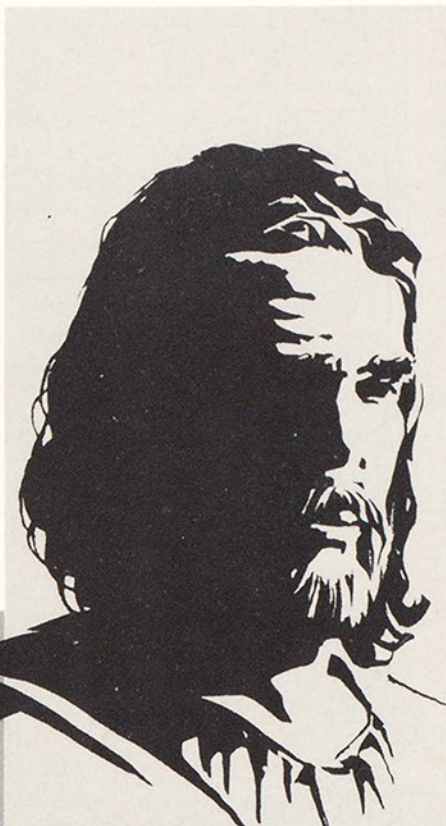


# THE PENTECOSTAL evangel

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



**"... ye  
shall be  
witnesses  
unto me"**



AUGUST 8, 1965 • TEN CENTS

# WITNESS FOR CHRIST

A SERMON PREACHED AT GREAT LAKES  
REGIONAL SUNDAY SCHOOL CONVENTION (INDIANAPOLIS)

SEVERAL YEARS AGO a book about Jesus was entitled, "The Man Nobody Knows." I cannot agree that Christ is the One *nobody* knows. But we must admit that many people do not know Him. They have no idea of what Jesus is like or who He is.

There have been many portrayals of the Saviour. Some see Him only as a great Philosopher, and by some He is called the inimitable Teacher. Others understand Him as the Founder and Leader of one of the world's great religions. Some think of Him as the Great Prophet, the superb Example, the courageous Martyr.

Not a few have called Him a Fanatic, a Mystic. Still others have dared to question His historic existence and have branded Him as the Great Myth. Over and above all of these, there are multitudes who have never heard about Him at all. What a tragedy—the greater part of the world does not know who or what Jesus is.

But there are some who do know Him! These have *met* Him, have *talked* with Him, have been *touched* by Him, *helped* by Him. They know Him experientially. They know who He is, and what He can do.

God holds these responsible to make His Son known to others. Those who know Jesus must be the witnesses who shall reveal the glorious facts about Him.

## GOD HAD THIS IN MIND

Witnessing was what God had in mind for the Church. "*Ye are my witnesses*, saith the Lord, and my servant whom I have chosen... I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have showed... therefore *ye are my witnesses*, saith the Lord" (Isaiah 43:10-12).

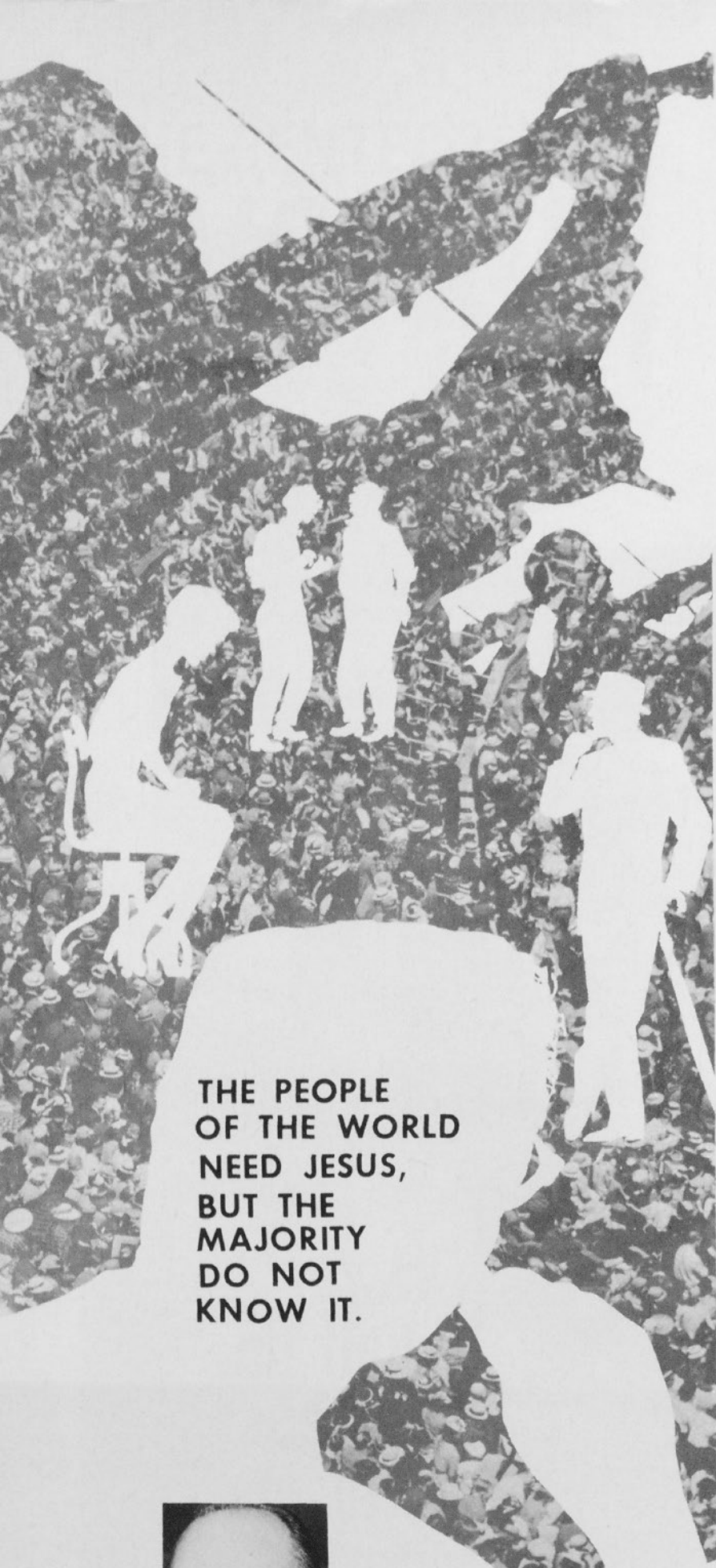
Witnessing is what Jesus expects from His Church. "*Ye shall receive power*, after that the Holy Ghost is come upon you: and *ye shall be witnesses unto me* both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

This is what the Early Church was doing—witnessing! By their testimony they turned the world upside down. Their message convinced men of Christ's character, of His power, of His ability and grace. Witnessing resulted in lives being changed and souls delivered from the grip of Satan. People found out for themselves that the witness was true. And they in turn also became witnesses for the Lord.

## IT WAS A LIVING WITNESS

What they had to offer was not a stale, warmed-over philosophy. It wasn't a reechoing of what they had heard from someone else. They experienced this testimony. What they had to say was backed by a life that conformed to the facts; it was an overwhelming conviction.

They witnessed for Christ because they knew Him,



THE PEOPLE  
OF THE WORLD  
NEED JESUS,  
BUT THE  
MAJORITY  
DO NOT  
KNOW IT.



By FRED SMOLCHUCK

they saw Him, communed with Him, walked with Him. They knew He was real. "I know whom I have believed..." (2 Timothy 1:12).

This kind of witnessing produced results. In less than 300 years after Jesus died and rose from the dead, more than 8 million souls claimed to be followers of the Saviour as a result of faithful living witnesses.

#### **SOMETHING HAPPENED!**

History records that the fervor of the Church cooled off. The zeal dwindled to almost a complete decline; the goal became blurred and out of focus. Christ's witnesses stopped witnessing and instead became more concerned with the affairs of this life.

Where it was once a passion, witnessing became a task. Where it was once a satisfying joy, it became a burden. Where it was once a privilege, it became an unpleasant duty. Testifying for Christ was set aside as secondary in importance.

The Church became involved in materialism, in social acceptance, and in prestige. She became attracted to building beautiful, spacious cathedrals.

The Church became interested in forming a variety of organizations, of instituting ecclesiastical authoritarianism, of developing a religious bureaucracy with overtones of political power.

The Church became attracted to education so she could compete with the philosophical approach that scholars of the world demanded.

The Church strove to attain respectability and community acceptance. Unfortunately, this trend, as the others, is still with us. It seems to please us more to see our name or our picture in the newspaper than to see a soul saved. Commendation from local civic organizations apparently thrills us more than to hear the voice of a new convert praising God for salvation.

#### **CHURCHES WITHOUT A WITNESS TODAY**

What a paradox! Many in our churches can tell you all about the local church groups and organizations but still do not know Jesus. Sunday schools are filled with children, youth, and adults who have attended for years; then suddenly they drop away—unsaved. The greater tragedy is that the majority of these were *never* saved, even while they attended Sunday school. *Why not?*

In serving and ministering, what was our motive? What was our first love? Was it Christ? If it was, then He should have had first place in our ministry, in our teaching, and in witnessing for Him. No doubt we gave Bible stories, offered ethical instruction, presented programs of loyalty and enlargement, had contests. We kept our eyes on the attendance board, visited absentees to find out why they were not present, and even canvassed our community for new Sunday school prospects so that our enrollment would be boosted and at least on a par with the neighboring assembly.

We did this for the benefit of the Sunday school, for the prestige of the church. Much of this effort and activity is good and needed. But I wonder if we haven't gone too far from what the Lord really expects of His Church. In the multiplicity of our activities, we have miserably failed to witness for Christ. We have failed to declare Him, to praise Him, to reveal Him, and to influence others to see Him as He truly is. Ours was a *church program*—not a witnessing-for-Christ program.

#### **WHAT IS WITNESSING FOR CHRIST?**

Witnessing is *living*. It is an actual demonstration of who and what Christ is. "For to me to live is Christ." This living witness is demonstrated by our faithfulness in church attendance and by our promptness in responding to a call to worship or to serve. It is demonstrated by our zeal, our readiness to sacrifice, and by our cooperation in united efforts to win souls. This kind of living is a living witness.

Witnessing is influencing by our attitudes. The intangibles of our life create a dynamic spiritual magnet to draw souls to Christ. He is the inward motivation that forms and manifests proper attitudes in our lives. People observe us in our attitude of love for the Saviour; they see the glow of admiration for Christ on our faces. They notice the genuine humility and meekness. They cannot help but be impressed with the obedience, submissiveness, and the readiness with which we put Christ first in our lives.

Witnessing is *speaking*, describing what we have seen and what we have experienced. It is taking the opportunity to reveal to others what God has endowed us with, telling them about His gifts to us, and what He has done for us. Witnessing is using our lips to praise Jesus and to extol His abilities. When we witness with our words, we share His truths and challenge the hearers to consider this wonderful Saviour.

Unfortunately, in many churches today no opportunity is given for testimonies. This should never be, for the witness of Jesus Christ is in and through His people.

Believers should talk about Jesus. He is current news. He fits into the problems of today. He is exactly what the world needs.

Listen, Sunday schools! Listen, other church departments! Use your agency as a means to witness for Jesus Christ, and not to promote anything else. Your plans and programs must center around the all important goal: *to make Christ known to everyone who comes within the sphere of your influence.*

#### **A FRUSTRATED WORLD**

Today's world is sorry, disillusioned, and discouraged. It is frustrated and in despair. The people of the world need Jesus, but the majority do not know it. The world already has a dramatic witness of the effectiveness of sin. It sees the deadly results but cannot seem to do anything about it. The world also has been forced to view a Christianity that it does not want. This is a Christianity that does not witness of Christ. The world must have the genuine witness of the Lord that will testify to the reality and effectiveness of Jesus. They must know He is real and can be depended on.

#### **WHAT WITNESSING CAN DO**

I know what witnessing for Christ can do, for it brought about a glorious change in our home. It helped my mother who was nearly destroyed by tragedy and cruel bereavement. At a time when she was enveloped in utter despair, and on the verge of suicide, she heard the witness of the reality of Jesus Christ. She discovered that He did care and that He would help. From that moment she became as one raised from the dead. She found real life in Jesus!

This witness of Christ brought peace into our home.

*(Continued on page twenty-eight)*

## LET THERE BE MUSIC

Heathenism has no hymnbooks. Buddhism, Brahmanism, Confucianism, Mohammedanism, and paganism do not break forth into songs of joy. How could they when the gods of those religions inspire only fear and dread? One who returned from China described the Buddhist chants as "weird," with a "vein of sadness in them of joy unattained, of hope unrealized." He went on to say that "they give many people a sense of unutterable homesickness."

But Christianity is filled with song. This is especially noticeable at Christmas and at Easter, but it is true all the year. Why? Because in the Christian's heart there is a joy that seeks expression. When we meditate upon the birth of the Saviour, our hearts rejoice in the salvation and peace He has brought. And when we dwell upon His crucifixion and resurrection, we are thrilled into singing for the love, the freedom, and the hope He has given. How can we help but sing when we have so many blessings!

Some frown upon Pentecostal meetings because we give so much place to music. But God is responsible for that. It is He who has put the music in our hearts. He did it because He delights in music. He did not make a silent creation. He set all nature to a tune. He put a song in the birds, a cry in the animals, a babble in the brook, a thunder in the storm, and a tune in the wind. As early as Genesis 4:20 we find music mentioned in the Bible; soon after Creation a man named Jubal invented the harp and the organ.

### FROM MINOR TO MAJOR

It is said that the music of creation is out of tune today; that all the sounds of nature are in a minor key. Among some members of God's highest creation, the human family, there seems to be a similar strangeness to their music, for many men and women today are delighting in that kind of music that is earthly, sensual, and devilish. These are signs of the Fall.

A glorious day is coming, however, when nature will be redeemed from the curse, and then we expect a modulation to a major key. Already the change is evident in those men and women who have been redeemed. We who are saved already can declare with the Psalmist, "He hath put a new song in my mouth, even praise unto our God." Our song is a foretaste of the marvelous music God has planned for the eternal future.

The Spirit-filled life especially is a life of song. The Holy Spirit frequently manifests Himself in beautiful singing. Often when one is baptized with the Spirit or reanointed with the Spirit he breaks out in strains of heavenly music. It is not a song that has been learned, necessarily. It may be a new melody; and even though the words being sung are in an unknown tongue, they are impregnated with the presence of the Lord Jesus in such a way that hearts are melted and drawn closer to Him.

### MUSIC IN THE BIBLE

Have you ever noticed how prominent a place is given to music in the Bible? Again and again we read of musicians playing instruments unto the Lord. The prophets in Saul's day played on the psaltery, tabret, pipe, and harp. David and his musicians played on all manner of instruments made of wood. So did Solomon. And there are other instruments mentioned in the Scriptures: the cornet, cymbals, dulcimer, flute, or-

(Continued on page twenty-four)

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**With all the equipment and willing hands,  
I was sure he would soon be back on board.**

NOT LONG AGO I had a dream so vivid that, even as I write, it is difficult to believe the world of the subconscious was not the world of reality.

I remember standing high up on the steel bridge of a great ocean liner. The wind whipped about me with great force. For protection I clutched my garments more closely. But everything seemed to be in order—the vessel was running smoothly, and my ear caught the sound of an orchestra playing and the passengers' happy voices rising and falling in almost perfect rhythm with the swells of the ship.

The passengers were enjoying the voyage; yet in my mind there was great uneasiness like a premonition of impending doom. The night became so cold that I decided to retire to my stateroom. But even as this crossed my mind, I heard a cry which came from far down in the inky waters of the sea.

As the cry for help rang in my ears, I realized that somehow a man had fallen overboard and was fighting desperately for his life. My only thought was to spread the alarm. As my feet seemed to fly beneath me, I carried the message from deck to deck. Soon voices could be heard through the entire vessel taking up the dread words, "Man overboard!"

