

THE PENTECOSTAL evangel

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



MAY 9, 1965
TEN CENTS



Prayer of Christian Mothers:

"AND LET THE BEAUTY OF THE LORD
OUR GOD BE UPON US." Psalm 90:17

Pearce

By ALICE REYNOLDS FLOWER

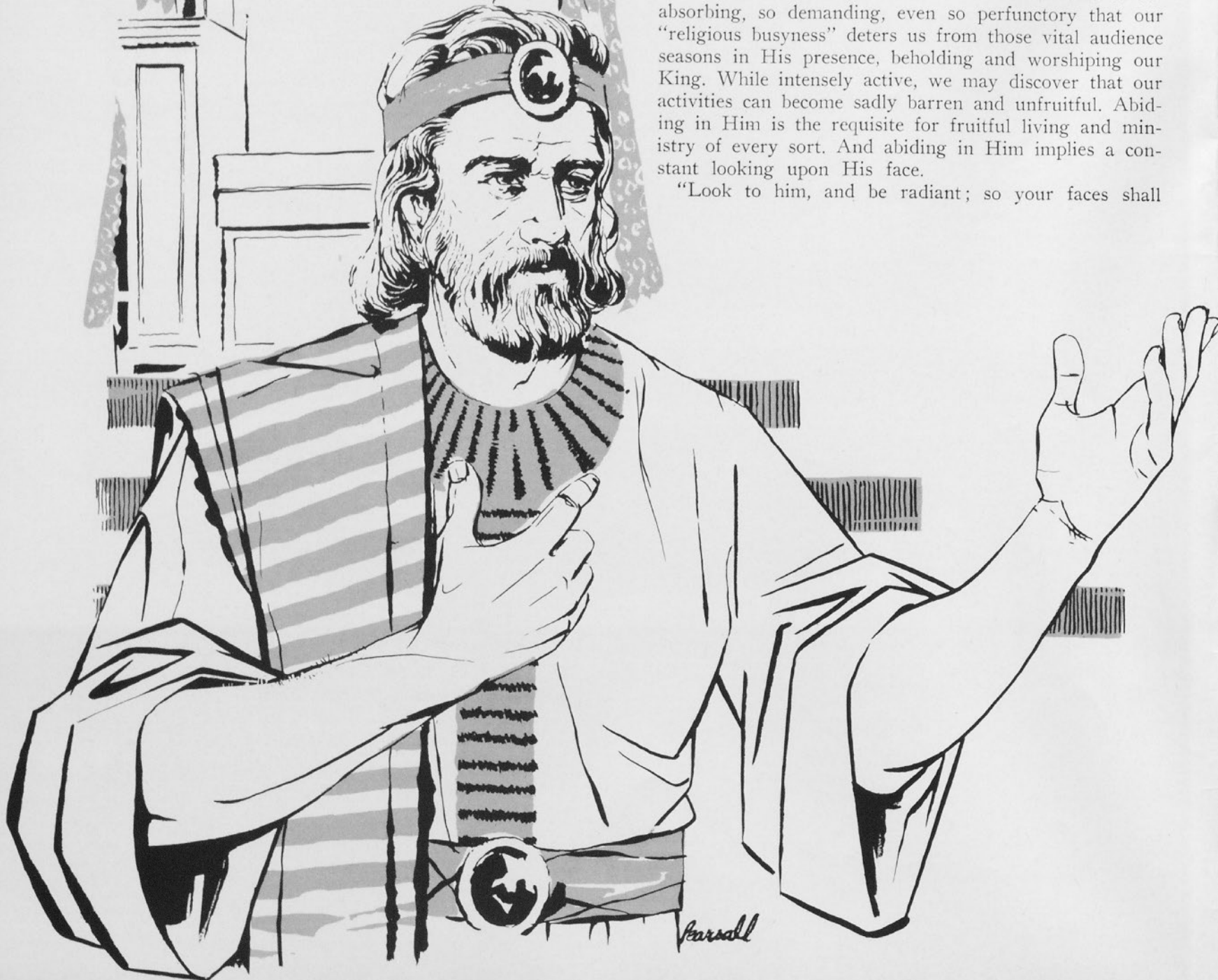
Let Me See the King's Face

ABSALOM HAD RETURNED from his self-inflicted banishment. Back in the city of the king he had access to his friends as well as the privileges allotted to the king's sons. But he had not seen the king's face. There was no personal communication, no face-to-face relationship with his father David. Hence rose his urgently expressed request, "Therefore let me see the king's face" (2 Samuel 14:32).

Everything else paled to insignificance—friends, privileges, luxuries. Absalom must see the king, his own father David, and thus be fully assured of his complete favor. The analogy need scarcely be defined, it is so apparent. Dwelling near is not sufficient. Association with members of the royal family is not enough. The warmth of Christian fellowship alone cannot suffice. There must be the personal, precious, peculiar intimacy with Jesus who, to the believer, is even now King of kings and Lord of lords!

There has been such unfortunate substitution in this regard by many dear Christians. Take the matter of our service, our labor for Him. Even this can become so all-absorbing, so demanding, even so perfunctory that our "religious busyness" deters us from those vital audience seasons in His presence, beholding and worshipping our King. While intensely active, we may discover that our activities can become sadly barren and unfruitful. Abiding in Him is the requisite for fruitful living and ministry of every sort. And abiding in Him implies a constant looking upon His face.

"Look to him, and be radiant; so your faces shall



never be ashamed" (Psalm 34:5 R.V.). Here is strength for every area of service; wisdom for difficult problems; guidance for hours of uncertainty; light for encompassing darkness; compassion for troubled multitudes; patience for all the irritating annoyances. And all of it comes by definitely looking unto Jesus, "the author and finisher of our faith." May we constantly remember Moses who endured by "seeing him who is invisible."

No situation can become a subtle snare more quickly than being content merely to fellowship the "dwellers in Jerusalem," the so-called members of the royal family, apart from personal seasons in the presence of the King Himself.

A dear old saint told me years ago, "One can lose out with God in a campmeeting very easily." And why? The temptation is strong to so delight in the gracious association of kindred minds and hearts; to revel in the heartwarming, social mingling with believers that one neglects to draw apart and be alone with God.

True Holy Ghost fellowship is enriching to everyone's life, and especially encouraging to timid ones and new members in the church family. Jesus had such seasons with His own disciples and close followers. But He also had the mountainside trysts with the Father as well as the intercession in the Gethsemane olive grove. Our Lord looked up into the Father's face alone. He heard His voice. He moved in unison with God. This is why He could boldly say that the "words I speak" and the "works I do" all emanate from the Father.

Even the Jerusalem crowd cannot provide this quality of inspiration. If we are to fulfill God's highest purpose for our individual lives, the deep cry of our hearts must be, "Let me see the King's face." From the Greeks comes our own expressed desire, "We would see Jesus." To these words David's cry adds its force: "I have set the Lord always before me: because he is at my right hand, I shall not be moved" (Psalm 16:8).

Where the Holy Ghost has unhindered sway in any life, there comes a cleavage from much that pleases the flesh but hinders spiritual development—over-indulgence in merely social relationships. These can bring a declension of holy vigor and power. More important than human gratification, even in legitimate things, is to know the increasing glory and reality of the King. It is the particular office of the third Person of the Trinity to exalt Him. How He magnifies our blessed Saviour! How He causes our hearts to glow and burn with the love of Jesus! And how our lives take holy form, seeing Him in His holiness, His humility, His beauty!

This should be the distinguishing sign of every Spirit-baptized believer—a Christ-directed gaze that always brings its own hallmark to the believer's life. Fishermen some of His disciples had been, most all of them unlearned, but the hallmark was there. How do we know? Because their opposers "took knowledge of them, that they had been with Jesus."


*"From the holy mount of blessing
Have you come with power divine,
Glorifying Him in all you say and do?
Does the light of heaven's beauty
From your face each moment shine;
Is the image of the Saviour stamped on you?"*

Was this experience true once in your life? Has your vision been dimmed by overemphasis on various ac-

tivities, ensnaring social entanglements, material desires, ambitious objectives?

Jenny Lind, "the Swedish nightingale," reached this place and finally gave up her operatic career when she realized the plaudits of her listening crowds were intoxicating her to the point of dulling the vision of her risen Lord. What a courageous choice! What new power came to her as she sang afterward the immortal words: "I know that my Redeemer liveth; and because He lives, I too, I too shall live."

Is He really coming—our King? Ah yes, unto them that look for Him He shall appear again. This is our hour to look up, for our redemption draweth nigh. This is the hour to lay aside every weight, and the sin which so easily besets us—the hour to desire the sacrifice of everything that would hinder an unobstructed vision of the One altogether lovely.

In such an hour each of us should eagerly cry, "Let me see the King's face—my King, Jesus." 

A Mother's Request

HELEN FRAZEE-BOWER

What do I want for Mother's Day? you ask,
My fair young daughter and my stalwart son.
Only that you should finish up the task
That in life's evening seems but just begun—
The task that I can never now complete,
Of setting forth the Way, the Life, the Truth,
Except you lend to me your eager feet,
Your questing spirits and your gallant youth.

What do I want for Mother's Day? No gift
That any purse could buy. But one request
I make of you: that, daily, you might lift
The Cross of Christ and publish, east and west,
And north and south, the tidings of His grace.

What do I want for Mother's Day? Just this:
Your hands, your hearts, your voices for my
my Christ;
This is the ultimate of earthly bliss.
There is no comfort I have sacrificed
For you that was too much. So do not bring
The casual token; but, when ways grow rough,
Then light my twilight with remembering
Your mother's God, for you, is still enough.

—*The King's Business*

The Benediction

When the minister pronounces the benediction, he is not merely giving the signal that the service is ended and it's time to go home. He is invoking God's blessing upon every member of the congregation, and offering a gift of divine grace to all who will accept it.

The word is a combination of two Latin words: *bene*, meaning well, and *dicere*, to say. When pronounced in faith by a man of God it becomes both a supplication and an affirmation. In pronouncing the benediction the minister bespeaks good things which will surely come to pass in the lives of those who believe and actively appropriate the blessing. Benefits follow, according to one's faith.

A study of the various apostolic benedictions that are recorded in the New Testament is a rewarding experience. The apostle Paul ended each of his epistles with some kind of benediction, the two outstanding pronouncements being 2 Corinthians 13:14 and Romans 16:25-27. Jude's epistle also contains a wonderful benediction (verses 24 and 25).

Peter's benediction is especially significant: "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen." (See 1 Peter 5:10, 11.)

The God of all grace. Here is a picture of the God we serve. He is not a god of terrible countenance like heathen gods. He is not a cruel, vengeful deity. He is the God and Father of our Lord Jesus Christ, the lowly Carpenter who taught us to pray, "Our Father, which art in heaven." As a father pities his children, so God pities us. God is love. He delights to show mercy to all who trust in Him.

Who hath called us unto his eternal glory by Christ Jesus. What a blessed new relationship we may enjoy, sharing the eternal glory of God through union with Jesus Christ. He says to us, "I will never leave thee nor forsake thee." He is with us always—guiding us, helping us, glorifying every circumstance of life with the light of His presence. We rest in the glory of His providence, knowing He will supply our every need; and rejoice in the glory of all His promises, knowing they are "yea and amen" to all who believe.

After that ye have suffered a while. The apostle Peter does not pray the suffering will be removed, for all who will live godly in Christ Jesus must suffer persecution and deny themselves in one way or another; but he reminds us that God is aware of our suffering, and encourages us with the thought it is only for "a while."

Make you perfect, stablish, strengthen, settle you. Here is the fruit of suffering—to make us perfect and entire, lacking no good thing; to establish us firmly in the faith; to strengthen our spiritual lives; to anchor us securely on an eternal foundation. *After the suffering* comes the peaceable fruit of righteousness. After the refining fire the gold is pure. After the stormy wind the oak is strong. After the gruelling exercise the muscles are ready for combat.

To him be glory and dominion for ever and ever. Amen. Not to the saint, but to the Saviour. Not to the church, but to the Head of the Church. May His Name be glorified in all things. May His Lordship be acknowledged and His Word obeyed, not only for time but for all eternity.

Next time the minister pronounces the benediction, join in the "Amen" and let the blessings he pronounces become real in your own life.

—R. C. C.

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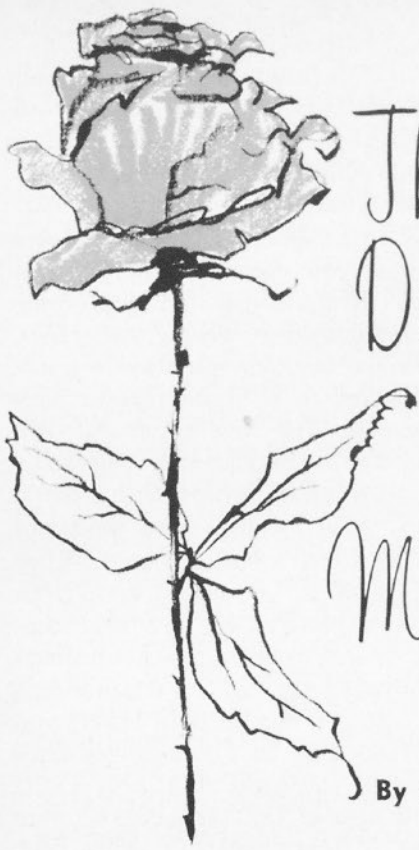
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WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord 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.

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The Dignity of Motherhood

By MARY J. TREGENZA

JESUS CHRIST WAS FIRST to dignify the role of Christian mothers with the most profound tribute of all. *He chose one!* He could have bypassed the necessity by beginning His humanity in a fully formed body as Adam did. His earthly life began instead in the womb of His mother.

Mothers have mixed feelings about the day first set aside in their honor by an act of Congress.

"I like Mother's Day!" one mother offered. "Not for the laurels and the praises that are so lavishly handed out on this day . . . but because it poignantly reminds me again how blessed I am for the precious privilege of being called mother. No name has quite thrilled me like the name the doctor called me when he placed my first-born son in my arms and said, 'There he is, mother!'"

"Christian mothers do not want Mother's Day to be one of self-congratulation," wrote Mrs. William F. Graham, the mother of Evangelist Billy Graham. "It is a day for heart-searching and for a new awareness of the vital role God has given us in the home, in the lives of our children, and in the life of the nation as a whole."

The point is beautifully taken and eagerly shared.

But what about the congratulations from outside sources? Somehow they keep coming, and it is difficult to refuse them. For mothers have mothers too and want to honor them—mothers who in gentle ways have succeeded in quietly holding up the roof of the world!

A living mother is rarely eulogized in print. But an ingenious generation has found ways other than the conventional ones to show her she is much beloved. One of a score of examples is the kitchen in the American home with its stainless steel executive look, or its colorful warmth. This room which could imprison mother as much as any other is now one of her greatest tributes.

Why? Ask the missionary or the anthropologist. Tools or kitchens for food preparation are unimportant wherever the women who use those tools are unimportant.

This is not to say that the generation of mothers who

did not have these conveniences were less beloved. Evangelist C. M. Ward, in one of his *Revivaltime* sermons, reflected that though his mother spent much of her life without the present-day advantages of modern household appliances, she prayed and sang as she managed the wood and coal cookstove; she "attacked the devil . . . as she lifted the old-fashioned rug beater and smote the carpet stretched out on the clothesline in the backyard. It was her custom to combine spiritual exercise with physical exercise."

On another broadcast Brother Ward spoke of the final moments of his vibrant mother's life. "There was a divine excitement about her," he recalled. "Her work was finished . . . the sweetest fellowship of the universe awaited her!"

