1964 has any issue generated such congressional concern, the antiobscenity forces say.

In Arizona-Utah

Fundamental Mormon Sect Still Practices Polygamy

Authorities Say 'Live, Let Live'

COLORADO CITY, ARIZ.—Despite present-day church sanctions against it and sporadic efforts by civil authorities to stamp it out, polygamy still continues as an accepted practice among the fundamentalist Mormon sect living in this remote community that straddles the Arizona-Utah border, according to Evangelical Press News.

The last major effort by civil authorities to stamp out the practice came in the widely publicized raids by Arizona lawmen in 1953. At that time 34 men and 53 women were arrested and 263 children were taken into custody. Others escaped detention by taking refuge in the part of the town located in Utah.

The raids, which served to break up family units and jail citizens who were otherwise law-abiding and industrious, were sharply criticized in some quarters.

Since that time state authorities have adopted a live-and-let-live policy toward the sect. The present Arizona attorney general said recently he knew of no current polygamy investigation; Utah's attorney general called polygamy "a dormant issue."

CHRISTIANS URGED TO COUNTER ARAB TALK OF 'HOLY WAR'

Levels Sharp Criticism at WCC Middle East Statement

JERUSALEM—An American Christian scholar here severely criticized Christian leaders for their silence in the face of increasing agitation for a *jihad* (holy war) among Arab leaders of many nations.

Dr. G. Douglas Young, president of the American Institute of Holy Land Studies, noted in a letter to the *Jerusalem Post* that a Christian had confessed setting fire to the El Aqsa Mosque here but Arab leaders continue to blame the Israeli government and to use the incident to stir up feelings for a new Arab-Israeli war.

He also criticized the Central Committee of the World Council of Churches for a statement it made on the Middle East at its recent meeting in Canterbury.

The WCC statement held the

great powers responsible for the "injustice . . . done to Palestinian Arabs" by "supporting the establishment of the State of Israel without protecting the rights of Palestinians."

"How can they talk about Jew-

ish-Christian dialogue and call themselves an organ of peace," Dr. Young asked, "if they deliberately open a wound that will make peace impossible or at the very least put it off for a very long time?"

Cambridge Professor Thinks So

Religion in Great Britain 'Healthier' Than in U.S.?

LONDON, ENGLAND—Religion in Great Britain is in a "healthier state than in the United States," a Cambridge University professor claimed here after returning from an American tour.

Dr. Norman Pittenger, a clergyman of the U.S. Episcopal Church who now teaches at King's College, Cambridge, made the comparison in an article written for *The Times* of London. He is a

former teacher at New York's General Theological Seminary.

His U.S. visit, he said, was to a dozen American theological centers and many parishes in the East and Midwest.

"The people in Britain who are concerned with religion have no reason to look with envy across the Atlantic with the thought that things are better over there," he concluded.

First in 19 Years

New Head Is Chosen By Pentecostal Holiness Church

MEMPHIS, TENN.—At its 16th General Conference held here, the Pentecostal Holiness Church elected J. Floyd Williams as general superintendent. He succeeds Bishop J. A. Synan who had served in this capacity for the past 19 years.

Mr. Williams was made a bishop in the installation ceremony when he took office. He had been vice-chairman of the church's board of administration and second to Bishop Synan.

In other action, Negro churches were invited to join the denomination when delegates approved reports of the committee on evangelism and resolutions. The reports proposed creation of Negro associate conferences.

J. F. Williams J. A. Synan



under the name Global Conquest, was conducted 10 years ago in Seoul, Korea. Today the Seoul Assemblies of God church founded as a result of the crusade has a membership of over 7,500; and the congregation has completely outgrown its facilities. A new evangelistic center to seat 10,000 persons is under construction and is being built entirely with national Korean funds.

GOOD NEWS CRUSADES in other cities around the world have proved effective in spreading the gospel and starting churches.

will be the scene of major Good NEWS CRUSADES.

These cities, chosen for emphasis due to specific needs or in light of special opportunities, are: Bahía Blanca, Argentina; Djakarta, Indonesia; Kinshasa, Congo; Mexico City, Mexico; Noumea, New Caledonia; Salisbury, Rhodesia; and Teheran, Iran.

Plans for the overseas *Impact* program will be formulated and implemented by the national church

together with the missionary field fellowship wherever both exist.

