

THE PENTECOSTAL evangel

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

OCTOBER 4, 1964
TEN CENTS



Autumn Leaves

BY MAX I. REICH

YE AUTUMN LEAVES, WHO GENTLY DROP
TO TURN AGAIN TO EARTH,
SEEKING REPOSE WITHIN THE DUST—
THE WOMB THAT GAVE YOU BIRTH—
TINTED WITH GLORY, YE DEPART
BENEATH A SUNLIT SKY—
YOUR BEST RESERVED UNTO THE END,
TO TEACH US HOW TO DIE.

SO MAY WE PASS, IN BEAUTY CLAD,
TRANSFORMED BY LIGHT DIVINE,
WHICH GRACE FROM LIFE'S GREAT SUN ABOVE
CAUSED IN OUR HEARTS TO SHINE,
OUR SELF-BOUND LIVES DIVINELY CHANGED
FROM FOLLY AND FROM SIN—
TRANSPARENT LIVES, TO LET SHINE THROUGH
CHRIST'S GLORIOUS LIFE WITHIN.

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The Deadly Deficiency

*What dishonesty is to a banker, and
what palsy is to a surgeon,
lovelessness is to a Christian.*

A Convention Sermon By ARNE VICK



LET US READ FROM REVELATION 2:1-4: "UNTO THE angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love."

I feel strongly impressed to speak to you this evening concerning *first love*. Permit me to remind you that it is one thing to make a start for God, and it is something else to stand, fifty years later, as some of our veteran friends did tonight, with the same testimony to the grace of God that they bore at the start.

Surely every believer has discovered that one of the major problems of the Christian life is that of maintaining the light and glory of God that came to us in the New Birth and in the baptism of the Holy Spirit. When God came to us He shed abroad this holy and divine love in our hearts. To retain it in its original power and fullness is the subject of Christ's message to the Ephesian church in the passage before us.

A SERIOUS CHARGE

The church at Ephesus is charged with having left its first love. They had not *lost* it; they had *left* it. And it is my own uneasy feeling that as the Assemblies of God enters the second half of its first century, many of our people have suffered the same loss, and have drifted from that place in God where the heart burns, the spirit yearns, and the will is fully surrendered.

Our young people have seen revival meetings and special efforts and gospel crusades and campaigns, but how many of them have seen revival in the old-time sense of the word? *Revival*—in which God breaks through in such a decisive manner that after the "break" the meetings roll on week after week like a surging, sweeping tide, with souls saved and believers filled with the Spirit in every service.

Arne Vick, pastor of Bethel Temple, Los Angeles, Calif., delivered this sermon at the 50th anniversary convention in Springfield.

Contrast this with today's alarming trend toward the "one-week" effort, and it becomes painfully clear that something vital has been lost.

The Book of Acts is a blazing record of the *achievements of first love!* Could the church of today produce a Book of Acts? There could not and would not have been any Book of Acts if the Christians of that period had been as lethargic and lackadaisical, as indifferent and insensitive, as prayerless and careless, as masses of God's people are today! These were people with flaming hearts and burning spirits, and the zeal of their God consumed them.

The Bible accent on love should never be forgotten or deemphasized. "Master, which is the first commandment of all?" The reply was instant and clear: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, Thou shalt love thy neighbor as thyself."

Jesus never implied that this priority given to love had changed because the Law had passed and Grace had come, or that it ever should be changed.

A SIGN OF THE END TIME

There is a frightening word for end-time Christians found in the great prophetic chapter of Matthew 24. Almost lost among the thunderous prophecies of earth-shaking events that are to precede His return—famines, earthquakes, wars—there stands the poignant and moving prediction: "And because iniquity shall abound, the love of many shall wax cold" (v. 12).

There must have been pathos in His voice when He spoke these words, for He was sorrowfully predicting a change in the relationship of His own with Himself. Love, mind you, is the keynote. "We love him because he first loved us," and it is with His own love given to us that we love Him in return. This tragic prediction made by Jesus must be fulfilled, for He did not say "maybe," or "perhaps," but that the love of many "shall" wax cold. This certainly makes valid my use of the word "frightening" to describe this ominous prophecy.

The church at Ephesus appeared externally to be a very lovely congregation of God's people. Jesus said, "I know thy works," and the tone most assuredly is

complimentary. "I know thy works, and thy labor, and thy patience." He was fully aware of all that was praiseworthy in their lives. Yes, this was a *good* church!

And it was an *active* church. Such words as *labors* and *works* establish without controversy their zeal for His kingdom. But in all our constant appeal for "active" members, and our insistence that each member in our churches "do something" for God, let us never forget that this is *fruit* for which there must exist the right *root*. If our works for God do not grow from the right root; if our labors are not purged from selfish, carnal, and glory-be-to-me motivation, they have no value in the sight of God.

A MATTER OF MOTIVE

Certainly 1 Corinthians 13 makes this plain. Tremendous things are said in that chapter concerning what appears to be extreme dedication: "I bestow all my goods to feed the poor"; "I give my body to be burned." But instantly the unpleasant truth is stated that even such ultimate acts of seeming consecration may be valueless in God's sight, having sprung from some secret root of self-fulfillment. He not only wants to know *what* we are doing, but *why* we are doing it.

Consider Elijah on Mount Carmel. The awesome contest that would determine the spiritual future of Israel was on, and the accepted criteria was, "The God that answers by fire, let him be God." Humanly speaking, the entire outcome with its possible ramifications of spiritual disaster for Israel was resting upon the shoulders of Elijah. In that moment of truth his prayer was a model of humility and self-abasement. His true motivation shines through every word: "Hear me, O Lord, hear me, *that this people may know* that thou art the Lord God."

Jesus demonstrated that same purity of motive in His prayer at the tomb of Lazarus: "Father . . . I knew that thou hearest me always; but because of the people which stand by I said it, *that they may believe* that thou hast sent me" (John 11:42).

What motivates *us*? Why do we work for God?

The Ephesian church had *high membership standards*: "Thou canst not bear them which are evil." They also possessed *spiritual discernment*: "Thou hast tried them which say they are apostles, and are not, and hast found them liars." There was *spiritual endurance* in this congregation: "And hast borne, and hast patience, . . . and hast not fainted." Surely with these qualities the church must receive a Gold Crown from on high!

No, it did not! The great Head of the Church used a penetrating and probing word: "Nevertheless!" He pointed out that in spite of all the good things, the diagnosis revealed a *deadly deficiency* in that church "Thou hast left thy first love."

A DIVINE ULTIMATUM

Should there be anyone who feels that this matter is not nearly as important as I seem to make it, let me insist that this is indeed a deadly deficiency, and the Scriptures support me completely.

An unmistakable tone of warning is heard in verse 5, which seems to say, "If you choose not to accept my view of your true condition, and you refuse to repent, thus making possible your full restoration, *I will*

remove thy candlestick out of his place!" Such language, coming from Jesus, raises the subject immediately into the category of something very important to me! If anything threatens my spiritual existence, if anything disrupts my communion with my Lord, if any cloud can arise to hide His face, I count that thing my supreme enemy!

What would you think of a banker who fulfilled every surface requirement for his position—his business establishment was attractive, modern, and highly organized, and he himself gave every appearance of good grooming and culture and understanding of his work—yet at heart he was completely dishonest! Would all his other virtues combined persuade you to overlook his basic dishonesty, and cause you to place your money in his hands? Never! His dishonesty would be considered a deadly deficiency!

Or suppose you were facing surgery, and your surgeon presented himself as a palsied man? Although there was nothing wrong with him except he is palsied, you would instantly consider this a deadly deficiency and refuse his services. What dishonesty is to the banker and what palsy is to the surgeon, lovelessness is to the Christian! A deadly deficiency!

A HOLY ELEMENT

Now, what is this thing called *first love*, this holy element so precious in the sight of God? The root itself is a mysterious and hidden thing of the heart, but the fruit of first love is easily recognizable. The Scriptures repeatedly present an analogy between human and divine love; between earthly marriage and the believer's heavenly relationship to his Master. It then becomes simply necessary for each of us to ask ourselves, "To what degree are the characteristics and evidences of what I felt when I first fell in love humanly, to be found in my present spiritual life?"

Let me speak now on some of the characteristics of this first love. Surely, the dominant factor in our newly found salvation is *love for God*! "We love him because he first loved us." How exquisitely meaningful become the poet's words, "Love so amazing, so divine, demands my soul, my life, my all." That the mighty and mysterious Being in the heavens from whom we fled all our days, and whose face we shunned, and whose name we so often took in vain, should suddenly become the supreme object of our love—surely this is amazing grace!