Betsy Moody was another mother who may not have had such a well-equipped kitchen but she too had a well-equipped soul. In the month after her husband died—leaving her to both mother and father seven young children—her twins were born! Financial circumstances were strained, the family home was mortgaged, but she kept her family together until they were able to support themselves.

When "Widow Moody's" light burned late after her 19-year-old son left Chicago to embark on a business career, the neighbors knew she was sitting with her Bible, praying for Dwight. Evangelist Dwight L. Moody loved his vital, disciplined mother, and told her so in some way almost every day of her later life. "Seldom a day passed," a member of the family wrote, "that he did not send her some message, either a short note or a newspaper report of his work. And when at home he was never so busy but that he found time to visit her to whom he owed so much."

Gypsy Smith, another well-known evangelist, shared this philosophy. He never tired of saying: "Don't wait till your mother is dead to give her flowers."

Susannah Wesley, mother of John, was undoubtedly one of the most notable Christian mothers. She had little respect for indulgent parents. She called them cruel because they permitted their children to develop habits "which they knew must afterwards be broken." It was a standing rule in the Wesley household that none of the 19 children was to have anything he cried for!

When Susannah Wesley knew that death was near, she said: "Children, as soon as I am released, sing a hymn of praise to God!" And as they sang, it is certain they remembered that "brave, high-spirited woman with the brain of a theologian behind her gentle eyes, the tastes of a scholar in her blood, whose great ideals for her children made them the gentle folk, scholars, and Christians that they were."

Who are the privileged women who are the mothers of the evangelistic voices of tomorrow? We cannot know, but it is not difficult to believe they are known to God. Throughout Old Testament history there is deep significance that God "rises up early" to prepare the men who will shout His claims from the housetops of the world. That is to say, He plans their lives and arranges their circumstances before other men are even awake to the need of their urgent ministries.

Is it possible He chooses their mothers? This may not be what scholars call an "educated guess," but it is loaded with probability.

She "being dead yet speaketh" . . .

A mother's advice to her children



By **C. EVALENA ARMSTRONG**
Late wife of Ray S. Armstrong

THOUGHT IS THE BASIS OF ALL DEEDS. No action, good or bad, is carried out without first having been planned in the mind.

You will hear people say, "I did (or said) that without thinking." The thought or deed may not have been in the conscious mind at the instant of performance, but it was in the mind earlier. "For as he thinketh in his heart, so is he" (Proverbs 23:7). How necessary that you cultivate the right thoughts!

In 2 Corinthians 10:5 we are told to bring "into captivity every thought to the obedience of Christ." There are things connected with your salvation that you cannot do, but you *can* bring your thoughts into captivity and think as Christ would think.

Thoughts are elusive. Suddenly we find them far from being Christlike. But when we are aware of such thoughts, we must turn from them and *choose* to think of that which honors Christ. "Set your minds on things that are above, not on things that are on the earth."

In Philippians 4:8, Paul gave a recipe for Christlike thinking. He listed six kinds of things about which to think:

Think on that which is true. A phrase in Deuteronomy 32:4 tells us God is "a God of truth." Jesus said, "I am the truth." The Word of God is true. And the better we know the Lord the greater will be our knowledge of truth.

Truth is part of the Christian's protective equipment. "Your loins girt about with truth." Worn around the waist, the military girdle kept the other parts of the soldier's armor in place. As you are girded with truth, you will be able to stand in the face of apostasy.

Think on that which is honest. You will encounter dishonesty on every hand: in advertising, in politics, and in business. But as a Christian you are to provide "for honest things, not only in the sight of the Lord, but

also in the sight of men" (2 Corinthians 8:21). In your conduct there should be nothing to which others can point and say, "That is dishonest." No unpaid debts, no unfulfilled promises, no shoddy work, no paychecks for that which has not had its share of work.

Think on that which is just. When you try to judge justly, you will fail because you cannot know all that is involved in a situation. From unjust thoughts come prejudice, hatred, and scandal against people and races. But God's judgments are righteous. As you seek to know His mind, you shall be enabled to be more just in your dealings with your fellowmen. The love of Christ will help you see as He sees. Then your actions will show forth God's love through just relationships with others.

Think on that which is pure. Deliberately shut out those things that are impure. Once a sinful thought finds lodging in the mind, it is easy for it to be carried out in the body. In John's first epistle we are told that whoever hates his brother is a murderer. Jesus condemns every impure thought and says the sin in the mind is as great as if it were actually committed. Have you thoughts you would be ashamed to have your loved ones know? How do you stand in the sight of a holy God? "All things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:13). Keep each moment's feelings and thoughts pure and true so your life may radiate His purity.

Think on that which is lovely. There are lovely things all around you—if you will only see them. You may not have the opportunity to visit art galleries where the beautiful creations of men are displayed. But the loveliest things of earth are all around you, and they are free—the beauty of the sunrise and sunset, the song of birds, the colors and forms of the flowers, the delicate tracery of spider webs—all these may be enjoyed by the seeing eye and the responsive heart.

Then there are lovely things in the lives of those around you: the unselfishness and sacrifice of parents, patience in suffering, gentleness, peace in times of sorrow. Even in the most unlovable you can find something worthy if you look. Too many see only the unlovely, and concentrate on flaws in character. To do that will only make you less lovable and destroy the best in you. You become critical, fault-finding, and hard to please. People will avoid you. But think on the things that are lovely, and you yourself will become lovely.

Think on that which is of good report, in spite of exposure to news filled with evil reports of prominent men in your own community. As a Christian, you should have no part in evil reports. Avoid listening to idle gossip. If you cannot speak well of a person, say nothing. A reputation can be ruined by careless talk; and when everything simmers down, one often finds nothing but rumor—no truth at all.

Only Christianity gives the power to conduct everyday living on the high plane outlined by Paul. That which God has commanded, He will work out in your life—if you will let Him. If unbelievers do not see the effect of the gospel in people like you, where will they see it? Do not preach a false gospel through your failure to measure up to Christ's standard.

The basis of all deeds is thought. Your thought patterns will determine not only your deeds—but also your destiny.

For this article we are indebted to Edith Armstrong, faculty member at Central Bible Institute. Her mother, C. Evalena Hill Armstrong, is now with the Lord.

THE LORD JESUS CAME to take away our sins, but He came also to bear our griefs and carry our sorrows. "He healeth the broken in heart, and bindeth up their wounds."

God can heal our broken hearts because His own heart has known suffering. Hear His cry in the beginning of human history: "Adam, where art thou?"

He chose Israel, yet He had to say, "My people have forgotten me days without number." "His soul was grieved for the misery of Israel. . . . In all their affliction he was afflicted."

Calvary gives us the deepest insight into the heart of God. When He heard His Son cry from the cross, "My God, my God, why hast thou forsaken me?" the Father's heart was broken. So He knows what grief is like, and He knows how to comfort us.

God uses various means to comfort the brokenhearted. One means we often overlook, because it is so common, is the routine of everyday living.

Joseph named his firstborn son Manasseh, which means "forgetting"; for he said, "God hath made me forget all my toil, and all my father's house." He had known much grief in his youth; now he found comfort in his own little family. The understanding love of family and friends, and the rhythm of work and play, have power to heal a sorrowing heart.

We must not cut ourselves off from contact with others when the heart is broken. An Indian legend tells of a grief-stricken mother who was advised by the aged tribal leader to visit every tepee until she found one into which sorrow had not come. She found no such tepee; but she did find comfort for her own heartache as she visited her friends.

God uses His Word and His presence to heal us. A young Air Force draftee had looked forward for five months to his first furlough, when suddenly it was cancelled. He was ordered to leave at once for another state for more training. He testified later that as he read his New Testament and Psalms on the troop train,

he was comforted by several verses: "My soul melteth for heaviness: strengthen thou me according unto thy Word. . . . Thou art my portion, O Lord. . . . It is good for me that I have been afflicted; that I might learn thy statutes. . . . Unless thy law had been my delight, I should then have perished in mine affliction" (Psalm 119:28, 57, 71, 92).

Christ changed the outlook of the two Emmaus-bound disciples by turning their attention from their disappointment to the promises and prophecies of Scripture. Later, they remembered that their hearts had burned within them, "while he talked with us by the way, and while he opened to us the Scriptures" (Luke 24:32).

At the tomb of Lazarus, Jesus told the grieving sisters, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

To David Livingstone, going through a trial in Africa, He spoke through His Word, "Lo I am with you always. . . ." and the veteran missionary-explorer took courage.

God sometimes comforts us by giving us a glimpse of the life to come. Such a vision came to missionary Marguerite Flint when she suffered her first stroke. She said later that the glory she saw so surpassed anything on this earth that she was reluctant to be revived and find herself still alive.


Paul said he was "caught up into Paradise. . . and heard utterances beyond the power of man to put into words" (2 Corinthians 12:3, 4, A.N.T.).

Dr. A. W. Tozer wrote, "God knows exactly how much pressure each of us can take; He knows how long we can endure the night, so He gives the soul relief, first by welcome glimpses of the morning star, and then by the fuller light that harbingers the morning."

On hearing the familiar expression, "Good grief!" while doing hospital visitation one day, a minister began to wonder if there could be good in grief. He concluded there could, for it can lead us to fall back upon God and prayer; it can cause us to discover how kind others can be; it can teach us to focus our attention on the eternal values; and it can lead us to channel our lives into useful service for others.

God also comforts us by giving us the ability to help others. In James M. Barrie's book about his mother, he devoted the first chapter to telling, "How My Mother Got Her Soft Face." In it he describes her reaction to the news that his thirteen-year-old brother had died: "And she. . . turned her face to the wall. That is how she got her soft face and her pathetic ways, and her large charity, and why other mothers ran to her when they had lost a child."

Paul expressed this principle this way: "The God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Corinthians 1:3, 4).

Are you sorrowful? Is your heart broken with some grief you cannot seem to share fully with another person? Then tell it to Jesus. Accept the comfort of His Word. Take every opportunity to help others, for the world is full of needs. You will find yourself appreciating in a new way the many blessings and opportunities that are yours in spite of your loss. Remember, "Earth hath no sorrow that heaven cannot heal." 

Healing for BROKEN HEARTS

By
**JAMES A.
BRYAN**



GRACE for the IN-LAW problem

By PATTI BARD

IN-LAW RELATIONSHIPS are listed among the major causes of marital difficulties, with tension between mother-in-law and daughter-in-law frequently pinpointed.

Different peoples have dealt in various ways with this potential thorn in the side of marriage. One tribe warded off the trouble by forbidding mother-in-law and child-in-law to speak to each other.

But there is a *Christian* answer to this problem. Jesus said, "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?" (Matthew 19:4, 5).

A cursory reading of this passage might leave the impression that the new relationship between husband and wife cruelly overrides the former relationships with their parents. But a Biblical principle is involved: The right new relationship for all parties cannot begin until the old one is recognized as changed. In a real sense, a girl's parents *must* give her in marriage. It is more than a part of the ceremony. And a mother must just as definitely let go of the son whose love has given meaning to her daily routine.

The young people should try to understand that there is an adjustment going on for the parents as well as for themselves. These things take time.

During my own engagement, the Holy Spirit spoke to all of us involved. When we were at the end of our self-confusion, He shed a crystal beauty on His concept of marriage and relationships between relatives. This was particularly true in the case of my mother-in-law and me.

Stubbornly I had refused to face fully, or to admit, that I would belong to her family even though I would be her son's wife. And although she tried, it was hard for her to accept me as the one God had chosen for her son. The time we spent together was not miserable, but it was uncomfortable. I felt myself criticized and set apart from the family. It seemed not as if I were placing myself in the care of the man I loved, but rather as if I were coming under the thumb of a woman I would never understand.

She and I were of different temperaments; we belonged to different denominations and our personal convictions were not the same. But we both loved the Lord, and unknown to each other we both prayed about the unspoken problem.

Evidence that God had heard our prayers came on what could have been a very difficult occasion for me. A short time after we were married, we invited my

THE PRAYERS OF PAUL expressed a cry for an enlargement of spiritual life. For the Colossians he prayed that they might "be filled with the knowledge of his will . . . increasing in the knowledge of God" (Colossians 1:9, 10).

The Philippians burdened him to pray "that your love may abound yet more and more in knowledge and all judgment" (Philippians 1:9).

And on behalf of the Ephesians he asked that the Father would give "the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened" (Ephesians 1:17, 18).

These prayers of Paul were for a greater understanding of God's purpose and plan. Paul's prayer for the enlightenment of Christians was an echo of God's cry for us to share His hope and purposes in redeemed humanity. His hopes go far beyond that of saving man, for He desires that each of us bring Him a measure of the joy He has found in His Son, Jesus.

The self-seeking, self-centered Christian has little interest in God's inheritance in His saints. Such a Christian's attitude says, "Who cares whether or not God realizes a fulfillment of the hope that motivated Him to create man?"

But Paul expressed the cry of the Spirit that we desire to see the fulfillment of God's hope. God created and rescued us for His own glory. Only as we catch the spirit of His Son, loving the Father and delighting to do His will, can His inheritance be realized in us. Those who are concerned only with marginal salvation—enough religion to gain heaven—have "neither part nor lot in this matter."

mother-in-law and her family for dinner. My husband's mother, a professional dietician, couples what she has learned with her natural talents as a cook. She is the prototype of an old-fashioned mother whose cooky jar is always full and the pie tins and roast pans overflowing. And she even has magic fingers with a French soufflé! My own previous culinary experience consisted of proficiency in grabbing barbecued chicken from the store and surrounding it with fantastic hors d'oeuvres for guests at the apartment I shared with another girl.

Now, praying for edible results, I trembled my flour-strewn way from stove to counter, listening for doorbell doom. But doom never came. Instead, my new mother, seemingly with no pretense, was soon asking for my recipes. Without over-done meekness she asked directions for finishing a curry for another meal. To this bucket of joy for a new bride was added yet another blessing. "Him? Liking green salad?" she exclaimed generously. "How ever did you succeed in that?"

Thus began a warmer relationship than either of us had thought possible. In a few months I went to spend some time in her home. There I found I was free. The old stifling inhibitions were gone. One evening as we chatted, she said, "I'll be frank with you: I dreaded you. I didn't think I liked you at all. And now," she looked up only a second, "I love you so dearly. I like you very much. I'm so glad he married you. . . ."



SPIRITUAL ENLIGHTENMENT

By **EARL GOODMAN**
Superintendent, Montana
District, Assemblies of God

The divine Spirit is eager to open the eyes of our understanding to a greater comprehension of the hidden wisdom, but our interest must be directed to knowledge beyond our selfish horizons. Those who enter into di-

vine love find a world of mystery totally unknown and unfathomed by those who live self-devoted lives.


The Bible is a mystery to all but those who will be led into a life pleasing to Him. The saved mind becomes a renewed mind—renewed in knowledge and redirected. The Author's intention becomes the "pearl of great price," and we cease to read our human prejudices into the Scriptures.

It no longer matters to us whether our sectarian position is supported by others or not, for as lovers of truth we find truth itself to be a sufficient reward. We have been made "alive unto God"—alive to His passion, alive to His heart cry and longing, sympathetic to His mission. The Spirit works in us to will and do His good pleasure.

Many have never seen God's purpose extending beyond the baptism in the Holy Spirit. The exhilaration of a spiritual quickening is mistaken for power. Divine anointing upon lives lacking a knowledge of God's will and ultimate purpose generally results in malfunction and disappointment.

