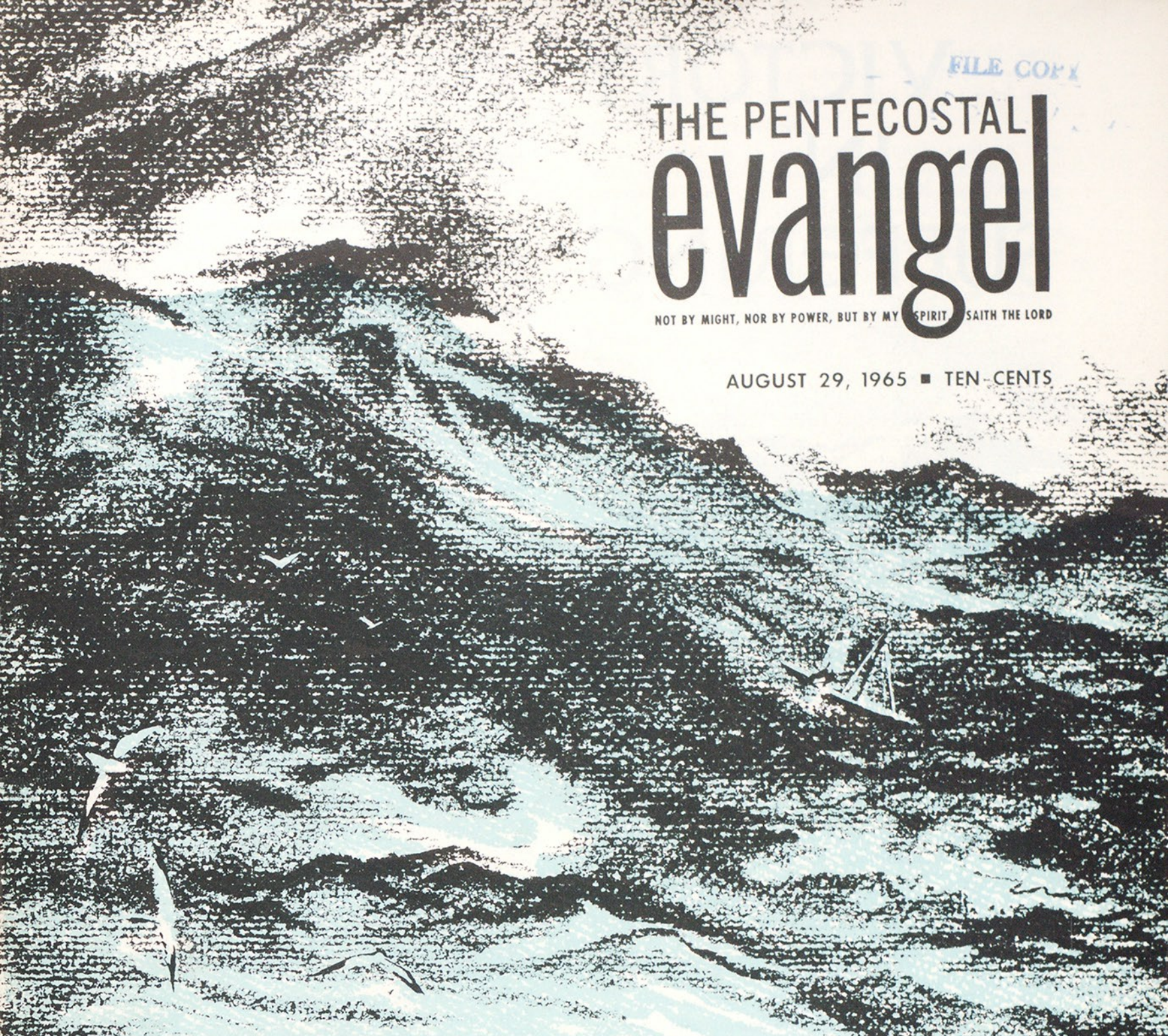


THE PENTECOSTAL evangel

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

AUGUST 29, 1965 ■ TEN-CENTS



WHEN IS THE TIME TO TRUST?

When is the time to trust?
Is it when all is calm,
When waves the victor's palm
Of joy and praise?
Nay! but the time to trust
Is when the waves beat high,
When storm clouds fill the sky,
And prayer is one long cry,
"Oh, help and save!"

When is the time to trust?
Is it when friends are true?
Is it when comforts woo
And in all we say and do
We meet but praise?
Nay! but the time to trust
Is when we stand alone,
And summer birds have flown,
And every prop is gone—
All else but God.

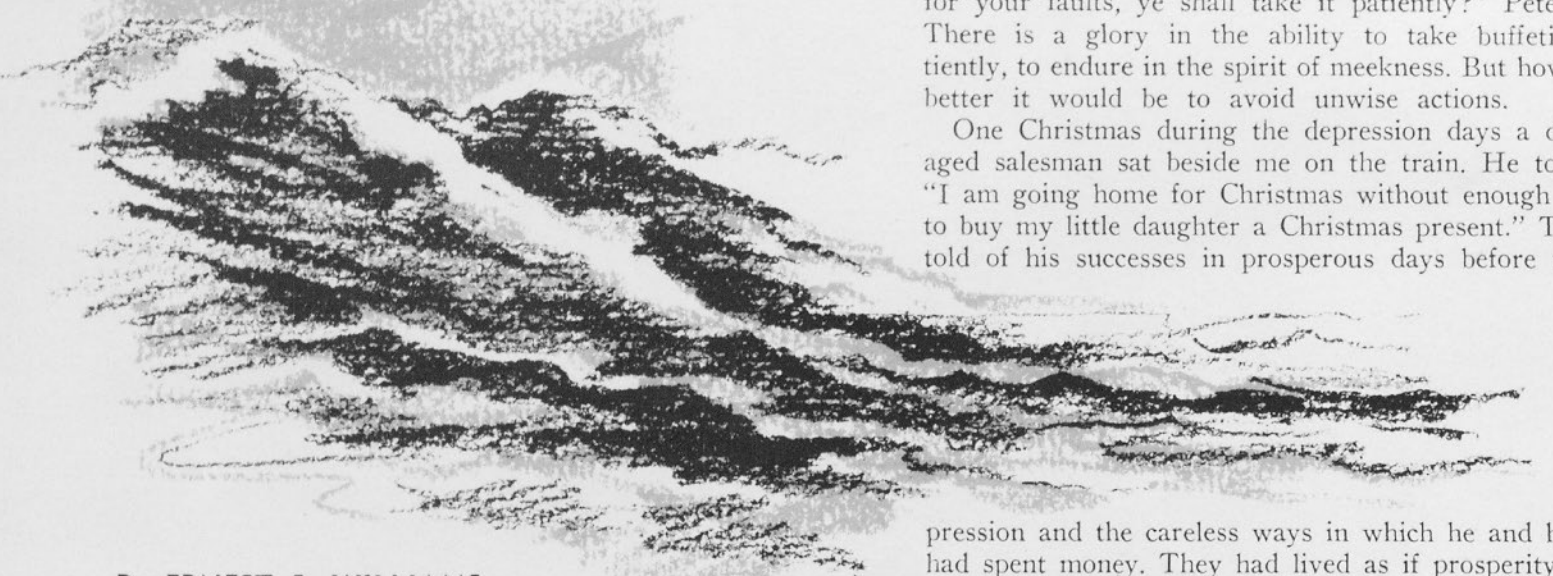
When is the time to trust?
Is it some future day,
When you have tried your way,
And learned to trust and pray
By bitter woe?
Nay! but the time to trust
Is in this moment's need,
Poor broken, bruised reed!
Poor troubled soul, make speed
To trust thy God.

When is the time to trust?
Is it when hopes beat high,
When sunshine gilds the sky,
And joy and ecstasy
Fill all the heart?
Nay! but the time to trust
Is when our joy is fled,
When sorrow bows the head,
And all is cold and dead—
All else but God.

Barrett

"In God I have put my trust; I
will not fear..." (Psalm 56:4).

VICTORY IN SUFFERING



By ERNEST S. WILLIAMS

TESTINGS ARE AN INESCAPABLE PART OF LIFE. Some are natural and physical, others are spiritual. Some testings are the results of our own faults. Others come through the faults of others. There are also testings that come from the great tempter, "the accuser of the brethren."

In a large measure, the Bible is the record of a variety of circumstances into which man is cast. It is a record of great achievements and also of deep perplexities. This record of disappointments and sorrows unfolding before us confirms that "the just shall live by faith"—faith when it is easy to believe, and faith when all about would encourage unbelief.

UNIVERSAL PROBLEMS

We read in the Scriptures of a time of drought when the sons of the prophets preparing for the ministry had to suffer lack of food with all others. (See 2 Kings 4:38-44.) This was a result of nature since the skies had withheld the needed moisture. Serving God does not generally exempt believers from circumstances which come to all. Christians suffer many things along with those who know not the Lord.

Whether Elisha was headmaster or whether he was only visiting matters not. He was there. We may always count on it that God, either by His servants or His providences, will be present in the hour of need.

Let no man tell you that following Jesus is the sure road to material prosperity. "Hath not God chosen the poor of this world rich in faith?" Even if prosperity comes, there are conditions which try the soul from which none are exempt. A person's spiritual state cannot be judged by "the abundance of the things which he possesseth."

The sons of the prophets were not responsible for the drought. They were the subjects of nature's withholding. The world is full of disappointments and even calamities for which we are not to be blamed. Let us blame neither ourselves nor God.

ERRORS OF JUDGMENT

Testings and sufferings may result from errors of judgment. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently?" Peter asks. There is a glory in the ability to take buffeting patiently, to endure in the spirit of meekness. But how much better it would be to avoid unwise actions.

One Christmas during the depression days a discouraged salesman sat beside me on the train. He told me: "I am going home for Christmas without enough money to buy my little daughter a Christmas present." Then he told of his successes in prosperous days before the de-

pression and the careless ways in which he and his wife had spent money. They had lived as if prosperity would never end. But it did end.

We live in a time when "live it up" has become the standard attitude for many. "Enjoy life!" "Why think about tomorrow!" "The world owes me a living!" These are the stock expressions. Unless those who know the Lord are very careful, this spirit will splash onto them. How much better that we reflect the Spirit of Jesus, "If any man will come after me, let him deny himself and take up his cross, and follow me."

Present-day youth little know about frugality and self-denial. What difference whether a dinner costs 50c or \$2.50—money is made to spend, isn't it? If parents handle their money carefully, the same young people retort, "You're behind the times. This is the age of progress!" Progress indeed, but progress into what?