Simultaneous with the floodtide of love to God sweeping our hearts, there came a tremendous love for people. "And thy neighbor!" Hand in hand it came to us; love to God and love to our neighbor. There is a Danish proverb which states, "Where love is thick, faults are thin." This is but another way of putting the Bible truth, "Love shall cover the multitude of sins."

This holy love is a divine lubricant, just as hate is sand in the machinery of life. Love inspires and exalts and illumines; hate darkens and destroys. Love heals; hate kills.

A further characteristic of first love is love for prayer. No one will deny that when one is in love the greatest possible pleasure is to be in the company of the beloved. Certainly this is equally true spiritually. We seek His face; we seek His fellowship; we seek His presence. When love is fresh and glorious, prayer is adventure,

(Continued on page seven)

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STATEMENT OF FAITH

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

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Good Reading

The goal of the editorial staff of this magazine is to provide good reading. Not only do we want the *Evangel* to be enjoyable reading: we want it to be *good* reading in the sense that God is in it—for without God nothing is good.

We therefore were much encouraged this week when a letter came from New Jersey in which a woman said *The Pentecostal Evangel* has been a source of spiritual blessing to her. This reader added: "One of my friends wrote to me recently and said she was starving spiritually. I sent her the *Evangel*. She replied saying she is subscribing to it, because it satisfies a hunger which other sources fail to do."

Since October is Protestant Press Month, we like to pause just now to examine our goals and to see whether we are measuring up. Editors need to check on what they are publishing. And readers need to check on what they are reading. Never was there as much poor literature in the world as there is today. But never was there as much good literature, either. There is much more printed material of every kind, and Christian people need to ask the Lord (1) how much time they ought to spend on books and magazines, (2) how much money, for these items are expensive, and (3) what publications are appropriate to Christian homes.

The Bible, of course, should be at the top of everyone's reading list. It is better to read the Bible itself than merely to read books about the Bible. One dear soul was given some books which were supposed to throw light upon the Scriptures. He tried to read them but found them hard to grasp. Finally he went back to reading the Bible more, and the books less, and he said to his friend: "You know, I tried to read those books you gave me, and I found them awfully deep; but since I've gone back to reading the Bible more, I find God's Word throws a lot of light on those books."

All kinds of books are published in the name of religion. You may depend on those that are sold by your Gospel Publishing House at Springfield, for every book we advertise is carefully screened for reliability as well as readability before it ever goes into stock.

Choose your books as carefully as you choose your friends, for they will surely influence your life for good or otherwise. The same is true of magazines. One editor said: "What is the boy or girl reading? Tell me, and I'll tell you, within not too wide limits, what sort of an adult that boy or girl will be. The fiber of the growing mind responds amazingly to the quality of reading done. It may by this means be strengthened and stimulated and kept clean and keen, or it may be made flabby and warped with superficial or perverted tastes."

We do not expect Christians to confine their reading to religious material entirely. On the other hand, anyone who serves the Lord should give top priority to Christian books and magazines. The mind should attend the interests of the heart, for it is certain that the heart will follow where the mind leads it. The Assemblies of God has a long list of periodicals for children, youth, and adults. Parents will do well to encourage their families to read these Sunday school, C.A., and other publications which exalt Christ and teach Spirit-filled living.

What shall we read? Let us select *good* reading, judging it by the inspired words of Paul the apostle: "Whatsoever things are *true*, whatsoever things are *honest* . . . whatsoever things are *of good report*; if there be any *virtue*, and if there be any *praise*, think on *these* things"—especially during October, which is Press Month.

—R. C. C.



**"CALL TO THE
FELLOWSHIP"
SERIES**

Point 12—Reemphasize
the Concepts of "Movement"
and "Fellowship"

Our Movement in Fellowship

—By THOS. F. ZIMMERMAN,
General Superintendent of the Assemblies of God

THE SPONTANEOUS HOLY GHOST REVIVAL WHICH touched thousands of lives at the turn of the 20th century was most aptly called a movement. This Pentecostal movement did not come about as a result of the organizational efforts of any single individual, or from the design and genius of any machinery. Neither did it emanate from any one place. It was the work of God, and evolved as individuals moved by the Holy Ghost to seek the fullness of God came together to share doctrine, experience and understanding.

It was only logical that people of "like precious faith" and experience should then join hands in the work. Appropriately, they realized they could do some things together that no individual in the movement could do alone. Thus our fellowship—the Assemblies of God—was formed within this movement along lines of cooperative action to extend the Kingdom by world evangelism.

In essence, fellowship means communion, participation and sharing. Fellowship is a community of interest, activity and feeling. The Church—the body of believers—experiences this within a dimension all its own. In its full strength fellowship is a New Testament concept. After the Day of Pentecost they "continued steadfastly in the apostles' doctrine and fellowship..." (Acts 2:42).

It is significant that Acts 2:42 is the first occasion of the use of this word in the New Testament. The apostle Paul wrote that God has called us "unto the fellowship of his Son." The Bible teaches we have this fellowship first with the Father, the Son and the Holy Spirit (1 John 1:3; Philipians 2:1). Because of this we then have fellowship one with another. Fellowship born in anything other than fellowship with the Godhead is not the fellowship of the true Church.

The Assemblies of God was born in an atmosphere of desire to strengthen fellowship. Even the founding session was in itself a glorious fellowship meeting. Early leaders were not interested in creating another denomination and, in fact, repudiated all thought of a high ecclesiastical body. What they wanted and what they provided for in the framework of the Assemblies of God was cooperation without compromise, fellowship without frustration, and a movement without monopoly. In this way we play a part in the ever-advancing Pentecostal revival which began on the Day of Pentecost almost two thousand years ago.

Growth of the fellowship, and continuation of the principles set forth in the establishment of the As-

semblies of God, are dependent on cooperation at all levels. The lines of fellowship are the lines of common faith, experience, purpose and cooperative action. The strength of the fellowship results from the fellowship in spirit and the intense desire to work together. Where there is communion there is also a communication of purpose and work.

Fellowship, therefore, finds common bonds (1) in beliefs, (2) in regeneration, (3) in the baptism with the Holy Ghost, (4) in ministry and labor, and (5) in an ultimate goal.

No individual member of a church can hold himself aloof from other members of the same church and maintain a proper relationship to the body of Christ. After all, the body of Christ is the Church today, yesterday, and tomorrow—His bride at His coming.

The fellowship was a "two-way" street in its infancy and continues to be so today. There can be no fellowship when one party, group, or portion of the whole becomes a law unto itself. Nor can our fellowship be complete unless we take time to wait upon the Lord and let Him talk to us in addition to our talking to Him.

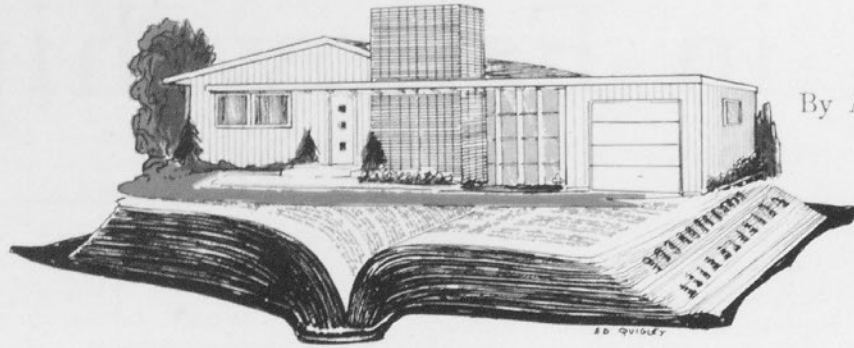
We are pilgrims and strangers on earth, but we look for "a city which hath foundations, whose builder and maker is God" (Hebrews 11:10). Toward that end we lay up treasure in heaven and await the coming of the Bridegroom to take away those whom He has prepared. Fellowship, therefore, reaches out to others as is recorded in 1 John 1:3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

As regenerated and changed Christians, we find our motivation in the desire to please God; fulfilling His joy, being likeminded, having the same love, being of one accord—one fellowship in Christ Jesus. ◀◀◀

Men whom God has blessed with His Spirit are men who craved a deeper fellowship with God and found it through prevailing prayer. There is a waiting before God that we hurried moderns do not know, that sends a man back to his task with the hand of God upon him in such a fashion that waters part before him. It is not that God puts a premium on fastings, night-long prayers, tears and austerities of the flesh, but He does reward a burning desire for His very best.

—Vance Havner

Is Your Home Complete?