The power of the Holy Spirit is to give us a mind renewed in spiritual understanding. It is His purpose to bring into subjection the reasonings of our natural minds; to overcome the tendency to exalt the human spirit; to make every thought captive to Jesus Christ.

When the "eyes of our understanding" are enlightened the weapons of nature are exposed as carnal. Then we are ready for spiritual warfare and can pull down inner strongholds that are opposed to the knowledge of God and spiritual maturity.

Let us not dissipate the power of the Spirit of God within us. Instead, let us use that power to accomplish God's will and purpose. 

When we were beyond ourselves, God had helped us, dissolving the tensions and bringing us into the right relationship.

My mother-in-grace, as I like to call her, had unconsciously instructed me about the dangers of pretense. This was brought into focus for me when another young wife, struggling with her own in-law tensions, told me, "I try to love my mother-in-law, and I think she tries to love me. I try to think of her as my mother—but she's not my real mother, and it doesn't work."

No, it doesn't work. I had come to understand that my husband's parents had their own place. And my mother-in-grace was never in competition with my own mother. She told me frankly, "My own daughter is still my *only* own daughter. What would be the sense of pretending otherwise? Yet I love you as much as I do her—and with a more special love because it took prayer, patience, and all the surprises of getting to know you. I wouldn't have dreamed of starting out by saying the same things to you I can say to her. I have no right to make such demands on my new kind of daughters. . . ."


In the absence of her wise teaching, I too would have tried to copy the old patterns of familiarity that existed between my natural mother and me, and the effort would have been a poor substitute for His way of loving a mother-in-grace.

We are only two among many Christians who through

God's grace have found His solution to common social problems. God answers different people in different ways.

An octogenarian lady, member of her daughter and son-in-law's household for some twenty years, shows God's grace toward the whole community in which she lives. There is no remnant of tension in this home. Mother, wife, and husband are often banded together in special prayer and plans. Yet, years before, this same woman and her husband had forbidden the marriage of their daughter to this man who eventually became more than a son to them.

Torn by the opposition of her parents, the young couple trusted God's will to surmount the heartbreaking quadrangle. God answered by placing them all in the same house; by letting the younger man learn from the older; by letting the father, when he became paralyzed and ill, be totally cared for by his son-in-law. And by leaving a diligent and ever-wiser mother with them far beyond the normal life span.

My mother-in-grace had said, "I have no right to make demands. . . ." And neither do daughters-in-law or sons-in-law. God's love, in this relationship as in all others, is a free-flowing gift. We only tap the well of it when we love Him, and He causes it to flow out through us to others, bringing grace to every relationship, even with in-laws. 

PREACHERS ENJOY DWELLING upon the thrilling story in Acts 12 of Peter's deliverance from imminent death. But the same chapter records quite frankly that another apostle (James, the brother of John) was not delivered. The fearless truth of the Bible in matters such as this is part of its grandeur.

King Herod had one absorbing political policy: to please the Jews. For this reason, and no other, he killed James with the sword and proceeded to take Peter also. A valuable apostolic ministry, just in its prime, was sacrificed to a politician's ambition and lust.

No shade of responsibility, through disobedience, carelessness, or folly is attached to James in the inspired record. Jerusalem might not have been regarded as a safe area for Christian leaders about that time, but nevertheless it was just then that Barnabas and Saul went there with the relief brought from Antioch. There were thousands of Christians that needed ministry and leadership. There is not the slightest suggestion that James was out of the will of God in remaining in Jerusalem.

JUDGING PERSONS OVERTAKEN BY CALAMITY

There is a continual tendency to regard any calamity in the life of a Christian, particularly a Christian leader, as a clear proof he is out of the will of God. Cruel things, unjust things, untrue things, mischievous things are either spoken or implied regarding any Christian who becomes the victim of accident or disaster. Only God knows how much unnecessary pain and perplexity we cause by such speaking and shallow thinking.

Rather let us bow our heads and worship, leaving the explanation until that day when the dark things shall be made plain. "Judge nothing before the time." Only in extremely rare cases, when criminal carelessness or disobedience to God's Word is too apparent to be denied, dare we feel justified in venturing a verdict. But even then we never know all.

The story of Peter's deliverance, immediately following the blunt statement concerning the killing of James, almost seems intended to emphasize the fact that God is able to deliver with the utmost ease any of His servants when it pleases Him. No question of divine ability to save arises. The dictates of a ruler, prison walls, sixteen soldiers, chains, an iron gate—all these are as nothing when the Almighty decrees liberation. Obviously the only issue was the will of God.

Quietly significant in the story, and very comforting, is the incidental reference to the fact that Peter was sleeping so soundly that the angel had to smite him to awaken him. Evidently the killing of James, and the knowledge that his turn was next, had not disturbed Peter's peace of mind in the least. The apparent calamity

'AND HE KILLED JAMES'

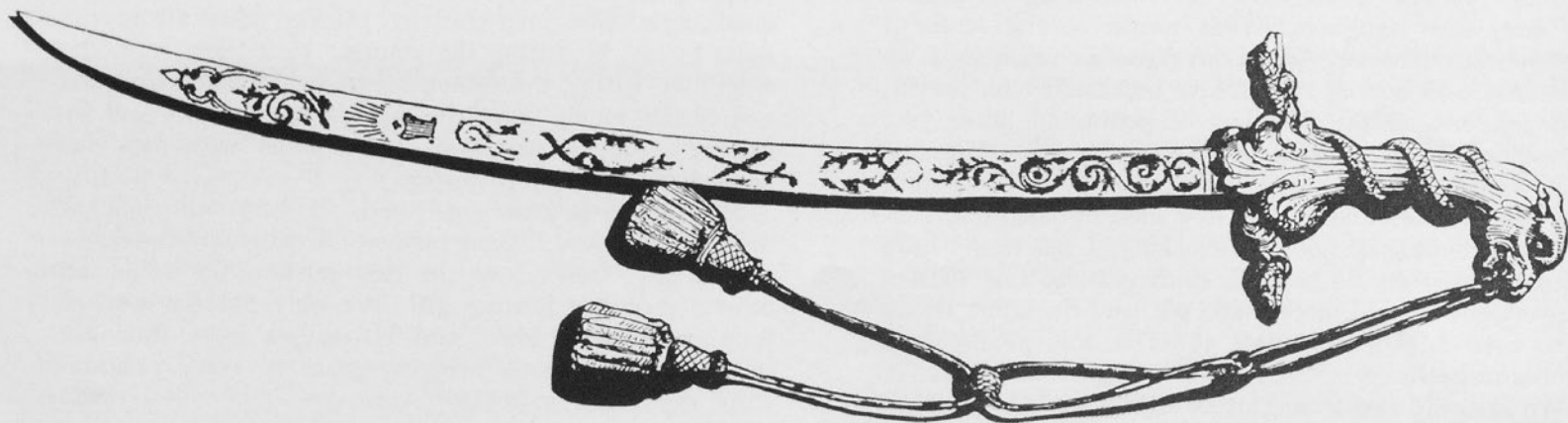
that had overtaken an old friend and apostolic colleague still left Peter restful in heart. He knew he was in God's hands, and that all would be for the best. What an example of the peace of God keeping the heart and the mind of a Christian!

In applying the words *calamity*, *disaster*, *catastrophe*, and the like to the death of God's children, we are giving lip-service to the common attitude which regards death as the supreme misfortune. This should not be our feeling. A large part of our problem arises quite unnecessarily from this too natural standpoint. The early and the true Christian bearing toward the matter regards physical death as incidental for those who have the gift of eternal life; whose whole aim in existence is to glorify God; and who, whether they live or die, are the Lord's. In such cases death may not be such a calamity after all, and the New Testament certainly does not so regard it.

GOD KNOWS BEST

True living does not consist in quantity but quality. A comparatively short life and ministry may have been so full of the power of the Spirit of God and the grace of our Lord Jesus Christ that, though cut off in the midst of its years as normal expectation might go, it has fulfilled life in the richest sense of the word. Such was Stephen; and such, according to the days of His flesh, was One yet greater.

We properly desire to see useful lives prolonged; and we are certainly in God's will in praying that we may be spared to finish with joy our course and the work to which we have been divinely appointed; but only the



DONALD GEE asks, "By becoming a Christian, does a man enter a charmed circle where physical harm is unknown and death impossible?"

Lord knows exactly when that time has arrived. Such is our human weakness that it is possible to outlive usefulness. Even their dearest friends wish some had never lived to see years of failure and loss. Early death may be highest good. It is no mere platitude when we say that God knows best.

In the face of so much popular preaching and teaching to the contrary, it is difficult to affirm that invariable deliverances would not be good. Yet the affirmation needs to be made. Think for a moment. If all who trusted God were constantly delivered; if Christian soldiers were never killed in battle; if churches were never destroyed in earthquakes; if profession of faith in Christ produced personal invulnerability to physical peril; then even the world would begin to sing, "It pays to serve Jesus." Men and women, theaters and clubs, would become Christian for no other reason than to effect the most complete insurance ever dreamed of. But there would be no love for God behind it, no repentance of sin, no yielding to the claims of the Man of Calvary. All would spring from utterly selfish motives.

The Bible, and particularly the Gospels, make it clear that no such popular immunity from danger and death is offered to the Christian. Indeed, Christ invites us to live dangerously and to die gloriously. The heroes and heroines of faith very frequently are not delivered. The eleventh chapter of Hebrews records that "others were tortured... had trials of cruel mockings and scourgings... were slain with the sword... being destitute, afflicted, tormented."

It may justly be argued that such suffering for principle is different from participation in general calamity, and that is true. But the Christian distinction for the godly is not outward escape but inward peace, not favored exemption but inward fortitude. The secret place of the Most High is not the dwelling place of our bodies, but of our souls.

FAITH'S GREATEST GLORY

Actually the participation of Christians, without any special exemption, in times of common peril is of the greatest value to their testimony. They can thus manifest a peace and a power that glorify their Redeemer in no ordinary way. The love and sympathy shown towards the ungodly, when all alike are in equal danger and are under no illusion about the matter, may open hitherto prejudiced and bitter souls. Experience has proved this to be so. The appeal of the gospel is kept on purely spiritual grounds and not on the false premise that by becoming a Christian a man enters a charmed circle where physical harm is unknown and violent death is an impossibility. Perhaps the Lord occasionally allows His people to suffer with the world to reaffirm these truly vital principles.

And when they do so suffer; when those for whom we have the strongest grounds for expecting release are yet allowed to be slain through the cruel policy of some modern Herod, then faith achieves her greatest glories. Never is human confidence in the ultimate goodness of

God more sublime than in those crushing hours when, with blinding tears, it cries, "Though he slay me, yet will I trust him."


The apparent failure to receive answers to prayer tests faith to the limit; but it brings out the pure gold. Much dross would remain in a faith based solely on continuous experiences of invariable deliverance. The most complete fellowship with Christ is reserved for those who have still trusted the Father when thick darkness has enveloped them.

"Are ye able to drink of the cup that I shall drink of?" was the question He had asked this very James whom Herod later killed.

"We are able," he had replied.

"Ye shall," said Jesus. And so it proved to be.

We must guard against praying for deliverance as though it were always the supreme blessing and non-deliverance the supreme disaster. It is very natural to desire exemption from suffering and death, to prefer the fate of Peter to that of James. Even our Lord found it in His heart to want to say, "Father, save me from this hour"; but instantly He triumphed and prayed, "Father, glorify thy name." The answer was divine approval thundered from heaven itself.

No such outward voice of majesty may respond to our utter devotion to live or die, just as God may will and as He may deem best for His glory. But we may be sure God will be pleased with our living sacrifice and that our spirits shall know the supreme blessedness of those who are enfolded in God's will forever. 



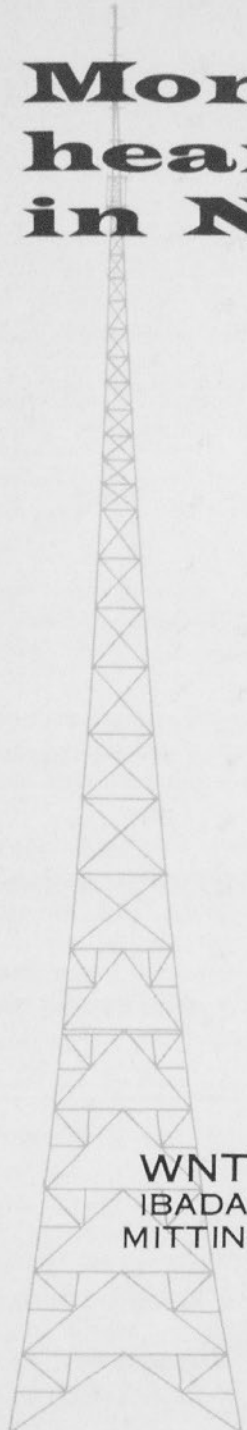
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getting your Advanced Christian Training School application in right away. The boat isn't sailing without you quite yet. But the Springfield A.C.T.S. is less than a month from now—June 7-11. The West Coast school (Santa Cruz) begins just two weeks later, June 21-25. Your application is needed for us to plan adequate accommodations and prepare a generally smooth-running school for you. So rush your application today. (If you don't even have a catalog yet, you'll have to *double* rush your request.)

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More than 11 million can hear Revivaltime in Nigeria



WNTV-WNBS
IBADAN TRANSMITTING STATION

SINCE DECEMBER 4, 1960, REVIVALTIME has been heard throughout Africa's most populated nation—Nigeria.

Released from Ibadan in Western Nigeria, the largest Negro city in the world, the broadcast service is made available to an estimated 11,500,000 persons each week. Station WNBS uses three powerful 10,000-watt transmitters to reach most of Nigeria and parts of the neighboring West African countries of Dahomey, Togo, and Ghana.

The fact that *Revivaltime* is broadcast in English accounts for much of its popularity among the 55 million persons in this Western African country. The people of Nigeria are divided into more than 200 lingual groups. But everyone who has had any education speaks English.

"Letters from listeners sent to the Ibadan office reveal the immensity of *Revivaltime's* regular audience," writes Missionary Glenn Reeves. "We receive many testimonies of appreciation for both the message and the spirit of revival felt during the program."

European and American residents in Nigeria are among the listening audience. One American related, "I never miss a broadcast, and I especially appreciate the evangelistic appeal of *Revivaltime*."

The Minister of Agriculture and Natural Resources is also a regular listener and testifies: "I listen to your program in Ibadan every Monday evening and I find it most useful, instructing, and often soothing. My whole family listens to it before prayers."

In letter after letter, the people of Nigeria express their deep appreciation for this radio ministry. Those who have been led to Christ through the broadcast service become concerned for their unsaved neighbors and loved ones.

When *Revivaltime* is broadcast, the villagers turn up their radios as loud as they can so everyone in their neighborhood can hear the dynamic preaching of "the invigorating evangelist."

This is how another resident of Ibadan expressed his gratitude for the broadcast service: "It gives me great pleasure to listen to your radio service. You make me feel the living presence of God all around me."

"My husband and I are Catholics," writes a West Nigerian listener, "but we take deep interest in your services and find them very challenging."

As in most foreign countries, missionaries to Africa look forward to *Revivaltime* as a touch of home and

Missionary Glenn Reeves discusses the Revivaltime release with station director Ayo Ogunlade. Revivaltime goes on the air (right photo) reaching a potential audience of 11,500,000 people.