UNWISE ACTIONS

Then there are sufferings caused by unwise and unchristian actions. We live in days of declining morals, unkind words or actions, carelessness in habits of life, and carelessness in keeping promises or paying debts. If we claim relationship to Christ, we must seek to live as He lived. Not materially, for we live in a different age amid different environments. It is Christ's spirit of integrity and devotion to the will of God that we should seek to follow.

UNAVOIDABLE CIRCUMSTANCES

Having considered testings and sufferings which might be avoided, we turn to those against which we have no power. When these come from circumstances which are

unavoidable, we must not commit ourselves to self-accusation. If mistakes have been made, there is no value in living in regret thinking we might have done better. If we are now doing our best, we must commit our course to God.

Paul had learned a big lesson when he was able to say, "Forgetting the things which are behind... I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul had reasons for regret. "When the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him," he said. Surely this was occasion for regret. For a life of victory we must cease to live with regret, and see ourselves as redeemed new creatures in Christ Jesus, the past blotted out through Calvary. A future to live for Jesus is before us.

It means much to commit to God what we cannot change. Job is a great example of this, yet even he was not completely immune to self-questioning and at times murmuring. We struggle against dark or accusing feelings, seeking that Christ may live in us and shine through us. Should we fail, we look to Him, confess, and through grace press forward.

CHARACTER GROWTH

Great is the grief in many hearts from disappointments or undeserved unkindness. Each heart knows its own bitterness. Whether testings result from such natural causes as the drought in the case of the sons of the prophets, or from wounds received at the hands of friends, both have their spiritual aspects. "If we suffer [with him], we shall also reign with Him," is the promise of 2 Timothy 2:12. Sufferings responded to in the spirit of Christ ripen the character of the Saviour within us. When Christ was reviled, He did not revile in return. When He suffered, He did not threaten.

Some griefs, resembling the crushings of Gethsemane to the point that the soul feels sorrowful unto death, result in resurrection life. True, something has died, but not the spiritual life. The natural life that has been laid


down has been quickened by God and taken up again in "newness of life." Self-interest has given away to the manifestation of the life of Christ in the mortal flesh.

GAINING UNDERSTANDING

We are unable to sympathize properly until we have suffered. Because Jesus was "a man of sorrows and acquainted with grief," He understood the sorrowing hearts of others. Of Him it was prophesied: "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces." We regret the spirit of some who are so free in heaping harsh criticism on others.

The sufferings of Jesus on the cross were not the only fulfillment of the sacred words, "Wounded for our transgressions... bruised for our iniquities." We must think more deeply. The cross was the climax of the wounds which the prophecy said he received in the house of His friends. Only the Man of suffering could read to the people, "The Spirit of the Lord is upon me... to heal the brokenhearted... to preach deliverance to the captives, and recovery of sight to the blind," and then announce, "This day is this Scripture fulfilled in your ears."

Christ's spirit was one of deep understanding. He demonstrated it in His forgiveness of the fallen woman whom the Pharisees would condemn to death. Who can measure what His words must have meant to the forsaken woman when Jesus said: "Neither do I condemn thee: go, and sin no more." He understood the hearts of His wavering disciples when they all forsook him and fled, and He understands our hearts and our sorrows. He loves us with an everlasting love.

Nothing can give the true Christian victory in the hour of perplexity like the promises of God applied in faith. We do not need new doctrines. We need a fresh application of truths already known—"Building up yourselves on your most holy faith." God will ever prove faithful. In the hour of perplexity let us turn to the promises of God and be assured that "I will never leave thee, nor forsake thee" means what it says. 

PERSONAL TESTIMONY

PRAISING GOD IN THE HARD PLACES

By MABEL H. MARVIN

THE SERMON THAT MORNING had been about praising the Lord in the hard places—when everything went wrong.

Well, on our way home from church everything went wrong. The old bakery truck, our only means of transportation, broke down again. And the gears had been fixed less than a month before.

"It's beyond fixing this time," my husband said. "I don't know what we'll do now. There are so many that have a priority over me that the car dealers say it may be two more years before I can get a truck. But we need a truck now. How will we get to church? How

will we deliver our milk, or get feed, or groceries?"

Those were war days, days of rationing.

"With God all things are possible," I reminded him. "We've prayed a long time. Now it's time to praise the Lord for a new truck. Let's put this morning's sermon into practice."

Henry hesitated. "Suppose we do, and we still don't get a new truck?"

"I'm going to start praising the Lord right now for a new truck," I said. "And I'm not stopping until we get one. The Lord knows our need. He will meet it."

It was two miles home over two hills—and it was bitter cold. But every step of the way we praised the Lord for a brand-new truck. And the next two days I praised the Lord.

I was on my knees praising the Lord when Henry called and told me he had a new Dodge truck! Mr. Phetteplace, the man with whom he rode to town after our truck broke down, had stopped at the Dodge agency on an errand. A truck had arrived the afternoon before

(Continued on page twenty-seven)

Childhood Memories

Blessed is the man or woman with happy childhood memories. What delight there is in letting the mind wander back occasionally to relive some of the pleasant hours spent with loved ones in days gone by.

Among the pictures hanging on the wall of your mind is there a bygone scene of a family kneeling in the kitchen, or seated around the table listening as Dad or Mother reads the Word of God? Happy is the boy or girl who has memories like this.

Let every parent make sure his children will be able to look back on similar sacred experiences. Do not let spiritual things become unimportant in their eyes. Family devotions are one of the roots that will help the life of your boy or girl grow straight and tall.

If you have grown careless about family devotions during the summer, this is the time to rebuild the God-honored custom. These are back-to-school days. Let them also be back-to-the-family-altar days.

Fifty years ago, half the Christian people of our country had a family altar. Today it is estimated that less than five percent have daily worship with their families. This great drop has had repercussions in both public and private life. As the family devotional rate has gone down, the rate of crime, divorce, and every other social evil has been rising. Without a doubt, the chief contributing factor in the breakdown in public morals is the tragic breakdown in the sanctity of homelife.

Granted that it is not easy to get the whole family together for a few minutes each day. Life has taken on a faster pace. Each day is full. Family interests often are divided, and meals have to be staggered. Life has changed but there are some things that must never change. It still pays to put God first. There are rich rewards for every parent who will insist on maintaining the family altar.

Pastors likewise need to encourage the custom. Any pastor who succeeds in getting the families in his church to pray together in their homes will find the entire church strengthened. One minister tells how, when he went into a new community, he found the congregation cold and unresponsive to the Word of God. At first he was disheartened; then he decided, "The way to save this church is to get the people praying in their homes." So he began visiting the people, praying with them, and showing them how to conduct family worship. He worked steadily and systematically at this for three years. As a result, the church grew phenomenally. The services took on new spiritual life, and the lost were won to Christ.

God's Word for Today is the name of a devotional quarterly that is produced by the Gospel Publishing House for use in family devotions. This 96-page booklet contains interesting true-to-life stories which make Bible truths live. It costs only 25 cents a copy, or \$1.00 a year. Churches may buy it for 17 cents in lots of 25 or more (or 15 cents, in lots of 100). Many churches are now ordering a supply of these booklets for the fourth quarter with their Sunday school literature. They plan to give a copy to each family in the congregation.

Let every family covenant to set aside a few minutes each day for united Bible reading and prayer. In this way homelife will be sanctified, the children will be fortified, God will be glorified, and there will be a spiritual awakening not only in the church but throughout all the community.

—R.C.C.

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AUGUST 29, 1965

Number 2677

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

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

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WHAT IS WORLDLINESS?

By MARJORIE BARBER

WHAT IS WORLDLINESS and where are the boundary lines marking off the "world" from the Christian's trespassing? Should the barbed wire enclose merely the saloon, the theater, the dance hall and the gambling den, with its sharp demarcation, "Thou shalt not"?

Since the term "world" is borrowed directly from Scripture, we should expect the Bible to provide its own sufficient definition: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust [desire] thereof; but he that doeth the will of God abideth for ever" (John 2:15-17).

This favorite text contains in itself all the essential clues as to the nature of worldliness. The concept is reiterated throughout all Scripture.

The first and most important key is the command to "love not" the world. This immediately takes the emphasis away from externals. God is striking at the root of the matter—at the affection of the heart which motivates the actions of the will. The judgment then is not based solely upon what we do, but *why* we do it. The Spirit who "lusts to envy" for our wholehearted affection, displays His divine jealousy in indicting all the vanities that woo the human heart from Him. He wants to be the whole treasure of your soul, and will stop at nothing to eliminate all other competition. If we but realized the holy intensity of such divine love, we would welcome His fire to warm our hearts while consuming our surplus chaff.

Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. . . . No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:19-21, 24).

God made the human heart to be His own cradle. He well knows the power of earthly allurements to deceive and rob the soul of its true fulfillment. In His mercy He warns us. The whole Book of Ecclesiastes is devoted to an exposition of the sundry vanities under

the sun, which subtly seek to usurp His place in our affections.

God is not enforcing an asceticism of gnostic detachment from matter such as some have imposed upon themselves. If matter were evil in itself, God would not have placed His newly created and "good" man in the Garden of Eden in the first place. Jesus was as much at home in the bosom or love of His Father while eating with publicans and sinners, as when He was in the Temple; perhaps more so.

Jesus does not pray for His redeemed ones to be raptured as soon as they have come to the altar of surrender to Him. He prays they may remain in the world without becoming worldly: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil (John 17:14, 15).

Worldliness is an inward attitude toward externals rather than the mere outward environment itself. Scripture is equally explicit in denying any value to abstaining from externals and in condemning the unexpressed desires. The desire itself is worldliness, and is considered in the same light as if the actual sin had been committed. Thus the Sermon on the Mount internalizes the hitherto external Mosaic law.

The dichotomy between physical environment and the "world" began in the garden when Eve first tasted of the forbidden fruit of the tree of "the knowledge of good and evil." Until then God Himself had been the immediate environment of His beloved. The earth and all its beauties were but good gifts from above and treated in gratefulness to their Giver. Not until disobedience opened the way for the introduction of evil did the distinction arise. Then the things themselves assumed a significance previously veiled by the glory of God. Love for self replaced love for God, and all life became a search after self-satisfaction. The capacities for love were turned to lust, and the innate yearning for God was corrupted into a craving for God-substitutes. This was the birth of worldliness.