By ALICE REYNOLDS FLOWER

WITH HOLY SATISFACTION GOD RESTED AFTER ALL HIS marvelous creative endeavors. The earth, the sea, the sky gave witness to His power in framing the universe which was to house His master-creation, Adam and Eve. For their special comfort God had planted a garden in which grew "every tree pleasant to the sight, and good for food." There was a special river to water that garden—the whole a prospect beyond description. No wonder God rested as He beheld "everything that He had made . . . very good."

To Adam the crowning earthly joy was the gift of Eve to share with him the loveliness of Eden. She was his God-given helpmeet; and now the first family was established in its home. More than human association was involved in this, however. There was God-relationship for Adam and Eve. It was God's garden, and Adam and Eve could enjoy its rare privileges only through continued obedience to Him.

Obedience to Him brought delightful communion with Him. No doubt they frequently heard "the voice of the Lord God walking in the garden in the cool of the day" and ran to meet Him as happy children would greet a loving parent. Disobedience broke this communion, bringing shame and fear. Somewhere outside Eden the couple established another home, a poor substitute for the first home where they had fellowshiped with God in the completeness of His favor.

God was greatly disappointed with that first home's failure, and many years passed before God called Abraham. See how God emphasized right family relationships in dealing with him. God stressed proper recognition of godly principles. Strong words these, "I know him (Abraham) that he will command his children and his household after him" (Genesis 18:19). The very fulfillment of God's promises depended on how faithfully Abraham disciplined and directed his children and servants.

Note carefully the early history of the Hebrews as God taught them principles of success as a nation. Through their wilderness journeyings, in possessing the land of Canaan, there was continued emphasis laid upon household unity in righteous living. The Passover story gives the twofold aspect of this emphasis with the blood of the slain lamb upon the door for protection, and the family gathered within the house to partake of the roasted lamb for the sustenance needed in the difficult journey

ahead. Some stress only the first, ignoring the second phase of this marvelous Passover observance.

Apply the blood to the doorposts and lintel of your home, acknowledging your faith in the finished work of our great Redeemer for the need of your household. But never forget there is a subsequent responsibility of parents to gather their households together for definite partaking of the Lamb—the Word of our God which liveth and abideth forever. Here has been the breakdown in many families, one great reason for the wayward children of supposedly godly parents.

Assurance came to the parents through the application of the blood by faith; but traveling strength was derived by partaking of the Pascal lamb. That Passover night the world was shut out and that family was shut in together, due importance being laid on the significance of that sacred meal. This rushing age would quickly and easily crowd God out of any home. But remember, God's moving in every child's life starts normally in the home; and it was the wise man who said, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). God has given here a marvelous type of spiritual completeness in our homes.

As went the Hebrew homes so would go the nation. Soundness in family life meant healthy grass roots for the kingdom to be established later. The Book of Deuteronomy gives certain vital principles for solid Hebrew homelife in the Promised Land. God had great foresight for their national endurance; so He emphasized the need of constantly honoring God's Word in their individual homes. To this day the stability of Jewish homelife has been unsurpassed and the divorce evil least menacing to them.

The sixth chapter of Deuteronomy actually commands that God's Word have a recognized place in the table talk and fireside chats of the family circle. Thus the Word becomes living in the home. Since the Bible constantly presents man as seeking God's approval, one cannot live with the Book by daily habit and not himself grow in desire and capacity to please his Maker. Thinking on things "that are true, lovely, of good report" produces what is noblest in character, and pays the highest dividends of happiness on such investment in the home.

There are many homes where once the "altar light"

glowed and the home was complete. Through subtle snares Satan has dimmed, even quenched, that light. Rush of business, lust for gold, love of the world, carelessness, indifference, sin, disobedience have caused one or both of the parents to fail in their responsibility. Boys and girls going forth from such homes know not the real values of life; and, without a standard of righteous conduct, they become an easy prey for the crowding forces of evil which assail everyone today. Here is the chief reason for the lack of God-consciousness among youth today. Who will answer for this before the bar of God?

A young mother asked an evangelist when she should start training her five-year-old child for God. He answered, "You are five years late now. You have missed the most valuable years of shaping your child's life. Go home and erect at once your family altar. With God's blessing you may be able to redeem some of the years that the locusts of neglect have eaten."

Tom Paine said he was an infidel before he was five, the product of his home influence.

Thomas Guthrie wrote: "If you find yourself loving any pleasure better than your prayers, any book better than your Bible, any house better than God's house, any person better than the Lord Jesus, any indulgence better than the hope of heaven—*take alarm!* To which could well be added for the benefit of every Christian parent: If you find yourself pampering, entertaining, pleasing your children to the neglect of praying with them—*take great alarm.* You are responsible for their souls as well as their bodies—the completeness of a Christian home. ◀◀◀

THE DEADLY DEFICIENCY

(Continued from page three)

prayer is romance, prayer is exploration, prayer is growth, and prayer is wonderful mystery.

You never know what will happen when you give God a chance. A man on his knees is God's opportunity. It was as Peter was in prayer on a housetop in Joppa that God gave him one of the mountain-peak experiences of his life. Revelation came; understanding came; instruction, teaching, and doctrine came in that hour. We should lament our lost altar services. We should weep over the three-minute prayers found in many of our churches. We should ask God to break our hearts in His presence, and restore to us the spirit of intercession and supplication that most of us knew in the golden days of our first love.

Moreover, first love in the Christian inevitably brings with it a great *love for God's Word*. When we are first saved, love for the Word is normally a consuming and thrilling thing. Paul wrote, "Let the word of Christ dwell in you richly." How can it dwell in us if we never let it enter our hearts and minds? This hunger for the Word is virtually inseparable from hunger for God Himself, which is also an unailing element in first love.

A LIFE-CHANGING EXPERIENCE

Other characteristics of first love include *teachability*, a sense of *separation unto God*, and a *joy* in the Lord.

CODE MESSAGE

The following code message—a verse from the Bible—tells you something that a Christian shouldn't do and something he should do. Can you decode the message?

CODE

A=26; B=25; C=24; D=23; E=22; F=21; G=20;
H=19; I=18; J=17; K=16; L=15; M=14; N=13;
O=12; P=11; Q=10; R=9; S=8; T=7; U=6; V=5;
W=4; X=3; Y=2; Z=1.

MESSAGE

4-19-22-9-22-21-12-9-22 11-6-7-7-18-13-20 26-4-26-2
15-2-18-13-20, 8-11-22-26-16 22-5-22-9-2 14-26-13
7-9-6-7-19 4-18-7-19 19-18-8 13-22-18-20-19-25-12-6-9.

(To check your answer, look up Ephesians 4:25.)

There is an amazing *singleness of heart*, enabling us to say with Paul, "This one thing I do" (instead of, "These forty things I dabble in," which seems too often to express the attitude of modern believers).

Who among us will deny that with first love there came an all-consuming *love for God's house*? Our constant question was, "When is the next meeting?" When the church doors opened and the lights were turned on we were there, because we loved His habitation!

Are you now "calling to remembrance the former days" (Hebrews 10:32) when you first believed? Has some of the glory departed? If today finds you far from the golden days, and far down the mountain from the summit you once attained, there is provision made (thank God) for your restoration and renewal. It is just as exact (and far more infallible) as a doctor's prescription or a chemist's formula: "*Remember* therefore from whence thou art fallen, and *repent.*"

Repentance cures lukewarmness; it cures backsliding; it cures spiritual drift. Let me ask in closing, do you want to be a vital Christian, or do you just want to go to heaven when you die? Surely, God does not wish to leave us in a spiritual twilight zone, in the misery of spiritual decline. Let us repent and seek restoration. Let us experience again the fullness of His blessing, the joy of first love. ◀◀◀

BITTER OR BETTER?

In Hubert Davidson's booklet, *The Better Way*, he compares Jacob's response to trouble with Paul's. Jacob refused to be comforted and complained bitterly, "All these things are against me."

Paul spoke of God "who comforteth us in all our tribulation" in confidence that "all things work together for good to them that love God."

Do we want all sunshine? All sunshine produces bleak, arid deserts. Where there are no thorns there are no roses. Where there are no trials there are no triumphs.

George Matheson, born blind, chose the better way instead of the bitter way, and gave the world a hymn that has blessed thousands, "O Love That Will Not Let Me Go."

Jesus promised, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Korean Magazine Moves Ahead!



Missionary evangelist Ralph Byrd and Koreans admire the new Full Gospel Herald.

By John Stetz, Missionary to Korea

A DRAMATIC AND REVOLUTIONARY ENTERPRISE WAS RECENTLY LAUNCHED when our literature committee, headed by John Hurston, decided to print the Full Gospel Herald and to enlarge its circulation from 500 to several thousand.

For the past few months the Full Gospel Herald, the official voice of the Korean Assemblies of God, has been mimeographed. The new publication is a very attractive three-color monthly periodical of fourteen pages.