Waves of relief flowed over me as I caught sight of the great searchlights piercing the darkness and saw scores of men and women standing along the rails with lifesavers ready to toss into the swelling waters for the dying hands to grasp.

My relief was even greater when the shout rang out, "There he is, we have found him." Leaning over the rail, I too saw the bobbing victim. On his face was a look of mortal terror. He knew he could not hold out much longer. His voice was weaker now, but the cry of help still rang out in desperation.

The situation was critical, but with all the equipment and willing hands I was sure it would be just a matter of minutes before he was on board safe and warm, rescued from a watery grave.

You can imagine my horror when I realized that, instead of coming to the rescue with all speed, some were standing in little groups and discussing what action they should take!

To my amazement, I saw that while one man was desperately trying to throw his lifesaver to the drowning man, another had attacked him and together they were rolling and fighting on the deck.

Frantically I turned and noticed beside me a man with a lifesaver in his hand. I screamed into his ear: "In the name of common sense, throw out the *lifeline!*" He was the picture of fear. Trembling he said, "I'd love to, but I am afraid I'll throw it in the wrong place and people will laugh at me."

Thinking how foolish he was, I glanced into the water and with one look knew the man was going down for the last time. Evidently he caught a glimpse of me, for every fiber of his being cried out; with one last effort he raised his hand in a pitiful gesture for help.

Knowing that only seconds remained, I ran to a group standing near the rail and cried for someone to help. I shall never forget the placid look of unconcern on

# man overboard!



By CHARLES T. CRABTREE • Des Moines, Iowa

one lady's face, as she turned to me and said: "My dear sir, if you'll be patient just a few more minutes, we will have this lifesaver ready. It looked a bit worn and dirty, and we couldn't think of using it in its present condition."

Suddenly, the man who had been attacked broke loose from his assailant and came running to the rail, lifesaver in hand. Together we looked into the water below, following every movement of the searchlights. But we knew that our search was in vain—a man had died—crying for help—within our grasp! Without a word we leaned on the rail and silently wept for a man who had died so needlessly.

Faith in my fellowman tells me this nightmare could never happen in the world of reality. There is something about a crisis that binds men together. When a life is at stake, prejudice is forgotten. I know of strong men who have lost all track of time and reason trying to save the life of a little child. Old enemies find themselves working side by side, and their quarrel is suddenly meaningless. They will say: "Our differences don't enter into this; a life is at stake!"

Jesus made a startling statement: "For the children of this world are in their generation wiser than the children of light" (Luke 16:8). Why are we so often divided into little groups, discussing the wisdom of methods to be used, when men are sinking in sin? Why do Christians quarrel among themselves while souls sink in agony into the swells of eternity? What a pity any should stand with the lifeline in hand, trembling in fear lest they make a mistake and people laugh at them!

This is a time of crisis. God has declared this world a disaster area. The time for petty differences is past—the hour of personal concern is over. We must proclaim the true message of Christ and Him crucified. Every helping hand is needed. God help us to throw out the lifeline to pull men and women to safety before they go down for the last time!

# 'WE GUYS FROM MONTANA ARE TOO TOUGH FOR THAT'



## A TRUE STORY OF SOUL WINNING

WHEN THE LORD gave me a burden for lost souls, I decided to take a course in "soul winning." To my dismay, about one-fifth of that course consisted of training workers how to answer objections.

I got on my knees before God and asked Him to show me a method of bringing souls to Himself without my having to answer objections. I prayed, "Lord, no one should object to accepting You as his personal Saviour. Show me a method to which there are no objections."

Very soon my Lord, who had given me the *ministry* of reconciliation, gave me the *word* of reconciliation, also (2 Corinthians 5:18, 19). He began to lead me to use the Gospel of John. To unsaved persons I would read the passages which refer to the Lord Jesus Christ. I depended entirely on the Scriptures and the Holy Spirit.

The results were astounding. Soon I had 50 decisions for Christ out of 50 presentations using the Gospel of John. I was thrilled at the success the Lord was giving me, but I did not understand it. I asked God to show me why.

A few days later I heard a prominent minister preach on the fourth chapter of John, and I knew that my questions were answered. He said in substance:

"All unsaved persons are like the woman at the well. First, she saw Jesus as a Jew—one of those whom she

had been taught to despise. Other unregenerate persons want no dealings with Jesus either.

"Second, she saw Him as a prophet. Some give Christ the same standing as Buddha and Muhammad. To them He is little more than the founder of a great religion.

"But when men see Him as God who died in their place, and themselves as sinners, they want Him as their Saviour."

That is just what this presentation through the Gospel of John does—it presents Christ as God.

During four years in which I kept count, the Lord used me to bring over 1,300 souls to Himself through this simple presentation. The converts included old and young; rich and poor; whites and Negroes; Italians, Greeks, and Jews; Catholics, Presbyterians, Methodists, Baptists, and Christian Scientists; ministers' sons, businessmen, housewives, and students. The few who refused were those who would not accept the fact that Christ is God.

One day three of us were riding along a California highway, when we saw a serviceman thumbing a ride. We stopped and asked him to join us. After he got into the car, I asked him, "How is hitchhiking?"

"Pretty good in California," was the reply.

My next question: "Have you ever figured out what will be the longest hitchhike you will have to make someday?"

"No. Where to?"

"When you hitchhike your way to heaven. You would like to get there someday, wouldn't you?"

He answered in a very sarcastic tone, "We guys from Montana are too tough to go in for that stuff. Besides, I'm in the Army. I can't be bothered with that soft stuff now."

"Perhaps you are the man I've been looking for," was my reply.

"What do you mean?" the sergeant inquired, as he looked me over.

"Well, sergeant, I am looking for the man who wants to go to hell, and I haven't found him yet. Perhaps you are that man!"

"Not me!" came the prompt response.

"Then you *do* want to go to heaven, don't you?" I replied.

"Why, of course, *eventually*. Everybody does," the sergeant returned.

By this time the conversation was getting too hot for the soldier; so he said, "I'd like to get off right over there," pointing to a place about 50 yards ahead.

We stopped the car. The sergeant opened the door and placed one foot on the ground.

"Before you go, sergeant, I would like to give you this Gospel of John. It is part of the Bible. It tells you how to be born again so you will know you are on your way to heaven."

The sergeant gave it one glance, then said, "I have one like that at the barracks."

I asked him, as I turned a few pages, "Is it marked with red pencil like this so that it is easier to understand?"

"No," he replied.

"Let me explain the first verse to you. If you understand that, the rest will be an open Book to you. Substituting titles for the Lord Jesus Christ we read, 'In the beginning was the Lord Jesus Christ, and the Lord Jesus Christ was with God, and the Lord Jesus Christ was God.'"

The sergeant was immediately interested. While I was reading the rest of the story of salvation—namely, that Christ was the Creator (John 1:3), that He was made flesh (v. 14), that He died as the Lamb of God in the sinner's place (v. 29)—I was silently praying that God would keep him there until I had finished. My prayer was answered. The sergeant stayed for the whole story.

Within 15 minutes of the time we began to read the

story of salvation from the Gospel of John, the sergeant was sitting beside me with bowed head, reverently praying, "God be merciful to me a sinner..."

This is just another proof of the power of the anointed Word of God in winning souls to Christ. Yes, the gospel of Christ is the "power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed..." (Romans 1:16, 17).

Give God a chance to show you what He can do through you. If you will rely upon the Word of God and the Holy Spirit to anoint that Word, you too can become a soul winner.

—Reprinted from the booklet, "How to Win Souls to Christ." By permission of The Soul Winners Exchange, Inc.

# Witness to Win

By C. MERRILL JOHNSON

Pastor, Assembly of God, Kalispell, Montana

IS IT POSSIBLE that Christians could actually swell the ranks of false cults and not be aware of it? Sounds startling and shocking if it is true.

False cultists will tell you their greatest appeal lies with church people because of their interest in religious matters. They readily accept religious literature and often listen to the caller's carefully prepared and disguised pitch. False cults are the tares among the wheat—those who substitute works for grace, self-righteousness for repentance, and resist Christ's atonement for sins.

If we Christians limit our objectives to dispensing our religious beliefs and do not direct our listeners to know Christ as personal Saviour, we actually cultivate within them a religious desire. This may be good. But it can be bad if it is not followed up with an experience of salvation. For such people become easier victims of false cults.

This is why all our witnessing as Christians must continually direct souls toward an experience of salvation. We must *witness to win*. The time to snatch people from a false cult is before—not after—they get in its grip. Once the door closes behind these people and they become enmeshed in false cultism, the chances of leading them to Christ become increasingly difficult. Here is why.

The Word of God is the foundation that builds faith for salvation in Jesus Christ—as these scriptures declare: "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

The word preached did not profit them, not being mixed with faith in them that heard it" (Hebrews 4:2).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23).

False cults destroy this foundation by their treatment of the Scriptures. They receive only a scattering of God's Word, so removed from the context and body of the Word that any spiritual enlightenment is unlikely. Thus


the very Foundation for faith in Jesus Christ—God's Word—is destroyed. "If the foundations be destroyed," the Psalmist asks, "what can the righteous do?" (Psalm 11:3).

I do not mean to say that an experience of salvation will absolutely guarantee that a person will not succumb to the teaching of a false cult; but supplemented with the Word it will certainly fortify their chances of spiritual survival.

Paul gave a clear picture of the grave problem posed by those "who changed the truth of God into a lie" (Romans 1:25). In Romans 1:24-28 we have such statements as these: "Wherefore God also gave them up." "For this cause God gave them up." "God gave them over to a reprobate mind." Why? "They did not like to retain God in their knowledge."

Knowledge alone then is not sufficient. That is why the apostle said: "Without ceasing I make mention of you always in my prayers... to come unto you... that I may impart unto you some spiritual gift, *to the end ye may be established*" (Romans 1:9-11). He added: "I am ready to preach the gospel... of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:15, 16).

From Romans 1:18 to the end of the chapter, Paul warned of the dangers that arise to one "holding the truth in unrighteousness." Therefore, as Christians, we have a responsibility to do more than impart a knowledge of God's Word. *We must win souls to Christ*. To do less can unknowingly create a desire in religious matters which the enemy of souls can utilize for his own evil designs. An experience with God enhances our chances of holding converts for God and eternity.

Winning must be our ultimate objective in witnessing to souls. We should give opportunity for making a decision to accept Christ. Let us do our part to lead them to a real experience of salvation. *Witness to win!* 



## THAT INFERIOR FEELING

By J. W. WALKER  
Pastor, Northside Assembly of God  
Fayetteville, Arkansas

"AN EMOTIONAL TREND or state of mind characterized by a morbidly exaggerated sense of one's own limitations and incapacities" is the classical definition of what is commonly called an *inferiority complex*.

Although it sometimes robes itself in the false garments of humility, this feeling is a natural enemy to the work of God. Like a malignancy it eats away our talents—a parasite sapping our vitality, a disease chewing relentlessly at our ambitions, and a weight retarding our progress!

Embarrassing us into silence when we would speak, it produces "fallow ground." Tormenting us into remorse and sadness, it brings defeat when we should enjoy success. Eventually, unless it is squarely faced and overcome, it can bring us to a tragic end.

The one-talent man in Jesus' parable compared his smaller capabilities to his two- and five-talent fellows. Feeling they were superior, he began to retreat—burying his talent and failing God. Missing divine approval at the judgment, he was termed by the Lord as "wicked and slothful."

But who has not at some time been tortured by the feeling he cannot do as well as others, or plagued by a sense of his limitations? Eternity's hall of fame will be filled with many who have battled this powerful influence of feeling inferior. When summoned to strike off the fetters of a nation of Israelitish slaves, capable Moses complained his tongue was dull and uneloquent. Valiant Gideon shrank from his God-appointed generalship, protesting he lacked the necessary social status. When called to be a prophet to the nations, the weeping Jeremiah simply said, "I can't; I'm like a child."

Psychologists say that an inferiority complex can lead to a variety of distorted behavior. If so, how can we overcome this hindrance? Thank God, He who has made and understands us is a master Physician and has written a divine prescription in His inspired Word! And from the anointed pen of Paul are three wonderful statements which can be an adequate antidote.

First there is: "I can do all things through Christ which strengtheneth me" (Philippians 4:13). That does not sound like a man with a morbid sense of his limitations! The mistake of many who feel inferior is that they depend upon their own talents for success. We can overcome when we see that "all things" are not accomplished in our own abilities but rather through Christ who gives us the strength. When Paul said, "I can," he was not placing too high a value on his personal worth but a correct dependence upon the unlimited strength of God.

Depending upon their own might instead of the almightiness of God, the armies of Israel trembled with fear when they compared their frail weapons with Goliath's apparently superior ones. An exaggerated sense of their own inadequacy gripped them. Failing to recognize that it is "not by might, nor by power," they placed too much emphasis on the size of the spear, the thickness of the armor, and the stature of their opponent. When they did this, they fell into discouragement, despondency, defeat, and despair—the uncherished fruit of inferiority.

David, wearing the homespuns of his shepherd's attire, avoided the mistake of his comrades. He depended upon God and not himself—and Goliath was slain. Later he wrote: "For by thee I have run through a troop; and by my God have I leaped over a wall" (Psalm 18:29).

Like Israel, you can work in your own strength and have an exaggerated sense of your limitations. Or as David, you can work in God's strength and overcome. Your strength is failing; God's is unfailing! To work in your own strength is to work in weakness; to work in God's strength is to be undergirded with omnipotence! By becoming sufficient in Christ's sufficiency, you can eliminate "I can't" from your vocabulary and be equal to anything through His infusion of inner strength.

The second statement is: "For my strength is made perfect in weakness" (2 Corinthians 12:9). A lack of ability is no reason to despair. The thorn in Paul's life did not stop his effectiveness. Instead it became a place where the strength of God was made perfect. In our very lack, God's power becomes demonstrable. When God puts His efficiency in our deficiency, our weakness then can become our strength.

Our infirmity is not a hindrance when we fill it with the power of God. Like light, God's strength is not so evident in the noonday of our strength as it is in the midnight of our weaknesses. Do not let your ineptness torment and defeat you. Supplement your frailty with the unfailing power of God!

Third, Paul wrote: "God hath chosen the foolish things . . . to confound the wise . . . weak things . . . to confound the mighty . . . base . . . despised . . . and things which are not, to bring to nought the things that are" (1 Corinthians 1:27, 28). Perhaps your talents are not as great as others—not all of us are equally gifted—but this does not mean we are useless!

God takes the less talented to accomplish a divine purpose. He takes the foolish, adds His anointing; He chooses the weak, fills with His power, He takes the inferior and brings to nought the superior.

The weak weapons of Gideon's outnumbered 300—




the lamps, the pitchers, and the trumpets—plus God—disorganized and destroyed the mighty Midianites. The simple words of the little captive maiden in Syria were used to bring health to leprous Naaman. The raspy voice of a rooster lacks the pleasing qualities of a melodious canary, but God used a rooster's crowing to convict a faltering disciple. Don't withhold your life from God because you feel you are less qualified than others! He uses all of us!

Regardless of your abilities or inabilities as a Christian, remember who you are and what you are going to be. In instances of wealth, royalty, and popularity, family names carry with them great honor and prestige. Don't forget the family you belong to. You have been dignified by an adoption into a royal family—and every Christian is a son of God, an heir and a joint-heir with Jesus Christ. There is royal blood in your veins!

Should you, a son or daughter of the King of kings and the Lord of lords, be tormented and rendered ineffective by a morbid sense of your limitations? Should the brow of a potential crown-bearer bend low in defeat? Should the hands that will one day help hold the reins that control the universe be embarrassed into hiding their talents? Should the mind that will one day be glorified to grasp the infinite be driven into uselessness—defeated by an ordinary task here?

Remember: "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). When we see Him, we shall be transformed from our imperfection to His perfection.