God defines the "things" of the world that we are not to love as "the lust of the flesh, the lust of the eyes, and the pride of life." These (not merely certain amusements *per se*) are not of the Father. The natural

(Continued on next page)

provisions placed by God upon the earth for man's blessing are to be used with thankfulness to the "Giver of every good gift." We are stewards of God's abundance. It is only when selfishness tries to make these gifts of more importance than their Author that enjoyment is distorted into worldliness.

The lusts of the flesh and of the eyes are merely the malignant growths of sensuality instead of health sensitivity. The pride of life could today be termed "status-seeking" or the lust for power. It may embrace education, personality improvement, fame seeking, money gathering, or even the "spirituality" of self-effort. It all depends upon the heart's *motive* in going after these things. The same activities can be God's appointed will for some—for example, education is almost a necessity in missionary preparation. Jesus came to give us "life more abundantly" but this life is received only through the death of the self-centered life and the acceptance of Jesus Himself as our very life.

In conclusion, then, worldliness is the selfish desire to manipulate things in this transient environment of space and time to the exclusion of finding Jesus Himself as the true value for now and eternity. Worldliness is a dangerous deceiver because it subtly undermines the intimate lovership of the soul to Jesus, and unless stopped at its first appearance it may lead even the devoted disciple into a snare and into eventually deserting the One who is perfect fulfillment. Is there a more tragic verse than this: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica..." (2 Timothy 4:10)?

In view of the ultimate outcome of worldliness we must treat it as a disease to be avoided. It no longer remains an academic question of how far can we go before we are classed as "worldly" (how long can I hold my hand in the flame before I am burned?) but *how much love may I show my Lord in generously giving Him all my preferences?*

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Isaiah 53:5).

THESE IS A PICTURE by an eminent artist, worth a vast sum of money; yet it is only a picture of two hands. This masterpiece was designed to represent the hands of the Lord Jesus and is so perfectly done that none can gaze on it unmoved.

While there is no description of Christ's form or features, the sacred records are full of thrilling accounts of His deeds. What He did is ever before us in the blessed Book.

In Psalm 22:16 we read, "They pierced my hands and my feet." A man in the Welch revival cried: "Praise be to Thy name for the print of the nails—four windows to see Thy love." How often our hands have been wounded in the service of sin, but His hands were wounded in sacrifice for us because of our sin. Though ashamed of the sin that nailed Him to the cross, let us never be ashamed of the pierced Hands.

There is an old legend that Satan, disguised in princely garb, visited a monk in his cell, and said, "I am Jesus." Greatly perplexed and wondering if his visitor was genuine, the monk thought of the never-failing test and asked to see his hands. The visitor fled; he had no wounds to show.

Christ's hands were toil-worn hands. Hoffman's picture is that of a peasant's hands, worn by hard toil, in the attitude of devotion. Yes, His hands were no strangers to work; He toiled in the carpenter's shop at Nazareth. He can sympathize with the toilers.

*"Lord, when I am weary with toiling
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced hands.
Thy cross-torn hands;
My Savior, show me Thy hands."*

I would like to take you to a scene in the Upper Room where the disciples gathered after the resurrection

FOR ME

By MARIE E. BROWN - New York City

of our Lord. This was the first appearance of the Master to that little inner circle of disciples.

They should have remembered their Lord's word that, on the third day, He would rise from the dead; and they should have been there at the sepulchre to greet Him, as victor from the dead, with songs of triumph. But their faith had all but failed, and they were filled with despair. They were not there to welcome Him from the grave. Instead the Lord spent a busy day seeking them out, restoring their faith, in order to have this blessed meeting with them at the close of the day.

First He comforted Mary, dispelling her tears, telling her to rejoice, that it was He, the Master! Then He made her His messenger, imparting the most wonderful message that mortal lips ever carried: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." How precious is this truth! It means we are brought into the very relationship with God in which His Son stands, and we stand in Him complete.

There was poor sorrowful Peter. The dear Lord did not forget Peter. He knew the sorrow and shame that filled him, and He sought him out because He loved him and did not want him to be absent from that meeting.

Then there were those two discouraged disciples, re-

turning to their home in Emmaus. The Lord took that journey with them to bring them back to Jerusalem. Think of those nail-pierced feet following those wandering disciples until He reached them. Hear Him speak with a tenderness and patience that removed all unbelief and made their hearts burn with His love.

What a busy day in loving service! His labor that day was not in vain, for that evening they were all gathered there—all but Thomas.

Then "came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19). It was His first word to them. Where the presence of the Lord is realized and His rights acknowledged, there is peace. "Then were the disciples glad when they saw the Lord." It does not say "when they saw Jesus." Of course, the Lord is Jesus and Jesus is the Lord; but they were glad "when they saw the Lord." They recognized His supremacy and yielded all to Him. This is the mark of His true disciple. Are you recognizing His Lordship?

But how did they know it was the Lord who stood in their midst? He showed Himself to them. He showed them His hands and His side. He revealed Himself to them in His love for them. He showed them, in His body, the marks of His suffering for them. This is what gives Him the right to be supreme in the midst of His saints; those pierced hands, that wounded side.

On that resurrection day Peter was not looking to John, nor was John looking to Peter. Every eye was looking to the Lord. The disciples were glad when they saw Him! None wanted to be greater than the other, for He who alone is great was greater in their eyes.

But what about that disciple who was missing on that evening? "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." How many disciples today are just like him; they must see to believe and therefore miss much of His presence and blessing. But our dear Lord is ever gracious to those who are honest at heart as was Thomas, and so He came the second time and stood in their midst.

"Peace be unto you," He said—for He knew who was there without peace. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." It was as if the Lord said, "Those wounds were for you. Come near to them, Thomas; see what my love has done for you. Do not doubt me. Do not stand coldly by with an untouched heart. Come near me so you may know what I have suffered for you. Be not faithless, but believing."

I trust His Word may speak deeply to each of us as we ask ourselves: "Is my heart cold toward Thee, Jesus? Have I lost fellowship with Thee?"

Perhaps spiritual things have lost their reality to you; something has come between you and the Lord. If this is true, you can come back the same way that Thomas came. Reach forth your hand afresh today and touch the wounded hand of our precious Lord. Look upon that pierced side and then realize, as best you can, "The Son of God loved me and gave himself for me." And your heart, as that of Thomas, will cry out, "My Lord and my God!"

A host of strong, virile men stood up against the sins of their generations.

We Need Prophets

By IRVING F. FORD • Oakland, California

AMERICA NEEDS the cry of the ancient prophet. The prophet's cry was a warning against impending judgment. It urged people to repent of their evil ways and turn from their sins.

Are there no prophets today? There are men of courage who are crying out against the awful sinfulness of this generation. But other men could arise to speak again the mind of God in a world of corruption.

The prophet Malachi was a daring, picturesque man. He dared to cry out against the spiritual and social injustices of his time. Politician and laborer; priest and parishioner; rich and poor; great and small—all came under the rebuke of his voice as he lashed out against sin.

Without compromise, without fear, without favor, he bore down upon the sins of the people and even named specifically their sins: ingratitude, deception, the priest's unfaithfulness, idolatry, compromise, backsliding, robbing God in failing to give of their tithes and offerings. No wonder the prophet was an unpopular man. No wonder there are not more prophets today.

Noah, Elijah, Paul, and a host of strong, virile men stood up against the sins of their generations. The universal testimony concerning these men of God is that they were persecuted. Noah was mocked; Elijah was hounded from one end of the country to another; Jeremiah was put into a muddy, stinking well and fed on the bread and water of affliction. He became so emaciated that when they lifted him out, they had to put rags under his armpits to keep his bones from pulling out of their sockets. Malachi was subjected to a most ruthless campaign of vilification and contradiction of his message. John the Baptist and Paul were beheaded.

In spite of their frankness and courage, these men were not moral giants by nature. This fact may be a source of comfort to some who have quailed beneath the withering blast of criticism. The thing that characterized every true prophet of God was that in spite of the weakness of human clay, God literally burned His message to an unheeding people through the reluctant lips of His suffering servant. Characteristically Jeremiah cried out, "But his word was in mine heart as a burning fire shut up in my bones; and I was weary with forbearing, and I could not stay."

Human lips hurling forth defying words to a wicked people, finding it easier to suffer to the point of starvation than to stifle the God-breathed voice that burns like scorching fire within the soul—this is what America needs to stay the on-rushing tide of awful corruption.

Our beloved land is at a crisis in her national history. If she does not suffer some major catastrophe, she will be the first nation in the world to forsake God and not suffer.

One thing can avert national judgment: your prayer and mine, your repentance and mine.

THE CHURCH AT EPHESUS is the only one of the seven churches of Asia about which the Bible gives a great deal of background information. It is an impressive picture for the most part. Paul ministered in this church for three years, and Priscilla and Aquila assisted in its early stages. Apollos was one of the first visiting evangelists.

It was a Pentecostal church. "They spake with tongues, and prophesied" (Acts 19:6). Here "God wrought special miracles by the hands of Paul," and as a result, "the diseases departed from them, and the evil spirits went out of them."

After Paul's encounter with the sons of Sceva, great fear fell upon the entire community, and the Ephesian saints burned nearly \$10,000 worth of worldly literature in a public bonfire.

These people were loyal to their leaders too. Paul's summons to the Ephesian elders on the Miletus coast was a tribute to their tender, filial affection for their spiritual father. They dearly loved Paul and were broken-hearted at the prospect of not seeing him again. Truly the Ephesian church was an exceptional assembly.

Yet this church which was born in the white-heat of revival had somehow lost a most vital element.

Christ began His message to them in Revelation 2 by listing their assets. He was aware of their achievements and commended them. "I know your industry and activities, laborious toil and trouble" (Revelation 2:2, A.N.T.).

Industry suggests persistence. Activity suggests vigor. Laborious toil and trouble are synonymous with exertion and effort. These were hard-working church members—not inclined to "let George do it." The Ephesian assembly was a growing, going church. Christ noticed this and considered it to their credit.

Secondly, He commended their "patient endurance." In effect, He said, "I know what you're putting up

with." There are many things to try the patience of the faithful and industrious. Not all are active in the church. There is tardiness, indifference, stubbornness, halfheartedness, and a host of attitudes which on any secular job would certainly spell dismissal. In the church, however, we must patiently endure, praying that sooner or later they will change for the better.

Then Christ noted of their orthodoxy: "...and how you cannot tolerate wicked men but have tested and critically appraised those who call themselves apostles and yet are not, and have found them to be impostors and liars."