The initial thrust for this project was "fueled" by funds from the Light-for-the-Lost literature program, which enabled us to print a total of 20,000 "campaign copies" for the first two months. This crash program coincides with the successful tent campaigns being conducted in Korea by the Ralph Byrd Evangelistic Party.

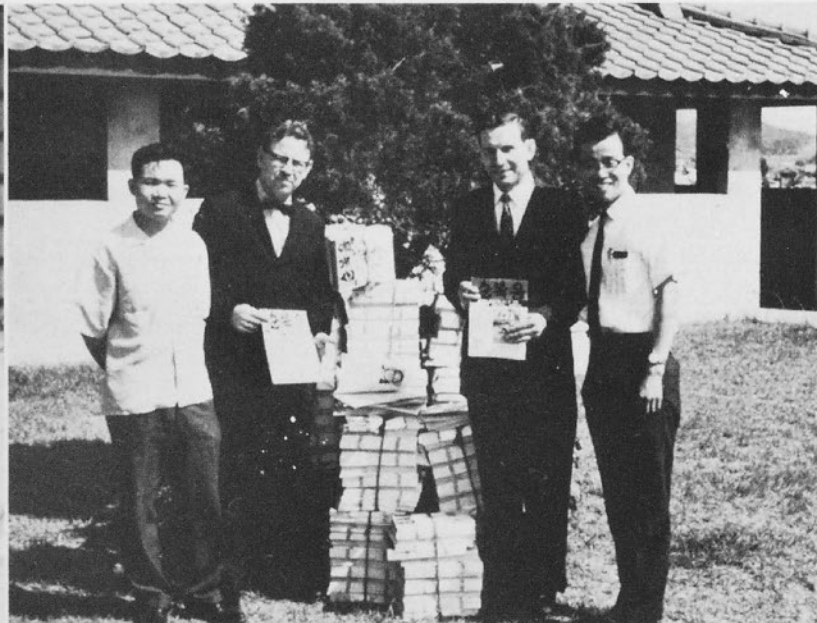
The Byrd campaigns, which were completed in mid-July, took place in such cities as Chonju, Chongju, Masan, and in three churches on the outskirts of Seoul. There was also a great city-wide tent campaign in the downtown section of Seoul.

Each Herald has a subscription blank enclosed, and we hope for at least two thousand subscriptions soon. We trust that in the very near future the paid subscriptions will make the publication self-supporting.

The Herald (*Soon Pogum*, as it is called in Korean) is well received by the nationals. Not only is it popular with our own people, but the leaders of several other organizations have requested subscriptions for their members. Pray with us that through this medium the Full Gospel message may be spread throughout all Korea before Jesus comes. ◀◀◀

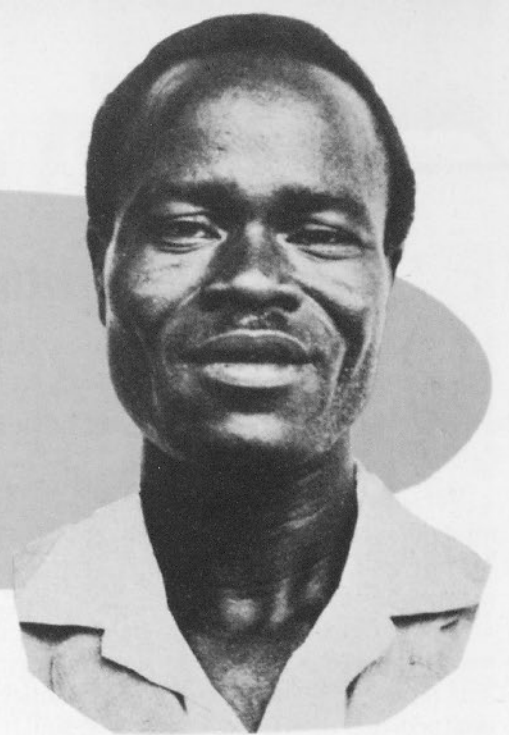


Missionary Margaret Carlow inspects magazine's new edition as Bible students prepare for literature distribution.



Missionaries John Hurston and John Stetz along with two Korean translators happily display the completed campaign issue.

The Consecration of Katie Bryma



By JONATHAN W. GLOVER
Missionary to Sierra Leone

YENDE VILLAGE—JUST ANOTHER AFRICAN COMMUNITY. It did not trouble itself with the rest of the world. The Devil Society still practiced its rites and the village chief held a traditional grip over his subjects.

Katie Bryma grew up in this village. He knew the chief and the "devils." But he also knew of another power that was new to the area, the power of the Christians.

One day a crisis came to Katie's life. His friends all left him and he wondered where he could turn for help. When he went to bed that night he was sure the Christian God talked to his heart and told him, "Man cannot help you, but if you trust in Me, I will help you." He thought about the Christians in Koindu, and how they had given themselves to God and God had helped them. He decided to go to their church the next Sunday.

Katie didn't have to wait until Sunday, however, for the next night some of the Christians came to Yende to preach. As they spoke he realized Jesus was the Friend he sought—a true Friend "that sticketh closer than a brother."

Some time later the Christians came back to Yende, but the villagers did not welcome them. Some said Katie had brought the Christians to spoil their worship places. They talked of making him pay two cows because of his attitude. If he refused, they would tie him up and beat him. Katie fasted and prayed and the village leaders continued to discuss his fate. After three days of disagreement they all returned to their homes without deciding anything. God had answered Katie's prayer.

Every time a service was held in Yende, the chief became furious at Katie. Once he called all the "devils" together and told Katie to go with them into the bush. Katie refused and stayed home. This was reported to the Paramount Chief who immediately summoned Katie to his compound. "You have gone against the devil," the chief said, "You must follow the people into the bush." Katie was afraid, but they said they wouldn't harm him. When they reached their destination, many people were waiting for them. They made Katie sit on the ground; then, without standing on ceremony, they started beating him with sticks, stepping on him, and

hitting his jaw. They continued until he was unconscious. Then they took his clothes and left him. At midnight they brought his clothes to him and took him to the chief.

For nine days Katie and four Christian friends were locked in a windowless room. For seven of these nine days they had nothing to eat. Katie spent much time in prayer, talking to his newfound Friend. One night, in a vision he saw the prison door open. He told his fellow prisoners they would all be released the next day, and it was so. When they were freed, the Headman of their village warned them that they must not be Christians any longer. Katie replied very simply, "I will go forward, praising Jesus."

For another week, Katie was unable to chew food because of his sore jaw. But God vindicates His people. Before long the Yende chief who had caused so much trouble for the Christians was removed, and things became a little more tolerable for them.

But the townspeople were still opposed to the gospel. When the Christians began to build their mud and stick church in Yende, they confronted considerable opposition. As the Christian women, carrying large buckets of water, would arrive at the church site, the unsaved women would be waiting for them—and dump the water out. This happened repeatedly until one Christian woman spoke up and said, "You dump my water, and I'll carry more all day until you get tired of dumping it out." She was true to her word. The people finally realized they could not stop the Christians.

A small church now stands in Yende with Katie as its pastor. By this time about half the people in the village are saved. They stand as a living monument of Katie's consecration to his never-failing Friend. ◀◀

SEND FOREIGN MISSIONARY OFFERINGS TO
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Christian Attitudes

Sunday School Lesson for October 11, 1964

MATTHEW 5:38-48

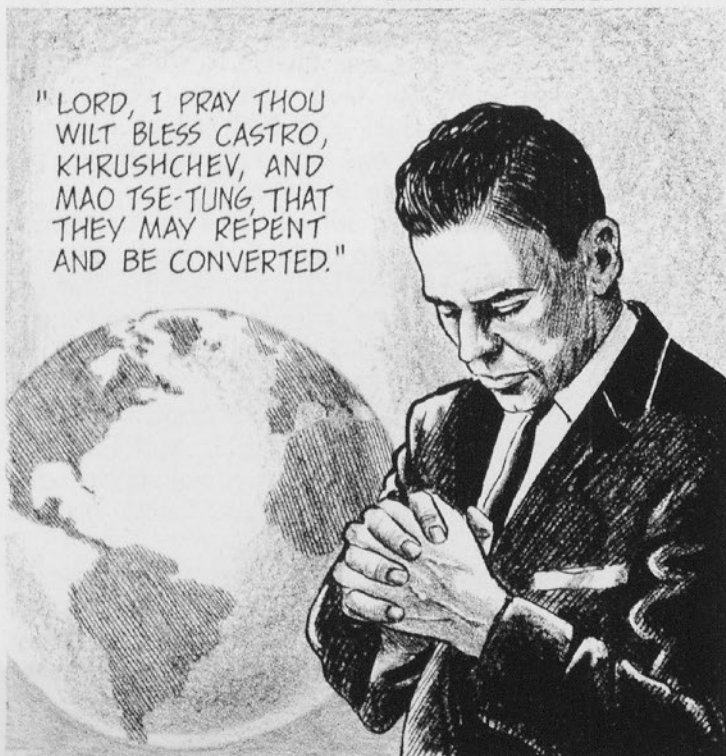
BY J. BASHFORD BISHOP

Perhaps no Scripture passage is so controversial, so misunderstood, and so misapplied as the Sermon on the Mount and that portion of it, in particular, which comprises our text.