Those who would work for God must rise above the emotional trend and not fall into a clever trap laid by Satan. Before us are the ripening harvest fields. Countless thousands are blighted by the sinister forces of evil; scores are trapped in the horrid jaws of death; millions, stumbling and groping in spiritual darkness, are unwittingly drawing near to the endless shores of a God-forsaken eternity!

Every born-again, Blood-washed follower of Christ is divinely commissioned to divert the stampede of lost souls and to thrust them into the bosom of a loving God. This requires us to be at our best. Let us not be hindered by an improper attitude toward our capacities and retreat into the false refuge of an inferiority complex. Let us face reality, find our sufficiency in God, and fulfill our divine purpose. Men used of God have met and defeated the monster of inferiority. God who is no respecter of persons will help you! 

# FIND GASPAR

By CHAPLAIN (LCDR) STANFORD F. LINZEY, USN

IN MARCH 1964, THE *USS Holland* was preparing to sail for Spain. A new Polaris submarine tender, she was to be the first Polaris unit stationed in Europe. I was the first chaplain assigned to the ship.

One day as I lounged around at home prior to sailing, I picked up at random an old copy of *The Pentecostal Evangel*. In a moment my eyes fell on an article about a Pentecostal tailor in Rota, Spain; Gaspar by name. Because I was going to Spain, I read hastily and then tore the sheets out and put them in my briefcase for further reference at an appropriate time.

When the day for our departure came, we tearfully bid our families and friends farewell, and the *Holland* steamed for Spain.

The crossing was smooth and uneventful. What a relief it was to see the coast of Southern Spain come into view.

I was the housing officer for the submarine squadron and for about six weeks I had been very busy locating housing, affixing rent controls, preparing and signing leases, and helping the American families move in when they arrived to join their men. When most of this was done and I had a little time to myself, I began to think of the Spanish tailor in the city of Rota.

I took the pages of the *Evangel* out of my briefcase and reread them. As I read and meditated upon it, it seemed as if the Lord were saying to me, "Find Gaspar!"

My immediate reaction was, "Find Gaspar! Sure. But how?" I had no address, and the *Evangel* did not give it. I did not know his name, only Gaspar. There are many tailors in Rota. The roads are winding and crooked.

I did not know where to start. Yet the command, "Find Gaspar," was persistent and urgent. This played on my mind for several days until it became a prayer, "Lord, help me find Gaspar." I was to realize later how important it was that I locate Gaspar and see what God was trying to accomplish through me. Too, I would realize afresh that when the Lord is leading by His Spirit, He always makes a way.

Several days after this I went into Rota on some housing business with an officer, an interpreter, and her husband (a chief petty officer). On arriving in the city the officer and the interpreter left the chief and me to wait in the car. It was a hot day, so the chief and I did some window shopping. As we were looking in the windows, I spied a little doorway leading into a building. Inside I saw a tailor cutting from a bolt of cloth. I

(Continued on page twenty-three)



## Walking with the WORD

### SCRIPTURE READING FOR AUGUST 8-15

Sunday—Psalms 91, 92	Thursday—2 Corinthians 10
Monday—2 Corinthians 7	Friday—2 Corinthians 11
Tuesday—2 Corinthians 8	Saturday—Psalms 93, 94
Wednesday—2 Corinthians 9	Sunday—Psalms 95, 96



# BE NOT SILENT



By **EVANGELIST BOB HOSKINS**

QUIET! HOSPITAL ZONE... Silence please...

Shh! The baby is sleeping...

Admonitions to be silent are encountered everywhere. There are times when silence is desirable, when the gentle massage of silence can soothe the jangled nerves. Few of us disagree with the statement, "If you can't say something good, don't say anything at all."

However, the adage, "Silence is golden," does not always apply. There are times when silence is cheap, cowardly, criminal; *it can be sin.*

One of the most impressive episodes in the Book of Job is the initial contact between Job and his friends. Job was in the ash heap scraping his boils, his heart heavy with grief. The approach of his friends must have brought hope. Surely they were coming with a message of cheer, with words of condolence; but alas, they said nothing. They were silent!

Many of us find it hard to comprehend events such as the murder of Kitty Genovese in New York. It is difficult to believe that people would watch such brutality without even calling the police from the security of their homes. They said they didn't want to get involved.

A few months ago a family in Eastern Canada, out for an early evening ride, had an accident. When the father regained consciousness, he found that his wife and children were dead, except for the small baby who was injured and bleeding. The father, cradling the baby in his arms, struggled up the embankment to hail the first passing motorist. When he told the driver what had happened and asked if he would rush them to the hospital, the motorist raced off to leave them alone. By the

time help arrived, the baby was too far gone and died in the hospital. When the police questioned the driver who had deserted the injured and asked why, he explained he had just bought the new car and was afraid they would get blood on the upholstery.

Most of us become very emotional when such events come to our attention. Consciously or subconsciously we pass judgment on those who could be so heartless, so cruel. We look with indignation upon those who will let others die rather than let their routine of life be interrupted; who will put upholstery before a baby's life.

But let us not be too hasty. You and I live in a world in which over a billion people have never heard the gospel. More than 100,000 souls will go into eternity today never having heard that Jesus lived or died. This mass of humanity is not lost because they were excluded from God's love or plan or because they have refused to be saved. They are lost because they have never heard.

One of the most solemn warnings in God's Word is given in Ezekiel 3:18: "When... thou givest not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

There is something worse than to watch a woman be murdered and do nothing; something worse than to let a baby die rather than get blood on a new car. The seriousness of the sin of silence is intensified when considered in regard to the soul. Yet every day thousands are dying without hope and without God because Christians are afraid it may cost them something to take that message. They don't want their neat routine of life disrupted; they are putting temporal things before eternal values.

We have heard so much about the sins of commission—the crimes we commit against God and man by doing things which we ought not to do. We hear very little about the sins of omission—the crimes we commit by not doing the things we have been commanded to do. In Matthew the judgment day is depicted in the imagery of dividing the sheep from the goats. Many will stand in that day saying, "Lord, I didn't lie, I didn't steal, I didn't do this, and I didn't do that."

And the Lord will say, "What *did* you do? Did you feed the hungry? Did you clothe the naked? Did you minister to the sick? Did you do everything you could to give the message of life to those in darkness?"

Let us make no mistake. The Bible means what it says: "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Silence can be as criminal as assault; as malicious as murder.

Often we hear someone say, "What people don't know won't hurt them." But is this true? The Bible says, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14). Not hearing and not knowing means eternal loss to millions of souls who are waiting for someone to tell them.

How can we, how *dare* we be silent when God's love has been so marvelously lavished upon us? God has entrusted the message to us and commissioned us to go into all the world and give the gospel to every creature. We are to proclaim the message from the housetops. "Cry aloud, spare not, lift up thy voice like a trumpet" (Isaiah 58:1). *Be not silent!*



Korean young men prepare literature for distribution. A lady stops to read Korean "Pentecostal Evangel." Evangelist Ralph Byrd (left) and students look at the Korean "Evangel."

# Light-for-the-Lost in Korea

By JOHN HURSTON ■ Missionary to Korea

WHAT GOD IS DOING IN KOREA today is a story of one miracle after another! Light-for-the-Lost is helping to accomplish phenomenal results in this fascinating country in the Far East.

What God is doing among the young people in Seoul is particularly significant. Our Christian youth are captivated with the excitement and thrill of witnessing for Christ and distributing gospel literature on the streets and door-to-door.

This experience is providing young people with a strong antidote to the current unrest that is shown by students' anti-government riots. The students at the Yang San Middle and High Schools expressed great interest in the evangelistic literature given to them. A revival broke out among them and several received the baptism in the Holy Spirit.

During the summer of 1964, the Ralph Byrd evangelistic team held meetings in Seoul, Masan, and Chonju. Bible school students from Seoul filled the streets during the day distributing gospel literature and witnessing for Christ. More than 500,000 tracts, 20,000 gospel portions, 1,000 Bibles, and 40,000 copies of the Korean *Evangel* were distributed.

The news of this activity among the youth spread throughout the cities and drew thousands to the meetings. The zeal of Pentecostal youth to witness and distribute gospel literature is having a great influence throughout Korea. Crowds attending meetings ranged from an average of 2,000 in the smaller cities to 4,000 in Seoul.

Almost two years ago, Light-for-the-Lost was asked to provide \$1,000 for literature to be used in conjunction with several evangelistic campaigns planned in Korea. These funds had no sooner been disbursed than a new request was made for an additional \$1,200.

During April and June, 1965, \$3,650 was received to provide additional evangelistic literature for distribution in cities where God is continuing to move by His Holy Spirit. The present Evangelistic Center in Seoul will need to be enlarged to accommodate the crowds as God con-



During the tent meetings thousands of pieces of Light-for-the-Lost literature were distributed. Pastor So interprets for Brother Armstrong, a member of the Byrd evangelistic team. Koreans praying to be filled with the Holy Spirit.

tinues to move in this capital city. The Center presently seats 2,000, but the continuing revival makes these facilities inadequate.

The doors of evangelism in Korea are open wide today. We must move while God is moving. To saturate the major cities of Korea with gospel literature and the Word of God is a commendable objective of Light-for-the-Lost. Missionaries are most grateful for the help they receive from this great missionary arm of Men's Fellowship.



## OF SPIRITUAL LIFE AND EVANGELISM

BY D. V. HURST

Coordinator, Spiritual Life—Evangelism Commission

THE CALLED *according to his purpose . . .*

There is a popular notion that somehow the minister is *called* of God in a way that all other followers of Christ are not. He is to consider his calling first, last, and always. It is to dominate his decisions. He is not free to engage in secular pursuits. He is to renounce profit and actually endure privation. He is separated to a total life of service, for he is *called!*

But other Christians are different. They are not called to the things to which he has been called. Hence, they are not to refrain from the things from which he refrains nor endure the things he must endure. Whereas the minister's total time, talent, and life are to be spent in the pursuit of his call, others are free to spend their lives in other pursuits and work Christian service in around them as best they can and *in the time that is left.*

This is a strange dichotomy, a division of the church into two distinct parts. Who is called? What is the calling? Can a distinction be made?

It may be shocking to some, but I find no place in the Scripture where God calls men to secular pursuits. I find no trades, professions, or employments listed in the Word to which God calls. If they are there or the idea is there in principle, I would like to be enlightened! (If I incite discussion and reexamination, I've achieved a purpose.)

Who is called? All who hear and accept! Wherever I turn in the Word I read "He that hath an ear to hear, let him hear. . . ." To Timothy, Paul wrote that we are "saved . . . and called . . . with an holy calling . . . according to his purpose and grace . . ." (2 Timothy 1:9).

To the Corinthian church Paul said that we "are called unto the fellowship of his son," and also the preaching of Christ is "unto them which are called . . . the power of God, and the wisdom of God."

The apostle Peter said, "Give diligence to make your calling and election sure. . . ."

Who are called? *All who believe and respond!* To what are believers called? To repentance, to faith, to fellowship in Christ, to peace, to conformity to Christ, to service, and to eternal life. They are called to be and to do.

The scriptural evidence can be compounded. For example, Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The calling of all believers is the same, and each is urged to "give diligence" to make his calling "sure." Every believer is to be on the line in service. Secular pursuits would be only to earn expenses. One of the

great problems of the church would be solved. Each would look to his ministry and calling in accordance with Ephesians 4:12.

Oh, that the Church today would hear the call of God and respond as an army—every man in rank!

\* \* \*

Recently Dr. Clyde Taylor, general director of the National Association of Evangelicals, stated, "In 1910 there were 70,000 Protestants in Latin America. Now there are 10 to 12 million. There was a 15 percent growth among Protestants in Latin America in the last year, as compared to a 2.8 percent population growth! Why this growth? *Individual witness!*"

Can any comment be more eloquent than these facts?

**It is impossible to work and witness for Christ with cold hearts and dry eyes. Christians must learn the importance of having a closet, the floor of which is worn by praying, and wet with tears.**

## We Try to Win Without Weeping

By HERBERT LOCKYER

THE SOONER WE CONFESS that we have lost our agony for souls the better it will be for the cause of evangelism. Let us face the grim fact that we are becoming used to the thud of the footsteps of lost souls as they tramp the road to a Christless eternity.

We have lost the power to weep and agonize over souls. The multitudes outside of Christ have no conviction regarding their peril, simply because we lack deep convictions about their iniquitous condition and eternal woe.

Paul's heart was never destitute of such an agony. "Whereunto I labor also, striving according to his working, which worketh in me mightily. For I would have you know how greatly I strive for you, and for them at Laodicea" (Colossians 1:29; 2:1 A.S.V.). The word Paul used for *strive* suggests the eager conflict of an arena—the running, the boxing. Arthur Way translates the passage: "For this I am toiling, I am wrestling hard, with all the soul-thrilling power with which God in His might is enkindling me."

As used by the apostle, *strive* suggests a real contest, a conflict, eager

and sustained, for the souls of men—a "wrestling hard" for a decision. John Knox had this divinely imparted agony when he cried, "O God, give me Scotland, or I die!"

True, we have a multiplicity of evangelistic crusades. But with all this so few are being plucked as brands from the burning. Campaigns come and go, but cities and towns are seemingly as lost as ever. The reaching of souls has become too professional, too mechanical, too cold. Our personal witness is fitful, languid, listless. Those we try to win recognize no warmth, no passion, no tears. They see no evidence of conflict on our part to warn them of the errors of their way so they continue their godless careers.

### SOUL-TRAVAILING PRAYER

Christ's prayers were offered up with agonized cries and tears (Hebrews 5:7). Can it be that our prayers and preaching are too dry? It is all very good to sing about rescuing the perishing, and weeping over the erring one, but are we weeping?

Bishop Handley Moule calls Paul's agony for those he tried to woo and

win "a sustained, importunate, courageous conflict; a strife with all and everything which would withstand his praying" for those he sought to influence for Christ. Does such language seem unreal to us? While Christ's agony in the Garden may be something higher than we can reach, why aren't we experiencing what it is to be borne along by Calvary's passion and compassion for the lost?

Those who seek a deeper love for souls must be prepared to pay the price. What is this price? What did it mean to Paul to engage in soul-winning labors? It meant loss of fame and friends, loss of riches and rest, loss of reputation and relatives. Separation, sobs, scars, and scarcity were his—all because he wanted lost men saved! His was a passion for souls that flamed up in ardor, and burned steadily in spite of all discouragement.

God pity us for being content with forming crusades, convening conferences, enlisting men and money for so-called gospel efforts and missionary machinery if we try to persuade without passion, to win without weeping, to convert without conquest. Classes in evangelism are good and necessary, but workers must be taught the importance of having a closet, the floor of which is worn by praying, and ever wet with tears.

#### AN ALL-CONSUMING PASSION

Would you share the apostolic agony for the souls of men? You can find it where Paul and other soul-agonizers found it—at the foot of the Cross. We cannot work and witness for Christ with cold hearts and dry eyes if we truly understand what it meant for Him to shed His blood that sinners might be saved from sin and hell.

When William Booth founded the Salvation Army in London, he was not long in gathering around him a few consecrated young people who had caught his vision for the outcasts. In time, he had a training school for the sole purpose of teaching his cadets how to win souls. One day, while lecturing to them on evangelism, he paused, and in his dramatic fashion said, "I wish I could send you all to hell for two weeks."

You know what he meant. If those young folk could have lived amid the moans and groans of the damned for a few days, they would have come back to earth with an undying passion for warning men to flee from the wrath to come.

—Selected

# Every Christian a WITNESS

By FRANK H. KINGSBURY

ONE OF THE MOST PROFOUND, important teachings of the New Testament is that of Christian witness. The Lord Jesus commanded His disciples to go forth and bear witness to Him.

In Christ alone is the power to live radiantly and righteously; everything worthwhile in human experience is bound up in Him. It is therefore vital in Christian witnessing that a constant emphasis be placed upon the person of the Lord Jesus Christ Himself. Not Christianity only, but Christ; not the effects, but the origin and fountainhead of all salvation, goodness, and purity must be preached.