Radio is a powerful evangelistic tool in remote areas of the world. In Nigeria an average of eight persons listen to each radio.

a source of fresh inspiration and blessing. One Assemblies of God missionary wrote: We missionaries receive a real spiritual lift from *Revivaltime* and make it a *must* on our calendar. We are praying for the con-

HOW MANY DOLLARS?

Weekly Air Time and Production Costs for Foreign Releases

Cost Approximately \$15 a week

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 DYRC—Cebu City, Philippines
 DYRI, Iloilo City, Philippines
 WIVV, Vieques, Puerto Rico
 KSAB, Naha, Okinawa
 Royal Air Force Base Station, Nairobi, Kenya
 Radio Belize, Belize, British Honduras
 Radio Nickerie, Nickerie, Surinam
 Armed Forces Release, Keflavik, Iceland

Cost Approximately \$25 a week

WFID—FM, Hato Rey, Puerto Rico
 OMROEP, Paramaribo, Surinam
 PJD2, St. Maarten, Netherlands West Indies
 BCC, Taiwan, Formosa
 BGBS, Georgetown, British Guiana, S. A.
 TIFC, San Jose, Costa Rica

Cost Approximately \$40 a week

ZBM, Hamilton, Bermuda
 Radio Guardian, Port-of-Spain, Trinidad

Cost Approximately \$60 a week
 DZF3, Manila, Philippines

Cost Approximately \$85 a week
 WNBS, Ibadan, Nigeria

If you would like to support one of these broadcasts, send your letter and offering to *Revivaltime*, Box 70, Springfield, Mo. 65801.

tinued success of your grand radio ministry.”

Throughout the world, the population explosion has increased the value and potential of radio as an evangelistic tool. Isolated areas of the world rely on radio as the principal means of communication. If we can maintain and expand our worldwide outreach, millions of unsaved and discouraged souls will hear the liberating truth of the gospel.

In a recent letter to *Revivaltime*, Brother Reeves stated: “Radio is one of the great potentials for spreading the gospel throughout Nigeria. The radio audience is growing each day. As more people become literate the use of English is increased. More people are able to purchase radio sets, and it is estimated that an average of eight persons listen to each radio.

“We thank God for the voice of *Revivaltime* and pray that it will continue to reach this vast audience with the gospel in song and sermon. Nigeria is a nation hungry for God.”

“Hungry for God”—this is the heart cry of nations throughout the world though not always recognized or expressed. *Revivaltime* is dedicated to satisfy such hunger. Hundreds of letters each week assure us that we are reaching many persons for Christ. But we need your help! Air time and production costs have increased appreciably in the past few months. Recently prime air time was offered in Nigeria for \$86.80 per week. *Revivaltime* has accepted the offer, placing the broadcast on Sunday afternoon instead of Monday evening.

Decisions such as this require the support of Christians everywhere. Your offering to *Revivaltime* is an investment in the salvation of lost souls.

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THE TRUE STORY OF A CHILEAN MOTHER'S PRAYER

Something Else Besides...

By MRS. CYLE G. DAVIS
Missionary to Chile



SUCH FOOLISH TALK, Woman," Luis Contreras derided his wife, "Do you think praying will bring a crate of tomatoes, or a slab of meat, or even a loaf of bread?"

Lately, Senora Rosa had been attending Sunday school at a nearby mission in a slum settlement of Santiago, Chile. She held the baby in her arms while her other children, nine of them, listened to the simple gospel message. Then the Christians had invited her to the women's prayer meeting. "When you have a need, pray to God. He hears and supplies your need," they assured her.

Don Luis Contreras had had a good job but had lost it because of his drinking. Now, his family had been without anything to eat for two whole

days. Senora Rosa decided to take matters into her own hands and put to a test the God she had been hearing about. She gathered the nine children into the bedroom around the baby's crib. "God, we are hungry. We don't have anything to eat. Help us to find something to eat," ran her simple prayer.

Senora Rosa picked up baby Dorita and ushered the rest of the children out into the street. They were going to the open-air market. Often Lucho, the eldest son, had found work there carrying shopping bags or pushing carts for ladies. Thus he would earn an *escudo* or two to bring home to the family.

This morning Lucho offered his services to several ladies but they all brushed him aside. Senora Rosa hoped someone would see her with the whimpering little ones huddling close and holding on to her skirts. Perhaps one would have pity and give them a cabbage, a bunch of carrots, or even a few speckled apples.

It was after one o'clock, and the farmers were untying their wagons, preparing to leave the market. There wasn't anything else for Senora Rosa to do except start for home with her hands empty and a still emptier heart. Her husband had been right. What the Christians had told her at the mission wasn't true. God didn't hear you when you prayed.

Senora Rosa hadn't gone a block when she noticed a truck on the corner with a flat tire. The man fixing it looked strangely familiar. Suddenly, she recognized Tito Burgos, her eldest sister's husband. Why, she hadn't seen Marta and Tito for years!

"Fancy seeing you here, Tito," she greeted her brother-in-law. Senor Burgos straightened up from his task. "Well, well, Rosa," he exclaimed, wiping his grimy hands on a handkerchief. He reached out for Dorita.

"So this is the baby? What's her name? My, but the children are growing up," he said, his eyes taking in the little brood. "And how are things with you, anyway?"

"Well, more or less all right," said Senora Rosa. "Luis has been without work for awhile."

"Say now, that's too bad. Tell you what. I'll finish fixing this tire and then I'll drop you off at the house. I'd like to stop awhile but I'm late now and have another load to haul before dark."

Screwing the lugs into place on the wheel, Don Tito whistled to a nearby vendor and bought a crate of tomatoes.

"They'll taste good on a hot day like this," he remarked.

"Say you, Lucho, you run over there and get some bread. Fill up your bag," he urged, thrusting a bill into Lucho's open hand. He himself entered another market and came out with a big package of meat under his arm. He tossed the package in beside Senora Rosa and the baby in the cab of the truck.

"Come on, hop in," he called, lifting the little ones into the back of the truck while the older children clambered over the side.

The truck jugged over the cobblestone streets, stopping in front of the Contreras house. Don Tito kissed the baby, pushed something into Senora Rosa's hand and started off.

"So long—I'll be over again soon," he shouted above the noise of the truck.

Senora Rosa stood in the doorway and called her husband. "Oh, Luis, come quick. Look, God does answer prayer! He sent tomatoes and meat and bread—and something else besides." Gratefully, she held out the bill her brother-in-law had given her. God had done even more than she had asked.

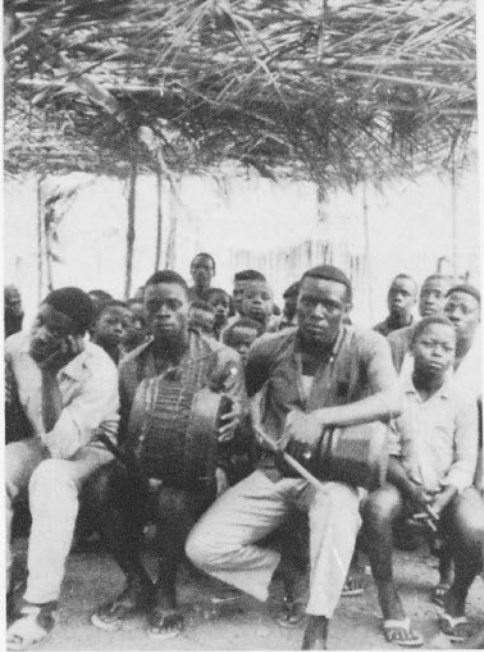
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ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue

Springfield, Missouri 65802



Drummers participate in youth rally meeting under simple shelter at Parka village.

MONDAY NIGHT was not long in coming. It was the beginning of two weeks of meetings in the Cape Palmas Assemblies of God church.

The first two nights found the church only about two-thirds full. In the third service one of the young girls who had received the Holy Spirit the night before began to prophesy.

When she got home, she continued this prophecy. Neighbors gathered

around to listen. They had never heard anything like it. By Friday night the building was literally packed. In the prayer service that night ten people were lying on the platform under the power of the Spirit or seeking to be filled. At least ten more were in another room seeking the same experience. All around the altar young people were earnestly praying to be saved or filled with the Spirit.


Since the crowds were so large, a decision was made to take the revival to the Federal Administration building which would seat a thousand people. However, the pastor of Mt. Scott Methodist Church invited us to use their building which is the largest in the city.

From the first meeting in this new building we had capacity crowds. Many young people turned out to seek God. Although we hadn't planned for a "citywide revival," members from almost every church in town attended. Five pastors cooperated with us and the choir of the Baptist church sang every night of the two-week campaign. Three members of this choir received the Holy Spirit.

It was inspiring to see the Baptist and Methodist pastors urging their

members to receive the Holy Spirit. A high-school teacher attended the revival and recommended that his class attend. He then permitted them to discuss the revival for 30 minutes during one of his class periods.

One Sunday during the revival I was asked to speak to the Methodist Conference which was then in session. Here, too, the Holy Spirit drew many people to salvation. A judge who attended was greatly moved and asked for prayer that he would always judge fairly and rightly. The Postmaster General of Liberia also attended nearly every night of the revival. And he agreed with all the pastors that this was one of the greatest things that had happened in Cape Palmas. Even Liberia's President William V. S. Tubman sent us a telegram commending the meetings.

The experience seems more like a dream than a reality. But I couldn't have merely dreamed I preached those 159 times. My speaking opportunities took me from the bush village of Parka to the churches of Monrovia, to Ivory Coast villages, to Dakar, Senegal, and to Barcelona, Spain. The experience was real—and so were the wonderful works of God. 

By J. PAUL JOYNER ■ Pastor, Central Assembly of God, Austin, Texas

THIS WAS NO DREAM



Missionary Betty Savage meets with presidents of local Women's Missionary Councils, Cape Palmas Division.

By MAUDE C. JOHNSON

Israel

**NATION WITH A
GREAT PAST . . . AND
A GREATER FUTURE!**



DO YOU KNOW what has been happening in the land of Palestine during the past week, the past month, or the past 15 years? Do you know what will happen in this land in the future, according to God's Word?

Palestine was so barren and desolate for many years that people were warned to stay out of the southern, desert part. In the north where there was more moisture, there were signs reading, "Beware! Malaria!"

Voltaire commented in the 18th century, "Who could believe that this little barren country could ever again be occupied as a homeland by Israel?" Later, Mark Twain described Israel as a "hopeless, dreary, heart-broken land."

Yet this land did not always present such a forbidding picture. Once it was the land of promise, described as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (Deuteronomy 8:7-9).

Let us go back into history and see what has happened since these promises were made to the children of Israel.

These people soon forgot the God who delivered them out of the hands of their enemies, the God who "went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light" (Exodus 13:21). They erected altars to false gods and worshiped them rather than Jehovah God. There followed the conquest and settlement of the land under Joshua and the Judges; the establishment of the kingdom under Saul, reaching its greatest glory under David and Solomon.

The Hebrew kingdom was divided after the death of King Solomon into two parts, the two-tribe southern kingdom of Judah, and the 10-tribe northern kingdom of Israel. There was continual feuding between the two. The promised land was torn with strife.

Israel maintained its independence for about 200 years, but in 722 B.C. most of its people were carried into captivity by Sargon, King of Nineveh. These were so scattered and became so merged with the population wherever they went, that few ever returned to Israel.

In 586 B.C. Nebuchadnezzar, drunk with power, besieged and destroyed Jerusalem, the capital of Judah, and carried most of the people into captivity along with other conquered peoples of the area. Had the people believed their prophets, Isaiah and Jeremiah, who warned that these things would take place unless they repented, their history might have been different.

Top: Espresso coffee bar at an Israeli Kibbutz (Cooperative Agricultural Settlement)

Center: Israeli farmer instructing a member of an agriculture study mission from Guinea.

Bottom: Huge 108-inch pipes in north-to-south water conduit now under construction.

Mr. Levi Eshkol (at speaker's rostrum, left) speaking at Knesset (Israel's parliament).



In the years that followed a semblance of national life continued—with varying degrees of independence or local autonomy—including over 100 years of full independence under the Hasmonean dynasty (165-63 B.C.). In A.D. 70 the Romans scattered the remnant when they sacked Jerusalem. Later the city was gradually taken over by the Moslems.

But God was not through with His people. Isaiah prophesied, "The Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea... and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isaiah 11:11, 12).

Modern resettlement began in 1882 when there were

(Continued on next page)

Upper left: The cement factory in Ramleh. Upper center: Partial view of Eilat, Israel's Red Sea port. Upper right: Modern buildings on Hebrew University campus in Jerusalem. Lower left: Remains of stage of Roman theatre in Beisan, linking Israel's past and present. Lower right: Tree-lined King David Boulevard in northern section of Tel-Aviv.



State of Israel
Established May 1948

Pictures by courtesy
Israel Information Services,
New York City

some 24,000 Jews in Israel. By May, 1948, when the State of Israel was established, there were 650,000 Jews, but that number more than tripled in the next 15 years. Today there are over two million gathered from about 80 countries of the world, and more than a quarter-million Arabs (including about 55,000 Christians). We see a fulfillment of God's promise, "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isaiah 43:5, 6).

Concerning the restoration of the land, God promised, "They shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them" (Amos 9:14). The Israeli people have performed miracles along these lines in their homeland since they became a nation. They have found a way to get water into the arid regions so that from two to four crops are produced annually. Israel is now one of the largest exporters of citrus fruits in the world, fulfilling yet another prophecy: "Israel shall blossom and bud, and fill the face of the world with fruit" (Isaiah 27:6). Her thousands of visitors each year marvel at the desert which has blossomed "as the rose."

The Israelis have become experts in so many fields that new nations in Africa and Asia often turn to them for counsel. This amazing fact was the subject of an article in the *Reader's Digest* (November, 1961). God promised, "I will get them praise and fame in every land where they have been put to shame" (Zephaniah 3:19).

These people have made great strides by their own ingenuity and perseverance, but they have gone back into Palestine in unbelief. They have not yet accepted their Messiah.

Concerning the period after this regathering of Israel, God promises: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezekiel 36:25, 26).

However, the Lord said Israel would first go through deep waters of suffering. God is still dealing with His people, and His Word is unfolding day by day before our eyes.

Israel is harassed by a vexing problem at present which may yet result in war between her and the Arab states. It centers in her plan to channel irrigation water from Galilee to the Negev desert. The Arabs have designs on this water too. The Jordan headwaters are in Israel, Syria, and Lebanon. Several smaller rivers combine in the Jordan and flow into the Sea of Galilee, then down through Israel and Jordan.

The Israelis want to use part of the water in the Negev District. They place their claim to it on a 1955 technical agreement among the four riparian countries (Israel, Lebanon, Syria and Jordan) giving both Israel and the Arabs the right to use these waters for irrigation.

Abba Eban, deputy premier of Israel, has been quoted as stating that the reason for the difference of opinion over the water is not that there is not enough for all. It is rather that the Arabs fear that if the Israelis can successfully irrigate this arid southern portion of their country it will become so productive that it will soon be filled with people, and eventually they would overflow their boundaries into the Arab countries surrounding it.

But other authoritative Israeli sources say he could not have given this as the real issue. They put it down to Arab propaganda, and ask: "Is not the fructification of the Negev the best possible way of preventing the very thing the Arabs claim to fear—expansion—by allowing Israel to arrive at a rational distribution of her population within her own territory?"