Certain principles must be borne in mind: (1) The teaching cannot be taken in the strictest literal sense. To pluck out one's eye, for instance, would certainly not prevent one from losing his soul! (2) The teaching is not a set of mechanical rules, not a code of ethics for the world at large, but teaching which presupposes a vital Christian experience, an experience of the grace of God. Christ is speaking to members of His kingdom, to those who are poor in spirit, etc.

The Principle of Nonretaliation. "An eye for an eye" is an Old Testament law to which Jesus referred and is found in Exodus 21:22-26; Leviticus 24:17-20; Deuteronomy 19:18-21. Its purpose was to control anger, violence, and crime. It was based on the principle of exact justice, and its execution was placed in the hands of judges who were ordained of God. It was not for

PRACTICING WHAT CHRIST PREACHED



"LORD, I PRAY THOU
WILT BLESS CASTRO,
KHRUSHCHEV, AND
MAO TSE-TUNG, THAT
THEY MAY REPENT
AND BE CONVERTED."

LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU. MATTHEW 5:44

Ramsey

the individual to take the law into his own hands. The principles underlying this law also underlie government today and are necessary in a world of unredeemed men.

"But I say unto you, That ye resist not evil." Some have wrongly applied Christ's words to the world in general, and have gone on to teach that war, capital punishment, law courts, and magistrates are all wrong. Actually, these things are not in focus here. The relationship of the Christian to the government and state in general is found in Romans 13 and 1 Peter 2.

We are not forbidden to resist sin and the devil. (See Hebrews 12:4; James 4:7.) On the contrary, we are to resist these even unto death! We are certainly not forbidden to defend innocent victims of injustice, nor to seek to deter the committing of wrongs and crime.

"Resist not evil" applies when wrong is done to us personally, in the sense that we are not to seek personal revenge. We are forbidden to retaliate. We are not to return evil for evil. We are to follow the example of Christ "who when he was reviled, reviled not again" (1 Peter 2:19-23).

The Principle of Refusal to Contend for One's Rights (v. 40). It is one of the most deeply rooted tendencies of human nature to insist upon one's rights. It is with this tendency that Christ deals here. One of the greatest problems of the world today is that men think far more about their rights than about their duties and responsibilities. The Christian, if he understands his relationship to Christ, is one who has forever given Christ his right to himself.

The Principle of Extra Service (v. 41). Christ refers to a prevailing custom whereby the government, in certain circumstances, could temporarily commandeer personal property or services for government business. To Jews, who resented any governing by Rome, these words of Christ's were especially distasteful! But Christ's point is this. We are not to do only what is required of us, whether by law or otherwise, but to go far beyond in giving service which may not be required! Again Christ strikes at the self-life. Self resents "being imposed upon." Love renders abundant and cheerful service. It is this willingness to "go the second mile" which makes the Christian different from the sinner.

The Principle of Big-Heartedness and Generosity (v. 42). Giving and borrowing pose problems. Again, Christ's teaching emphasizes the spirit rather than the letter. Paul the apostle was greatly concerned for needy Christians. Raising offerings for them was one of his much loved projects. Yet the same Paul flatly stated concerning some, "If any would not work, neither should he eat" (2 Thessalonians 3:10; compare 2 Corinthians 8:1).

The Principle of Loving One's Enemies (vv. 43-48). How seldom we take seriously Christ's words here! How are we to treat those who dislike us, do us wrong, persecute us? (1) "Bless them," which is to speak kindly in response to their evil words. (2) "Do good to them," which means to repay them in actions which are positively good, kind, loving, and neighborly. (3) "Pray for them," which enables us to transform them through our prayers, as well as to provide God opportunity to deal with us where we may be at fault!

"Be ye therefore perfect, even as your Father." To be perfect is to be Godlike. And God is love. His love becomes operative as we obey His Word. ◀◀◀

Revivaltime Opens the Door to

BY RON ROWDEN

REVIVALTIME IS OPENING NEW DOORS OF MINISTRY IN many communities across the nation. Reaching into hearts and homes blighted by sin, this full-gospel broadcast service paves the way for pastors to guide hungry souls to our Assemblies of God churches.

Realizing the effectiveness of *Revivaltime*, many districts are making an all-out effort to saturate their region with the broadcast. During the past year North Dakota and Utah have doubled their station outlets. Kansas has increased its quota from three to seven stations. New Mexico's broadcasting power has grown from five to nine station outlets.

In many states across the nation, congregations are striving to send *Revivaltime's* message of hope to every home where there are unsaved persons.

As the number of stations expand, church support increases. Last year, more than 2,000 churches sent offerings to *Revivaltime*.

For many small pioneer churches it is a sacrifice to give to the broadcast ministry, but one after another they are stepping out in faith and pledging regular support. A pastor in Massena, New York, wrote to *Revivaltime* in behalf of his congregation:

"We are in a pioneer work and our income is small. It was difficult to pay the \$50 last month to keep *Revivaltime* on the air, but we think it is a wonderful broadcast and will try our best to support it."

Our pastors' willingness to sacrifice and their deep concern for the salvation of the lost around them are the motivating factors in their continued support of *Revivaltime*.

From a Centerburg, Ohio, pastor came this letter accompanied by an offering:

"We are just a small church, but we want to share in this wonderful ministry. Our Sunday night offering amounted to seven dollars, which I am sending to further the message of *Revivaltime*. We are taking a step of faith and pledging five dollars a month. I believe *Revivaltime* is the best gospel broadcast on the air. Only eternity will reveal the full results of your ministry."

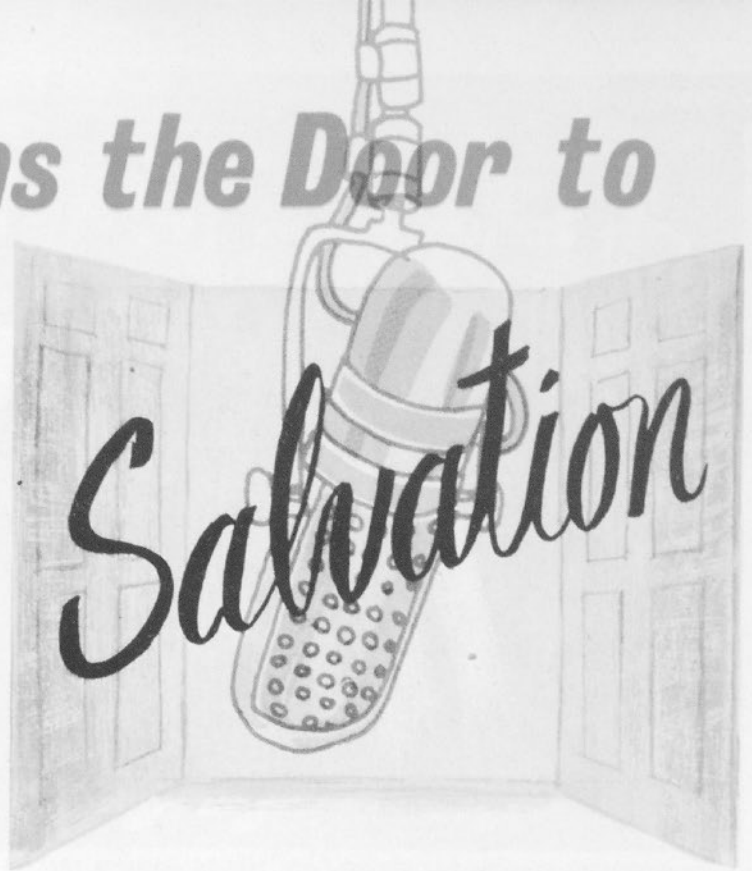
A church in Pennsylvania decided to donate its regular midweek service offering to *Revivaltime*.

A pioneer church in Boone, Iowa, recently sent its entire Sunday school offering to further the ministry of the broadcast service.

In churches across the nation, pastors are engaged in a universal project—finding a way to support the worldwide broadcast ministry of *Revivaltime*.