The preaching of Christ should result in changed lives and in the multiplication of witnesses. Although we may have to wait long to see the fruit of our labors, we must never be content with a form of Christianity which is nonreproductive. Jesus said "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The Gospel pages teem with the stories of transformed people; the Acts of the Apostles were really the acts of God in regenerating fallen men and women as a result of the apostles' witness.

The word *witness*, or its derivatives, occurs over 150 times in the New Testament. It comes from the Greek word *martus*, meaning one who testifies, or bears witness; it also means martyr, one who dies for the truth.

The Latin equivalent is *protestari*: *pro*—before; *testari*—to witness. Thus a Protestant is one who stands before men, bearing positive witness.

Whatever means of Christian witness are used, the great basic doctrines of our faith must be made known to those to whom we witness. They must know God's Word concerning their sin and its consequences if not dealt with in God's way; they must know God's testimony concerning His Son; they must be told the meaning of the Cross, the Resurrec-

tion, and the way of salvation. Their faith must be based upon the solid foundation of divine revelation. "Faith cometh by hearing, and hearing by the word of God."

But the application of the spoken word to the almost incalculable variety of circumstances which may relate to the conversion of any soul is a matter which can be directed only by the Spirit of God. It necessitates God's witnesses being in a consecrated and usable state before Him, ready for every opportunity of witnessing, and by the grace of God adding to the conquests of Calvary.

The impellent to Christian witness is not just a sense of duty, important though that may be; it is not the example and enthusiasm of others; it is a personal relationship to, and love for, the Saviour. The secret of effective witness is abiding in Christ.

None can tell in advance what the result of witnessing for the Saviour may be. It may result in obvious blessing, or it may bring bitter hostility and persecution. The yielded Christian longs to see results. But whatever he sees or does not see, he cannot help but testify concerning the One whom he loves.

A little girl, recently converted, went home from the mission hall and sang choruses to the annoyance of a harsh, unconverted mother. She was warned to be quiet. Suddenly she started singing again, and her mother gave her a resounding blow across the face, saying, "Be quiet; we're not having that stuff here."

"Oh, Mommie," the child cried between her tears, "I just couldn't help it. It sang itself!"

Therein is the essence of all true Christian witness; the gospel speaks itself through lips and lives yielded to the greatest Witness of all.

"We cannot but speak the things which we have seen and heard" (Acts 4:20).

—Life in Action

# Pioneer Churches and Visitation Evangelism

By WAYNE SNYDER  
Pastor Trinity Assembly, Warwick, R. I.



Pioneer pastor, Wayne Snyder, makes a call on the shores of the windy Atlantic.

THE ASSEMBLIES OF GOD is literally on the march in the Southern New England District. Pioneer pastors, adults, and youth of the southeastern section are canvassing door-to-door in cities where new churches have been started recently. Objectives of this effort for Christ are to conduct a church census and to witness to people in their homes.

Many workers from area churches met in Warwick, R. I., on a recent Saturday morning to take a census and visit homes on behalf of Trinity Assembly of God, a newly organized church in Warwick. The workers went

out in pairs, armed with census cards and copies of the Crusade Issue of *The Pentecostal Evangel*, and filled with a desire to witness for Christ.

Later as the workers reassembled for lunch and a time of fellowship, each one was given opportunity to testify of the morning's activities. Our hearts were thrilled as we listened to happy testimonies of God's evident blessing upon the effort.

Two men, one a new convert in the Warwick Assembly, rejoiced at the opportunity to pray with a teenage youth. At another house they were urged of the Spirit to pray for the healing of an elderly lady. Their faces were radiant as they told of blessings they themselves had received in witnessing for Christ.

The late Richard Bergstrom, then Pastor of First Assembly of God, Taunton, Mass., and a nonresident executive presbyter, was among those who participated. He said he had opportunities to pray with individuals in three different homes. He found a situation in one home which is frequent in the area: a family who had attended services regularly when they lived in one city but who, after moving to this newer suburb, had ceased to attend. They promised to visit the services soon.


One worker felt his efforts had been somewhat futile—until he stopped at the last house. There he had the opportunity of leading a young lady to Christ. We rejoiced together as he told of her prayer of repentance and expressed faith in Christ.

After the testimonies from each worker and a time of earnest prayer together, workers returned to their respective cities with a strong desire to continue witnessing for Christ.

One pastor's wife testified that their call to the ministry came as a result of door-to-door visitation. She voiced her conviction that more of our youth would get calls to the ministry if more of them engaged in personal witnessing for Christ.

Trinity Assembly of God is encouraged by the number of prospects reached through this effort. Recently, a mother of five children gave her heart to the Lord. God has saved several during these months and opened doors into many homes.

We are praying for more workers so urgently needed to help us meet the great challenge.

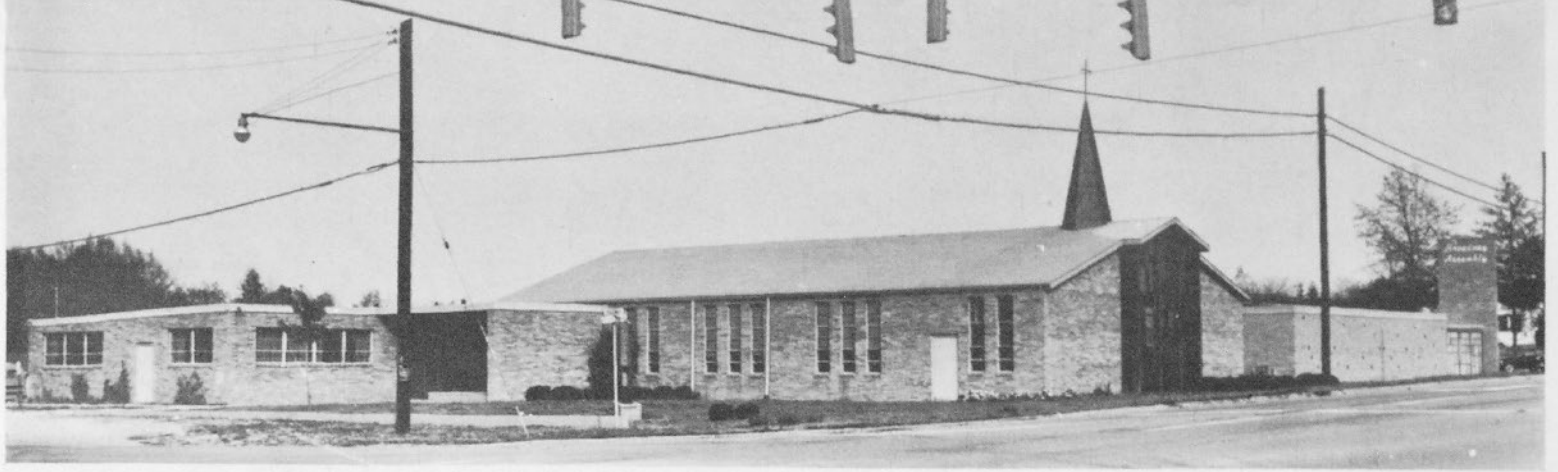
We are trusting God for even greater results as we make further contacts. Pray with us that God will supply our needs and that we may reap many souls for the Kingdom. 



Workers assembled materials and became familiar with them before going on visitation. On June 20 the Assembly in Warwick had a record attendance of 43. There were four in attendance at its beginning in September, 1964.



PHOTOS BY PHOTOGRAPHY UNLIMITED, WARWICK, R. I.



The Broadway Assembly of God in Lorain, Ohio, has "mothered" several new churches.

## OHIO ASSEMBLY GAINS BY GIVING

# Mother Church Triples

BROADWAY ASSEMBLY in Lorain, Ohio, has recently completed a new church building which will accommodate over 1,000 in Sunday school. The church, which averaged 200 in Sunday school a few years ago, now exceeds 600 in average attendance. But there is more to the story.

During a canvass of the city about 10 years ago, the church found thousands of Spanish-speaking people who had come from Puerto Rico and Cuba to work in the steel mills. Most of them were unreached with the gospel.

Broadway Assembly Sunday school began a class for Spanish-speaking people. A number were saved. Then the Sunday school organized a second class, and the church looked for a pastor for the growing group of Christians. The S. R. Nodals responded to the challenge. The work progressed under their ministry, and they were soon able to have regular services.

When the mother church moved into a new building, the Spanish-speaking church occupied the building they vacated. This first Spanish assembly in Ohio, Bethel Temple, is now averaging well over 300 in Sunday school. Other Ohio assemblies have since helped to establish nine more Spanish-speaking churches in the state, and Pastor Nodal is presbyter of these churches.

A later canvass of Lorain helped Pastor Keith Smith and his congregation realize the need of some 6,000 Negroes for the full-gospel message. Sunday school classes were started for them also, and they now have their own established church.

A third pioneer effort by Broadway assembly in Lorain was in the neighboring city of Sandusky. The new work there began with a gospel tent meeting which produced a nucleus of some 25 believers. The mother church purchased and remodeled a building in which the new church could conduct services. Pastor's quarters are also located in the building. The Harold Baumans served as the first pastors. A number have been saved and filled with the Holy Spirit. The church is growing. Attendance has reached 84. Dana Dickson is the present pastor.


Meanwhile, the outreach for souls continues at Broadway Assembly. Each Tuesday and Friday night some 40 to 50 young people and adults gather for a community outreach program, visiting Sunday school absentees and prospects; witnessing and distributing

literature from house to house and on street corners; conducting home, street, and institutional evangelistic services.

\* \* \*

Does an area near you need the full gospel? Are you concerned? If you have a vision—a practical realization of the potential for evangelization of the community—you have one of the basic requirements of success in such a venture. Your community's need for Christ should be enough to challenge you and your church to action.

It is the will of God that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem [our own community]" (Luke 24:47).

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). 

Pictured are pastors of the new churches and the mother church (left to right): S. R. Nodal, Templo Bethel; Dana Dickson, Evangel Assembly, Sandusky; Keith Smith, Broadway Assembly (mother church); and R. E. Burel, Beulah Assembly.





New convert (left) was one of five women who took their ceremonial robes and burned them (below) as a public witness of their salvation.

By HAROLD S. JONES  
Missionary to South Africa

## New Robes of Righteousness

ONE OF THE MOST CONSPICUOUS features of religious life in South Africa is the large number of pseudo-Christian cults.

Though followed by many sincere people, these groups have sometimes only the faintest relationship to orthodox Christianity. Members are often highly superstitious, and they place great faith in rituals, ceremonial robes, and other paraphernalia.

Because most of these organizations use the word *Zion* in the name by which they call themselves, their followers are generally called *Zionists*.

Recently in Henneman, Orange Free State, God wonderfully led a number of these people into the light. A Christian family had asked for a minister to visit them. Brother Stephen Qhekoana of Odendaalsrus responded and agreed to spend every second week in Henneman, witnessing of the gospel.

God soon began to move. Not only were souls saved, but eight people were filled with the Holy Spirit with-

in a short time. Five of the converts were former Zionists. One had been a modern-day Mary Magdalene, one a saloon keeper, another a drunkard. All had discovered that the superstitions, robes, charms, and black magic of Zionism had not been able to deliver them from sin.

Several women publicly burned their ceremonial robes and other trappings. They had formerly believed these garments were sacred and imparted righteousness to the wearer. Now they came one by one, testified and praised God for deliverance, then tossed the belongings of the old life into the flames. Next was an open-air service in which eight men and women followed their Lord in water baptism.

Today the house where the Henneman congregation meets is crowded out, and no larger one is available. However, the government is willing to grant a building site. These new Christians would be grateful for the prayers of God's people that funds will come in for a chapel.



Robe burning was followed by an outdoor water baptismal service.





# PLANTING FOR ETERNITY

By DAVID GODWIN • Missionary to Costa Rica

NESTLED IN THE VOLCANIC HILLS not far from the capital of Costa Rica lies a beautiful town called San Isidro de Coronado. It boasts one of the most exquisite and fascinating Catholic churches in all Central America.

No evangelical church had ever survived in this vigorously anti-evangelical town until a small group of Assemblies of God believers started services in a home. In spite of severe trials, our believers remained faithful. They received help and encouragement from missionaries studying the Spanish language in Costa Rica—the Ernest Bowmans, Doris Ann McClain, and later the Harold Carpenters.

Through friends in the Arkansas District, a lot and empty garage were secured as a starting point for a church. It seemed this was God's time for an all-out effort in San Isidro de Coronado.

The first step was a week of preparation with the small group of believers. Pastor José Porrás taught methods of house-to-house visitation. His words were interrupted many times by the jolting noise of huge rocks slamming against the building, but the teaching went on! By now the believers were well accustomed to such interference.

The actual revival opened on a Sunday night with the showing of Paul Finkenbinder's Spanish film, "Barabbas." About 175 people were present—a wonderful response for such a city. Everyone did his part. The chalk drawings of Harold Carpenter attracted newcomers. Doris Godwin conducted a preservice children's hour each night with real success. Other assemblies helped by attending on occasion and by visiting new people. As a result of God's blessing, some 25 people came forward during the

first few nights expressing their desire to know Jesus as Lord.

To say that all was great victory would be misleading. In the second week of revival we began to suffer serious opposition. One night we found only six children waiting for the children's hour. Since on previous nights there had been up to 50, we knew something was wrong. We later found out that the "teacher of religion" in the public school had warned the children that very day to stay away from our services.

The opposition in schools, plus the heavy bombardment of rocks almost every night, made things somewhat difficult. We had been unable to secure any police help, which made matters worse. More than once a gang of young men arrived just at the opening of the altar call to try to break up the meeting and hinder any possible results. One could sense satanic power opposing every attempt to loose sin's captives.

It isn't easy to plant seed in this difficult terrain, but the seed has been planted! All of San Isidro de Coronado became aware of the newly established church of *los evangelicos*. Many people heard for the first time the claims of Jesus Christ. Some accepted Him publicly. Others will con-

tinue to think of their souls' salvation.

Although a revival of this nature calls for effort in prayer, preparation, and ministry, the financial investment is small. One week of preparation and one week of revival evangelism will cost approximately \$50. The visible results vary from place to place; but always the divine seed is planted, some of which will bear fruit. And that would make the investment a bargain at twice the price!

Missionaries Ernest and Gloria Bowman participated in literature distribution.



Doris Godwin conducted a children's hour each night before the revival.



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**Foreign Missions Department**

1445 Boonville Avenue  
Springfield, Missouri 65802



# KEEPING LOVE AND MARRIAGE TOGETHER



By RUTH S. FORD

RECENTLY I ENJOYED a pleasant lunch with a fellow juror during our seven weeks of jury duty. My new friend was telling me she had three children. Then she chuckled and said, "The other day when our 10-year-old heard we had been married for 13 years, he exclaimed, 'You mean you've been married for 13 years and are still together?'"

This observation from a child carried a humorous note, but also confirmed a tragic truth.

"Love and marriage" permeates our atmosphere. Radio, television, magazines all proclaim it in story, song, and commercials. With all this popularity, why are love and marriage so often incompatible!

Though the staggering number of divorces indicates this incompatibility, the *absence* of divorce certainly doesn't prove that love and marriage have stayed united. Many married couples are tolerating their existence together.

Recently, I heard a Christian psychologist comment on a letter from a young woman who was deploring her life as a single person. His answer in part was that this wasn't the worst state in life. He said he received hundreds of letters from married women who would give anything to *be* single. The most devastating aspect of this truth is the prevalence of it in *Christian* homes.

Psychiatrists, ministers, and counselors have arisen as

weapons against tottering marriages. A Christian psychiatrist can often uncover hidden problems and thus help troubled husbands and wives toward better relationships. But there are some things we can do to help ourselves.

How long has it been since you examined the *love* in your marriage (your own love, that is; not your mate's)?

Love in marriage is God-ordained, and our responsibility toward this love is also God-ordained. I marvel at God's faith in the husband's potential for love. In Ephesians 5:25, He says, "Husbands, love your wives, even as Christ also loved the church and gave himself for it." Both "loves" in this verse are from the Greek word *agapas* meaning to love deeply. One is not a greater love than the other. It takes some meditating to become familiar with the meaning of this kind of love.