In Noumea, Salisbury, and Kinshasa, Assemblies of God missionaries will of necessity take the lead in conducting the Good NEWS CRUSADES since these are new areas for the church. In the other areas the national church will spearhead plans both for the crusades and for the conservation of new converts.

The first GOOD NEWS CRUSADE,

A map pinpointing the U.S. "Impact" cities for 1970 was a feature of the Men's Fellowship booth at General Council. Evangelism Literature for America provides most material for "Impact."



AG NEWS OF OUR FELLOWSHIP

Second Year of Plan of Advance

'Impact' Areas Named for 1970

SPRINGFIELD, MO.—*Impact '70*—*Go and Tell*, has been chosen as the theme for a plan of advance whereby members of the Assemblies of God will carry out concentrated gospel witnessing efforts in seven metropolitan areas in the United States, and seven overseas cities during 1970.

Impact '70 areas in the United States will be Albuquerque, N. Mex.; Charlotte, N.C.; Minneapolis-St. Paul, Minn.; New York, N.Y.; Omaha, Nebr.; San Francisco, Calif.; and Seattle-Tacoma, Wash.

The witnessing efforts in these areas will be conducted under local and district leadership, with approach and goals varying according to the situation.

"This is a grass roots plan, not a headquarters program," General Superintendent T. F. Zimmerman emphasizes. "But every headquarters department will back 'Impact '70' in every way possible," he stressed. "We will offer training helps, contemporary Christian literature for distribution, and other practical assistance."

Pilot projects of similar magnitude to those planned for 1970 were carried out successfully in St. Louis in August 1968 and in the Dallas-Fort Worth-Denton area in August 1969.

Overseas *Impact* areas for 1970

13TH ANNUAL SERVICEMEN'S RETREAT TO MEET IN GERMANY IN NOVEMBER

T. E. Gannon, Joseph Mazzu Will Be Retreat Speakers

BERCHTESGADEN, Germany—The 13th annual Assemblies of God Servicemen's Retreat is scheduled to be held here November

T. E. Gannon Joe Mazzu



Phillip Nichols Is 39th A/G Chaplain

SPRINGFIELD, MO.—Phillip A. Nichols of Bonners Ferry, Idaho, became the 39th Assemblies of God chaplain when he received his appointment to active duty recently.

Chaplain Nichols serves as assistant brigade chaplain with the 2nd Basic Combat Training Brigade USATC (AD) at Fort Bliss, Texas. He served as pastor of the Assembly of God at Bonners Ferry from 1966 until he entered the chaplaincy.

Brother Nichols received a bachelor of arts degree from Evangel College in 1962 and bachelor of divinity from Gordon Divinity School in 1966. While a student at Gordon, he served as youth director at the Assembly of God in Lawrence, Mass.

The new chaplain's interest in entering this specialized field of ministry began in high school days when he was a member of the Civil Air Patrol in Homer, Alaska.

Chaplain Nichols is married and has three children.

WITH CHRIST

Larry L. Price, 31, pastor of Faith Temple Assembly in Alford, Tex., went to be with Christ on July 4, 1969, after an automobile accident. He was licensed in March 1966 by the North Texas District. Brother Price is survived by his wife Darlene, two sons, and one daughter. His father, Delbert M. Price, is an ordained member of the Northern California-Nevada District. A brother Nathan and a sister Mrs. Ervin (Marna) Hillard are licensed ministers in the Kentucky District.

3-7, 1969, at the General Walker Hotel.

Times of study, recreation, worship, and rest have been planned for servicemen and their families who attend the five-day retreat. Theme for the gathering will be "In His Steps."

Joseph Mazzu, Assemblies of God missionary to France, will be

the morning speaker and Assistant General Superintendent T. E. Gannon will be speaker for the evening services.

Chaplain Jules Ballas is serving as retreat coordinator for the second consecutive year.

Arrangements for attending the retreat should be made through the local chaplain.