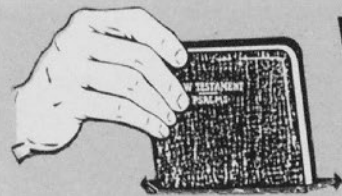
On occasion the contention boils into threat: "Israel to the Arab world is like a cancer to the human body. They think the only way of remedy is to uproot it, just like cancer." This reminds us of Psalm 83:4—"They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

The scene is being laid now for a worldwide conflict. Daniel tells us that a kingdom will arise and become a world power. The leader, spoken of as the "little horn," and as "king of the north" by Daniel, will induce the hard-pressed Israelis to enter into a pact with him for their protection. But this pact with Israel will be broken after three and a half years (Daniel 9:27). The period which follows is spoken of as the "time of Jacob's trouble." At this point Israel will be invaded by the armies of this great confederation and will be on the verge of total destruction. But God will intervene—"I will gather all nations against Jerusalem to battle" (Zechariah 14:2).

Daniel speaks of this period as "a time of trouble, such as never was since there was a nation" (Daniel 12:1). In Matthew 24:21 and Revelation 7:14 the period is called "great tribulation."

Then for the first time Israel as a nation will recognize God's Son. "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced. . . . I will say, It is my people; and they shall say, The Lord is my God" (Zechariah 12:9, 10; 13:9).

"And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one" (Zechariah 14:9).



Walking with the WORD

SCRIPTURE READINGS FOR MAY 9-16

Sunday—Psalms 52, 53	Thursday—Acts 5
Monday—Acts 2	Friday—Acts 6
Tuesday—Acts 3	Saturday—Psalms 54, 55
Wednesday—Acts 4	Sunday—Psalms 56, 57

THE MAN WHO HAD EVERYTHING BUT—



By RAYMOND L. COX

PROBABLY ONLY ONE MAN in the whole realm of Syria commanded more fame and fortune than did Naaman. That man was the king. Naaman's position was comparable to that of the chairman of the joint chiefs of staff of the United States military forces.

However, under that glittering uniform a secret shame was spreading. The Bible says, "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, . . . he was also a mighty man in valor, *but he was a leper*" (2 Kings 5:1).

But for something, all men would be happy. *But* for something, all plans would succeed. Every man would be a model citizen *but* for some inconsistency or besetting sin.

"Mr. Smith is a very good man," we say, "*but* he unleashes a terrible temper."

"Mrs. Jones is usually a very kind woman, *but* she sometimes wields a bitter tongue."

Now the *but* in Naaman's circumstances was his leprosy. In those days, this meant a living death in isolation. It was a disease at once painful, unsightly, and disgraceful. The humblest private in his armies who knew Naaman's secret would not have exchanged places with him. Naaman's difficulty, however, proved a blessing in disguise. His problem was what led to his salvation.

The adversatives which mar our plans and pleasures also have their uses. The time would come when Naaman would echo the Psalmist's sentiments, "It is good for me that I have been afflicted" (119:71). How often crosses and trials prove to bless our lives!

When Naaman's predicament became known to a slave girl from Israel, she volunteered information about a cure for leprosy unknown in Syria. She told him of a God in Israel who could cleanse away the disease.

As a result, Naaman's caravan eventually halted at Elisha's house near Samaria. As the general alighted from his chariot, his attitude seemed to be, "Well, here I am. Show me what you can do! I have brought plenty of gold and silver to reward you for helping me. I am a man of rank and wealth, you know."

Elisha was not impressed. In fact, he did not even bother to look. He remained inside, commissioning his servant to advise Naaman how to be cleansed. This action on the part of the prophet was not a deliberate snubbing of Naaman. Elisha understood the respect due authority and station. But just at this time the prophet was more concerned with Naaman the leper (the sinner) than with Naaman the general.

Naaman was infuriated, but eventually his soldiers prevailed upon him to obey the prophet's directions. "My father, if the prophet had bid thee do *some great thing*, wouldest thou not have done it? how much the rather then when he saith unto thee, Wash and be clean?" (2 Kings 5:13)

God, of course, could have healed Naaman's leprosy by some elaborate ceremony such as the general expected. But man's preconceived ideas of how God should minister rarely reflect His way of dealing with specific cases. God intended to heal Naaman's soul as well as his body. Naaman therefore must be stripped of his pride and arrogance. He must obey God's directions. There can never be any deliverance until man's faith meets God's terms.


So, shortly afterward, Naaman was shivering on the bank of the Jordan River, looking critically at the muddy current. He plunged into the stream, and emerged to inspect his sores. They were still there, but he remembered, "Seven times."

After Naaman took the seventh plunge, he came out of the water completely cleansed of his incurable disease. God had reversed the adversative. Naaman went home to Syria a new man, physically and spiritually. Leprosy was gone, and idolatry would be forsaken. Naaman responded to God's grace.

The God who delivered Naaman from the thing that spoiled all his other satisfactions will deliver any man from the adversatives which threaten the health of his soul. Physical leprosy does not afflict us all, but sin, the spiritual leprosy, infects every individual.

There was only one cure for Naaman, and there is only one cure for the sinner. The cure for Naaman was simple, and so is the remedy for iniquity: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"*But he is a sinner*" is the adversative that corrupts the position, prosperity, and pleasure of every man until he accepts Christ by faith as Saviour. God would rid the sinner first of this most flagrant adversative, and then He invites the believer to cast all his other cares upon Him, "for he careth for you."

Don't stumble, as Naaman did at first, over the very simplicity of it. If He had "bid thee do *some great thing*," you would try to do it. Why not then receive His gracious forgiveness with humble gratitude? "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9). 



Young people from nearby churches prepare for literature invasion of Wakefield, Rhode Island (led by Richard Bergstrom, fourth from right).

BREAKTHROUGH in Rhode Island

RHODE ISLAND, a state smaller than many counties, has a population of nearly a million, and until very recently was without an Assemblies of God church. But this picture is changing rapidly. The Southern New England District has moved in to establish churches in strategic population centers of the tiny state.

God's provision was apparent in many ways to make this *Breakthrough* possible. District officials and ministers of Southern New England were burdened for this mission field at their doors. In response to their prayers and appeals for pioneer workers to open this new field for the Pentecostal message, several persons became interested. Two Central Bible Institute students, while still in school, were appointed to serve as pioneers in Rhode Island.

Churches have been opened in four cities—Wakefield, Warwick, East Greenwich, and Woonsocket. Groundwork for a work in Providence has been laid by Paul Kinney under the direction of Richard Bergstrom, pastor in nearby Taunton, Massachusetts, and sectional home missions director.

Services were started in Providence on the first Sunday in February. Some people have been saved, and there seems to be a nucleus coming together for this new work. There were 27 in Sunday school on March 21.

Concerning the work in Warwick where Wayne C.

Snyder is pastor, District Superintendent George Flower writes: "New families are attending the services and some of the new converts are seeking the baptism in the Holy Spirit. God has been blessing in cottage prayer meetings."

At Woonsocket, Carl Guiney, a 1964 CBI graduate, is the pioneering pastor. This city of 50,000 has less than a dozen small Protestant churches. The community is predominantly Roman Catholic.

In October, 1964, the local radio station, WWON, made excellent time available for the release of *Revival-time*. The CBI Campus Missions Fellowship has pledged support of this broadcast release for a year.

Brother Guiney began services in November, 1964, in a local school auditorium. Neighboring pastors and Christ's Ambassadors groups assisted in a literature invasion in Woonsocket, leaving *Pentecostal Evangel*s in about 700 homes.

Pastor Guiney reports that those who attend the services manifest deep spiritual hunger. And God is saving souls. An alcoholic who had spent much time on Boston's Skid Row accepted Christ, and his life has been greatly changed. The family was receiving welfare support but God has provided the man with a job. Two of the children have been saved and they are faithful to the church.

Also in Woonsocket three others have accepted Christ in their homes. Many new contacts have been made through these new Christians.

In Wakefield, a city of 5,000 with 10,000 more in the surrounding area, Anthony Testasecca, a 1964 CBI graduate, is pastor. This city is near the campus of the University of Rhode Island and *Revivaltime* was released over the university radio station for a short time. As a result there is an interest on the campus in the Assemblies of God. A building, which was first rented, is now being purchased for a church.

Pastors and C.A.'s of the Southeastern Section, under the leadership of Richard Bergstrom, conducted a literature invasion in Wakefield. Their contacts resulted in 20 prospective families for the church.

Pastor Bergstrom wrote concerning one experience he had during this visitation campaign: "We went out feeling that the Holy Spirit would help us reach at least one family who would become a basis for the work.

"After a long morning of visitation I came to the last home on the street. A lady and her teen-age daughter were entering a car in front of the house. When I spoke to her, she said she was in so much trouble she did not have time to talk. I stated I wanted to tell her some good news, that would solve her problems. I told her of God's love for her and His ability to meet her needs. Sensing an open heart and a quickening of the Spirit, I asked if I might pray for her there on the street. She assented, and we prayed.

"God supplied her need of a job and a place to live. She is now attending the church with her two daughters."

Pastor Bergstrom also pointed out that witnessing in a pioneer situation brought inspiration to his own young people: "One of the great return blessings is what God is doing for our own youth and others who have gone from door to door for the first time. Our young people are now carrying out a visitation program in our own town."

* * *

What is happening in Rhode Island is the result of much sacrifice and prayer. It is the result of obedience on the part of Bible school students and others who are sharing in witnessing, giving, and going as God directs.

More help is needed now. Funds are needed to purchase property in Warwick, Woonsocket, and Providence. Property in these areas is expensive, but the souls won to Christ are worth far more than the investment.

NEW CHURCH IN ALABAMA UNIVERSITY TOWN

By T. H. SPENCE

Superintendent of the Alabama District

ON THE FIRST SUNDAY of February, 1965, the congregation of the Assembly of God in Auburn, Alabama, dedicated their new church building to the glory of God.

This new building is the first unit of an over-all plan. Facilities now completed include a chapel seating

125, six Sunday school classrooms, restrooms, a nursery, and a kitchen. The building is centrally heated and air-conditioned. It is located just four blocks from the university campus with a 240-foot frontage on the main street of the town.

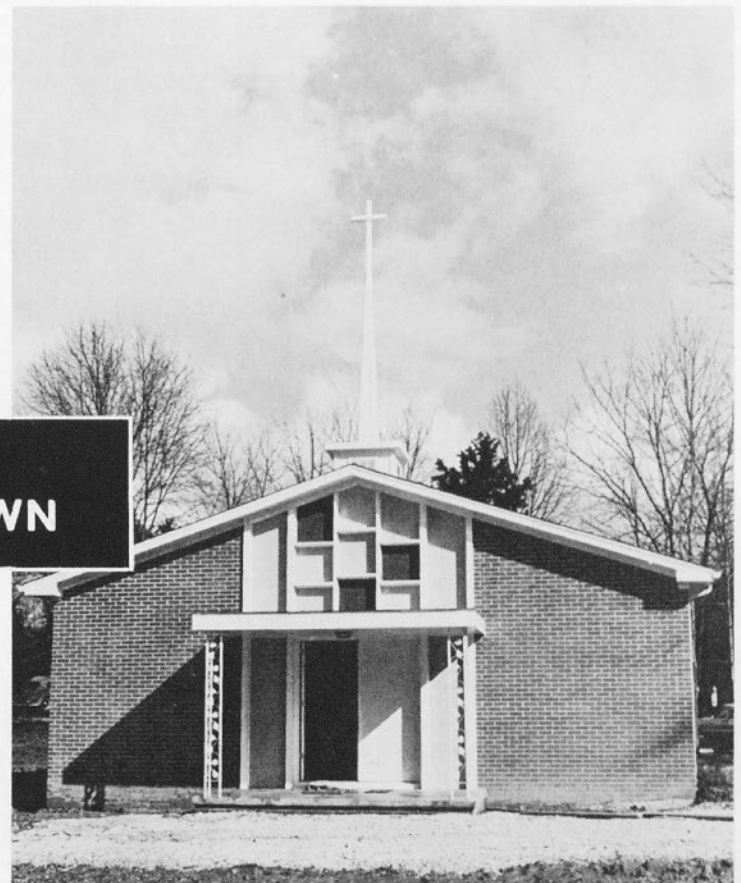
We have long recognized the need of having an Assembly in Auburn. Many Assemblies of God young people are among the more than 11,000 students there, and their spiritual needs could not be ignored. This town with a population of 23,000 had no other Pentecostal church. In the light of these needs, the Home Missions Department of the Alabama District Council designated the Auburn Assembly a district *Breakthrough* project in 1964.

The progress of the church had been impeded because it lacked a permanent location. Although the church had owned property for several years, a building permit had not been granted.

In July, 1964, Rudet Adkinson was asked to assume responsibility for the church. Steps were taken to break the legal stalemate regarding the property. Brother Adkinson also toured the southern part of the district presenting the need for a church in Auburn and requesting support.

As prayer was offered in many churches the provision of God began to be manifest. Although we still encountered opposition, the Spirit of the Lord prevailed. The city council voted unanimously to sustain the Assembly's right to build. With the legal barrier removed, construction began immediately on the new building now valued at \$35,000. May the Lord grant an abundant harvest in this strategic place.

The attractive new Assembly in Auburn, Alabama, is the only Pentecostal church in this university town. The city has 23,000 population plus 11,000 university students.





It doesn't go away just because you don't see...

Don't pretend the need isn't there at all—the need for just the everyday necessities of life for aged ministers.

If you turn your head, you won't see that they are without means to buy food and clothing and warmth. You won't know that many of them are invalid and cannot afford proper care.

If you don't know, then you won't get a guilty feeling.

But the need won't go away. Hundreds of disabled and aged ministers, missionaries, and widows depend on you—that you'll look and care and help. And God is looking to you too—depending on the healthy and able to care for the old and sick. Refusing to see and acknowledge your responsibility to His aged servants doesn't erase that responsibility.

So do your part. May 23 is Aged Ministers' Assistance Memorial Sunday. By making a gift you will have the peaceful knowledge that you are doing your share. And Luke 18:22 promises that your reward will be even greater than your gift!

**Aged Ministers' Assistance
is a ministry of the
Department of Benevolences**

PASTOR'S INSTRUCTION CLASS
PREPARES BOYS AND GIRLS FOR...

Junior Membership

By PASTOR T. KERMIT JEFFREY
Calvary Temple, Son Jose, California

PASTOR, WHEN are we going to have another junior membership class?"

The question was being asked by a bright young Sunday school pupil just old enough to enter the teen department. It was typical of the questions that come to us all the time.

Ever since Calvary Temple launched its junior membership program several years ago, our young people have looked forward to their opportunity to become church members with an eagerness that is heartwarming. To them, membership is a privilege and they take the pastor's instruction class seriously.

This program was born out of a deep realization that loyalty to Christ and to His church requires a sense of belonging. Any pastor will confirm the fact that something happens to a person who steps across the threshold from a spectator to a team member by being received into the membership of the church. The desire to belong is human. It gathers up the latent capacities, talents, and sense of responsibility lying dormant within us and brings them into effective focus. Membership ties heart, hand, and purse to the forward drive of the local church and marshals the strength of its people into an "all one body, *we*."

Our traditional reaction to old-line procedures has caused us to minimize the values of church membership. When revival days are upon a movement, who cares whether or not the adherents are formally received as members! The thrill of seeing God at work on a supernatural level serves to provide the spiritual cohesion necessary for unified effort.

But sooner or later, the flow of spiritual energy that begins as a geyser must be channeled into the workaday lives of men and women. Every day they must confront the pressures and problems of a tormented world.

Nothing so reassures them as the consciousness that they are not alone—that their faith, their convictions, and their manner of worship are shared by a multitude of others. Membership in the local church helps to give them this assurance.