In Titus 2:4, wives are admonished to love their husbands, and though a different root word is used, the responsibility is the same.

To analyze the love in marriage we must have a goal or standard—some understanding of what it *should* be. We are given such a standard in 1 Corinthians 13, where the word *charity* comes from the same Greek word translated *love* in Ephesians 5:25. "Love suffereth long, and is kind; . . . seeketh not her own, . . . endureth all things. Love never faileth." This is *mature* love. Growth is necessary for maturity, so love must grow.

I fell in love with the man who became my husband because he had deep blue eyes and golden, wavy hair; because he was kind, friendly, courteous, and thoughtful. This doesn't sound much like the love described in 1 Corinthians 13, does it? I loved him because *he pleased me*, not because I was longsuffering. Does this mean it wasn't love? I am sure it doesn't. I believe it was a different stage of love—the embryonic stage.

Some of us try to go on into mature years of marriage with this immature love of courtship days, seeking continually to be pleased rather than to please, and to be understood rather than to understand.

The problems of many couples can often be traced to the day when embryonic love, which never is adequate to stand the complexities of married life, died in a fit of selfishness and anger. There was no stronger love to replace it.

Marriage needs the kind of love that *gives*—the kind described in 1 Corinthians 13. In the strength of this love, though we may not understand the other in the sense of "figuring him out," we can learn to *be* understanding, considerate, and tolerant. We can learn to be a therapeutic listener while the other unburdens himself.

It takes love greater than courtship love for the young mother with several small children to see life as her husband sees it. Four walls, restless children, washing, dishes, cooking, and cleaning can make her oblivious to the trials of her husband in the hectic factory or the frustrating business world. And he too needs an illuminating love to see her stifling problems through the maze of his own.

During 35 years of married life I have learned that love, like anything else worthwhile, needs "working at." It takes prayer for guidance and a willingness to be guided. Since by nature we are selfish, and selfishness

is the opposite of love, each mate needs help from God. He has guaranteed this help in His promise to supply *all* our needs. "All" includes *love*. He has promised wisdom when it is lacking, and wisdom is needed in love's growth.

A husband and his wife were devoted, but their different interests robbed them of much pleasure together. Finally, through a bit of wisdom from God and a willingness to follow it, the husband decided to try doing

some of the things his wife enjoyed. Much to his amazement he so delighted in the pleasure it gave her that he found more joy in pleasing her than in doing the things he preferred doing.

Since marriage is a God-ordained relationship, God has provided instructions concerning it in His Word. As you take the time to learn these and are willing to follow them, He will do His part in supplying everything needed to keep *love* and *marriage* together.

THERE ARE STAIRS TO CLIMB. WHY STAY ON THE GROUND FLOOR?

## LIFE IN A TWO-STORY HOUSE

By EVANGELIST NEIL ESKELIN

CONVERSATIONS STILL HAVE AN UNCANNY HABIT of starting with the weather and ending with politics or religion. It happened again recently as I talked with a young college student. I can't recall who brought up the topic, but within five minutes he was expounding his religious views.

The encounter led me to ask, "Do you believe in God?"

His response was typical, yet tragic. "Of course I believe in God. But with nearly four billion people in the world, how can God be concerned about me?" He felt like a grain of sand in the Sahara.

Have you experienced that feeling? Have you gazed at the splendor of a million stars or viewed the brilliance of a setting sun and muttered, "God is so big—I am nothing"? Do you look at the heroic deeds and lives of men like Livingstone and Lincoln and think, *How could God ever notice me?*

To most people the world is a two-story house. God lives upstairs, while we live on the ground floor. Unfortunately they have never climbed the stairway. The tenants have never met the Landlord.

Man suddenly strives to prove his independence and shouts, "I can make it by myself." He rationalizes that his survival depends on three basic necessities: food, shelter, and clothing.

But is mere survival enough? What about the people who survive? Multitudes of well-fed, properly-housed and warmly-clothed citizens confess to their hopelessness and despair. Other thousands, materially abundant, enter eternity deliberately by suicide. They lost the courage to live. Why? What was missing?

You say, "I know what you're driving at. You're trying to tell me I need God." My friend, that's it exactly. You need God and *must* have Him if life is to be complete. You coordinate the physical, motivate the mental, stimulate the social, but you *separate the spiritual!* Your life is like a cake without flour, or a car without fuel. Again, God is "upstairs," but you live entirely on the ground level. Something must be done. You must find the key that unlocks the entire house.

Your need is spiritual. Thus, you must consult a spir-

itual source. The Bible, God's Word, is that source. Yes, God is concerned about you—so concerned that He sent His own son Jesus to earth, to be born as a man and die on a cross for *you*.

Both God the Father in heaven and God the Son on earth were interested in people like you. Jesus entered the home of a tax collector; He paused to talk with children; He conversed with a woman at Jacob's well; He brought sight to a blind man, and gave healing to a lame man. Yes, He came to meet your needs, to fulfill your hopes, to save you.

"Saved?" you say. "I don't need to be saved." God's Word replies, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). Stop pretending. Look at yourself as God sees you. Realize that you are a sinner. "For all have sinned, and come short of the glory of God" (Romans 3:23).

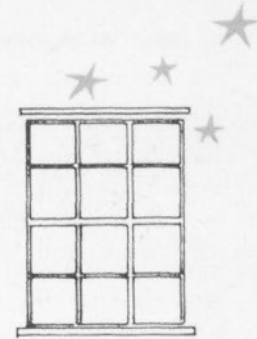
But realization is not enough. Meeting the Master requires initiative and action. You must "Climb the stairs." To state it simply, *you must confess your sins to God*. For "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

*Believe that God has saved you by His grace.* "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).

You can get in touch with God. That emptiness in your life can be filled. You can be a new creature. Right now, find a place to be alone. Kneel before the Lord and pray as follows:

"Jesus, I believe that You are the Son of God. I believe that You died on the cross for my sin. By faith I ask You to forgive my sin. Cleanse my heart with Your precious blood. I thank You, Lord, for saving me now. Amen."

Begin now to live in the whole house. Get better acquainted with the Landlord. You are *more* than a tenant. You are now His child. *Your Father is concerned about you.*





## UNION AND COMMUNION

Sunday School Lesson for August 15, 1965

ROMANS 6:3-11; 1 CORINTHIANS 11:23-29

BY J. BASHFORD BISHOP

IN THE PRECEDING CHAPTERS OF ROMANS Paul has shown that believers are declared righteous by faith in Christ and thus delivered from the *guilt* of sin. In Romans 6 Paul establishes the glorious truth that the believer is also delivered from sin's *power*.

### *A Truth to Be Recognized*

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Romans 6:3). Many a Christian overlooks the meaning of water baptism as it is explained in these verses. When a believer is placed under the water, he is testifying that because of his union with the crucified Christ he has died to sin. When he comes up out of the water, he testifies that his union with the risen Christ means that he walks in the power of new life just as Christ does!

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). The ex-

pression "old man" refers to "our old (unrenewed) self," as the Amplified New Testament puts it. "That the body of sin might be destroyed" does not mean that sin originates in the body, nor does it mean that, by any experience, the old nature can be eradicated. It simply means that through union with Christ sin in the life of the believer has been rendered ineffective and powerless. This fact is to be recognized by faith.

"For he that is dead is freed from sin" (Romans 6:7). Sin has no power or claim upon a dead man. And Paul tells us that when Christ died, we died. Whether or not we can understand all the judicial aspects of this, we are to believe it.

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Romans 6:9, 10). When Christ died, He forever ended all contact with sin. He now lives in unbroken fellowship with God. By virtue of his union with Christ, the believer enters into just such a relationship.

### *An Attitude to Be Maintained*

"Even so consider yourselves also dead to sin and your relation to it broken, but [that you are] alive to God—living in unbroken fellowship with Him—in Christ Jesus" (Romans 6:11, Amplified N. T.). It seems very difficult to take such an attitude as Paul commands. Temptation is ever present. Believers, to their sorrow, sometimes find themselves sinning. Many struggle and strive and resolve to live a more consistently victorious life. But Paul makes it very clear that practical Christian victory is experienced just as justification is experienced—by faith and faith alone!

"Reckon ye also yourselves to be dead indeed unto sin" (Romans 6:11). This is a position of faith to be maintained. Dead people are helpless. Then we must cease to expect anything from self. Dead men are unresponsive no matter how they are treated. Even so, we are to reckon ourselves unresponsive when tempted and tried.

But this is only half of the matter. "Reckon ye also yourselves to be . . . alive unto God through Jesus Christ our Lord" (Romans 6:11). Although Paul does not mention the Holy Spirit in this chapter, the Spirit's work is here implied. By virtue of the power of the Holy Spirit, the power of the indwelling Christ, we are enabled to experience that for which we believe. In other words, it is by faith that we conclude—as God verily tells us to do—that we are dead to sin. Then the Holy Spirit makes it real in our experience.

### *A Life to Be Lived*

"Let not sin therefore reign in your mortal body" (Romans 6:12). The word *therefore* gives great force to this command. Paul has shown that by virtue of our death and living union with Christ, sin's power in our lives has been defeated. It is left for us to enter into the experience by faith. On the positive side, we are to present our bodies, our faculties, unto the Lord to be used by and for Him!

"For sin shall not have dominion over you," God's Word declares. Let us walk in faith and humility, believing it. Then Christ, by His Spirit, will make it real in our experience.

### MISSING COMMUNION



# THE VISITOR

By HARRY SHENEFIELD

IT WAS AN ORDINARY SUNDAY MORNING, overcast and cool, as the people gathered for the worship service. There were the usual greetings, some sincere, some perfunctory.

Then I noticed a Man with regal bearing, wearing sandals and a seamless robe. I welcomed the Visitor, and the incredible truth dawned upon me! I had often thought about what I would do when I met my Saviour face to face. But I didn't do any of those things I had planned. I simply stood motionless, waiting.

He took my hand and said, "Son, I want you to see this service through my eyes—as I see it."

We walked to a seat near the front, but nobody seemed to notice the Stranger who was with me. The pastor stood and welcomed the congregation with a smile. And to my surprise, I saw what he was thinking:

*O Lord, how can I go on? I do my best, but I can't reach these people. Help me to do something or say something to awaken them, or please release me. . . .*

The Saviour left my side for a moment and walked over to my pastor, placed His arms around his shoulders, and bent to whisper something to him. The pastor did not see Him, I am sure, and no one else seemed to notice, but the pastor did appear to feel a lift in his spirit.

Then it was time for the song service, and the director began to try to get everyone to sing louder. But I could hear her thoughts, and was painfully aware that He could hear them too.

*There's Mary Smith, and she's singing! Why, only last week I heard she'd lost her temper again. The hypocrite! How dare she come here and act so pious! . . . What a hat Sister Ringler is wearing. She wore that last spring, I do believe. . . . Old Brother Harry isn't even trying to sing. He ought to cooperate a little more. After all, he used to be the songleader. . . .*

I glimpsed the nail prints in His hands as He replaced the book in the rack, and was embarrassed for the songleader that He had seen her thoughts. We had been singing about Calvary, too.

I dropped my head in my hands when it was time for the offering. What *would* He see now? The pastor called on one of the ushers to pray, and while he said the same words he usually said when praying over the offering, I saw that his thoughts were on his Saturday golf score.

I had the feeling that Jesus was once again "sitting over against the treasury," watching the offerings, although He never left my side. Through His eyes, the dollar dropped in by Mr. Peacock, who owns half the town, looked even smaller than usual. And other offerings were counted either much larger or smaller, according to "that a man hath" in the eyes of the Master,

When Sister Ringler dropped in a dollar out of her small pension, the Master smiled on her.

I blushed when the pastor stood and thanked all 138 of us for the offering. He who was sitting beside me had given His life for us, and we had given \$9.42.

The choir stood to sing, "What a Friend We Have in Jesus." I thought He'd be pleased with that, but then I began to see what they were thinking again—seeing it through His eyes.

*The organ is too loud. . . . Look at that director, swinging her arms like a windmill. Now that's just not necessary. . . . Oh, there's that good-looking Johnny here again! I do hope he'll notice me. Maybe if I sing harder. . . . I think I'll quit the choir. It's so warm on the platform. . . .*

The Friend just sat there watching them with unutterable sadness, and I thought I could hear the words, "This people draweth nigh to me with their mouth, and honoreth me with their lips, but their heart is far from me."

I was relieved when the pastor stood to preach, but then I was conscious that several people were almost asleep, and others were trying hard to stay awake. The pastor said, "These are the words of our Lord," and he read something from the Book of John. But it didn't seem to make any difference to most of the people. They weren't antagonistic, mind you—just indifferent. That seemed almost as bad, with Him sitting right there.

After the service, the usual tight little groups gathered, deciding where they would go to eat or where they would meet for the afternoon.

The Guest lingered, and as I saw all of us through His holy eyes, I couldn't stand it. "Lord," I pleaded, "please don't let me see anything more."

"Just one thing more," He said, and pointed to old Brother Harry, sitting alone. His wife passed away recently, and he was very lonely. Yet no one had thought to shake his hand or include him in the day's plans.

I walked over to him and chatted a moment, trying to make up for our indifference. He was pathetically glad to talk to someone. When I turned again, the Master had disappeared.

\* \* \*

No, it didn't really happen that way, but it could, couldn't it, in many churches? Do we have eyes to see, yet see not? Do we have ears to hear, but miss the message?

Is our religion a matter of form, so much so that we can hear the Word, sing the songs, pray the prayers that label us as Christians, while our minds are occupied with lesser things?

When He who can discern the thoughts and intents of our hearts visits your church and my church, what *does* He see?

# REVIVALTIME VISITS OAKLAND

FIRST CHURCH, Assembly of God, Oakland, Calif., was filled to overflowing Sunday, June 13, as the *Revivaltime* team and choir presented a special broadcast origination service.

The broadcast marked the 600th consecutive release of *Revivaltime* over the ABC radio network.

Participating were pastors and congregations from throughout the Oakland-San Francisco Bay area. Special guest was Joseph Gerhart, superintendent of the Northern California-Nevada District, who also serves as *Revivaltime's* radio representative in the district. Paul C. Schoch is pastor of First Church.

An air of expectancy greeted the *Revivaltime* team as preparations were made for the radio broadcast. Long before broadcast time, the newly renovated sanctuary of the First Church was filled to capacity. This was the first day of services in the remodeled structure.

Especially thrilling was the anointed singing of the *Revivaltime* choir. For some time after the broadcast service, the choir inspired the large congregation with numerous selections from its extensive repertoire.

The Oakland service was one of many stops for the choir on its 30-day tour of southern and western states.

Conducting the radio service was the *Revivaltime* team, composed of Bartlett Peterson, executive director and narrator; Lee Shultz, secretary of radio and producer-narrator; C. M. Ward, radio speaker; and Cyril McLellan, choir director. Also participating was Stan Michael, field representative, who served as tour manager for the choir.

C. M. Ward's timely message, "Stragglers," was a challenge to every heart.

"One thing which always impresses us as we converse with those attending the origination services," remarked Lee Shultz, "is the enormous number of friends who are regular listeners to *Revivaltime*. The dynamic preach-



Pastor Paul C. Schoch proudly points out the *Revivaltime* sign which is displayed in a prominent place at First Church.

ing of C. M. Ward and the anointed music of the radio choir are a source of inspiration to more hearts than we can ever realize."

Besides First Church, the *Revivaltime* team also ministered in several churches throughout the San Francisco Bay area. Highlighting a service at the Haven of Rest Assembly, San Leandro, Calif., was the presentation of the new *Revivaltime* church sign to Pastor Perry A. Scroggins. Haven of Rest Assembly has been a *Revivaltime* supporter for several years. Lee Shultz was guest speaker at this service.