Why do churches sacrifice for *Revivaltime*? Because it gets results!

"Recently we felt impressed to relinquish our regular Sunday morning broadcast to support *Revivaltime*," wrote a Minot, North Dakota, pastor. "Since that time, our church and community have been unusually blessed. Again and again during our testimony services much is said about the program. Barring none, we find expres-



sions of pleasure from all our people. We wouldn't be without the broadcast."

Scores of letters from listeners everywhere assure us that *Revivaltime* is reaching the lost. This testimony from a mother in Lexington, North Carolina, is evidence of the broadcast's effectiveness:

"I heard your radio program for the first time Sunday morning, and got a great blessing from it. My husband and I had not been going to church, but we did go Sunday morning. I'm proud to say that we both were saved. Our three girls attended church regularly, but now we can all go as a family and worship God."

This letter from Morvant, Trinidad, also bore good news:

"Your radio ministry has always been a source of great hope and comfort to me. Sometime ago, when I was living a life of sin and shame, I heard your broadcast, and I was convicted of all my 25 years of sin. I have never heard the gospel preached in such a way.

"That was the first seed sown and other sermons watered it until I finally gave my life to Jesus in November, 1962. Since that time I have been a regular listener to your broadcast."

As the world situation grows increasingly more perilous, Christians need to realize that the Word of God furnishes the only answer to mankind's dilemma. The radio ministry of *Revivaltime* is one of the fastest and most effective media by which the gospel may be presented. But to continue its worldwide ministry, *Revivaltime* requires your regular support.

You help your church—your community—your world—by supporting *Revivaltime* with your faithful prayers and offerings.

Talk with your pastor about the possibilities of a *Revivaltime* release in your city. Your church will richly benefit from this door-opening radio ministry. Mail your letters and sacrificial offerings to *Revivaltime*, Box 70, Springfield, Mo. 65801.



These appointed missionaries, workers, and visitors attended the All-Alaska Convention at Anchorage in July. Mr. and Mrs. Charles Personeus (front row, right) were the first Assemblies of God missionaries in Alaska.

Anchorage Hosts Tenth All-Alaska Biennial Convention

By Bonnie Carriker

NEARLY 150 MISSIONARIES, DELEGATES AND VISITORS MET in First Assembly, Anchorage, Alaska, July 13-19 for the Tenth All-Alaska Biennial Convention of the Assemblies of God. The church in Anchorage was not damaged by the March earthquake, although it is located near the stricken downtown area.

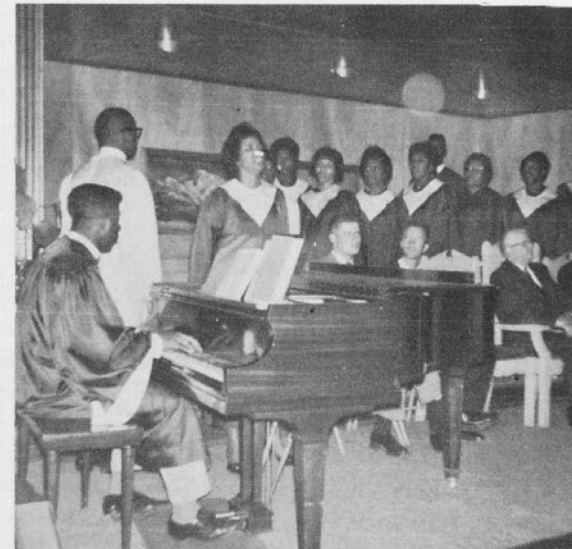
The missionaries from Seward experienced difficulty in traveling to the convention due to high tide washouts on the earthquake-damaged roads.

The H. C. Bithers and the Gilbert Morts, host pastors, were ably assisted by their congregations. Mrs. Ben White of First Assembly directed the serving of delicious meals to conventioners.

Gayle F. Lewis, Executive Director of Home Missions, was in charge of the business sessions and R. J. Carlson, superintendent of the Northwest District, was



B. P. Wilson was elected district superintendent of Alaska at the recent convention. At his right are the G. F. Lewises of Springfield, Mo. Brother Lewis (center photo), convention chairman, gave the charge to the newly elected officers.



The Church of God in Christ choir presented several special numbers during the convention.

convention speaker. His rich ministry of the Word blessed everyone. He had to leave the convention early due to the sudden home going of his father. Roy Davidson of Juneau and Brother Lewis ministered the last three evenings. Afternoon devotional sessions which preceded business, emphasized Sunday school, Christ's Ambassadors, Women's Missionary Council, etc.

The business sessions as well as the devotional meetings were especially blessed of the Lord. The moving of the Holy Spirit sometimes interrupted the business, inspiring workers to greater faith and trust in the Lord in the future advancement of His Kingdom in Alaska.

The convention delegates considered making Alaska an Assemblies of God district and decided to present a plan whereby the state could be a Home Missions District, thus retaining its home missionary status, yet directing its field activities. The missionaries have felt the need of more direct supervision on the field, since distances are so great that it is difficult to communicate to the satisfaction of all concerned. Alaska missionaries still need the support of churches outside Alaska; and to have this support cut off would close some of the church doors where souls are being saved and filled with the Holy Spirit.

The various officers elected to serve for the next two years are as follows: B. P. Wilson, district superintendent; Robert Cousart, secretary-treasurer; and Paul Riley, general presbyter. The sectional presbyters elected to serve in their respective sections were: John Phillips, Southeastern Section; H. C. Bither, Central Section; Ralph Miller, Northern Section; and A. E. Capener, Arctic Section.

The directors of the various departments were elected as follows: Mrs. Gilbert Mort, WMC director; Edgar McElhannon, C. A. director; and Wesley Hansen, Sunday school director. Alver Lofdahl was appointed by the presbyters to act as MF representative.

At the close of the business sessions on Friday, delegates offered praise and thanksgiving to God for His leading.

Ralph Miller was ordained at the ordination service on Saturday. This also was an installation service for the newly elected officers and Brother Lewis offered prayer for them.

On Sunday afternoon, a memorial service honored the three Alaska missionaries who have gone to be with the Lord since the last convention: Carl Glick, Fred Neubauer and Duane Carriker. Brother Lewis gave a short resume of each one's life and ministry. A moment of silent tribute followed.

The convention closed on a note of victory and with a prayer in every heart that God's Spirit would flow "like a river" throughout Alaska to reach lost and dying souls in this great state.

* * *

Editor's Note: Gayle F. Lewis, Executive Director of Home Missions, reported to the District Home Missions Representatives in their seminar at headquarters August 24, 1964, that the matter of Alaska's becoming a district has been deferred for one year, until details can be worked out for a smooth transition from a Home Missions state to a full-fledged district. The matter will be reconsidered at the next General Council.

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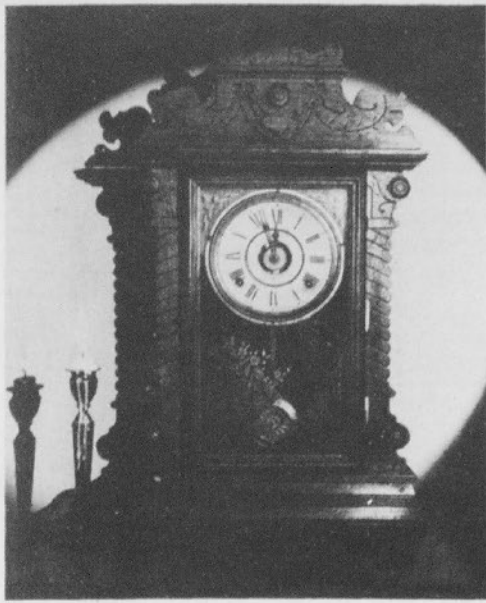
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A young father, walking through the woods with his family, was fatally wounded by a hunter's stray bullet. And so it was that suddenly, with no warning and no thought of disaster, a family was left fatherless.

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In order to settle the estate, all the victim's possessions had to be appraised and many of his treasures sold in order to pay legal fees. Can you imagine the heartache his wife knew at seeing them taken one by one—things she cherished because they had been his? Of course, the man would have wanted his family to be able to keep every single item. But he did not leave it said in a proper form acceptable to the courts. In the end there were countless fees to be paid.

This case may be marked down with many others yet to come, where a simple will would have avoided the waste of needed funds.

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A Chipmunk's Mistake

BY E. SCHUYLER ENGLISH

BEFORE WE LEFT OUR SUMMER COTTAGE one autumn we had a great deal of fun with a happy little chipmunk who used to sit on our knee and stuff his cheeks so full of nuts that he could hardly close his mouth. Then he would scamper off around the corner to hide them for use during the cruel mountain winter when food is not easy to find. In a few minutes he would come back again for more, and the same procedure would be followed again.