There was no pulling the wool over their eyes. They were orthodox, spiritually correct. Their early training had been of the highest caliber. They would patiently endure some things, but false doctrine was not one of them. They could not tolerate wicked men!

Christ also noticed their perseverance. "You have not fainted or become exhausted or grown weary." This was an unusual church.

Then, Christ moves to the liability side of the ledger. Here He affirmed, "But I have this one charge to make against you, that you have left (abandoned) the love that you had first. You deserted me, your first love."

Have you ever seen an abandoned house? As a boy I lived near one. Weather-beaten and dilapidated, it always fired my youthful imagination. What kind of people had lived in it? How long had it stood vacant? Why had it been abandoned? Was it haunted? In braver moments there was an irresistible urge to approach with caution, kick the door open, yell at the top of my voice, run a few yards back and throw a stone through the window.

Christ implies that a church without its first love is much like a deserted house. Once it rang with laughter; once it was a place of comfort, warmth and happiness, a heaven on earth; but now it possesses only *memories*.

The loveless church is like a family that once knew love and respect, but one of the parents deserted the family. Now those who are left are crushed and broken, objects of pity.

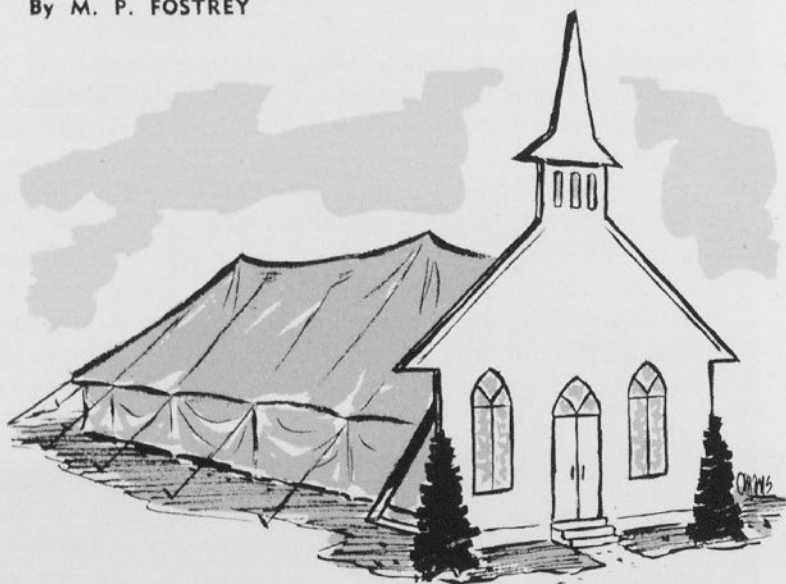
Or, it is like a town which was once a center of commerce. Then the main industry closed down, and now it is a ghost town with only the memory of a glorious past.

Christ was saying to the Ephesian church, "This is precisely what happened to you when you abandoned your first love and deserted me. At that moment you became a ghost town, a deserted home, a haunted house."

But He did not stop on that note of despair. He challenged the group to *remember* the heights from which they had fallen, to remember when they viewed the world from the perspective of spiritual altitude.

In response, could it be that the Ephesian church attempted to point to an increase in attendance, impressive statistics, great building programs, and exciting plans for the future, saying, "But, Lord, look at all this. We have

By M. P. FOSTREY



portrait of an **ALMOST-PERFECT** church

worked hard. You have blessed our efforts. What about all this?"

Whatever they might have pleaded, and in spite of all their divinely recognized assets, the Master only said, "Remember . . . repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

God's standards have not changed.

Love, not statistics, is still the measuring stick of acceptability. "Though I bestow all my goods to feed the

poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing."

Is there a similarity between this Ephesian church and the church today? Remember when no sacrifice or hardship was too great for the Beloved? Remember when we gave lavishly and spontaneously? Remember when every waking moment was lived for the joy of being in His presence?

Whatever our assets, the abandoning of our first love will cancel them all. Labor without love is a total loss.

I DID NOT CHOOSE TO WALK ALONE; I WOULD NOT CHOOSE IT NOW.

I WALK WITHOUT FEAR

By VIVIAN SKIPPER

I HAVE SUFFERED THE TORMENT OF FEAR in the midst of all that should make anyone happy; and I have known blessed release from fear in spite of many trials. Knowing God made the difference.

My husband was a good father and provider for his family. With our small son we enjoyed a good home and were able to purchase anything we desired. We went wherever we wished to go and did the things we enjoyed doing. We had average good health, and love and affection were freely expressed in our home. But we were not Christians.

In the midst of this plenty, I began to fear that I would die. As the fear grew, it affected my nerves, and twice I was hospitalized for imaginary illnesses. I became dependent upon phenobarbital.

My sins haunted me, and I prayed much. Then I turned to the Bible.

Day by day I searched its pages, and my faith began to grow. In Jeremiah 29:13 I read, "And ye shall seek me, and find me, when ye shall search for me with all your heart." When I read this, I searched my heart to know if I really wanted to find God. I *knew* that I must find Him. But how could I be sure that He wanted to find *me*? In Romans 2:11 I read, "For there is no respect of persons with God." By this I knew that He would receive *me* as readily as He had ever received anyone.

One happy day I found the way to be free from the guilt of my sins. It was in 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." On the basis of this promise, I confessed to God every sin I could remember, then I claimed His forgiveness and thanked Him for it. If the feeling of guilt persisted concerning any certain thing, I confessed it again—sometimes several times—expressing my belief that He really did forgive me as He said. In this manner I found release from guilt that had haunted me for so long.

One day I read, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Here was a new challenge. Was I now "in the faith"? And how could I know of a certainty that Jesus Christ was in me? Then I found it. "That if thou

shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." This I believed.

Later I found the answer as to whether Jesus Christ was within me in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This was exactly what I had done! I had heard His knock at my heart's door, gone to Him in prayer, and asked Him to come in. Believing that He had come in, I thanked Him.

When doubts came to make me wonder, I did it all over again, saying, "Lord, if You didn't get inside before, come in now." And once more persistence in believing His Word brought that which I sought as His Spirit began to witness to my spirit that I was a child of God.

Now I was ready to tackle the fears! They really began to flee when I found 2 Timothy 1:7 and started repeating it to myself over and over, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Soon Philippians 4:13 was made real to me: "I can do all things through Christ which strengtheneth me."

My circumstances have now changed a great deal. My husband died. My son is grown and gone from home. Our lovely home is no longer mine, and I seldom have more than the simple necessities of life. Yet I can be thankful. My husband found Christ before his death. In Christ I still have peace. My broken heart has healed. *And I am still free from fear!*

It was naturally hard to give up my husband, but victory came with the realization that I could live alone *with God's help*. I remembered that without God, even when I had my husband, I had lived in fear. It was after this submission of my heart to God that I received the baptism in the Holy Spirit and my grief-stricken heart began to heal in His comforting presence.

I have walked alone 12 years now—with God. Lonely? Yes, but not fearful or insecure. I did not choose to walk alone; I would not choose it now. But I can truthfully say it is better for me to walk alone with God—free from fear—than it was when I had my family and was wrecked by fear, because I did not have God.



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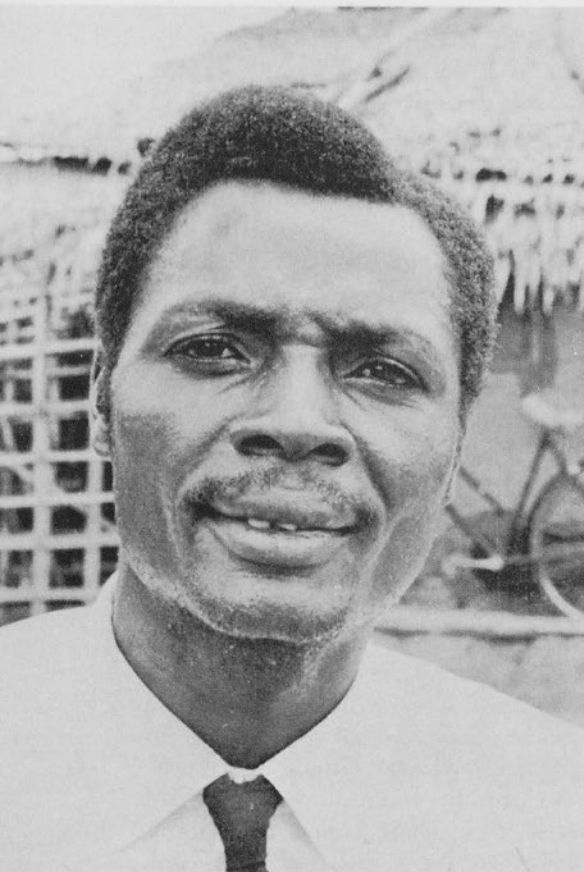
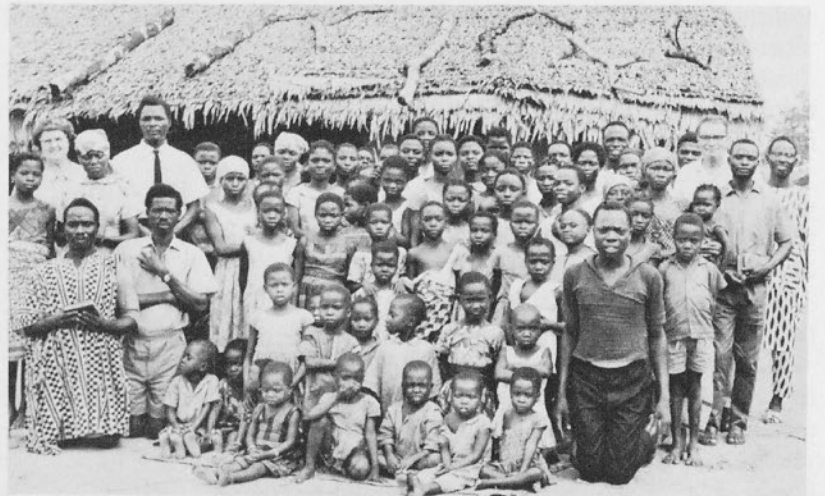
TRANSFORMED SOULS ON A TRANSFORMED SITE

By V. H. SHUMWAY, SR.
Missionary to Nigeria

Above: Steep banks do not discourage baptismal candidates.

Right: Nko congregation is now well established.

Below: Pastor Obeten Ojugo.