The broadcast service was part of the choir's 30-day summer tour. Bartlett Peterson (at left in lower photo) and Lee Shultz (right) presented *Revivaltime's* Honor of Origination plaque to Pastor Schoch. In the photo at right Lee Shultz presented Perry A. Scroggins, pastor of Haven of Rest Assembly in San Leandro, Calif., with a new *Revivaltime* sign. This church has supported *Revivaltime* for several years.



## FIND GASPAR

(Continued from page nine)

felt led to ask him if he might know Gaspar. "It's a shot in the dark," I thought, "but who knows?"

I entered the doorway and in my limited Spanish I asked, "Do you know a tailor named Gaspar?" He stopped cutting, looked up smiling, and in Spanish replied softly, "I am Gaspar." Imagine my amazement! For several days I had wanted to find Gaspar—with no address nor guide—but the Holy Spirit had been my Guide! I was led to the very place I wanted to find!


Gaspar and I had been conversing for about five minutes when Missionary Ruth Weitkamp entered the shop. She had just come down from Seville. Now we could talk English! I had gotten there right on time! This led later to my meeting Missionaries Roy and Adele Dalton, in charge of the Assemblies of God mission compound in Rhonda, Spain.

Through this series of events which came about by the leading of the Holy Spirit in finding Gaspar, several things were accomplished for God and His Kingdom while I was in Spain.

(1) I conducted a retreat for servicemen at the Assemblies of God mission compound in Rhonda. This proved so successful and needed that now the Rhonda retreat is to become a full-fledged program with Servicemen's Representative Dick Fulmer coming down annually from Germany to conduct it.

(2) I introduced Missionary Dalton to the senior Protestant chaplain (Lutheran) at the Naval Base in Rota. As God would have it, the chaplain and I had attended Harvard Divinity School together and were the closest of friends. He immediately liked Roy Dalton. Subsequently he has asked Brother Dalton to conduct a retreat at Rhonda for Protestant personnel from the Rota Naval Base.

(3) The Rota Christian fellowship (part of the naval base chapel program) now contributes one offering per month to our Assembly of God in Rota (Gaspar's church) to help them buy property and build a church.

The end is not in sight! I believe a mighty Pentecostal witness is being established in Spain—that the gospel will go forth and many will be turned to God. 



## Your Questions

Answered by Ernest S. Williams

*Hebrews 9:28 says, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Does this mean He had sin when He came the first time?*

No, this refers to the fact that our Lord Jesus came the first time as the sinless One to give Himself a ransom for many sinners. He will come again, not as a sin offering, but to save us by taking us out of this world to be forever with Him.

*We are being told we must call God by Bible names, such as El, Yaweh, etc. Is this correct?*

If we were speaking Hebrew, it would be well to use such Hebrew names for God. But since we speak English, it is well to use titles understood by English-speaking people. Some seem to think it is a sign of superspiritual knowledge or deep spirituality to get off on some trail such as this. Let us remember that "the kingdom of God is not in word, but in power," and stay on the main road. It is life and devotion to God that is important.

*Who are the 144,000 mentioned in the Book of Revelation who will be sealed?*

According to Revelation 7:2-8, 144,000 representatives from the twelve tribes of Israel will be sealed. They will be living Israelites, not persons resurrected. Some believe they will be witnesses to Israel during the Great Tribulation, testifying to them that Jesus is the Messiah for whom they have looked. Others believe they may be missionaries to Israel early in the Millennium, witnessing to Christ as Messiah (Isaiah 16:19, 20). They seem to be the same 144,000 spoken of in Revelation 14:1-6 who will keep themselves undefiled by the sins of the Tribulation period.

*Which is greater in authority, God the Father, God the Son, or God the Holy Ghost?*

Between them there is perfect coordination. In redemption, the Son made Himself subject to the will of the Father. "I do always those things that please him." "Not my will, but thine, be done."

As Jesus subjected Himself to the will of the Father, so the Holy Spirit subjects Himself to the will of the Father and of the Son. Jesus spoke of the Comforter, the Holy Spirit, "whom I will send unto you from the Father... he shall testify of me" (John 15:26). "He shall take of mine, and shall show it unto you" (John 16:15).

The Holy Spirit produces in us that spiritual life which the Father desires and for which the Son gave Himself in sacrificial death.

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

# Music CONFERENCE

The third national Music Conference of the Assemblies of God, held in Springfield, Mo., June 7-11, provided inspirational and practical helps to those engaged in church music. One highlight of the conference was the appearance of the television choir of First Assembly, Memphis, Tenn., directed by Paul Ferrin (upper right). A portion of the crowd attending the sessions is shown at the lower right as they worshiped the Lord.



## LET THERE BE MUSIC

*(Continued from page four)*

gan, sackbut, timbrel (or tambourine), trumpet, and viol. We also read of full orchestras. In Chronicles we read that there were as many as four thousand who "praised the Lord with the instruments" at once.

Can't you imagine how the Spirit of God must have come down upon David and other musicians from time to time as they played unto the Lord? Sometimes the Holy Spirit does it today—He comes upon a pianist, for example, and she plays in the Spirit matchless music that has never been heard before on earth.

The Bible also speaks of choirs. There was a large, organized choir in the house of the Lord in Old Testament times. An entire chapter (1 Chronicles 25) is devoted to an account of how the singers and musicians were organized. Sometimes the choir sang alone; at other times it was accompanied by an orchestra. Why do you suppose God had the Israelites form choirs? Don't you think it was because He loves to hear the united, tuneful praise of His people arising to Him from hearts full of devotion and adoration? He delights in the same kind of music from choirs today, if they are singing for His glory alone.

### THE "HEAVENLY CHOIR"

Have you ever been in a meeting where the Holy Spirit would descend upon the people and one after another would sing under the anointing? It was a heavenly choir; no one knew what note the other was going to sing next, and yet they all sang together in a harmony that was supernatural for its perfection! Oh, that the

"heavenly choir" would be heard more often in our meetings!

The Word of God also gives us many songs—the words, although not the music. The Psalms were really songs. They constituted the worshipers' hymnbook in Old Testament times. Jesus and His disciples no doubt sang them. It is recorded that on the night of Christ's betrayal they "sang an hymn"; this doubtless was a Psalm, for Psalms 113-118 were sung at Passover time.

The Bible also gives us Israel's song of rejoicing when they found a well in the wilderness, Miriam's song of victory after Pharaoh's army was drowned, Deborah's song of deliverance, and the song of gladness when Zerubabel's temple was finished. Then we read of another song that has not yet been sung. It is the song of redemption which all God's people will sing when our work is finished, the victory won, and we gather at the side of the river of life in our eternal home.

### MUSIC IN OUR MEETINGS

What place should music have in our Pentecostal meetings? First of all, the Lord can use music as a means of preaching. A consecrated singer can have as great a ministry singing a solo as a preacher can have delivering a sermon. The same is true with those who play musical instruments, especially if the tune is associated with familiar words. Why is this? Because music and song can often touch a spot in the heart that a sermon might never touch. If God is going to use the music or song, however, it should be backed up by as much prayer as a sermon. One gospel singer, whom God has used in a marvelous way, says she never feels prepared to sing a solo in a meeting until she has spent at least two hours praying that God will anoint her and will make the song a definite blessing.





Upper left: James Boersma, a guest clinician for the conference, rehearses with the choir just before a service. Mr. Boersma is music editor of Rhodeheaver Hall Mack Music Company, Winona Lake, Ind. Lower left: Conferees enjoyed a get-acquainted and refreshment time. Below left: A student from the Evangel College kindergarten—the kindergarten choir sang in one of the evening sessions. Below center: James E. Hamill, pastor of First Assembly, Memphis, Tenn., was guest speaker at the Melody Banquet. Below right: Paul Quarino, Minneapolis, Minn., was one of the guest clinicians. Mr. Quarino is a professor of organ and a demonstrator for Allen organs. The conference was under the guidance of Bert Webb, executive director of the Music Division, and Edwin Anderson, music editor for the Assemblies of God.



Music also can be a means of mass testimony. It is not possible for everyone to testify personally in a service. But by having the congregation sing, "Since Jesus Came into My Heart," or "Happy Day," everyone can testify by joining in the singing. If all sing heartily and happily, what an impact it makes upon the unsaved! But if only half are singing while some are talking or looking about, or if they sing in a halfhearted manner, what kind of a testimony will it be?

#### MUSIC THAT EDIFIES

Then, too, music can be a means of self-inspiration and self-edification. Sometimes we go to church with heavy hearts. For one reason or another, we do not feel like singing. But as we enter into the song service, a change comes over us! Perhaps the leader announces the song, "There's Not a Friend Like the Lowly Jesus." At first we may have to force ourselves to join in. We may be tempted to feel it is hypocritical to sing those words in such a mood. But the Lord understands; and if we will sing it anyway, we may well find that by the time we finish we have begun to cast our burdens upon the Lord.

Finally, music can be a means of prayer. When we sing, "Have Thine Own Way, Lord," or "I Need Thee Every Hour," it is not merely a song. It is a prayer, and the Lord will answer a prayer that is sung just as definitely as a prayer that is spoken, if it comes from our hearts.

It might be well to notice something which J. W. Welch, one of the first chairmen of the General Council, said about the song service not long before he went to heaven:

"The song leader is responsible to be so in touch with God," he said, "that the Holy Ghost can suggest the choice of hymns to be sung. I do not suggest that you choose hymns a long time in advance, but I believe you

should pray over your hymnbook before leading just as you would pray over your Bible before speaking. As you take the songbook in your hands, pray for God to guide you in your selection, and as you run through it the Holy Ghost will show you which hymns to choose."

#### A TWOFOLD PURPOSE

Daddy Welch added: "There are two things God wants to do through the song service. First, He wants to gather together into one channel the minds of all the people, so that they think about the same thing at the same time. It is a powerful means of getting unity, and unity is a prerequisite for the moving of the Spirit in a meeting. Second, through the song service God wants to touch our hearts by the words and melodies so that we begin to soften. The ground must be broken up before the seed is sown; and our hearts must be softened if the message of God's Word is to sink in and remain there."

As we engage in any form of music in our meetings, let us look to God for His Spirit to be in it. Whether we lead the songs or merely join in the congregational singing—whether we sing a solo or sing in a choir—whether we play a solo or play with others in the orchestra—whatever we do, let us do it heartily, prayerfully and meaningfully, as unto the Lord.

Do you remember the story of Elisha and the minstrel? The prophet of God said, "Bring me a minstrel." When he came and played, Elisha began to prophesy. "And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, Thus saith the Lord. . . ." God can use music in as mighty a manner today as in Elisha's time. Prayer-laden music from consecrated musicians can bring an outpouring of the Spirit in our meetings.

—R.C.C.

## Ardent Tract Distributor Now At Home With Christ



FREDERICK PFEIFER, an ordained minister in the Assemblies of God, was called to his heavenly home June 6 at Bethany Retirement Home, Lakeland, Fla., where he spent his last four years. He was 93.

Born in Louisville, Ky., on May 29, 1872, Brother Pfeifer was converted at the age of 20 and was licensed to preach by the Southern Methodist Church (Louisville District) in 1896. However, as he himself expressed it, he "rebelled" against God's call and for years he was a newspaperman in California. Soon after the Holy Spirit fell in 1906 at Azusa Street, Los Angeles, he came back to the Lord.

In 1930 he received ordination as an Assemblies of God minister when the Southern California District had its annual conference in old Bethel Temple, Los Angeles. For a time Brother Pfeifer was pastor in Hermosa Beach, Calif. He also preached in Florida.

The Lord laid a great burden for tract distribution on his heart. For many years he and his helpers handed out gospel tracts on the streets, and among the fishermen, as well as among the holiday crowds on the beach in Redondo.

In 1948 he was superannuated. That year God led him to return to Sweden, the birthplace of his wife, Anna, and there he conducted gospel services two or three times a week in their home. He began a free tract service in Sweden, made possible by the sale of books he had written. He estimated he distributed five million Swedish tracts, besides hundreds of thousands in other European languages. Part of these he handed out personally; the remainder he put in the hands of others to distribute.

"Eternity only shall reveal the number of souls that have been saved and reclaimed, and how many believers have had their faith strengthened, by the patient, persistent, prayerful distribution of God's mighty Word in printed form," he wrote. "In some cases whole families have been saved by a single tract. Praise God for the privilege of thus helping glorify the wonderful Name of the Lord of the harvest!"

One night, while waiting for a train and handing tracts to people standing on the station platform, he met an old seaman. The old salt accepted the tract which was offered and later came into the station and sat down beside Brother Pfeifer. The seaman began to read the tract aloud. As he read, the Holy Spirit sent the truth to his heart. His voice grew husky, his eyes filled with tears, and he said, "Surely God wouldn't receive an old sinner like me." Brother Pfeifer assured him from the Scriptures that Christ never would cast out anyone who came to Him. No doubt Brother Pfeifer and that old seaman are now together in heaven.

One day while riding a train a boy who

was helping Brother Pfeifer handed a gospel tract to one of Sweden's heavyweight boxers. This man was also an artist, quite well known for his paintings, but he was a confirmed alcoholic. There on the train he began to weep and said, "This is just what I need." God met him in a wonderful experience of salvation.

Then there was another alcoholic who was sitting in a cab, and someone threw one of Brother Pfeifer's tracts into the cab through an open window. This man had a revolver in one pocket and a bottle of whiskey in the other. He said later that he intended to murder his wife and children, and then take his own miserable life; but while sitting in the cab waiting for the driver to take care of some business, he read the tract. He became convicted of the awfulness of the crime he was contemplating. While they were speeding along, he began to call upon God to save his soul. By the time he reached his home, he was a changed man; and instead of killing his family he embraced them, for he was now converted.

Brother Pfeifer liked to tell about the part a gospel tract played in the revival among the Gypsies. The tract was given to a woman who could not read. She lost it, then found it again, and asked someone to read it to her. As a result of that tract she was converted.

She had a brother who was suffering from an incurable leg disease. She gave him the tract, saying, "God can save you and heal you." He read the tract, and God did just what his sister said He could do. Through that miraculous healing other Gypsies were saved. Gypsies streamed from

all over France to learn more about the miracle, and revival broke out among them.

But tracts are not only for unconverted persons. They can be a blessing to Christians who are discouraged or who have wandered from God. Brother Pfeifer told about a backslider who was reclaimed by reading a tract which someone else had thrown away. The first person had scornfully crumpled the tract, rolled it into a ball, and thrown it down. The wind blew it, and a man who had been away from the Lord for 18 years saw it rolling along, ran after it, straightened it out, and read that God loved him still. He was gloriously restored to the faith from which he had fallen.

Brother Pfeifer visited England, Iceland, and other countries where he inspired many Christian workers to distribute tracts. At 92 years of age he was still as zealous for tract work as ever. He told friends:

"I wish it might be possible for me to visit many of our dear Assemblies and try to awaken a real interest in the tract ministry. It is my sincere opinion that tract distribution is one of the most fruitful and important ministries ordained by God to help wayward and sinful mankind to a saving knowledge of His tender love. This opinion is founded on actual results I have seen in nearly 60 years of experience in this blessed service for Jesus."

In August 1963 he asked that his small monthly allowance be sent to the Gospel Publishing House to buy thousands of tracts for distribution during the fall and winter. He wrote: "I really believe and hope and pray these will result in a real turning to God over the district from Jacksonville to Key West and further."

Not until physical strength failed him did Brother Pfeifer slacken his labors in this gospel ministry. Now he is gone to his heavenly home, where he undoubtedly received an abundant entrance.

Frederick Pfeifer has joined the Church Triumphant. Who will take his place in the ranks of the Church Militant? Who will carry the burden for tract work that this good man laid down?

## EXCUSES AND SCRIPTURES

**I'm not going to work as hard in the church this year as I did last year.** "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10).

**Someone else can do it better than I.** "Then Peter, turning about, seeth John and saith to Jesus, Lord what shall this man do? Jesus saith unto him, What is that to thee? Follow thou me. So then everyone of us shall give account of himself to God" (John 21:20-22, Romans 14:12).