"Hoppy," for so we called him, would have kept this up all day every day if we had been able and willing to spare him the time and the nuts. We were sorry to say good-bye to him when the day came to leave for a warmer climate.

Upon our return in the spring we looked for our little friend. But he never appeared. Then one day during a severe storm, a nearby ditch which carries off the heavy rains became clogged up at its outlet and overflowed. We went for our boots that hang in the hall closet. Putting the first one on we found it filled with something and turned it up to empty it on the floor. Out fell several handfuls of uneaten nuts, a few empty shells—and some seed!

The mystery of Hoppy's disappearance was solved. The boot in our house had been his storage vault. But he had taken more than nuts into the hiding place. For when we left in the autumn we placed mouse-seed in a plate in the living room, and Hoppy, thinking he had found a treasure, in all good faith and sincerity stored the poison with the provender. Then he must have sampled the seed—and Hoppy was no more.

There is a spiritual parallel. For we find all about us those who "in all good faith and sincerity" store their minds with something "religious" but which is not truth. It does not bring life but death. For there is only one way of life, eternal life—it is a Person, our Lord and Saviour Jesus Christ. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

—Reprinted from *Evangelize*



HARVEST FESTIVAL

OCTOBER 4-11

Give Unto The People That They May Eat (2 Kings 4:42)

It really is a matter of eating, of providing food to people who are unable to support themselves—children and the aged. Specifically, this is a request for your cooperation in the 1964 Harvest Festival, October 4-11—a food shower for Hillcrest Children's Home and Bethany Retirement Home.

Aged ministers and missionaries will receive the food given by the south-eastern region and donated to Bethany Retirement Home. Neglected children given into the custody of Hillcrest Children's Home will enjoy food contributed by the south-central region. All churches in these regions are requested to provide a receptacle for these groceries, to be collected by sectional presbyters. Churches outside the two regions in which benevolent homes are located are asked to contribute to: Harvest Festival, Department of Benevolences, 1445 Boonville Avenue, Springfield, Missouri 65802. These contributions will be used for wholesale buying for both homes.

Give in the 1964 Harvest Festival—that they may eat!

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Tuscaloosa	First	Oct. 6-11	Joel & Mrs. Palmer	Robert Spence
Ariz.	Yuma	First	Sept. 30-Oct. 9	E. R. Winter	O. W. Killingsworth
Ark.	Eureka Springs	A/G	Oct. 6-18	Dave Collins	W. L. Morris, Jr.
	Sheridan	First	Oct. 4-18	R. L. Courtney	W. R. Benton
Calif.	Caruthers	Full Gospel	Oct. 4	Dorothy Foster	C. O. Branson
	Corona	First	Oct. 4—	Doug Payne	H. E. Graves
	Grover City	A/G	Oct. 4-11	Garfield Unruh	Loy Saffle
	Jackson	A/G	Oct. 6-18	Lynn & Becky Wickstrom	Julius Gilbert
	Lindsay	First	Oct. 6	R. & Sue Schaeffer	Roy Lee
	Madera	First	Oct. 6-18	Don Merrill	Robert Robertson
	National City	First	Oct. 4-18	D. & Mrs. Parrish	Harris Lidstrand
	Oildale	A/G	Oct. 4-18	Marvin Schmidt	Geo. P. Brown
	Soquel	A/G	Oct. 4-9	Loreta Kaupanger	David Colbert
	Taft	*First	Oct. 5-11	Bob Bradford	Leonard Palmer
Conn.	Middleton	Faith	Sept. 30-Oct. 11	Perrello Brothers	B. Bangs
	Naugatuck	Full Gos. Tab.	Oct. 7-18	Peter DeLeon	Edwin Antin
Ga.	Brooks	Digby	Oct. 4—	Russell Peavy	H. F. Freeman
Ill.	Augusta	A/G	Oct. 5-11	Culpepper-Gourlas	A. I. Sherman
	Bethalto	A/G	Oct. 5-18	Loyd Middleton	J. Robert Hembree
	Carlinville	First	Oct. 6-18	Bob & Mrs. Bornert	R. W. Sandfort
Ind.	Beech Grove	Faith	Oct. 6-18	Stanley McPherson	James Monson
	Ellettsville	A/G	Sept. 29-Oct. 11	J. B. Woolums	Edward Helton
	Hymera	Shiloh	Oct. 4-11	David Arthur	W. A. Van Winkle
	Jasonville	A/G	Oct. 4-18	J. E. Friend	Aaron Pennington
	Mooresville	Full Gospel	Oct. 6-18	Cox-Brown Team	W. E. Wright
Iowa	Ames	A/G	Oct. 6-18	D. L. & Mrs. Nultemeier	Norman Tosten
Kans.	Coffeyville	First	Oct. 6-18	G. A. Snively	Lavern Pember
	Dresden	A/G	Oct. 4-25	Knott-Olson Team	Marie Waknitz
	Kansas City	Victory Tab.	Oct. 6-18	Tommy & Mrs. Lance	Hershal Barnett
	Salina	First	Oct. 7-18	James & Mrs. Pepper	Fred Prather
	Wichita	Evangel	Oct. 6-25	Don & Dixie Cox	Daniel Johnson
La.	Allemands	Des Allemands	Oct. 4-18	C. B. Anderson	Cecil Janway
	Denham Springs	A/G	Oct. 4-18	Royce & Mrs. Lowe	L. L. McGuire
	Shreveport	Glad Tidings	Oct. 4-18	Paul & Pat Emerson	J. M. Cason
	Thibodaux	First	Oct. 9-18	Michael & Peggy Lord	J. Carlisle
Md.	Elkton	First	Oct. 6-18	Jack Stewart	C. W. Trenum, Jr.
	Hagerstown	*West End	Oct. 4-9	Dave & Pat Johnson	Nelson Brenner
	Kitzmilller	A/G	Oct. 6-11	David & Mona Lewis	H. N. Curtiss
	Landover	Columbia Park	Oct. 6-18	Irving & Mrs. Howard	F. J. Miller
Mich.	Bay City	Glad Tidings	Oct. 6-18	Ray Eskelin	Charles Davenport
	Flint	Riverside Tab.	Oct. 4-18	Harry Steil	Ivar Frick
	Niles	First	Oct. 6-11	Paul Hild	A. O. Marialke
Minn.	Minneapolis	Fridley	Oct. 4	Bob Ludwig	Mark Denyes
	St. Paul	Payne Ave.	Sept. 29-Oct. 11	R. S. Peterson	Claude Bratvold
	Stillwater	Calvary	Oct. 6-18	Norman & Mrs. Hays	Edgar Larson
	Worthington	A/G	Oct. 6-18	Tanner Team	John Everett
Miss.	Ellisville	Glad Tidings	Oct. 5-18	Don & Marge Logan	J. F. Doggette
	McComb	A/G	Oct. 7-16	Jack Pruitt	G. E. Harden
Mo.	Greenfield	Glad Tidings	Oct. 4-18	Glenna Byard	Joe Miller
	Kansas City	Calvary	Oct. 6-18	Jerry & Mrs. Roberts	Leonard Carpenter
	Kansas City	Sheffield	Oct. 4-18	John & Faith Stallings	C. W. Quattlebaum
Mont.	Havre	A/G	Oct. 6-11	Eddie & Ruth Washington	W. R. Leisy
	Hungry Horse	A/G	Oct. 6-18	Roy & Arlene Brewer	Carroll Peterson
Nebr.	Minatare	A/G	Oct. 6-18	John Smith	Wayne Allen
N. J.	Paterson	Bethany	Oct. 6-18	James Tate	Roy T. Johnson
N. Mex.	Albuquerque	Highland	Oct. 7-11	Gene Burgess	Robert Northrop
N. Y.	Auburn	First	Oct. 6-Nov. 1	L. K. Dodge	David Hansen
	Richmond	Bethlehem	Oct. 6-16	Edgar Bethany	William Behr
	Rochester	Bethel Full Gos.	Oct. 4	J. C. Hall	Phil Wannemacher
N. Dak.	Fargo	*First	Oct. 5-9	Evelyn Glosser	O. W. Apple
Ohio	Cleveland	Grace Gospel	Oct. 6-18	W. W. & Mrs. Martin	Clark Crable
	Martins Ferry	A/G	Oct. 4—	Daena Cargnel	A. J. Jensen
	Oberlin	A/G	Oct. 6-18	Tommy Wilson	Howard Spriggs
	Zanesville	First	Oct. 6-18	Bob & Jeri Winford	Curtis Arnold
Okla.	Oklahoma City	Faith Tab.	Oct. 4-11	Jack Martz	S. J. Scott
	Sterling	A/G	Oct. 10-25	Mathers-Pharr	Chester Powell
Pa.	Chaneyville	El-Bethel	Oct. 6-18	Peiffer-Harden	H. Devore
	Columbia	First	Oct. 7-11	Byron Jones	Carl Halvorsen
S. C.	Timmonsville	Glad Tidings	Oct. 4-18	H. A. & Mrs. Strange	Merlin Steen
S. Dak.	Bruce	Gos. Tab.	Oct. 4-18	Homer & Margie Giles	D. V. Juve
	Clark	A/G	Oct. 4-18	Walter Serdahl	J. L. Glass
Tenn.	Chattanooga	Calvary Tem.	Oct. 4-16	A. G. & Mrs. Caloway	Donald Cooke
	Knoxville	Skyline Dr.	Oct. 6-18	Harry Vibbert	Esker Turner
	Memphis	Calvary	Oct. 4-16	G. E. Chambers	H. M. Yandell
Tex.	Amarillo	First	Oct. 4-18	Ed Eaton	E. R. Foster
	Houston	Greens Bayou	Oct. 5-18	Dan Kricorian	Lester Summers
	McKinney	Southside	Oct. 5-11	Franklin Burns	R. B. Ring
	Wichita Falls	Southside	Oct. 4—	Glen Shinn	Carl Alcorn
Va.	Norfolk	Ocean View	Sept. 29-Oct. 11	Jim & Tammy Bakker	Gordon Churchill
Wash.	Seattle	Brighton	Oct. 4-9	Lowell & Andrea Wood	Calvin Jones
	Yakima	Stone Ch.	Oct. 7-18	Ernie Rogers	C. L. Hobson
B. C.	Revelstoke	*Evangel Tab.	Oct. 4-9	Christian Hild	Reuben Schmunk
N. S.	Halifax	Ball Park	Oct. 9-18	Tommy Barnett	R. S. Mulligan
Ont.	Hamilton	Central Tab.	Oct. 4-18	Leslie Smith	George Johnstone
	Oshawa	Pent. Ch.	Oct. 4-18	J. W. & Mrs. Beam	G. A. Carroll
Para.	Asuncion	First	Sept. 27—	Charles Cass	Paul Hutsell