And if this is true of adults, it is much more true of young people. They are incurable joiners. Clubs, groups, and teams all have a tremendous fascination. Don, Mary, and Joe are willing to make any sacrifice, accept any invitation, pay any required dues if only they can belong. That is why it is imperative to tie their loyalties to the church at this level.

The junior membership program of Calvary Temple is written into the constitution as a fully accepted part of our church procedure. It provides that at the age of 12 any young person giving satisfactory evidence of a born-again experience may apply for junior membership and, upon acceptance, may be received by the pastor and the board of elders on any given membership Sunday of the year. They



Pastor T. Kermit Jeffrey greets a prospective member. When she is old enough to enter the teen department she will be eligible for junior church membership.

are accorded all the rights and privileges of members with but one exception—the right of voting in the church elections. Their right of voice at such times is fully assured them and, in fact, encouraged.

The following is the procedure for becoming a junior member:

1. Make application to the board and the pastor on the regular forms provided.

2. Attend the six-weeks instruction class conducted by the pastor.

3. Upon examination by him, give evidence of a thorough understanding and true experience of the new birth.

4. Join adults applying for membership when they meet the board of elders on the Sunday evening before being received.

5. Stand before the congregation in the Sunday morning service to be received by the pastor and the board.

Basic, of course, to the whole program is the pastor's instruction class. We feel that it must be taught by the pastor, both to dignify the procedures and to bring him close to these young people so they will truly count him "our pastor."

The time factor is one that must be decided at the local level. After experimenting, we decided on the Sunday school hour since the pastor was not teaching another class.

The subject matter includes the fundamentals of our faith and why we believe as we do. We study point by point the confession of faith as printed in our hymnbook and read by the congregation on membership Sunday. (This statement is similar to that found in the *Evangel*.)

An explanation concerning the baptism of the Holy Spirit and why speaking in tongues will follow such an experience is especially important to third and fourth-generation full-gospel young people confronted by revival movements in other denominations.

How to live the Christian life and maintain high standards is also included in the course. Christian conduct is a subject in which these young people are vitally interested, and a wise pastor will do well to give his young communicants clear, definite reasons why some things are considered inconsistent with a true Christian testimony. Stress is placed on the positive aspects of living for Christ rather than the negative. To be a Christian is really high-level living.

The fact that the Assemblies of God is a fast-growing evangelistic movement with over a million adherents at home and abroad is of no small importance to a teen-ager. He is becoming part of something great and growing. This is reassuring.

Above all, questions are encouraged and discussions are conducted within a friendly, permissive atmosphere. Young people at this age have serious misgivings about some accepted tenets of faith, or even our distinctive testimony or worship procedures. Their questions must be accepted as normal for most young people who arrive at this stage of maturity. Others have asked those same questions before them and have found adequate answers. They must never be ashamed of their desire to know. Allowing room for variations of opinion in non-essential matters, the heart and faith of the full-gospel movement stands up under the most exciting analysis.

After completing their instruction course and giving personal testimony before the pastor and the class as to when they received the Lord as Saviour, the young people are invited to meet the board of elders with the adult applicants. This is not a personal examination session. It is a time when the pastor introduces the men charged with the spiritual oversight of the church to those anticipating membership. He explains church procedures, methods of finance, and the respective responsibilities of the pastor and members. Opportunity for expression is always given and questions are answered. Young people participating in this session receive a warm welcome and are encouraged to speak. The period is closed with a time of prayer.

At the age of 16, the junior member automatically becomes a full-fledged member of Calvary Temple, with privilege of vote, without the necessity of another formal application.

Having observed the deep sincerity and serious response of our young people to this junior membership program, I can heartily commend it to any church as one of the finest contributions toward the spiritual maturity of its youth. Tomorrow's church leaders are already among us. The measure of their worth to the Kingdom then will be in terms of their preparations now. Membership prepares them for leadership.

Serving our Servicemen

Robert R. Way, Servicemen's Representative

CONTACT is regularly maintained with thousands of servicemen around the world through Assemblies of God military chaplains or pastors. A partial listing of installations being served is as follows:

We are ministering to Servicemen stationed at—

Hawaii—Fort Shafter, Honolulu
Hickam Air Force Base, Honolulu
Pearl Harbor Navy Base, Honolulu
Schofield Barracks, Oahu
Tripler Hospital, Honolulu
Wheeler Air Force Base, Oahu
Idaho—Boise V. A. Hospital
Mountain Home Air Force Base
Illinois—Chanute Air Force Base, Rantoul
Danville V. A. Hospital
Glenview Naval Station
Great Lakes Training Center
O'Hare Field
Iowa—Des Moines V. A. Hospital
Knoxville V. A. Hospital
Schick V. A. Hospital, Clinton
Italy—Rome
Japan—Tokyo
Kansas—Forbes Air Force Base
Fort Leavenworth
Fort Riley
Olathe Naval Base
Kentucky—Camp Breckinridge
Fort Knox
Fort Thomas V. A. Hospital
Korea—Seoul
Louisiana—Algiers Naval Station, New Orleans
England Air Force Base
Lake Charles Air Force Base
V. A. Hospital, New Orleans
Air Force Radar Station, Charleston
Maryland—Aberdeen Proving Ground
Fort Holabird
Fort Meade
Patuxent River Naval Air Training Center
Naval Hospital, Bethesda
Massachusetts—Fort Devens
Otis Air Force Base
V. A. Hospital, West Roxbury
Michigan—Kincheloe Air Force Base
Minnesota—Minneapolis V. A. Hospital
Wadena Air Force Station
Mississippi—Columbus Air Force Base
Greenville Air Force Station

WATCH THE EVANGEL for the next listing of installations in Mississippi, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, and North Carolina.

RUSH ADDRESSES of your servicemen assigned to these installations to the Servicemen's Division. A minister will be requested to contact him. Or, send your servicemen's address no matter where he is stationed. He will receive personal correspondence, AT EASE, REVELLE, and other special services from the Servicemen's Division.

ALL SERVICES of the Servicemen's Division are free of charge. This ministry is supported by freewill offerings which are income tax deductible and receive missionary credit. Address all correspondence to:

SERVICEMEN'S DIVISION
1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802



Evangel College President J. Robert Ashcroft (second from left) reports on Evangel's membership in the North Central Association of Colleges and Secondary Schools to Hardy W. Steinberg (left), national secretary of education, T. F. Zimmerman (third from left), general superintendent, and Charles W. H. Scott (right), executive director of education.

Evangel College Gains Full Accreditation

SPRINGFIELD, MO.—Evangel College has been granted membership in the North Central Association of Colleges and Secondary Schools, one of six regional accrediting associations in the U.S. (A college holding membership in a regional association is recognized as fully accredited in all areas of the country since there is no national accrediting association for general college programs.)

The action came during the annual meeting of the association in Chicago, March 29-31.

Membership in the North Central Association is expected to accelerate Evangel's enrollment growth, according to President J. Robert Ashcroft. The college was founded in 1955 with an enrollment of less than 100. This

increased steadily to a high of 720 this past fall.

Thomas F. Zimmerman, General Superintendent of the Assemblies of God, was highly pleased with the news of Evangel's accreditation. He said he expects this to be the start of an era of increased service to Pentecostal youth. "I feel this recognition is the result of the untiring efforts of the Evangel College administrators and faculty," Brother Zimmerman stated.

Regional accreditation is the latest event in Evangel's continuing emphasis on quality education, according to President Ashcroft. Before the college opened in 1955, administrators conferred with university faculty members in planning course structure and basic educational concepts. Dr. Loran

G. Townsend, professor of education at the University of Missouri, assisted greatly in this. A second source of information was a doctoral dissertation prepared by Richard D. Strahan, first dean of Evangel College. His findings had considerable influence on the college's curriculum.

During the first school year, freshmen only were enrolled at Evangel. The following year a sophomore class was added. The University of Missouri gave temporary approval to Evangel's first two years of work.

The next year the University gave full approval to Evangel as a junior college and temporary approval of the junior year which had been added. That same year the college was admitted to the North Central Association Liberal Arts Study Group.

The following year, 1958-59, the University of Missouri approved Evangel's senior year, subject to validation by graduate work. The Veterans Administration, which had recognized each added year at Evangel, now approved all four years; and the Missouri State Department of Education approved Evangel graduates for teacher certification.

With accreditation by the Committee on Accredited Schools and Colleges of the University of Missouri, Evangel graduates have been accepted for graduate work by most graduate schools in the U.S. and have been granted teacher certification in nearly all states where they have applied.

However, administration and faculty members realized that regional accreditation was necessary for maximum growth and service.

Progress toward the goal of regional accreditation came during the 1959-60 school year with the start of the self-study program, headed by Dr. Wilmoth Price, Evangel's registrar. The following year Evangel was recognized as a "candidate for membership" in the regional association. The college completed a revised self-study in 1964-65.

Members of the committee which examined Evangel last January 13 and 14 for accreditation by the North Central Association were Dr. Orin Lofthus, St. Olaf College; Dr. John Larson, Northwestern University; and Dr. Conrad Hilberry, Kalamazoo College.

Strengths of Evangel listed by the examiners included above-average student body, success of graduates, self-study and faculty handbook, busi-

ness office operations, president of the college, library, use of physical facilities, faculty fringe benefits, curriculum reorganization, general education program, fund raising by the Council of Evangel College, experiments in programmed materials, and purpose of the college.

Concerning the purpose, the examiners stated: "This college is [a] flowering of the church's concern for broader training of its young people. The development of the college has been remarkably faithful to the initial vision."

Other factors in Evangel's accreditation were the restructuring of the curriculum under the leadership of Dean Ward R. Williams, strengthening of business operations by Controller W. E. McTeer, expansion of the library to its current 36,000 volumes, building the new \$200,000 college library, and the current raising of \$400,000 by the Council of Evangel College for continued expansion.

Since the first class was graduated from Evangel in 1959, 23 alumni have earned master's degrees from 14 different colleges and universities; nine are enrolled in Ph.D. programs; and four are in three-year theological programs.

The Board of Directors and the Faculty of

Evangel College

(arts and sciences)

announce full regional

Accreditation

by

The North Central Association

of Colleges and Secondary Schools

March, 1965

Springfield, Missouri

For Your VBS . . .

FREE MISSIONARY STORIES

An important part of your Vacation Bible School is an emphasis on missions. One day of each week of VBS should be designated as Missions Day, and a missions offering received on that day. Stories offered by the Home Missions and Foreign Missions Departments of the Assemblies of God can make the children aware of the needs of other children. The opportunity to contribute to these needs will provide valuable training in Christian stewardship.

FOREIGN MISSIONS EMPHASIS

Theme: Taking VBS to Africa

Materials available: "The Jungle Dweller Nobody Wanted"—a Congo folk tale designed for role-playing.

Suggested program for Foreign Missions Day at VBS.

Financial project: To buy handwork supplies for Africa VBS's.

Offering designation: Foreign Missions Department, "Africa account for VBS literature."

HOME MISSIONS EMPHASIS

Theme: Winning Jewish Boys and Girls to Christ.

Materials available: "Judith's Pierced Hands"—a flash card story with 10 illustrations.

"Awakening"—an unillustrated story.

"The Hebrew Evangel"—listing names of our missionaries to the Jews.

"Special Ministries"—a booklet including information about Jewish evangelism.

A picture of a Jewish boy (dressed in Jewish-style clothes) in a synagogue.

Financial project: "Hebrew Center story hours," or "Jewish evangelism."

Offering designation: Home Missions

Department; one of the two projects listed above.

* * *

Pastors or VBS principals who wish to participate in these missionary projects may have these stories free of charge. Mail your request to either the Home Missions Department or the Foreign Missions Department (or both) at 1445 Boonville, Springfield, Mo. 65802. Ask for the free VBS missionary story.

Churches which do not request the stories but wish to participate may take missionary offerings at VBS and send them to the respective missions departments, clearly designated as VBS offerings.

STUDY THE BIBLE AT HOME
FREE DETAILS

**PAULINE
EPISTLES**

ALSO 10 OTHER COURSES

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BEREAN SCHOOL OF THE BIBLE
1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802



OF SPIRITUAL LIFE AND EVANGELISM

BY D. V. HURST

Coordinator, Spiritual Life—Evangelism Commission

OUR WOMEN'S MISSIONARY COUNCIL members are asking, "What can we do in soul winning?"

I have been in conference with our WMC secretary, Mildred Smuland. There are answers available! She suggests:



1) Make the weekly meeting a center for evangelism. Invite neighbors and friends. Conduct a normal "unstaged" service. Let it be warm, friendly, and backed up by much prayer on the part of members. Do not put visitors on the spot, but let them find their way in a spiritual climate.

2) Conduct services in convalescent homes, private homes of shut-ins, and places where similar opportunities are afforded.

3) Engage actively in personal witnessing. This should always be a part of the WMC's ministry!

4) Use the special white plastic tract envelope for WMC's. It is designed to hold gospel portions and literature and to tuck neatly into the purse. Thus, the WMC can have a supply of gospel literature with her always. (Order # 8 EV 5618; at 25c each.)



5) Devote several of the regular WMC meetings to training altar workers and personal workers. Most churches need workers who are ready to work at the altar. Let the pastor conduct these sessions. Demonstrate the soul winning lab methods right in the sessions. Give everyone some experience.

6) Join in all-church literature invasions by providing housing, meals, and transportation for young people in special efforts; by backing these efforts in prayer; and by participating in going from door to door too.

7) Capitalize on the local Mission-

No. 5 in the series, "God's Grace in the Lives of College Students"

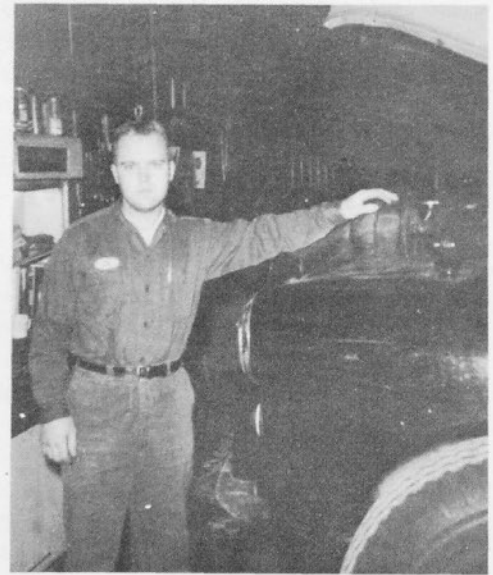
He Said 'Yes' to God

Ted Jensen, a sophomore at North Central Bible College, Minneapolis, Minnesota, has felt a call to the ministry since his freshman year in high school. However, his personal ambition did not coincide with this calling. The summer following graduation he fought the call of God.

On July 27, 1963, following a message by his pastor dealing with "giving our lives wholly unto the Lord," Ted said yes to God's call. To be sure what he felt was not mere emotion, he asked God to provide the way for him to attend North Central Bible College that fall. At the time he was almost penniless, and attending college seemed out of the question.

Ted went to Minneapolis, praying God would lead him into a Christian home. Soon he saw this ad in the paper: "Wanted, young man college age to live in Christian home." Calling at the home, he found a Christian couple. Through them he was offered a job as mechanic. Since this was his trade, Ted felt God was definitely leading. By September he had enough money saved to make a down payment on tuition and books.

At the end of his freshman year, Ted felt the Lord wanted him to work sacrificially during the summer. An opportunity to be a youth camp counselor arose. It meant working without pay and included the possibility of not having a job when he returned in the fall. It meant laying aside plans for a new car. Still he felt the youth camp work was God's will, so he accepted the summer camp position by faith. God blessed his ministry at the camp. And to his delight he learned he could return to his job in August.