OBETEN OJUGO's first visit to an Assemblies of God church was at Enugu, Nigeria. After a forceful message preached by the pastor under the anointing of the Holy Spirit, he heard a voice saying, "Ojugo, when will you preach like that pastor?"


Later as he knelt in his home he prayed, "God, make me a preacher." He was a soldier in the Nigerian army but was discharged because of ill health. After true repentance, he became a soldier of the Cross.

Though he had little education, he had a desire to carry the good news of salvation to his own tribe and village. Realizing his need for training, he enrolled at Central Bible School at Umuahia.

When his course was over, he re-

turned to Nko, his home village on the Cross River. In response to his request for a church site, the village chief gave him a refuse dump along the main road.

With his own hands he carried dirt to fill this foul place. When the ground was level, he and his first few converts built a mud block church with a grass roof. He built his own pulpit and carved a wooden offering plate. No money was donated by the mission to start this work.

After only six months Brother Ojugo has established a strong, totally indigenous church. We pray that for this new area God will raise up many more such faithful preachers to do similar work in other villages. 

REVIVALS IN SOUTHERN ASIA

EVANGELIST and Mrs. Stanley MacPherson spent a number of weeks ministering in Ceylon and South India this spring. Revivals followed in every place, with many repenting. Others were filled with the Spirit; still others were healed.

W. J. G. Beling, superintendent of the Assemblies of God in Ceylon, reported that many hundreds attended the meetings in Colombo. "Every day people came to the altar," he wrote. "On the last few days the altar was especially crowded not only with those seeking salvation, but also with those who had come for healing or the baptism in the Spirit." Seventy-two signed decision cards.

The MacPhersons separated to conduct services in Jaffna, Nugegoda, Kalutara, Rakwana, and Nagavinna. Many were saved, including a Buddhist girl who was also healed of severe pain resulting from a skin graft. There were other outstanding healings, and believers were refilled with the Spirit.

At Kandy, where God saved and healed many, a Methodist believer received the baptism in the Holy Spirit. Pastor Anandan, writing to thank the superintendent for sending the evangelist, said, "We are not capable to express what we have received from the Lord through our dear Brother MacPherson. Thank you for the chance given to Kandy."


In March, the MacPhersons went to South India. Crowds of nearly 1,000 attended weekend meetings in Mukkathala, and many responded to the gospel. Missionaries Mildred Ginn and Lydia Graner report that among the converts was a teacher from the school where the meetings were held. The manager of the school is a Muslim.

Missionary Doris N. Edwards reported that during the revival at Kanakkapillar Valasai, where the

Assemblies of God Industrial School is located, great spiritual hunger and earnest prayer were manifest among the students. There were 36 saved and baptized in water; 18 received the baptism in the Holy Spirit. Many were refilled and dedicated their lives to God.

Mrs. Edwards wrote: "One Hindu boy named Arugmugm (literally, 'six-faced,' after the six-faced god) had been in the blacksmithing and fitting class for three years. When he first came to the school, there was a revival meeting. It was all new to him to see people blessed by the Holy Spirit. He said, 'I could not understand it, and I did not like the manifestations. But as I watched the lives of the teachers and missionaries, I was touched by their sacrifice. I began to study the Bible and found Christ the only way to God.

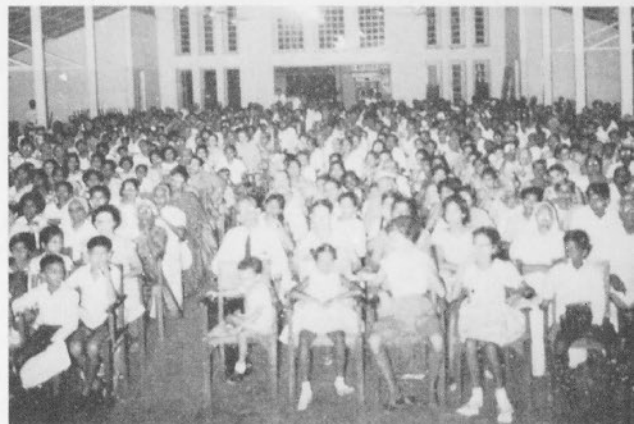
"I wanted to be a secret Christian. Yet during these meetings God spoke to my heart, and I found I could not be a secret follower of Jesus. While I was striving with God in my spirit, He broke my will; and I surrendered to Him. He saved me and wonderfully filled me with His Spirit."

"Two of the students in the school were Muslims. During these meetings both of them were saved, and one was baptized in water. Previously these boys were very set in their ways, but now God dealt with them, especially the one who was later baptized. This one received a vision of Jesus as if crucified and calling him by name. These two boys need our prayers as they will either have to leave their families or deny Christ." 



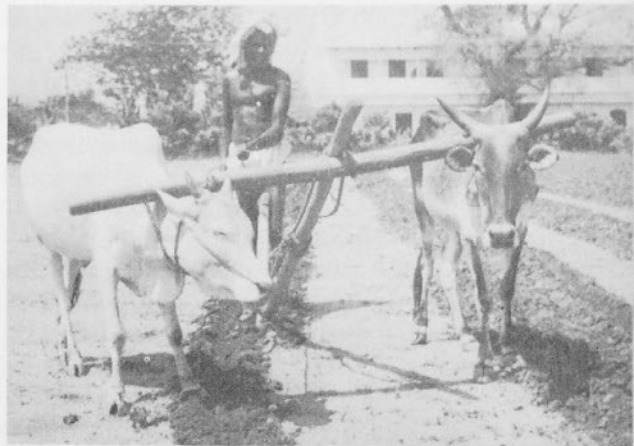
South India converts are baptized.

Capacity crowds attend Colombo crusade.



Indian youth leaders serve on committee of arrangements for Pathanapuram convention.

Wooden plow is put to work at Assemblies of God Industrial School.



Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue

Springfield, Missouri 65802

THE GOSPEL ACCORDING TO CHRIST'S ENEMIES

By RAYMOND L. COX

AN ENEMY OF A CERTAIN CHURCH once denounced it by saying, "All I hear, and all anyone hears at that church is, 'Jesus, Jesus, Jesus, Jesus.'"

What he meant in derision was in fact a high compliment.

The Lord Jesus was the object of considerable unwitting commendation by His enemies throughout His career on earth. His foes were forced to speak well of Him if they spoke of Him at all.

The four Gospels—Matthew, Mark, Luke, and John—were written by friends of Jesus. But their writing includes a record of what we might call "The Gospel According to Christ's Enemies."

In the synagogue at Capernaum Jesus and the congregation listened as a demon possessing a man admitted, "I know thee who thou art, the Holy One of God" (Mark 1:24). This unclean spirit conceded Christ's holiness.

Not many days later, when Christ ministered on the shores of Galilee, "unclean spirits, when they saw him, fell down before him and cried, saying, Thou art the Son of God" (Mark 3:11). And on the east bank of that lake, when Christ confronted the Gadarene demoniac, the fallen spirits addressed Him as, "Jesus, thou Son of the most high God." Christ's demoniac enemies lauded our Lord, reluctantly no doubt, but they dared not speak ill against him.

It isn't surprising that enmity should exist between the Son of God and notorious unclean spirits. But it seems incredible that human beings, whom Jesus came to deliver, should array themselves in opposition to Christ's work and Person. Still, the Bible records, "He was in the world, and the world was made by him, and the

world knew him not. He came unto his own, and his own received him not" (John 1:10, 11).

Of all people in Judea the Pharisees seemingly should have been the first to embrace Christ. They were the Bible-believers of their day. But some of the most vicious human opposition mounted against Jesus was spearheaded by the Pharisees. One of their worst charges was, "This man receiveth sinners, and eateth with them." What they meant as a complaint actually pointed up an excellency in Christ's character and prompted an explanation of His mission: "I came not to call the righteous, but sinners to repentance" (Mark 2:17). So Christ's enemies unconsciously witnessed to the universality of the Saviour's redemptive mission.

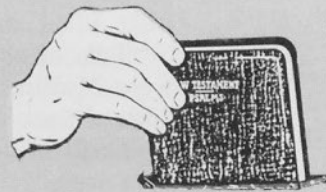
Judas, who had been Christ's "own familiar friend," betrayed Him, and therefore must be reckoned with His enemies. The disciple had had every opportunity to scrutinize Christ's career and find some shortcoming if there was any. He had traveled with Jesus for several years in intimate fellowship. But on the morning after the betrayal, instead of railing against Jesus, he upbraided himself saying, "I have sinned in that I have betrayed the innocent blood" (Matthew 27:4). If Judas could have pinpointed a single flaw in Christ's character, however small, he would have used it surely to justify his betrayal. But there was no flaw. "I have betrayed the innocent blood."

Officers sent to arrest Jesus came back emptyhanded, exclaiming, "Never man spake like this man" (John 7:47). Caiaphas the high priest prophesied unconsciously, "It is expedient for us that one man should die for the people" (John 11:50).

Pilate's wife may not have been an outright enemy, but she was no disciple. Yet she called Jesus a "just man." The Roman procurator himself repeatedly declared, "I find no fault in him." When he finally conceded to the demands of the mob that Jesus be crucified, Pilate declared, "I am innocent of the blood of this just person." The very officer assigned to crucify Jesus testified upon His death, "Truly this was the Son of God."

To be an enemy of Christ a man need not rage against Him. Even the indifferent exercise enmity. "He that is not with me is against me; and he that gathereth not with me scattereth abroad," Jesus declared.

Those who hail Christ only as a good Man, a great Teacher, a wise Preacher, but fail to embrace Him as personal Saviour and Lord, certainly cannot be included among those who are *with* Jesus. Not being with Him, they stand arrayed against Him and are enemies "in



Walking with the WORD

SCRIPTURE READINGS FOR AUG. 29-SEPT. 5


Sunday—Psalm 102	Thursday—Ephesians 6
Monday—Ephesians 3	Friday—Philippians 1
Tuesday—Ephesians 4	Saturday—Psalm 103
Wednesday—Ephesians 5	Sunday—Psalm 104

their own minds," as Paul put it, "by their wicked works." But Jesus, who prayed for the enemies who nailed Him to the cross, stands willing to forgive His enemies today.

James said, "The devils believe and tremble." Some men believe but do not tremble. They believe the historic facts about Christ but have not accepted His redemption. They believe *about* Him but not *in* Him. They remain in their sins and are at enmity with Him.