*Children's Crusade

Due to printing schedule, announcements must reach *The Pentecostal Evangel* 30 days in advance.

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LAST SUNDAY WAS CHECKUP DAY. Did your school report?

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AGENTS WANTED

CHRISTIAN FIDELITY is owned and operated by Assemblies of God members and is dedicated to support Education, Missions and Benevolences in our Fellowship. Opportunities are open for brokers and agents including part time in Missouri, Texas and Oklahoma. Write Box 774, Waxahachie, Texas.

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17TH ANNUAL CONVENTION of the Pentecostal Fellowship of North America, Oct. 27-29, at Central Assembly of God, Springfield, Mo. For information write: T. F. Zimmerman, PFNA Convention Coordinator, 1445 Boonville Ave., Springfield, Mo. 65802.

YOUR VOICE PRINT

By ALICE MUSE

AN INDIVIDUAL'S VOICE, LIKE THE LINES ON HIS FINGERTIPS, has an identifying characteristic that is always recognizable and always different from others. The "voice print" is the latest invention in acoustical science to come from the Bell Telephone laboratories.

Using a sound spectrograph, or voice printer, scientists can determine precisely whose voice is being recorded. It is a matter of electronically measuring the length and intensity of the voice impulses and drawing a picture of the voice on a roll of paper. To this sensitive sound spectrograph everybody's voice is different because the size and shape of their vocal muscles and cavities are different.

Law enforcement officers are finding it very useful to compare pictures of the voice in identifying criminal "phoners" and in finding out who said what in the final moments before airline tragedies.

The pattern of the voice has affected many lives since the beginning of time. God's voice was one of the first recorded in the Bible. And when He spoke in the beginning, the pattern of His voice brought into being a panorama of created loveliness that is with us still!

Forty-six books in the Bible—every old Testament

book except Esther—mention the voice of God or "Thus saith the Lord." God's voice pattern takes many forms. Sometimes it comes as "a still small voice" or "voice of a gentle breeze" (1 Kings 19:12 Greek translation). Again it is "powerful and full of majesty" (Psalm 29:4); "glorious" (Isaiah 30:30); as the "noise of many waters" (Ezekiel 43:2); as "coming out of a cloud" (Matthew 17:5); and from "a burning bush" (Exodus 3:4).

Also from the very beginning we are confronted with an evil voice print. There are three occasions when the voice of the devil is heard. He is chronicled in Genesis 3:1 as slandering God to man; in Job 1:6-12 as slandering man to God; and in Luke 4:5-7 where he faces the God-Man and reveals his purposes through his satanic voice.

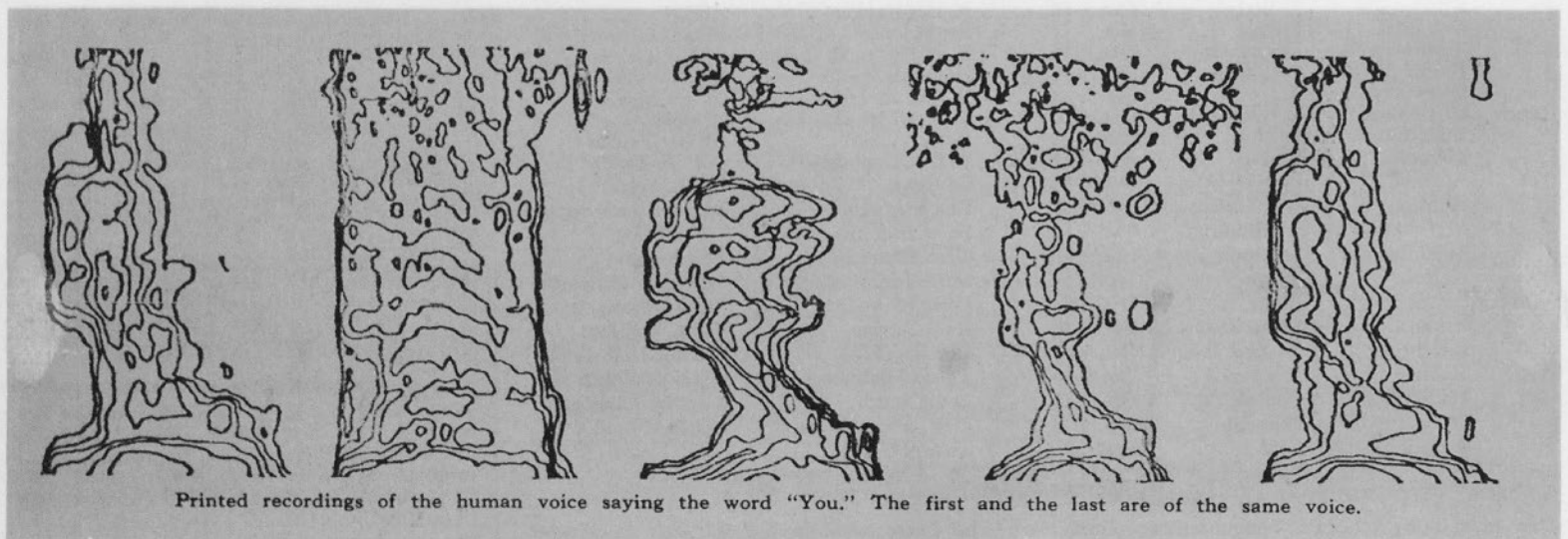
What is the print of your voice as you speak to your fellowmen? Does it congeal in a pattern of encouragement or discouragement; compassion or relentlessness; contentment or dissatisfaction; criticism or tolerance? Could a consistent voice print be found of your conversations with men leading them to safety in Jesus Christ?

How does the devil read your voice print? Is it a pattern of accepting or rejecting his suggestions? How does your Saviour read it? He has been recording every spoken word since He made man. Is there a record of your answer to His gentle invitation, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"? (Revelation 3:20).

What will be your identity through your voice print in the Book of Life when Christ opens it? "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:37). "Therefore whatsoever ye have spoken in the darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (Luke 12:3).

Your voice print and what it registers is important not only for identification to man, but for the eternal identity you are transcribing as you accept or reject God's plan for your life. Will your voice be heard throughout eternity crying for comfort from the torments of hell or singing eternal praises around the throne of God?

Everything depends on one very important pattern in the printed history of your voice, whether you say "yes" or "no" to the claims of God through Jesus Christ. ◀◀



Printed recordings of the human voice saying the word "You." The first and the last are of the same voice.