Ted Jensen, a student at North Central Bible College in Minneapolis, works as a mechanic to pay his way through school.

When school opened in September, Ted had no money for tuition—and his 1956 car was ready to fall apart. After prayer and reminding the Lord of His promise to meet his needs if he would only say yes, Ted went to the college business manager. He found he could secure a loan to meet the semester's expense. With thanksgiving in his heart he again went to prayer for God's will concerning a car he needed for Christian service. Almost immediately he felt impressed to buy a car he had previously seen. When he checked with the banker, he found the price being asked for the car was \$100 under the wholesale price. The banker readily loaned him the money for the exact amount he had mentioned before the Lord.

As the sophomore year is drawing to a close, Ted has managed to pay his school bill and is four months ahead on car payments. He serves as assistant pastor at a church 50 miles from Minneapolis and uses his car for transportation to and from church. His experiences in trusting God has greatly strengthened his faith and he says, "Only God knows what we can do for Him if we only say yes."

ette group as an evangelistic opportunity. Women can sometimes reach girls when no one else can. They can understand girls' special needs and win them as they meet their needs.

8) Discuss this question in the WMC meeting: "What else can women do in soul winning?" Surely there

is a woman-reaching-woman advantage on which the WMC's can capitalize. Let the discussion continue in the local group, in the sectional meeting, and at the district level. Let there be a fellowship-wide discussion. "What evangelistic functions in the church can women perform?"

Take your choice

...and still attend an Assemblies of God college

NOTE THE ADVANTAGES

Whichever school you choose, the basic advantage of receiving an education in a Pentecostal atmosphere is yours. You may pick one of our colleges because it is near home (or because it is far away and you want the stimulation of a new place). You may find one course of study more exactly meets your needs. Whatever your reasons, you choose with the confidence that the associations you make will be wholesome, the instruction competent and Christ-honoring.

SPIRITUAL

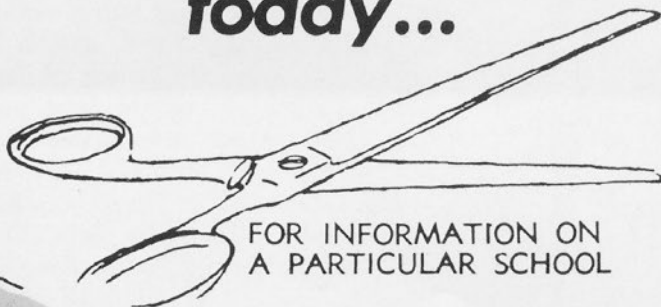
The unique feature the Assemblies of God college brings to education is spiritual emphasis. All the lifelong decisions you make—career, life companion, professional friendships, an enduring faith—can be made in the consciousness that the Holy Spirit will guide “. . . into all truth.”

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Jacob Returns to Bethel

Sunday School Lesson for May 16, 1965

GENESIS 35:1-15

BY J. BASHFORD BISHOP

GOD'S RENEWED CALL (Genesis 35:1)

A Divinely Initiated Call. "And God said unto Jacob..." There is no record of Jacob initiating the conversation. God's call came when Jacob and his family were most undeserving. (See Genesis 34:1-31.) God ever seeks to bring His people into the center of His will. We speak of seeking God, yet He is always seeking us. We do not choose Him. He chooses us! (See John 15:16; Ephesians 1:4; 2 Timothy 1:9.)

A Call to Communion. "Arise, go up to Bethel." Bethel means "house of God"—a place of fellowship with God. At Bethel God first revealed Himself to Jacob, and there Jacob made a vow to God conditioned upon His faithfulness. God had made good His promises to Jacob. Jacob had not fulfilled his part of the bargain.

"Dwell there...and make there an altar." The Old Testament approach to God was through an altar of sacrifice. Jesus has become both. Every sinner and Christian who approaches God acknowledging Christ as

his sacrificial substitute is accepted of God. And acceptance is on that ground alone!

JACOB'S RENEWED CONSECRATION (Vv. 2-8)

Jacob's prompt obedience and forthright conduct is striking, especially in contrast to his former weakness and lack of resolution. He reveals an instinctive knowledge as to what he must do in preparation for returning to Bethel. His actions illustrate the prerequisites to revival and God's blessing.

Strange gods must be put away. Cleansing must follow. (See 1 John 1:7; Psalm 51:10; Ephesians 5:26.) The cleansing of Christ's blood to which all the sacrificial blood shed in the Old Testament sacrifices pointed, and the "washing of water by the Word"—these are the cleansing agents for sinners and saints.

New garments must be put on. No man can approach God and commune with Him wearing robes of self-righteousness. The prophet Zechariah called them "filthy garments." They must be exchanged for robes of divine righteousness (Isaiah 61:10; Revelation 7:14). Paul said that we "put on the Lord Jesus Christ."

Jacob had influence upon others. The response of Jacob's household was as wholehearted as his own. Thank God that zeal for God can be contagious. The presence and blessing of God so accompanied Jacob that enemies which ordinarily would have pursued them were afraid of them!

GOD'S COVENANT RENEWED (Vv. 9-16)

God appeared unto Jacob again. Previously He met with him at Bethel (28:17), at his Uncle Laban's in Padan-aram (31:11-13), and at Peniel (32:24-31). Conversion is not our spiritual destination but is intended to be the beginning of a journey in which there are continual and ever-deepening revelations of God. (See Acts 26:16.) The promises of the renewed covenant contained:

(1) *Blessing.* The record continues, "And blessed him." Complete obedience to God will always issue in blessing.

(2) *Transformation.* "Thy name shall not be called any more Jacob, but Israel." The change of name was indicative of the change of nature. No more was Jacob to be a supplanter and deceiver, but a prince having power with God and spiritual influence upon others. It is the purpose of God through the ministry of the Holy Spirit to transform the child of God until he becomes the very opposite of what he was by nature!

(3) *Fruitfulness.* "Be fruitful and multiply." Christ was to come through the lineage of Jacob and Israel. So God intends that Christ shall be revealed through every Christian, making him a witness and a blessing.

(4) *A Nation, a Land, and a King.* From the descendants of Jacob the nation of Israel would rise. This nation would be given the land promised to Abraham. From Jacob would come a line of kings: Saul, David, Solomon and his dynasty—and eventually Christ. Jesus Christ as the only living descendant of David is now King *de jure*, that is, by right. One day He shall become King *de facto*, that is, King in fact—a King who shall establish His kingdom of righteousness and reign eternally!

Thus ended another chapter in Jacob's life. It illustrates God's amazing grace, illimitable love, inexorable justice, transforming power, and abiding faithfulness!

GOING BACK TO BETHEL

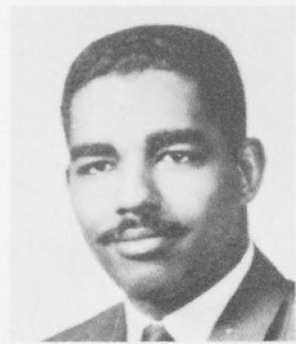




T. F. Zimmerman



C. M. Ward



Thurman L. Faison



Victor D. Trimmer



H. Syvelle Phillips



Paul Finkenbinder



Lorne F. Fox



Bond P. Bowman

GENERAL COUNCIL SPEAKERS ANNOUNCED

Three pastors, three evangelists, a missionary, and the General Superintendent of the Assemblies of God will be featured speakers at the 31st General Council. Sessions will be held at the Veterans Memorial Auditorium, Des Moines, Iowa, August 25-31.

Keynoting the opening night service will be General Superintendent Thomas F. Zimmerman. His message will stress the convention

theme, "Looking unto Jesus."

Thursday night will feature a special *Revivaltime* service, taped for broadcast the following Sunday night. Radio speaker C. Morse Ward will bring the evangelistic message.

Home missions work will be emphasized in the Friday night service. Two speakers will share the platform to present the challenge of home ministries: Thur-

man L. Faison, pastor of Emmanuel Chapel, Bronx, N. Y., who is a former member of the Teen Challenge staff; and Victor D. Trimmer, pastor of Central Assembly, Wichita, Kans., since 1958, and chairman of the Kansas State Sunday School Association.

Evangelist H. Syvelle Phillips, Minson, Fla., will be speaking in the Saturday night youth rally. Brother Phillips is the former pas-

tor of First Assembly, Niceville, Fla.

Global Conquest will be stressed on Sunday afternoon. Missionaries in colorful costumes will represent their fields of labor. Paul Finkenbinder, missionary to Latin America, will speak at this service.

Evangelist Lorne F. Fox, Prescott, Ark., will bring the evangelistic message at the Sunday night rally. Brother Fox has ministered in 50 countries.

Addressing the Monday evening service will be Bond P. Bowman, pastor of Brightmoor Tabernacle, Detroit, Mich., since 1933 and former assistant superintendent of the Michigan District.

Speaking in morning devotional services will be Russell Williams, superintendent of the Eastern District, Camp Hill, Pa.; Kermit Reneau, executive presbyter, and pastor of First Assembly, San Antonio, Tex.; and Eric C. Dando, chairman of the General Conference of the Assemblies of God in Great Britain and Ireland.

Also speaking in morning services will be Philip A. Crouch, president of Central Bible Institute, Springfield, Mo.; and Stanford E. Linzey, Jr., a U.S. Navy chaplain and author of the book, *Why I Believe in the Baptism with the Holy Spirit*.

An estimated 10,000 persons will attend the General Council sessions. Delegates will be present from churches throughout the U.S. and foreign countries.

Housing information is available from: David L. Houghton, Berean Chapel Assembly of God, 1431 E. 32nd St., Des Moines, Iowa 50317.

NORTH DAKOTA TO MOVE ITS DISTRICT HEADQUARTERS

The headquarters of the North Dakota District of the Assemblies of God will be moved from Devils Lake as the result of action taken by North Dakota ministers at their recent council meeting.

Final plans and a location for the new headquarters will be decided at a specially called council session to be held the first Tuesday of the camp meeting.

An unusual amount of business was conducted during the 29th district council, according to Superintendent Kenneth E. Olson, who declared, "We are thankful to God for a wonderful spirit of unity and the evidence of His presence."

Almost all officers were elected on the first elective ballot. Eight young men were granted license to preach—seven of them graduates of Hub City Bible Institute. Five others were ordained to the gospel ministry and one was

granted an exhorter's permit.

Spiritual blessings were evident during the sessions held at Kulm Assembly of God. Guest speaker was Evangelist James Brown, faculty member of North Central Bible College, Minneapolis, Minn.

"Brother Brown was mightily used of God to minister to the preachers and all present in a wonderful way," Superintendent Olson reported. "God blessed in the services with manifestations of the Holy Spirit."

These eight young men were granted license to preach at the North Dakota District Council.



ANNIVERSARY MAY 9

WATSONVILLE, CALIF.—Calvary Temple, 152 Blackburn St., is celebrating its anniversary today, May 9, according to the pastor, A. A. Anderson.

Two years ago this became a fully-affiliated Assemblies of God church. With 20 people Brother Anderson bought a two-acre plot and held meetings in a house on this property for six months. Today there is a modern edifice with 300-seat auditorium, pastor's study, prayer room, nursery, and foyer.

Evangelist Bob Robin is starting a two-week meeting today.

POSITIONS OPEN

Applications for nurses (R.N. and L.P.N.) and administrators are being accepted for positions in Christian nursing homes. Send for application to Department of Benevolences, 1445 Boonville Ave., Springfield, Mo. 65802.



Bethany Christian School in South Gate, California, has 120 children enrolled in kindergarten through sixth grade. Lower photo shows second graders having a reading class.

ASSEMBLIES OF GOD DAY SCHOOL PROVIDES EVANGELISM OPPORTUNITY

SOUTH GATE, CALIF.—There is no ban on classroom prayers and Bible study in Bethany Christian School. The school, now in its fourth year, is an outreach of Bethany Chapel Assembly of God in South Gate, Calif., where A. Watson Argue, Jr., is pastor. It operates on a self-supporting basis, enrolls 120 kindergarten through sixth-grade children, and employs five full-time teachers, a full-time cook, custodian, and secretary. Mrs. Sybil McCorkle is principal.

Pastor Argue, school administrator, recognizes the school as a unique evangelistic challenge since 75 percent of the pupils come from nonevangelical homes. Spirit-filled teachers who prayerfully instruct students in fundamental Christian truth are not lacking in academic goals. National academic tests indicate Bethany pupils are considerably ahead of the equivalent grade in other schools.

The school originated in 1961

under the principalship of Mrs. Lena Cross. Converted beauty shop quarters provided the original facilities. Today students enjoy the spacious accommodations of a facility containing approximately 10,000 square feet valued at \$100,000. It also doubles as Sunday school classrooms.

Bethany Christian School can accommodate 210 pupils in its wall-to-wall-carpeted classrooms. Other features are a modern stainless-steel kitchen, dining facility that seats 300 (students purchase hot meals for 35 cents), teacher's lounge, library, conference room, offices, and an outdoor amphitheatre which seats 120. A two-way intercom connects all classrooms and offices. FM music can be piped in.

Bethany Chapel Assembly of God, now six and one-half years old, was ready for occupancy 80 days after construction began as a result of the volunteer labors



of its dedicated members. Bethany School, dedicated in September, 1964, by L. E. Halvorson, District Superintendent of the Southern California Assemblies of God, stands as a companion accomplishment with 7,159 hours of donated labor.

A third outreach, Bethany Book and Gift Shop, was opened last September. It is owned and operated by Mr. and Mrs. William Enders who rent the property from the church. Besides making Christian literature available, it is a unique contact with the community.

1800 ATTEND OPENING OF CONVALESCENT HOSPITAL

HANFORD, CALIF.—Some 1,800 persons visited Hanford House, new Christian convalescent hospital, for its opening on Sunday, April 11.

The 124-bed institution is owned and operated by the Southern California District of the Assemblies of God, but its facilities will serve people of all faiths.

Located at 1007 Lacey Boulevard in Hanford, the hospital contains 27,000 square feet and stands on a two-acre plot. Behind its beautiful white marble front the

aged, the chronically ill, the post-operative, and other convalescent patients find spacious accommodations and every convenience they need.

Special efforts are made to provide a homelike rather than institutional atmosphere. Some of the features are: soundproof rooms, barber service, bedside phone, controlled air conditioning, dining room or room service, physical and occupational therapy, hobbies and other planned activities, sun garden, library, chapel, registered nurses, complete pharmacy, accommodations for visiting, and plenty of parking space.

Hanford is midway between San Francisco and Los Angeles. The new convalescent hospital offers free ambulance service from any city in California to Hanford. Phone (209) 584-8074.

EVANGELISTIC NEWS

OLNEY, ILL.—Night after night the altars were lined with sinners repenting in a two-week meeting conducted at the Assembly of God here by Harry Vibbert of Evansville, Ind. Some were delivered from the cigarette habit.

The meeting was advertised by radio, and approximately 200 visitors attended. A number of converts were baptized and some desired church membership. There was an all-time high of 134 in Sunday school the closing Sunday.

—Dave Iverson, Pastor

FALLBROOK, CALIF.—Evangelist L. T. Bates was used of God to stir the entire congregation of the Assembly of God here. People were saved or filled with the Spirit each night of the three-

week campaign. There was a special move among the youth.

—C. D. Holley, Pastor

* * *

ST. JO, TEX.—Revival came to the Assembly of God here the last of December. Since that time 11 have been saved, 11 filled with the Holy Spirit, and others refilled.