FOR EXTRA COPIES OF THIS ISSUE

If this issue of the *Evangel* has been a blessing to you, why not share it with your friends? For extra copies, send \$1, and we will send you 12 copies. Order number 2893. Our address is *The Pentecostal Evangel*, 1445 Boonville Ave., Springfield, Mo. 65802.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Daphne	Spanish Fort	Oct. 13-19	Esther Palmer	Hollis N. Powell
	Enterprise	First	Oct. 21-Nov. 2	Jerry & Ann Johnson	H. P. Trawick
	Ozark	First	Oct. 19-26	Nettie Parham	Luther Tadlock
Ariz.	Cottonwood	A/G	Oct. 26-Nov. 9	Charles O. Hudspeth	Clyne Jones
	Highway City	A/G	Oct. 21-Nov. 2	Ervin Asiatico	E. M. McKim
Calif.	Lone Pine	First	Oct. 22—	Varner Team	Billy Goins
	Modesto	Richland Heights	Oct. 19-Nov. 2	Tom Ming	Lawrence E. Terry
Pittsburg	Bella Vista		Oct. 19—	L. L. & Mrs. Ferguson	Edward L. Estes
	Sebastopol	A/G	Oct. 19-26	Kenneth & Flynn Rowley	Lenard Griffis
	Canon City	First	Oct. 21-Nov. 2	George & Susie Holmes	Clarence Jeffcoat
Fla.	Ft. Collins	First	Oct. 12-26	Alton Garrison	J. C. Musgrove
	Jacksonville	Riverview	Oct. 19-Nov. 2	H. A. & Mrs. Strange	David G. Rowley
Ind.	Auburn	A/G	Oct. 19-23	Olline Dingman	Dean Waddell
	Covington	First	Oct. 26-Nov. 9	Moses & Ruth Copeland	Edgar F. Allen
Rochester	First		Oct. 22—	Tommy & Esther Lance	Bill Boren
	Council Bluffs	First	Oct. 19-Nov. 2	Hilton Griswold	Allan Ullestad
Iowa	Topeka	First	Oct. 5-19	Roy H. Tregenza	Clare Rose
	Wichita	Seneca	Oct. 23-Nov. 2	Roy H. Tregenza	John Hollis
Ky.	Benton	Trinity	Oct. 22-Nov. 2	The Lunsfords	Charles Harrison
	Paradise	A/G	Oct. 20-31	Corbett & Mrs. Berthelot	Grant Daniel
Md.	Maugansville	A/G	Oct. 15-19	Byron D. Jones	Thelma Christopher
	Armada	A/G	Oct. 21-Nov. 2	Wilfred Millington	Donald C. Potter
Mich.	Battle Creek	First	Oct. 22-Nov. 9	Musical Vander Ploegs	Herbert Eicher
	St. Louis Park	First	Oct. 19-Nov. 2	LaVern Snyder	Edwin Hollen
Minn.	White Bear Lake	Calvary	Oct. 24—	The Tanner Team	Boyd Hoferman
	Canton	First	Oct. 19—	Thomas R. Calk	Jerry Weems
Miss.	Belton	A/G	Oct. 22-Nov. 2	I. D. Rayborn	Ray Thomas
	Edina	¹ A/G	Oct. 20-26	Carl E. Gammel	E. E. Hembree
Mo.	Lamar	A/G	Oct. 19-24	Larson-Stiver Team	Dwaine Braddy
	Mexico	A/G	Oct. 12—	E. B. (Eddie) Costilow	Jim Weems
Mountain View	A/G		Oct. 26—	E. B. (Eddie) Costilow	Nolan E. Wilkins
	St. Charles	First	Oct. 12-26	Maxine Willis	Albert Pettit
St. Louis	Berea Temple		Oct. 26—	Al D. Hewison	William N. Sachs
	Steelville	First	Oct. 15-19	The Singing Lunsfords	Joe Massey
Strafford	Potter		Oct. 19-Nov. 2	Floyd L. Dennis	Charles Blades
	Elizabeth	Evangel	Oct. 22-Nov. 2	J. L. & Dortha Pittman	Fred Huber
N. J.	Vineland	Chestnut	Oct. 22-Nov. 2	George & Evelyn Butrin	Harry Snook
	Spring Valley	Faith	Oct. 15-26	Roy & Mildred Johnson	Robert Soderberg
N. Y.	Greensboro	Central	Oct. 5-19	Fisher-Cheek Team	G. W. Hathcock
	Rockingham	A/G	Oct. 23—	Charles O. Hudspeth	John Bellamy
Ohio	Bedford	A/G	Oct. 19-Nov. 2	Gene Burgess	Donald L. Jolley