"The Gospel According to Christ's Enemies" witnesses

the worth of Jesus only objectively. Believers in Christ, on the other hand, by personal experience receive the gift of God which is eternal life and fellowship with Him whom having not seen we love.

Do you testify of Christ as an enemy, or as one of His redeemed? Every knee shall bow before Him. Let yours bow now in full surrender. Every tongue shall confess that He is Lord, to the glory of God the Father. Let yours confess now in voluntary submission to His Lordship. 

ending the interpersonal cold war

By RUSSELL J. FORNWALT

MOST OF TODAY'S WORLD is involved in a cold war, a war waged with words rather than with physical weapons.

Warnings and threats fly thick and fast. Claims and counterclaims keep diplomats busy. Propaganda mills work overtime. There is fear; there is tension; there is suspicion. The fervent prayer of people everywhere is that the international cold war does not turn into a hot one with bullets, battles, and bloodshed.

But there are private little cold wars too—the ones you wage at home, in the office or factory, or even in your church. Perhaps you and your wife are engaged in a war of nerves. Perhaps you are on the outs with your in-laws or your neighbors.

Our personal cold wars can take many forms, and we use all sorts of weapons. We sometimes wage our cold wars with bias and bigotry. To kill a person's reputation, gossip is more effective than guns. Lies, rumors, deceit, threats, boasting, hostility, and spite are some of the ugly weapons in the cold war arsenal.

Are you fighting your cold war on the office front? Are you peeved at the boss because that expected raise didn't come through? Are you retaliating by abusing sick-leave privileges, making unnecessary mistakes, slowing down on the job?

There is a way to win the office cold war, and it is not by vengeance, malice, or spite. "Put on the whole armor of God," said Paul in Ephesians 6:11. This armor includes love and kindness and patience and respect. It is not revenge. Retaliation is not the way to end a cold war. "Bless them which persecute you; bless, and curse not" (Romans 12:14). God can cause even your enemies to be at peace with you if you take the initiative in ending the war.

Win the cold war on your job with hard work, cooperation, loyalty, and diligence. "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10).


Prayer is the most powerful weapon for winning cold

wars with annoying neighbors or difficult relatives. But when you pray, the purpose is not to change others, or God, or even the situation. The first objective should be to change yourself. You go about this by first becoming quiet both physically and emotionally before the Lord. "Be still, and know that I am God" (Psalm 46:10). In the stillness, taking stock in God's presence, you may find that your troubled spirit was your biggest problem.

If you are nursing a grudge against someone, you are carrying on a cold war with that person. Of course, the other person may hold a grudge against you. No matter. It's still a cold war. Interpersonal cold wars are not won with the weapons of resentment, rejection, or retaliation. "Let all bitterness, and wrath, and anger, clamor, and evil speaking, be put away from you" (Ephesians 4:31). Conquer your adversary with kindness, courtesy, and consideration. Overpower your opponent with patience, poise, and gentle persuasion. As Paul said, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Romans 14:19).

Are you fighting a cold war with anyone because of his race or religion, color or creed? The way to end such a cold war is made clear in Mark 12:31: "Thou shalt love thy neighbor as thyself."

When cold wars between nations become hot wars, death and destruction follow. This can also happen in our personal affairs. A family's cold war can end in divorce. Bitter personal rivalry may lead to physical violence, and neither party is a winner.

End your cold war before it does more damage. Put on "the whole armor of God." Gird yourself with truth and faith and understanding. Pierce your opponent with the sword that heals, the weapon of love and kindness. Shield yourself with the breastplate of tolerance, mercy, and integrity. Pray with the psalmist, "Give me understanding, and I shall live" (119:144). 

By ANN AHLF

WMC'S BOOST ETTA CALHOUN FUND

BECOME INVOLVED! Commit yourself! Dedicate your time and resources to the needs of those about you! These are the challenging demands of the day to Christians everywhere.

The original goal of the Women's Missionary Council was "helping the missionary get to the field and to stay there." This has led them into many avenues of service. Besides the personal outfit and field equipment required for every missionary appointment, there are institutional needs (home or foreign missions and benevolence) that no one district is responsible for. Items required are often too large for one WMC group to provide.

FUND ESTABLISHED

WMC's meeting in a seminar struck upon a plan whereby a memorial fund in honor of their founder, Etta Calhoun, was established. In 1957 WMC's and Missionettes gave the first Etta Calhoun Fund offering based on a minimum of an annual contribution

of a dime per member. Since that date 66 institutions have benefited by the fund. One hundred percent participation in giving to the fund by WMC and Missionette members would produce a total of \$10,000 yearly.

The 1964 offering, the largest ever received, reached the halfway mark. It has been disbursed to partially cover 13 requests. But \$5,000 more could be used immediately. It is hoped that the 1965 offering which will be received on or near September 19 (Etta Calhoun's birthday), will reach the maximum amount and erase the list of waiting requests.

COLLECTING THE FUND

WMC groups use many means of collecting their contributions. Some give the offering in their regular group meetings. Others arrange a special Founder's Day program and invite their friends to share the service with them. Still others join in a section-wide effort.

One such group in Traskwood, Ark.,

decided that 10c a member a year was pretty small, so they pledged themselves to give a dime a month to the Etta Calhoun Fund. As a result they were able to send \$5. "Our offering still isn't large," they wrote, "but we are thankful to give our little bit to spread the gospel."

WMC's at Lamar, Mo., said, "We thought you might be interested in the plan we used to increase our Etta Calhoun Fund offering. Not being content to give only 10c per member, we decided to use a 'Yard of Dimes' project.

"We mounted a dressmaker's tape measure on heavy cardboard. Three times during the year we displayed this prominently in the church. Anyone who had an extra dime glued it to the tape measure. During the year we collected three yards of dimes—\$15."

The Women's Missionary Council group from Gastonia, N. C., sent this not with their contribution. "It is with pleasure that we enclose a check for \$14 for the Etta Calhoun Fund. We worked toward a goal of \$1 per member. We believe this is not too much to give toward this missions fund that does so much. Our church is in a pioneer area, so we can really see the need of more money being designated to both foreign and home missions."

A WMC group in Tacoma, Wash., sent an offering of \$10 in lieu of memorial flowers for a recently deceased member of their organization. "We know this is what would have pleased her," they said.

FOUNDER'S DAY PROGRAM

The third quarter issue of *Slant*, publication for WMC leadership, offers Founder's Day program suggestions. The pastor of the Assembly of God in Walkertown, Pa., joined his WMC group in presenting the suggested program on a Sunday morning.

The Women's Missionary Council of Lighthouse Assembly, Ardmore, Okla., reported an interesting Founder's Day service shared with WMC's from the Assembly of God in Tishomingo, Okla. The meeting was in the order of a birthday party for Etta Calhoun. Those attending wore dresses typical of a half century ago. One of



Missionette girls wearing prize-winning costumes at the "Ladies in Silver" sectional WMC banquet held in Phoenix, Ariz.

the past presidents of the Lighthouse WMC group wore a dress her grandmother had made 40 years ago. (The material had cost seven cents a yard!) The youngest guest was a year-old toddler wearing the same fashion. The oldest WMC present was Mrs. Gurtha Burk, 80 years of age and still active.

The program was designed to picture the Etta Calhoun program as well as to reminisce the years of WMC activity in the local churches. One member related her personal experience of winning a family to God through the direct efforts of the WMC work. The mother and two daughters of that family were present. After many years, they are still faithful members of the church.

Another member gave a very realistic presentation of what it was like to be a missionary's wife before the day of the WMC organization. The offering received in silver coins amounted to more than \$14. A birthday cake and punch were served for refreshments. The women of that area intend to make the celebration an annual affair both for their own enjoyment and for promotion of the Etta Calhoun Fund.

LADIES IN SILVER

The Women's Missionary Council and Missionettes of the Central Section of Arizona multiply their offering by planning an annual sectional Etta Calhoun banquet. "Ladies in Silver" was the theme of the 1964 dinner meeting. Silver silhouettes marked the guests' places at the head table. Programs were three-inch replicas of dimes.

Some months ahead, Mrs. V. L. Hertweck, sectional WMC representative, and Mrs. Kathleen Ireland, district Missionettes director, alerted WMC groups and Missionettes clubs to prepare for the occasion by "dressing" a lady or girl in dimes. At the dinner, costumes were judged according to beauty, originality of theme, and the amount of money involved. Awards of an enlarged photo of the groups entry and a subscription to *Missionette Memos* or *Slant* were given to winners in three classes—costumes trimmed with less than \$15, \$15-\$25, and more than \$25. There were six winners.

The program consisted of a skit provided by the Missionettes, group singing, special music, and a message, "The Lost Coin," by Mrs. O. B. Treece, home missionary in the state.



Mrs. Elda Reeves and Mrs. Faye Bailey, presidents of the two WMC groups at the Lighthouse Assembly of God in Ardmore, Okla., wear dresses typical of a half century ago at a Founders Day program. Rose Davidson, right, was first secretary of the original WMC group in Houston, Tex.



A total of 270 women and girls representing 16 churches attended.

The offering was approximately \$340. This amount was enough to purchase half the beds needed by the Valdez, Alaska, Children's Home or all of the chair-desks for a new Bible school in Mexico.

THANKS, ETTA CALHOUN

Missionaries appreciate the help of the Etta Calhoun Fund. Mrs. David Wakefield, Dakar, Senegal, who has a continuous stream of visitors, said: "I don't know how we ever got along without the three rollaway beds. One or more of them is in constant use, it seems. Please express my appreciation and the thanks of all the missionaries who sleep on these rollaways to the ladies responsible for the fund."

Mary Metaxatos, Athens, Greece, wrote: "How can I thank you for your kindness to us! I will use the \$300 allotted for the youth camp building to purchase cabinets for our dishes and commodities (when we get them). Our building is to be used for living quarters as well as study hall for the present until we are able to complete more of it."

Missionaries depend upon the fund for the extras their outfit allowance will not accommodate. Floyd and Mildred Woodworth wrote from Colombia: "During our 12 years of Bible school experience in Cuba, we learned to carry many of our problems to the WMC's. Now at this new Bible school in Colombia we have no kitchen stove.

When we saw our cook preparing dinner for more than 40 people over an open fire today, we dared to approach you. The cost of the stove will be about \$800. Can the Etta Calhoun Fund help us with any amount?"

This request along with many others is dependent upon the Etta Calhoun Fund offerings of September, 1965.