**I have too many other community activities.** "Seek ye first the kingdom of God, and his righteousness" (Matthew 6:33).

**I've been working too hard; I want to rest awhile.** "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will lose his life for my sake, the same shall save it" (Luke 9:23, 24).

**I don't like the preacher, the educational director, the church leaders.** "Who can stretch forth his hand against the Lord's anointed, and be guiltless?" (1 Samuel 26:9).

**Someone criticized me.** "Not as men-pleasers; but as the servants of Christ doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Ephesians 6:6, 7).

**I don't feel like it. I have to rest when I get home from work.** "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And he prayed, saying, Not my will, but thine, be done" (Luke 22:44; Matthew 26:39).

**I must spend more time with my family.** "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matthew 10:37).

# QUOTES

## EVANGEL READERS WRITE

### Likes Pentecostal Emphasis

I have been reading the *Evangel* ever since my baptism in the Holy Spirit last November 12. This May 30 issue is the best ever. It seems you have devoted the entire issue to the Baptism and it is very helpful to me.

MRS. MARY E. RAREZ  
Westerville, Ohio

### Helps on Mission Field

The *Pentecostal Evangel* has been such a tremendous blessing to me down through the years that I must write to thank you for the help, inspiration, and encouragement I glean from its pages as I work here in Africa for Him.

BLANCHE A. LEWIS  
Monrovia, Liberia

### St. Andrews Assembly

I was shocked to see a story in the *Evangel* about the St. Andrews Assembly of God. Does any full-gospel church need a "patron saint" with the Holy Spirit as our Guide and Christ as our great High Priest?

A PENNSYLVANIA PASTOR  
(Name withheld by Editor)

Ed. Note: Sorry if the wording was misleading. The Assembly of God in question is located at St. Andrews, Fla. The reference to "saint" is strictly geographical.

### Sharing the Blessing

I want to thank you for publishing the sermon by John Wright Follette on "The Way into the Holiest." It reflects the depth of experience of one who has had a life in the Spirit for almost half a century.

I secured extra copies and sent them to denominational ministers who have received the baptism with the Holy Ghost.

MARGARET GORDON  
Paterson, N. J.

### A Lutheran Friend's Comment

I love *The Pentecostal Evangel*. It is such a blessing to me each week. I sent a few copies to a Lutheran friend in Minnesota and she wrote back:

"Thank you ever so much for the maga-

zines. I read them all from cover to cover. I cried over the Congo story (by Sister Tucker). Your magazine is fine. It has a way of building faith in its readers, I think."

MRS. JAMES DAVIS  
Eaton, Colo.

### "Jesus in the Shadows"

The article by Madaline Coull quoted the chorus of a favorite song of mine ("Standing Somewhere in the Shadows You'll Find Jesus") but said, "I do not know who wrote the above chorus."

The author is E. J. Rollings. He wrote both the words and the music.

This song, by the way, is in *Melodies of Praise*, the hymnal published by the Gospel Publishing House, Springfield, Mo.

FAYE E. CREED  
Youngstown, Ohio

### Reprint Suggestions Wanted

The *Evangel* is the best of its kind. I had drifted from God and my mother started sending me the *Evangel*. It did much to bring me back "into the fold." Now I save my copies and often go back to reread favorite articles.

May I offer a suggestion? Why not ask all the readers to name some favorite article which they would like to see reprinted, and run these as a series. My selection would be "Draft or Drift," by Russell P. Spittler (issue of April 8, 1962). It has a terrific message in regard to our young people.

BEATRICE BOLTZ  
St. Louis, Mo.

### Grateful Acknowledgment

What beautiful thoughts were included in the recent article, "Rock of Ages or Stone of Stumbling" (*Evangel*, June 6).

There is grateful acknowledgement for every blessing through the pages of your periodical.

MRS. W. L. RANDOLPH  
Lubbock, Tex.

### Irresponsibility

God bless you for your editorial on "Adult Irresponsibility."

EDWARD R. WELLS  
Bishop of West Missouri  
Kansas City, Mo.

### Complements Pastoral Ministry

The *Evangel* which our families take home every Sunday is a complement to our pulpit and pastoral ministry by keeping before our people "those things which are most surely believed among us" and by "contending for the faith once delivered unto the saints."

CHARLES A. ANDERSON  
Pastor, Christian Assembly  
Wausau, Wis.

### An Extra Richness

These few words can't express how much the *Evangel* means to me. It is truly food for the soul. I have noticed an extra richness in the past few months. The May 9 issue was a real blessing.

Brother Williams' "Questions and Answers" page is always good. Many times I have found the answers to my own questions.

Sunday's Lesson is a must—I read it over and over. The writer makes it so plain and clear.

GLADYS E. BREWER  
Houlton, Maine



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## JOIN THEM!

The Christian life is a battle against certain problems and sins. These are urged on us by our enemy, the devil. Will you join other Christians in the battle against these sins?

You'll find out what they are as you join the letters in the following puzzle. Beginning at the top left-hand corner, move one letter at a time, moving either to the right or left, or up or down. *Do not move diagonally.* Gray squares indicate the end of a word.

There are six sins shown in this puzzle. You can check your list from the puzzle by looking up Ephesians 4:31.

START	B	I	T	A	N
	E	N	T	H	G
	S	R	E	T	E
	S	W	R	A	R
	V	E	O	M	C
	I	R	U	A	L
	L	S	P	L	I
	K	A	E	A	C
	I	N	G	M	END

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# Witness for Christ

(Continued from page three)

Once political intrigue and violent debate over nationalistic claims dominated the life of my father and that of a Polish boarder who lived with us. But after the witness of Jesus enlightened them, they became beloved brethren. Now, in place of heated arguments, they fellowshiped before an open Bible and pondered the love of God.

It was the witness of Jesus in the city of Boston that brought deliverance and normality to the tortured mind and soul of a spirit-medium who told fortunes and practiced witchcraft. Later, this same witness of Jesus resulted in her believing God for the healing of her cross-eyed daughter. I can tell you that Jesus straightened those eyes perfectly. I have seen the miracle.

Following World War II, I saw multitudes of dejected, defeated souls of despair in Germany. These were displaced persons who lost everything. But I wish you could have seen their faces light up when they were told about Jesus Christ. You would have thrilled to see their joy when they found their Saviour.

I can tell you about Jesus, for I have seen what He can do. In one of those D.P. camps in Germany, while panic-stricken parents stood by helplessly and watched their dying child choke and gasp for breath, I saw this

almost lifeless youngster come to life, breathing normally, when the prayer of faith was directed to this wonderful Jesus.

In Paris, France, a Slavic refugee, leaning heavily on a cane, hobbled into a hall where we were conducting gospel meetings. She was not a Christian, but she heard about Christ that evening. When the invitation was given, she came forward to give herself to Christ. When told that Jesus could heal her lame leg, she requested prayer. After prayer she hobbled out, but in a matter of a few minutes she hurried back into the hall. As she was going home, she had suddenly realized she was no longer lame: Oh, hallelujah! *This is what Jesus does. This is the kind of Saviour He is.*

His concern is to help people. He came to "Seek and to save that which was lost." YOU know that He is the Saviour of the soul and spirit of man. YOU know that He is the Healer of the mind and body. YOU know that He is the Creator of a new, gloriously satisfying life that is eternal. OH, what a Saviour—and *you know it!* Let the world know; tell them about Jesus!

## THE CHALLENGE TO YOU

To be effective witnesses calls for a self-evaluation, an examination and confession of our motives. There must be a complete consecration of ourselves, of our possessions, and of our time to the Saviour. And we must have the anointing of the Spirit. It is then that we see results that make the heart of God rejoice.

When we witness for Christ, we grow, become spiritually healthy, happy, and full of faith. Witnessing for Christ makes the image of Jesus clearer to the lost, hopeless world.

The world needs to know what you know about Jesus. If you will not tell them, then how will they discover Him? There is no substitute for witnessing. "Ye that make mention of the Lord, keep not silence" (Isaiah 62:6).

## A GOOD FOUNDATION

A large government building, to be used as a customs house and post office, was erected. In appearance it was solid and substantial, as its designers and builders believed it to be. But, in the course of years, large cracks appeared in the walls, and other evidence accumulated, showing that something was wrong. The work in the superstructure was all right, but the foundation had been laid on porous subsoil, and the immense weight of the large building had caused it to sink in places—hence the cracking of the walls.

There was no remedy for this, so the structure was razed and a solid foundation laid for a new (and it was hoped, a more permanent) building. The securing of this solidity cost thousands of dollars, but it was imperative that a good foundation be laid, so neither time nor expense was spared.

Many are professedly building for eternity, and cherishing bright hopes as to the future. But what about the foundation? In many instances, they have never given a thought to that. Still, no question is more important than this. On what are you building your hopes for eternity? Is it self in any form, or is it Christ alone?

—Selected

## GLOBAL CONQUEST DAY? NO...



... it's not a mysterious day when some world power will seize control of the earth. It *does* look forward to the day when a heavenly power will rule—when Christ will be King of kings and Lord of all. Global Conquest Day is a day set aside to spotlight our foreign missions outreach in all our churches.

## YES...

.... you have a vital part. If indeed the Good News is to sweep the world in our generation, we have work to do—work that requires prayer and dedication. For most of us who can never go to foreign fields, that dedication means stewardship of our means. Give generously in the Global Conquest Day offering. When?



## THE LAST SUNDAY IN AUGUST

You can help send the

## GOOD NEWS TO ALL NATIONS

# NEWS OF THE CHURCHES

## MORTGAGE BURNED, NEW BUILDING FUND STARTED AT MICHIGAN ASSEMBLY

ECORSE, MICH.—Metropolitan Assembly here was filled almost every service during the revival campaign with Evangelists Jim and Tammy Bakker. As the gospel went out, the Holy Spirit moved upon the audience, and 20 were saved. Nightly attendance averaged 200. The previous Sunday school record of 244 was broken with 270 present.

The last Sunday of the revival

the church mortgage was burned. Everett D. Cooley, district superintendent, and Fred Smolchuck, secretary-treasurer, participated in the service.

No sooner was the mortgage burned than a new building fund was begun by raising \$3,000 toward the cost of a new church to overcome the crowded situation which now exists.

—Jack E. Carrier, pastor

The Sunday school attendance record of 244 was broken with 270 present at the Metropolitan Assembly of God in Ecorse, Mich. District Superintendent Everett D. Cooley (center) stands with Pastor and Mrs. Jack Carrier (left) and Evangelist and Mrs. Jim Bakker as Elwood Black, Sunday school superintendent, happily points to the new Sunday school attendance record.



It was a happy moment when the mortgage was burned at the Metropolitan Assembly. No sooner was the mortgage burned than a new building fund was begun by raising \$3,000 toward the cost of a new church to overcome the crowded situation which now exists. Shown in the picture are: Mrs. Carrier, Pastor Carrier, and four trustees (John Solak, Fred Druillard, Charles Moore, and Dearl Mathis). Standing on the platform are Fred Smolchuck, Michigan District secretary-treasurer; and District Superintendent Cooley.



At the beginning of the crusade with Evangelists Michael and Peggy Lord in Connersville, Ind., a parade was held to advertise the meeting and to distribute "Evangels" and handbills. The Lords are in the lead car dressed in Mexican costumes.

CONNERSVILLE, IND.—The Assembly of God here was challenged and blessed during Michael and Peggy Lord's "God Save America" crusade. The altars were filled night after night with people accepting Christ as Saviour and dedicating their lives to Him. Pastors from several surrounding towns brought their talents to bless the services. Many visitors attended.

—C. E. Hosford, pastor

\* \* \*

FOND DU LAC, WIS.—The Assembly here was blessed during a revival with Evangelist William Caldwell of Tulsa, Okla. About 24 were filled or refilled with the Holy Spirit. Several juniors received the Baptism during Sunday school. The power of the Lord was also present to heal.

—W. L. Williams, pastor

\* \* \*

CLEVELAND, OHIO—Several were saved and about 20 received the baptism of the Holy Spirit during a two-week revival with Evangelists Arthur and Anna Berg at First Assembly here. The ministry of the evangelists brought great spiritual uplift to the church.

—Theodore E. Ness, pastor

\* \* \*

YUMA, ARIZ.—In a four-day meeting with Evangelist Zelma Argue, First Assembly here experienced a spiritual refreshing. Services were held twice daily. Numbers of youth and adults were filled with the Holy Spirit. Chil-

dren as young as six years old wept and prayed.

—O. W. Killingsworth, pastor

\* \* \*

WICHITA, KANS.—Central Assembly of God here recently held a four-week revival with Evangelist Bruce Thum and the Sunshine Party. There were 350 who signed convert cards. Over 1,000 visitors attended the services.

—Victor Trimmer, pastor

\* \* \*

TULIA, TEX.—There were 10 saved, 15 filled with the Holy Spirit, and many reclaimed during the 10-day revival with Evangelists Tommy and Esther Lance of Mexia, Tex., at the Assembly of God here.

—Ted Albritton, pastor

\* \* \*

EIGHT MILE, ALA.—Evangelist and Mrs. L. C. Eldridge conducted a four-week meeting at the Assembly of God here in which 30 were saved or reclaimed and 11 baptized in the Holy Spirit. The Lord blessed and healed as prayer was made for the sick.

—William W. Vaughan, pastor

\* \* \*

HARRISON, MICH.—A successful revival with Evangelist and Mrs. Ralph Leslie of Charlotte, Mich., was held at Highway Tabernacle here. Ten were at the altar for salvation and several testified to definite healings. Over 85 visitors attended the meetings during the two weeks.

—Donald L. Roberts, pastor

## NEW CHURCH DEDICATED AT ST. CLAIR

ST. CLAIR, MO.—Pastor Boyd G. Coday and the congregation of First Assembly dedicated a beautiful new church to the Lord on May 16. An overflow crowd was on hand for the happy occasion.

Southern Missouri District Superintendent N. Cleo Tapp was the dedicatory speaker. Sectional Presbyter A. W. Pettet offered the prayer of dedication.

Built on a plot of about two acres, the church has an ideal location opposite the high school. The building is air-conditioned throughout and furnished with red-cushioned blond pews and red carpet. The ceiling is white with ex-

posed mahogany covered beams.

Brother Coday was called to be pastor of the 14-year-old assembly in 1958. Construction of a basement church began in 1959. After worshiping in the basement for five years, the congregation moved into the beautiful superstructure in April, 1965.

The pastor and church members did most of the construction work. As a result, the total investment in land, building, and furnishings is only \$50,000—although the property is valued at twice this much.

For the past eight months the Sunday school has averaged 138.



WILLIAMSTOWN, N. J.—Hope Assembly of God here enjoyed the ministry of Evangelist and Mrs. Werner Johnson during a recent revival. Almost 150 first-timers visited the church. There were seven saved, three reclaimed, seven filled with the Holy Spirit, and three refilled.

—Robert F. Locher, pastor

\* \* \*

GREENWOOD, ARK.—Evangelist and Mrs. Raymond Thompson of Little Rock, Ark., conducted a revival at the Assembly of God here in which a number were saved and several were filled with the Spirit. The services were well attended and the spiritual tide and attendance is still rising.

—Leon C. Ketcherside, pastor

\* \* \*

CLIFTON, COLO.—Several decisions were made for Christ under the ministry of Evangelist Guy London of Hermosa Beach, Calif.,

at the Assembly of God here. There were 179 visitors at the services.

—Robert Madsen, pastor

\* \* \*

WINNIPEG, MAN., CANADA

—Several were saved, 45 received the baptism in the Holy Spirit, and scores attended Calvary Temple here for the first time during the revival conducted by Evangelist Jack West of Goderich, Ont. God blessed in these meetings and the campaign was extended for a third week.

—H. H. Barber, pastor

\* \* \*

CAPE GIRARDEAU, MO.—

Bethel Assembly here experienced a spiritual refreshing under the ministry of Evangelist Glenna Byard. Three were saved, five reclaimed, four baptized in the Holy Spirit, one refilled, and eight baptized in water.