The Spirit continued to bless during the two-week meeting with Evangelist L. C. Smith of Bowie, Tex., in February.

Within the last two years Sunday school attendance has grown from an average of 19 to an average of 50.

—Clyde L. Bell, Pastor

* * *

SAN PEDRO SULA, HONDURAS—Pastor O. D. Burkett of Palmdale, Calif., ministered for two weeks at the church here after the groundbreaking ceremony for

the New Honduran Bible Institute. Souls sought God for salvation nightly and many were refilled with the Holy Spirit. The last Sunday of the meeting the Sunday school attendance reached a record of 207 to top the former record of 177.

—Ben H. LaFon, Missionary

PASTOR'S 80TH BIRTHDAY

CLINTON, IOWA—On Saturday, May 15, there will be a special Anniversary Rally at First Assembly of God, Clinton. District Superintendent T. E. Gannon will be guest speaker, and other ministers will participate.

May 15 will mark Brother Thompson's 80th birthday and the completion of 60 years in the ministry. He began as a Methodist preacher in 1905.

Evangelist William Caldwell will conduct a revival crusade at this church May 11-16.

C. A. CONVENTION

NORTHERN NEW ENGLAND CHRIST'S AMBASSADORS CONVENTION—May 21, 22 at the Assembly of God, Concord, N. H. Oren Paris, guest speaker.—by Keith Terry, district C. A. president.

WITH CHRIST

WILLIAM A. ABSHIER, 74, of Richardson, Tex., went to be with Christ January 17. Ordained in 1930 and a member of the Oklahoma District, he served as a pastor and evangelist. He was a sectional home missions director for several years. His pastorates included Bowie, Tex.; Erick, Sweetwater, Alma, Blair, and Ryan, Okla. Survivors include his wife Myrtle and six children.

EDNA B. SHACKELTON, 78, of Omaha, Nebr., went to meet her Lord on February 16 after suffering a heart attack. Sister Shackelton was ordained in 1946 by the Nebraska District. She pastored and supplied in churches in Nebraska for a number of years. The last 15 years she did the work of "home missionary" at Glad Tidings Assembly in Omaha.

HENRY RAYMOND SHELTON, 71, of Ethelsville, Ala., went to be with Christ March 13. Brother Shelton was ordained by the Alabama District in 1949 and served as pastor in Millport, Ala., and four other churches in the Tuscaloosa area. He is survived by his wife Elsie, five children, 12 grandchildren, and eight great-grandchildren.

BENJAMIN F. McCORMICK, 73, of Broken Arrow, Okla., went to his eternal reward January 30.

Ordained in 1947 and a member of the Oklahoma District, he served as pastor of several churches surrounding Sapulpa, Okla. He is survived by his wife Anna who is continuing her work for the Lord in the Tidings of Peace Nursing Home in Broken Arrow, Okla.

JOHN B. JACOBS, 68, of Mountain View, Calif., went to his eternal reward December 24 after suffering a heart attack. Brother

JACOBS was ordained in 1920 and pastored churches in New York, Colorado, Michigan, and Canada. Survivors include his wife Adell, one son, and three grandchildren.

ROBERT E. RAY, 79, of Hayward, Calif., went to his eternal reward January 22. Ordained in 1926 and a member of the Northern California-Nevada District, he served as a pastor and evangelist and was a district Presbyter for six years. During his ministry he

pastored in Colton, Modesto, Palo Alto, Eureka, Ukiah, St. Helena and Benicia, Calif. Brother Ray was superannuated in 1953. Survivors include his wife Jane and five children.

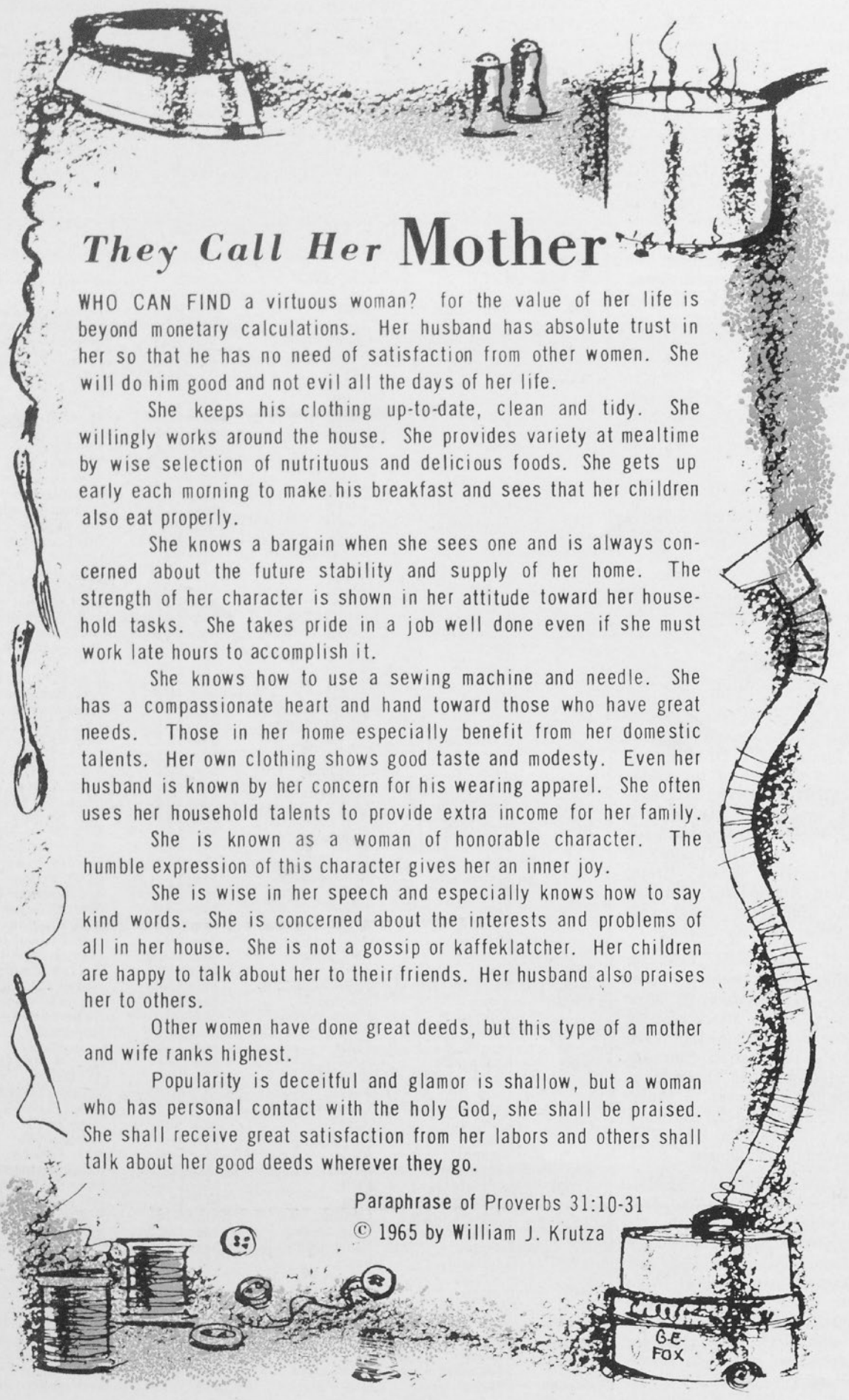
MILFORD W. SECORD, 47, of Hamilton, Va., went to meet the Lord February 20. Brother Secord was ordained by the Potomac District in 1954 and pastored in Hamilton, Va. He is survived by his wife Eleanor and three children.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	Fort Smith	Faith	May 9-23	Roland & Leanna Hastie	David Hastie
Calif.	Campbell	*A/G	May 9-14	Charles Senechal	Herbert L. Johnson
	Ceres	Glad Tidings	May 9-23	Don & Dixie Cox	Dan Robinson
	Firebaugh	Full Gospel	May 9-23	E. C. & Mrs. Briggs	T. W. Carlton
	Garden Grove	First	May 11-23	Neville & Mrs. Carlson	Ralph G. Markey
	Kingsburg	Full Gospel	May 4-16	R. S. & Mrs. Peterson	Lee Roy Rogers
	McKinleyville	A/G	May 12	Ernest A. Welk	George Alcorn
	Rialto	First	May 16-23	Harry E. Fisher	Eugene Boone
	San Francisco	Glad Tidings	May 9-16	Tanner Team	Floyd Thomas
	Sanger	First	May 11-23	Lloyd Perera	C. R. Stern
	Santa Paula	*A/G	May 16-21	Christian Hild	Paul M. Wells
	Stockton	East Side	May 9-23	Jerry Hanson	Paul F. Keil
	Westminster	First	May 16-23	Bob Watters	Floyd E. Westbrook
	Westwood	A/G	May 16-21	Charles Senechal	Guy Hardin
Colo.	Montrose	A/G	May 9—	Bob Wilson	Thurl Barrett
Fla.	Orlando	First	May 11-23	Joel R. Palmer	Crawford Railey
Hawaii	Wahiawa	Faith Tab.	May 9-16	Quentin Edwards	Harold Headrick
Ill.	Hartford	A/G	May 11-23	Dave & Jan Olshevski	Roy B. Warner
	Sorento	A/G	May 12-24	Ernie Eskelin	Paul Chamless
Ind.	Decatur	A/G	May 9-23	Jerry Stegall	M. H. Nolin
	Indianapolis	Evangel Tab.	May 4-16	J. B. Woolums	Marion Cazzell
Iowa	Storm Lake	A/G	May 4-23	Mel Jennings	V. L. Huffey
Kans.	Jetmore	A/G	May 11	Knouse-Stovall Team	A. V. Schneider
	Haysville	A/G	May 11—	D. L. Nultemeier	Vern McNally
	Stockton	A/G	May 3-21	Knott-Olson Team	Eugene Paul
	Ulysses	First	May 4-16	I. D. Rayborn	Jeremiah Hanley
Ky.	Paducah	Calvary	May 9-16	Clarence E. Lambert	L. H. Porter
La.	Monroe	College Town	May 2-16	J. C. & Mrs. Nichols	E. J. Graves
Md.	Frostburg	A/G	May 12-23	Don & Sharon Parker	Frank Sharp
Mass.	Marlboro	A/G	May 11-16	Duard Baldwin	G. McCandlish-Siddle
	Taunton	First Pent.	May 9-23	Paul & Evelyn Graban	Richard Bergstrom
Mich.	Caro	A/G	May 5-16	James Pierce	Guy W. Trower
	Kalamazoo	First	May 4-16	Duane M. Wessman	Carl Ausbury
Minn.	Worthington	A/G	May 4-16	Paul Baugher	John W. Everett
Miss.	Yazoo City	First	May 14—	Billy W. A. McLean	G. D. McNair
Mo.	Davis Crossing	A/G	May 3-16	Billy & Pat Heady	R. J. Foreman
	Kansas City	Friendly Church	May 11-16	Wallace S. Bragg	W. H. Cambers
	Kansas City	Full Gospel	May 11—	C. M. Smitley	C. Grandin McCleery
Mont.	Sidney	A/G	May 11-23	Lee & Bonnie Krupnick	Dean A. Rohner
Nebr.	Fairbury	A/G	May 2-16	Peter DeLeon	Leonard Herrmann
	Milford	A/G	May 2-16	Milo Harmon	Paul Sherman
	Mitchell	A/G	May 9-23	Iyan & Mrs. Kimmel	Troy Allen
N. J.	Neptune	Full Gospel	May 16-30	Harry J. Steil	Irving Meier
Nev.	Ely	A/G	May 11-16	R. H. & Mrs. Bishop	David D. Schmidt
N. Y.	Flushing	Free Gospel	May 11-23	Arthur & Anna Berg	Arthur H. Graves
Ohio	Akron	Springfield	May 9—	Daena Cargnel	Joseph Serbin
	Cincinnati	First Christian	May 9-16	Eugene Scott	W. Randall Ball
	Girard	*A/G	May 11-16	Paul Hild	Delmar A. Ross
	Mansfield	First	May 11-23	Gary Archer	Clinton Vanzant
Okla.	Collinsville	A/G	May 25—	D. R. & Mrs. Clements	H. C. Miller
	Oklahoma City	Knob Hill	May 10	Al Davis	Dale Parker
	Perry	First	May 10-23	Leonard Negrin	E. E. Sadler
	Shawnee	Glad Tidings	May 12-16	James H. Black	B. E. Potter
Oreg.	Gresham	A/G	May 5-16	Dave Tonn	L. O. Triplett
	Salem	Central	May 9—	Jerry Knibbe	Edward Wellman
	Tigard	A/G	May 9-16	H. L. Hensley	Melvin Arn
Pa.	Littlestown	Bethel	May 11	John Higginbotham	Samuel Garrett
Tenn.	Columbia	First	May 10—	Harry V. Vibbert	R. F. Allen
Tex.	Big Spring	First	May 12	Joe & Mrs. Neeley	Homer Rich
	Corpus Christi	Central	May 5-16	Burnie Davis	Charles Alley
	Fort Worth	River Oaks	May 11-23	Steve & Vada Allen	L. J. Choate
	Houston	Plymouth	May 9	Charles McKnight	J. M. Kent
	Levelland	First	May 5-16	Ernie Rogers	Haskell Rogers
	Sherman	Calvary First	May 2-16	Paul & Pat Emerson	Melvin R. James
Va.	Norfolk	*Ocean View	May 16-21	David & Patricia Johnson	Gordon Churchill
	Warrenton	A/G	May 11	Donald & Mrs. Lunsford	Richard Baggs
W. Va.	Morgantown	A/G	May 11-23	Irving & Mrs. Howard	J. B. Coggin
	Springfield	A/G	May 5-16	Ralph A. Creider	Albert Stine
Wis.	Madison	A/G	May 11-23	James & Beulah Pepper	Guilford Mandigo
	Milwaukee	Full Gospel	May 11-23	Darryl & Kathy Olson	Ralph M. Davis
Canada	Ottawa	City View	May 9-23	J. W. & Mrs. Beam	W. C. Stevenson

* Children's Revival

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



They Call Her Mother

WHO CAN FIND a virtuous woman? for the value of her life is beyond monetary calculations. Her husband has absolute trust in her so that he has no need of satisfaction from other women. She will do him good and not evil all the days of her life.

She keeps his clothing up-to-date, clean and tidy. She willingly works around the house. She provides variety at mealtime by wise selection of nutritious and delicious foods. She gets up early each morning to make his breakfast and sees that her children also eat properly.

She knows a bargain when she sees one and is always concerned about the future stability and supply of her home. The strength of her character is shown in her attitude toward her household tasks. She takes pride in a job well done even if she must work late hours to accomplish it.

She knows how to use a sewing machine and needle. She has a compassionate heart and hand toward those who have great needs. Those in her home especially benefit from her domestic talents. Her own clothing shows good taste and modesty. Even her husband is known by her concern for his wearing apparel. She often uses her household talents to provide extra income for her family.

She is known as a woman of honorable character. The humble expression of this character gives her an inner joy.

She is wise in her speech and especially knows how to say kind words. She is concerned about the interests and problems of all in her house. She is not a gossip or kaffeeklatcher. Her children are happy to talk about her to their friends. Her husband also praises her to others.

Other women have done great deeds, but this type of a mother and wife ranks highest.

Popularity is deceitful and glamor is shallow, but a woman who has personal contact with the holy God, she shall be praised. She shall receive great satisfaction from her labors and others shall talk about her good deeds wherever they go.

Paraphrase of Proverbs 31:10-31

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