A MEMORIAL

Rose Davidson was a charter member and recording secretary of the first WMC group, organized by Etta Calhoun in The Mission in Houston, Tex., in 1925. When The Mission was closed, she, along with others, became members of Magnolia Park Assembly of God. For more than 30 years Mrs. Davidson regularly attended the Women's Missionary Council.

As a memorial to her, relatives recently gave \$1,000 for the benefit of foreign missions through the Etta Calhoun Fund. Of this, \$500 was used to provide an infirmary for the Latin American Orphanage, Acapulco, Mexico; the remaining \$500 was allotted for furnishings for a prayer chapel and pastor's office at the Trasher Memorial Orphanage in Assiout, Egypt. The latter grant was especially fitting since the first WMC project in which Mrs. Davidson participated was making clothing for children of that institution.

Through the means of the memorial Mrs. Davidson's dedicated work lives on.



GOOD SAMARITANS FROM
OAKLAND HELP FLOOD VICTIMS



THEY BUILT A CHURCH



WHEN DEVASTATING FLOOD WATERS hit the town of Klamath, Calif., last December, the Assemblies of God church was splintered into kindling wood. Pastor Jack Iness and his family escaped with their lives and "nothing else."

Pastor James Argue of Calvary Temple in Oakland, Calif., headed a drive among Northern California assemblies to secure funds and assistance to rebuild the church, a \$17,000 project.

Calvary Temple gave \$3,000 toward the project. In February, the Men's Fellowship of the church voted to make reconstruction of the Klamath church its 1965 project. The church also gave 120 opera seats which were refinished by the C.A.'s.

Actual rebuilding of the Klamath church was done in a single week by a band of 23 volunteers from Calvary temple—16 men of the Men's Fellowship, and seven women of the church who went along to prepare meals. Led by Pastor Argue, the volunteer labor force arrived in Klamath on Sunday, June 20. Occupations represented in the "vacationing" crew included a sheet metal worker, roofing company supervisor, chemist, glazier, railroad lineman, retired mortician, carpet cleaner, students, city building inspector, estimating supervisor for a steel company, and others.

A local motel provided rooms for the crew at a reduced rate, and two tents were set up for cooking and serving meals. The footing and floor joists for the new building had been put in before the group's arrival, and their first job was to put up the walls.

Pastor Argue recalls many ways in which the Lord helped the crew in their project:

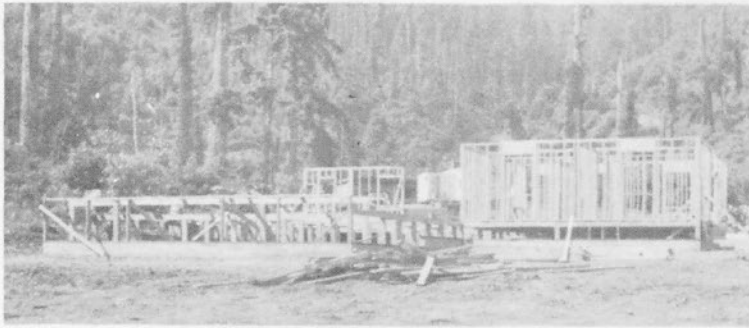
"Because of the need for speed in construction, we built it in a most unorthodox manner. The sheetrock was on the walls and the finished floor was down before the roof had been completed. If it had rained—! But it didn't.

"Building inspections could have been a problem with

Top left: After one day's work the church begins to take shape. On some days the men worked 15 to 17 hours.

Center: Two C.A.'s assemble seats for the auditorium. Many weeks before the C.A.'s of Calvary Temple in Oakland rebuilt and refinished 120 chairs.

Left: This shows a side and rear view of the building on Friday at noon. The exterior was 95 percent complete, including painting.



IN a week!

Left: Large truck and trailer donated by the Simonson Lumber Company being loaded with over \$3,000 worth of construction materials donated by Calvary Temple, Oakland, Calif. Center: Appearance of building when work crew arrived from Oakland. Above: Meals were cooked and served in two tents by the ladies who accompanied the work crew.

construction progressing so rapidly and Klamath 15 miles from the nearest inspector's office. But one of the members of our crew is a building inspector for the city of Hayward. Officials in Klamath turned the entire inspecting procedure over to him, so there was no delay whatsoever.

"The large 48-foot laminated beam for the auditorium ceiling was not completed on schedule, so it was not delivered at the time promised. However, Bud Griffin, a member of the Richmond Assembly of God and operator of a trucking company, sent a truck and driver after the beam. He drove all Monday night, over 350 miles, to deliver the beam to the church lot Tuesday morning. Another delay seemed imminent when the crane promised to set the beam in place was unavailable. However, a nearby lumber company offered its crane and crew to meet the emergency. They placed the beam with no charge, and the construction continued..."

The project took some 15- and 17-hour days, but the building was completed by Friday night, and the seats were installed on Saturday. "We've never worked so

hard in our lives," one of the men said, voicing the sentiments of all. But all concurred it had been a most rewarding week.

Pastor Iness and his family now live in a Red Cross-supplied trailer next to the new church, which is on higher ground than the old one. Many members of their congregation moved away after the flood, and to the Inesses it is almost like starting over again. But having a lovely new church helps a great deal. Their faith has been inspired by the knowledge that other Christians, none of whom they knew, cared enough to help. Every church in Klamath was destroyed by the flood, but theirs is the first to be rebuilt.

* * *

Pastor Argue and his congregation have set an example that could well be followed by other churches—without waiting for disaster to strike. Many pioneer churches in building programs would be grateful for similar help. Their needs are no less acute because they are less dramatic. Both the "good Samaritan" church and the one receiving help are blessed by such an effort. 🐦

Right: The church building was completed by Saturday noon—five and a half days after the work crew began.

Below: The work crew from Oakland, Calif., stand beside the completed church.





The deaf class at First Assembly of God in Russellville, Ark., poses with the Tom Goulders (on the left) who preached for them en route to Washington, D. C., to enter the chaplaincy at Gallaudet College for the Deaf.

The Other Side of HOME MISSIONS



By RICHARD E. DONAHUE • Russellville, Ark.

WHEN YOU HEAR THE WORDS *Home Missions*, perhaps you envision new churches under construction. In a sense this is true. *But* when I hear these words, I also think of the eight special ministries of the Home Missions Department: American Indians, the Jewish, the six foreign language branches, the blind, the deaf, Alaskans, prisoners, and urban missions (the newest special ministry).

I am reminded of 370 home missionaries under appointment who have answered the call of God. Some of these missionaries are supported by churches and individuals; but many

are working more than 40 hours a week in order to have the finances to carry on God's work.

In connection with *home missions* I think of the Scripture found in Isaiah 29:18: "And in that day shall the deaf hear the words of the book..." I believe we are living in that day. Whatever the cost, now is the time to reach the deaf. Presently about 50 appointed workers and 60 voluntary layworkers are ministering to the deaf.

Many workers have been unable to provide adequate meeting places for their deaf groups. Thank God for the

hearing pastors who are becoming interested in providing rooms for the deaf in their churches.

The Assemblies of God has over 8,000 hearing churches in the U.S. Among the thousands that fill these pews, surely there are many lay members who would appreciate the opportunity of learning the sign language in order to reach the deaf in their areas.

When I hear the words *home missions* I remember how God led me into ministry to the deaf—a ministry that has been the beginning of a new life for my wife and me.

Shortly after God called me to preach in 1951, my wife and I began a pioneer church. For the following nine years we joyfully proclaimed the gospel.

But in 1959 I knew I would soon be deaf and would have to resign my pastorate at New Bethel Assembly, Russellville, Ark.

My hearing had gradually become worse because of my duty during World War II. I studied lip reading and used a hearing aid, but often I could not understand the voices of members of my congregation.

One day, while I was at the Arkansas School for the Deaf being fitted with a hearing aid, I suddenly realized God's plan for my life. I knew He had a divine purpose in allowing me to become deaf.

The next semester my wife and I

Offerings for Home Missions (including Indian, Alaska, Deaf, Blind, Foreign-Language, Prison, Teen Challenge, and Jewish ministries) should be mailed to

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

enrolled at Central Bible Institute, Springfield, Mo., to prepare for ministry to the deaf. After leaving CBI we returned to Russellville and began services for the deaf in the First Assembly of God with the approval and help of the pastor, J. W. Farrell. He provided a beautiful room and did much to promote the deaf ministry. The church paid our expenses to attend the National Convention of the Assemblies of God Deaf Fellowship in Springfield, Mo., and the Assemblies of God summer deaf camps in different states. We thank God for pastors like Brother Farrell.


I am thankful that God called me to minister to the deaf, to be a part of home missions. *Home missions* reminds me of the woman who lost a coin and searched until she found it. I lost my hearing but have found something more valuable—a means of bringing the gospel to those who have never heard it before.

When I hear the words *home missions*, I do not see new churches being built for the deaf. Instead I think of the 28 states without an Assemblies of God minister to the deaf. Romans 10:14, 15 seems to apply especially

to the deaf: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

When I hear the words *home missions*, I realize how desperately we need a representative for the deaf in every district of the Assemblies of God. It has been estimated there is one deaf person to every 150 hearing persons. These people need Jesus, and their spiritual needs can only be met when the doors of our churches and the hearts of our people are opened to them by providing facilities and workers who can communicate the gospel to them in their own language.

How can a Christian feel justified when he attends church, and hears inspirational singing, anointed testimonies, inspired preaching and the deaf are not there? We need to share the blessings of God with these people or their blood will be required at our hands.

Pray with us that God will call more workers into the whitened harvest of the deaf. 



HE LOVED: HE BUILT

BY R. L. BRANDT
National Secretary of Home Missions

ON ONE OCCASION when Jesus visited Capernaum, a delegation of Jewish elders visited Him in behalf of a certain centurion. Have you noted their words of commendation for the centurion? "He loveth our nation, and he hath built us a synagogue" (Luke 7:5).

That synagogue was an expression of the centurion's love. No doubt the Jews had brought spiritual light to him, and he desired to reciprocate. What an example he left us.

And, thank God, he has his modern counterparts. A short time ago an Assemblies of God businessman contacted the Home Missions Department and indicated his desire to build a \$25,000 church for a pioneer congregation. He was persuaded that God had laid this on his heart.

Today I received a letter from one of our home missionaries in Alaska about their building program. It contained a thrilling report on the tremendous assistance and contributions in the form of labor and material which were made by different pastors and laymen. Apart from these it is doubtful if this project could have succeeded.

Perhaps, like the centurion, you would like to express your love in a similar tangible way. If so, I assure you there are numerous opportunities.