—Joe V. Shoults, pastor



## CHURCH DEDICATED IN SUBURBAN AREA

MABLETON, GA.—The new Mableton Assembly of God was dedicated May 2 with Jesse Smith, district superintendent, conducting the service.

Formerly the Northwest Assembly of God of Atlanta, Ga., the church is now located in Mableton, one of the growing areas of greater Atlanta, on a main highway sur-

rounded by housing developments.

The building is constructed of cement block and brick and furnished with lime oak furniture. The education building includes a pastor's study, Sunday school office, and 12 Sunday school rooms.

Pastor and Mrs. M. G. Barfield have pastored the church for seven and a half years.

MOUNTAIN GROVE, MO.—

The groundbreaking ceremony for the new First Assembly of God here was conducted May 19. N. Cleo Tapp officiated and Pastor W. O. Middleton led in the service assisted by M. J. Boulware, former pastor. Three years ago the church decided to begin a building fund and since that time has raised \$10,000. The church, to be completed by October, will be 38 by 74 feet constructed of brick over block with a full basement.

\* \* \*

SPEARMAN, TEX.—One adult and seven teen-agers were saved, and one young man filled with the Spirit in services conducted by Evangelist and Mrs. Bobby Wilson at the Assembly of God here. Attendance was good throughout the meeting.

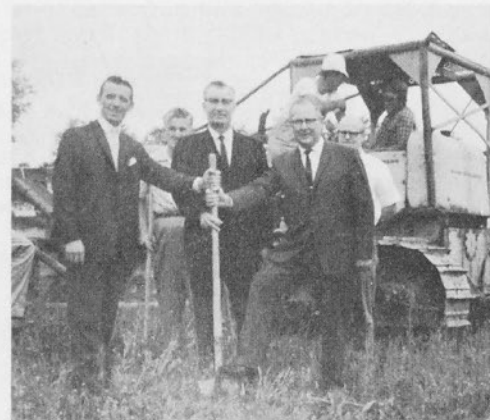
—T. J. Taylor Jr., pastor

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VALLEJO, CALIF.—Souls were saved, backsliders returned to the Lord, and many were healed during a revival with The Tanner Team of Willmar, Minn., at First Assembly here. Attendance was excellent and the church was uplifted through this campaign.

—L. H. Bottroff, pastor

N. Cleo Tapp (center), District Superintendent, assists in groundbreaking for the new church in Mountain Grove, Mo. Pastor W. O. Middleton is at the left and former pastor M. J. Boulware at right.



DOE RUN, MO.—During the revival conducted by Evangelist Glenna Byard at the Assembly of God here there were two saved, two reclaimed, two baptized in the Holy Spirit, and two baptized in water. Attendance was good, and the church continues to see the effects of the meeting.

—Homer L. Smith, pastor

## THREE-PART HARMONY CHOIR BOOK RELEASED

SPRINGFIELD, MO.—The Gospel Publishing House has just released its first choir book in three-part harmony, for soprano, alto, and baritone.

Entitled *Cyril McLellan's Special Choir Melodies*, the book includes 11 choral arrangements for church choirs with limited male personnel. It is the third book published by Cyril McLellan, arranger-director of the *Revivaltime* radio choir.

The eighth book of choral arrangements produced by the Assemblies of God Music Division, *Cyril McLellan's Special Choir Melodies* is available for 85c each, or 75c each for orders of six or more. (Order number is 5-496.) Order from the Gospel Publishing House, Springfield, Mo. 65802.

KENOSHA, WIS.—During special meetings with Evangelist Bobby Black at the Assembly of God here almost 50 came forward for salvation, and many were filled with the Holy Spirit.

—John M. Wilkerson, pastor

HOUSTON, TEX.—Evangelist Carl Reynolds of Shreveport, La., recently held a one-week revival at Glad Tidings Assembly here. The church was spiritually refreshed through this ministry.

—G. Q. Manley, pastor

MOULTRIE, GA.—There were seven saved, several filled with the Holy Spirit, and many were healed during the revival with Evangelist Nettie Parham, Thomaston, Ga., at the Assembly of God here.

—J. A. White, pastor



Crowd attending the First Assembly in Kenosha, Wis., during the meeting with Evangelist Bobby Black.

## NEW SPANISH HYMNBOOK

SPRINGFIELD, MO.—*Himnos Inspirados Selectos*, a new Spanish hymnal is now available. Many of the 225 hymns, originated by Assemblies of God national Christians of Latin America and previously printed in word edition only, will be published with music for the first time. The book also contains responsive readings and has alphabetical and topical indexes.

Further information is available from the Spanish Literature Division, Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri 65802.

## WITH CHRIST

ROY MULLINS, 72, of Bristol, Va., was called into the presence of the Lord on June 25. He was ordained in 1927 and was a member of the Appalachian District, serving as a presbyter for 14 years. Brother Mullins pastored



churches in Boone, Greensboro, and Morganton, N. C.; Cedar Bluff, Endicott, Fries, North Tazewell, and Stoney Ridge, Va. He also served as an evangelist. Surviving are his wife, six children, and 25 grandchildren.

## ANNOUNCEMENT

MISSIONARY CONVENTION—Aug. 12-15 at Wightman Memorial Church, Oyster Bay, N. Y. Alice Stewart and Croft Pentz, speakers.—by Maurice Q. Spencer, pastor.

## PLAN TO ATTEND



the 31st  
**GENERAL COUNCIL**  
of the  
**ASSEMBLIES OF GOD**

August 25-31  
Des Moines, Iowa

Housing forms for reservations may be secured by sending a stamped self-addressed envelope to:

Rev. David L. Houghton  
Berean Chapel  
Assembly of God  
1431 E. 32nd St.  
Des Moines, Iowa 50317

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Bay Minette	First	Aug. 10-22	Joel & Mrs. Palmer	E. L. Black
	Enterprise	First	Aug. 8-22	Don & Dixie Cox	H. P. Trawick
	Florence	A/G	Aug. 11-22	Bobby Lowery	H. Syvelle Phillips
Ark.	Opp	Westview	Aug. 1—	Asa L. Williams	James E. Wellborn
	Benton	First	Aug. 1-15	Bob & Jeri Winford	James Walker
	Little Rock	A/G	Aug. 9-22	Keetah Jones	Bird Campbell
	Ozark	A/G	Aug. 9-22	A. G. & Mrs. Calaway	C. E. Doan
Calif.	Van Buren	First	Aug. 10-22	Burl McAlister	Edwin Burris
	Patterson	A/G	Aug. 3-15	Stephens Brothers	Merel Thornton
	Sacramento	35th Avenue	Aug. 8-13	Loretta Kaupanger	Hazen Chester
Fla.	Torrance	Keystone	Aug. 8-13	Christian Hild	William Durbin
	Bradenton	Glad Tidings	Aug. 10-22	Ralph & Faith Leslie	C. M. Holliday
	Alton	Edwards Street	Aug. 11-15	Neil Eskelin	Richard Dortch
Ill.	Atlanta	A/G	Aug. 10-22	Lee Paino	E. C. Cunningham
	Godfrey	North Side	Aug. 8-13	Norman & Evelyn Hays	A. E. Cope
	Maryville	A/G	Aug. 11-15	Harry V. Vibbert	George Ankarlo
Ind.	Covington	**Bethel Full Gos.	Aug. 11-22	Wilburn & Mrs. Fisher	Allen Lehmann
	Evansville	***Calvary Temple	Aug. 11-22	Frank J. DePolo	Hansel P. Vibbert
Iowa	Coshen	First	Aug. 15-21	Mrs. Robert Beisel	William Burkett
	Indianola	A/G	Aug. 11-22	Gene & Heather Burge	Sammy Reeves
Kans.	Orville & Mrs. Phillips	First	Aug. 9-13	Orville & Mrs. Phillips	Kenneth Stottlemeyer
	Albert & Bev Calaway	First	Aug. 8-13	Albert & Bev Calaway	W. W. Stott
La.	Billy & Nila McLean	A/G	Aug. 8-20	Billy & Nila McLean	Gerald Lewis
	Irving & Mary Lou Howard	***A/G	Aug. 8-15	Irving & Mary Lou Howard	P. E. Boyce
Md.	Bettie Jane Wessman	*A/G	Aug. 9-15	Bettie Jane Wessman	Everett Herberger
	Norman Pearsall	Revival Tabernacle	Aug. 16-20	Norman Pearsall	Irving M. Mitchell
	John French	A/G	Aug. 10-15	John French	Stanley Andersen
Minn.	Arnold & Anita Segesman	A/G	Aug. 11-15	Arnold & Anita Segesman	Frank E. Sarbo
	Christian Hild	A/G	Aug. 15-20	Christian Hild	Robert Abbott
	Everett Kitchen	A/G	Aug. 8-22	Glenna Byard	Everett Kitchen
Mo.	Jimmie Hinson	A/G	Aug. 8-22	Samuel V. Calk	Jimmie Hinson
	Joe Massey	A/G	Aug. 9-22	M. Willis-L. Morrison	Joe Massey
	Eddie Lowmaster	*Glad Tidings	Aug. 15-20	David & Patricia Johnson	Eddie Lowmaster
N. Y.	James Parton	First	Aug. 9—	Harvey D. Ferrell	James Parton
	Darrell Meyrer	A/G	Aug. 4-15	Ernie Eskelin	Darrell Meyrer
N. C.	Burl Rogers	A/G	Aug. 9-15	Robert Bowden	Burl Rogers
	Bert Lacy	North East	Aug. 15	Jerry Knibbe	Bert Lacy
	George W. Alsup	**A/G	Aug. 1-Sept. 5	Cecil & Mrs. Welch	George W. Alsup
Okla.	N. B. Rayburn	A/G	Aug. 1—	T. C. Burkett	N. B. Rayburn
	H. D. Robeson	A/G	Aug. 10-22	John Irish Smith	H. D. Robeson
	William Strausser	A/G	Aug. 10-29	Curtis Sample	William Strausser
Oreg.	Harold Zuch	A/G	Aug. 9-15	G. Buchwalter-D. Brosey	Harold Zuch
	Raymond Herbert	A/G	Aug. 8-15	Knouse & Stovall	Raymond Herbert
	T. E. Scruggs	A/G	Aug. 10-22	B. R. Minton	T. E. Scruggs
Pa.	F. L. Howard	Raleigh	Aug. 11-22	Tommy & Esther Lance	F. L. Howard
	J. M. Kent	A/G	Aug. 9-22	Charles McKnight	J. M. Kent
	Carl Alcorn	Plymouth	Aug. 9-22	Jerry Knibbe	Carl Alcorn
Tenn.	Elmer G. Bilton	South Side	Aug. 11	Alta Shiner	Elmer G. Bilton
	B. L. Pearson	Calvary	Aug. 9-13	Ernest Welk	B. L. Pearson
	Warren Carlson	A/G	Aug. 10-22	Irene Abrahamson	Warren Carlson
Tex.	Calvin Risk	First	Aug. 4-22	Musical Vanderploegs	Calvin Risk
	G. J. Mandigo	A/G	Aug. 3-13	Victor Etienne	G. J. Mandigo
	Carl Swanson	***A/G	Aug. 11-22	Roland & Leanna Hastie	Carl Swanson
Va.	E. C. O'Brien	A/G	Aug. 10-22	Ernest & Lolita Varner	E. C. O'Brien
	M. S. Kutney	Pentecostal	Aug. 8	Ernest & Lolita Varner	M. S. Kutney
	David Klementz	Drumheller, Alb.	Aug. 14-Sept. 5	E. Howard Anderson	David Klementz
Wash.	Dragustin Volf	Clendon, Alb.	Aug. 14-22	Stanley MacPherson	Dragustin Volf
		Helsinki			
Wis.		Novi Sad			
Canada					
Finland					
Yugoslavia					

\*Children's Revival

\*\*Tent Revival

\*\*\*Youth Revival

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

# CBA ANNOUNCES THE SEASON OF '65-'66

BEGINNING SEPTEMBER 6th - OUR 31st YEAR AS A CHRISTIAN HIGH SCHOOL

ARE YOU LOOKING FOR A HIGH SCHOOL WHERE CHRIST IS HONORED?



N. D. Davidson  
President

C. E. Rohde  
Principal

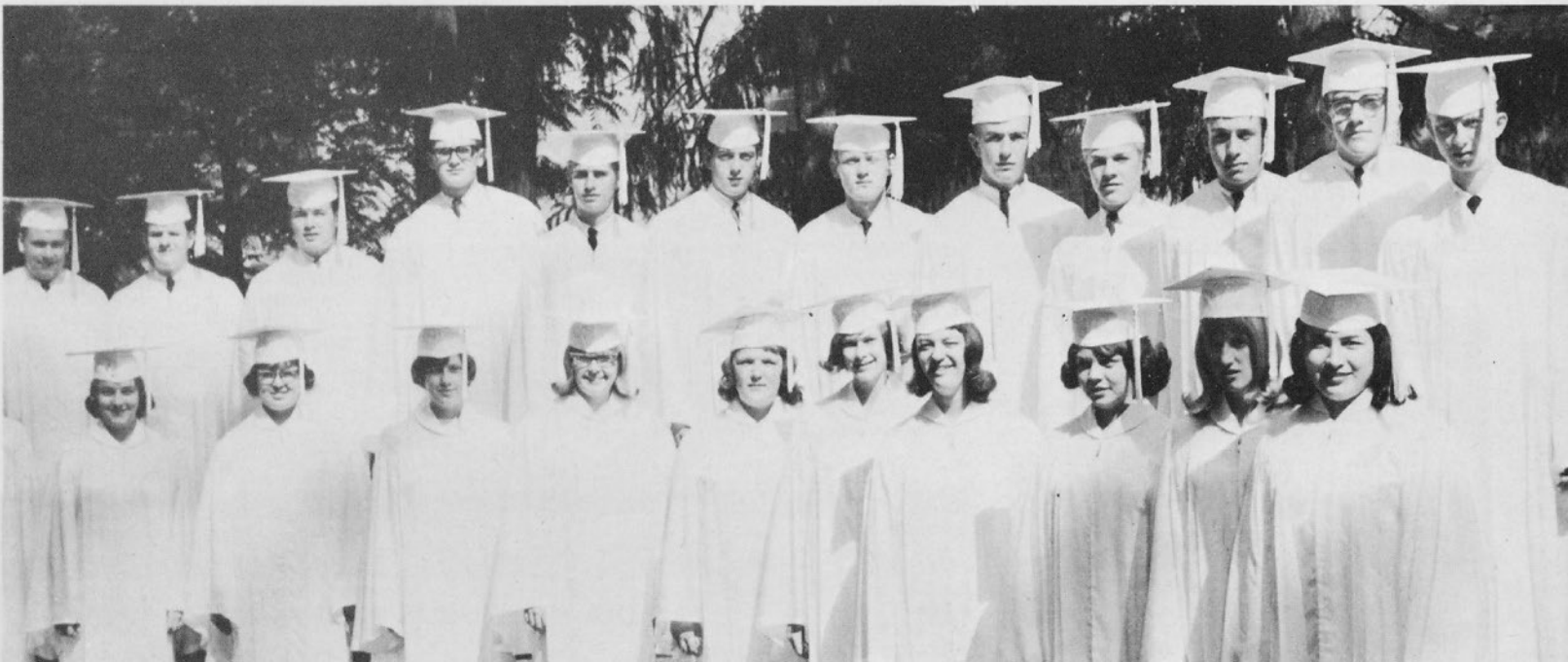
Robert Shaffer  
Secretary

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STANDARD HIGH SCHOOL TEXTBOOKS
- TRANSCRIPTS AND GRADES ACCEPTED  
IN HIGH SCHOOLS AND COLLEGES  
ACROSS THE NATION
- OVER 600 GRADUATES
- ENDORSED BY EDUCATION DEPARTMENT  
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COMMERCIAL • STUDENT COUNCIL
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A LIVE-WIRE ALUMNI ASSOCIATION

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