	Conneaut	First	Oct. 12-19	Bob Watters	E. C. Damiani
Johnsville	A/G		Oct. 7-19	Basell-Brown Team	Terry T. Diehl
	Orrville	Calvary	Oct. 21-Nov. 2	Paul & Donna Wright	James M. Bryan
Okla.	Coweta	A/G	Oct. 19-26	Mary Jeffrey	E. L. Coleman
	Lawton	Bethel	Oct. 26-Nov. 9	F. R. McAdams Team	Claud Davis
Oreg.	Albany	A/G	Oct. 26-Nov. 2	Watson Argue	R. E. Book
	Lake Oswego	A/G	Oct. 19-26	Murray McLees	Boyd Jackson
Pa.	Enola	A/G	Oct. 22-Nov. 2	J. Earl & Mrs. Douglass	Paul Jacobs
	Erie	First	Oct. 21-Nov. 2	Wayne & Vi Marshall	Herb E. Hull
Milesburg	A/G		Oct. 22-Nov. 2	Walter Schell	Clifton Wilkins
	Shade Gap	Fair Ridge	Oct. 19-Nov. 2	James L. Snyder	Belvy C. White
Waynesboro	Calvary		Oct. 8-19	Rudy & Mrs. Cerullo	Anthony A. Marinacci
	Windsor	Pent Lighthouse	Oct. 19-Nov. 2	H. A. & Mrs. Christopher	Robert H. Shipp
Tenn.	Dyersburg	First	Oct. 22-26	W. C. Crowder	Jerald Ogg
	Memphis	First	Oct. 26-Nov. 9	Gene Martin	James E. Hamill
Tex.	El Paso	Glad Tidings	Oct. 26-Nov. 2	Doug & Judy Maners	Richard Stephens
	El Paso	Valley	Oct. 21-Nov. 2	M. F. Hankins	F. C. Roop
Houston	Northwood		Oct. 22-Nov. 2	Norman Jones	Paul Emerson
	Oaklawn		Oct. 22-Nov. 2	M. M. & Mrs. Otwell	H. G. Weathers
Kilgore	First		Oct. 19-24	Robert & JoAn Summers	Ralph Leatherwood
	Lake Jackson	Shady Oaks	Oct. 19-26	James & Peggy Hazelton	James Miller
Midland	¹ First		Oct. 26-Nov. 1	L. O. & Mrs. Triplett	W. D. Metzgar
	San Antonio	Woodlawn	Oct. 19-24	E. R. Winter	Bennie Castillo
Talco	A/G		Oct. 19—	J. R. Kneegs	Don Malone
	Temple	Bethel	Oct. 26-31	Robert & JoAn Summers	William A. McCann
Va.	Front Royal	First	Oct. 26-Nov. 9	Fisher-Cheek Team	Alden A. Yates
	Spokane	Glad Tidings	Oct. 19-Nov. 2	Wesley & Gladys Morton	Leonard White
W. Va.	Marlowe	Full Gospel	Oct. 21-Nov. 2	Irving & Mary Howard	Ralph Fowler
	Wisconsin Rapids	A/G	Oct. 22-Nov. 2	Milo Harmon	E. L. McNaughton

¹Children's Revival

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

LONG BEFORE
THE
SPACE AGE,
SPEED-the-LIGHT
TOOK THE
ASTRONAUTS'
VIEW OF THE
WORLD...

There Earth spins, revealing itself in a matter of minutes to the man in space. He speaks, and his voice can be heard by all mankind. Speed-the-Light caught the vision of harnessing the budding technology of the postwar era—a vision of scaling down the physical barriers which often made the Great Commission seem to be a mission impossible. By using modern transportation and communications, STL made a smaller world, and a bigger missionary. Speed-the-Light has not diminished the need for dedication. It has only been a tool to be used by those who answer Christ's call all over the world. In fact, its very success is a triumph of the dedication of thousands upon thousands of young people. Some of those who first gave dollars went on to give their lives, inspired by the vision of world evangelization as a MISSION POSSIBLE! We invite all who share the vision to give generously on this 25th anniversary Speed-the-Light Dollar Day.

**SPEED-the-LIGHT DOLLAR DAY
OCTOBER 19**