Many of our pioneer congregations are in almost desperate need of more suitable facilities. Why not build them a church!

Someone reading these lines may be able to provide part or all of the finances for such a project. Someone else may desire to purchase a site for a new church; and yet another may wish to participate in the actual construction work.

Whatever your burden or ability, there is a door of opportunity awaiting you. It may be in your immediate area, or it may be far removed. Should you need special guidance or information on how you can build a church to express your love for the Master, please feel free to contact the Home Missions Department.

One District's Method of Promoting Urban Missions

new york's macedonian call

EARLY THIS YEAR, the New York District announced the second Sunday of January each year will be observed as *Founders' Day*, with services in local churches spotlighting the district home missions advance.

The district has chosen the new work in Harlem, under the direction of Thurman Faison, as its particular project for 1965. A large four-story warehouse at 62-64 West 138th Street, near Lennox Avenue, is being purchased at a cost of \$25,000. Remodeling will require another \$25,000.

District leaders feel there is no limit to what can be done if they mobilize their district for the extension of the Kingdom, especially in the *Urban Missions* area. Many communities are still without a full-gospel witness.

To help make this new thrust pos-

sible, the district is issuing a "Macedonian Call" to members within the district. This is based on the response of the apostle Paul to a vision he received at Troas (as recorded in Acts 16:9). When he saw a man saying to him, "Come over into Macedonia and help us."

The district plans to make no more than four "calls" a year, and each will involve a gift of \$2 for home missions projects. Leaders are hoping for several thousand such commitments from within their district to help reach the unreached who are their responsibility.

A *Home Missionary Substitute* certificate is being presented to each church participating, with the *Empire State Beacon* the district's monthly magazine, listing response by churches.



PRAYER—OUR PRIVILEGE

Sunday School Lesson for September 5, 1965
LUKE 11:1-13

BY J. BASHFORD BISHOP

AS WE CONSIDER CHRIST'S EXAMPLE as a prayer warrior—the wondrous breadth and depth of the model prayer which He gave, the significance of the parable on prayer which He related, and the immutability of the promises concerning prayer which followed—it is hoped we shall give ourselves more fully and faithfully to the mighty privilege of prayer!

THE PRAYER (v. 1)

There was something very special about the way Christ prayed. On this occasion, as His disciples came upon Him as He was praying, there immediately arose within them the desire to pray as He did. "Lord, teach us to pray like that." A good prayer for us all always.

THE PATTERN (vv. 2-4)

An entire volume could not exhaust all the implications of this prayer which Jesus gave us. It is really the "disciples' prayer," rather than the "Lord's prayer," for it contains teaching concerning not only prayer but also

every aspect of human life for believers of all ages. The prayer may be divided into two divisions of four parts each: (1) Adjusting our lives to God—God's Fatherhood, God's character and reputation, God's kingdom, and God's will; (2) Benefits of adjustment to God—provision, forgiveness, guidance, and deliverance.

The emphasis is on the side of adjustment, for the more completely we concentrate on being attuned to God's Spirit and purposes, the more surely we shall receive necessary human needs. In other words, this prayer teaches us the same principle which Jesus announced in Matthew 6:33: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Prayerful consideration of each phrase of this prayer and purposeful determination to adjust his life accordingly will greatly reward the believer.

THE PARABLE (vv. 5-8)

Having told His disciples something about the *matter* of prayer, He gives them an illustration concerning the *manner* of prayer. The point of the parable is simply this—the needed bread was given not for friendship's sake, nor out of consideration for the need of the traveler; it was given simply because of the persistence that would not take "no."

This does not mean that Jesus likened Himself to the selfish neighbor. On the contrary, He pointed out a contrast as much as to say, "If persistence paid off in the case of a heartless neighbor overcoming his selfish reluctance, *how much more* will persistent prayer avail when we come to a loving, generous Father who is more willing to give us what we need in response to our faith in Him!"

THE PROMISES (vv. 9-13)

Having given an illustration to encourage persistence in prayer, Christ made further application by some wonderful and heartwarming promises which may be divided as follows:

(1) *The reward of human persistence* (vv. 9, 10). Three degrees of intensity in prayer are indicated—asking, seeking, and knocking. But if God longs to answer prayers which are in accord with His will, why the need for persistence or the room for delay? Space permits only a few of the reasons: (a) God requires human cooperation. (b) There are often satanic hindrances which prevent answers from getting through at once (Daniel 10:12-14; Ephesians 6:12). (c) Some prayers can only be answered after the passing of time and after conditions in others have been met.

(2) *The certainty of divine willingness* (vv. 11, 13). Persistence is never in order to make God willing to do what He is otherwise unwilling to do. God is willing! Could any normal earthly father be so base and heartless as to give his child a stone when he asks for and needs bread? Could he think of taunting his child by giving him a snake when he asks for fish? Unthinkable! Could he, by any stretch of imagination, be seen giving anything evil to a son who has asked only for that which is good? Preposterous! Then let us give our Heavenly Father at least as much credit as we would give a normal earthly father by believing Him to be loving and willing and eager to give His children those things which will enable them to fulfill His eternal purposes!

DIRECT LINE TO GOD



NEW VENTURE a SUCCESS



By **CLYNELLE ALDRIDGE**
South Texas Missionettes Director

APRIL 30 WAS A RED-LETTER DAY for 175 Missionettes and their sponsors at Camp Manison, Friendswood, Tex. For them the next 24 hours were filled with fun, food, and fellowship.

After registering and meeting Missionettes from different churches in the South Texas District, the girls chose a type of recreation in which they wanted to participate. In the evening the girls met in groups with counselors for a discussion period. Next came about an hour for pantomimes, poems, stunts, and games.

Later that evening, after an informative explanation of the *Stairway to the Stars* program, a South Texas Honor Star, Lois Sweeten, was crowned in an impressive ceremony.

Then came the crowning of the South Texas District Missionettes Queen, Linda Parrot. Local queen contestants collected penny votes totaling \$2,779.13 from September 1, 1964, until February 1, 1965. The sectional queen contestants collected \$2,435.87 from February 1 until April 30. This made a total of \$5,215 given for home and foreign missions in an eight-month period.

Speaker of the evening was Josephine Williams, M.D., of Southwestern Assemblies of God College, Waxahachie, Tex. She presented an interesting and informative message on the Bible versus evolution.

Saturday morning was spent in a devotional time together, after which there was a Bible class and panel discussion where the girls' questions were answered by a doctor, nurse, beautician, minister, and pastor's wife.

The closing session was a giant "swap out" of ideas on services and handcraft among the Missionettes themselves.

The South Texas Missionettes Retreat was a new venture, but the Lord willing and should He tarry, next April 29 and 30 will find Missionettes and sponsors of this district gathered once more at Camp Manison for "Retreat 1966."



Packing to go to Missionette retreat . . .

Lined up for registration . . .



Discussion period with counselor.



Honor Star, Lois Sweeten, was crowned at the Missionette retreat. Linda Parrot (right) was crowned Queen of the South Texas District Missionettes.



THE TREASURE OF PEACE

There are few days which do not call for patience. The fret and hurry of life tear down the shady bowers where God would have us rest by the way and listen to the inner wisdom of the Spirit.

We are so much afraid of losing time and in our haste we sacrifice that calm which descends from the tranquil hours of communion. There is deeper and more vital substance to life than meat and drink. Those souls alone secure this richer treasure who are trained to wait quietly with God. The greater gain of life is not conditioned upon the distance we travel or upon the noise of the multitude's applause, but in conscious heirship with God through Christ our Lord. Thus the soul is brought into its perfect peace, and finds an untroubled fellowship in the path of patient obedience.

Peace is the soul living and breathing in its rightful atmosphere. This is a gift from God and the lawful inheritance of all who share in life in Christ. That sense of "keptness" which His abiding presence assures is the heaven of the soul. "Thou wilt keep him in perfect peace whose mind is stayed" through trusting.

—I. CHAMBERS in *Elim Evangel*

THE TEN COMMANDMENTS IN RHYME

1. *Thou shalt not have another God but me.*
2. *Thou shalt not to an image bow the knee.*
3. *Thou shalt not take the name of God in vain.*
4. *See that the Sabbath thou do not profane.*
5. *Honor thy father and thy mother, too.*
6. *In act or thought, see thou no murder do.*
7. *From fornication keep thy body clean.*
8. *Thou shalt not steal though thou be very mean.*
9. *Bear no false witness; keep thee without spot.*
10. *What is thy neighbor's, see thou covet not.*

—JOHN BUNYAN

GAINING BY GODLY CONTENTMENT

God does not oppose our having useful things, but it becomes soreness to the heart and sometimes bitterness to the spirit to crave that which is beyond our power comfortably to possess, or to get that which adds to our burden and worry. Let us remember the scriptures, "Godliness with contentment is great gain," and "be content with such things as ye have." Little with the blessing of God is better than wealth without inner calm and satisfaction.

If we do not have all that others may have, we have God whose promise is: "I will never leave thee, nor forsake thee." Cultivate a spirit of contentment. This

world is not our home; we "seek a city which hath foundation, whose builder and maker is God."

He makes a great mistake who becomes so wrapped up in this present evil world that he forgets he is a pilgrim and a stranger here. "Set your affections on things above, not on things of the world," is the exhortation of the apostle. The more we are taken up with the Lord, the less will the passing things of the world appeal to us. The farther we drift from the Lord the more "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life" will appeal to us. Which did Peter love most, the fishes or Jesus? What is nearest to our hearts?

In the days of depression I read of a man of God who, on a business trip, had to pass through a town in which lived an aged man and his wife. The business man felt he should stop for a visit as he passed through, but knowing almost all the assets of the aged couple had been swept away, he shrank from seeing them in their sorrow. But, believing it to be his duty, he stopped.

Arriving at the home he was met at the door by the aged husband, then by his wife. He could hardly believe what he saw. Instead of being wrapped in sorrow, the old friends were praising God. For this aged couple this was a victory—finding their chief contentment in the Lord. Few may have attained it to their degree, others have attained it in lesser portion, but what of the persons who find most of their satisfaction in material things? Where is their peace to be found if these things are swept away?

May we cultivate "godliness with contentment," which is "great gain."

—E. S. WILLIAMS

ON THE MEANING OF 'REFUSE'

IN ELIZABETHAN TIMES the word *refuse* often had implications which are now obsolete. It was applied to persons as well as things. It could mean to reject, renounce, abandon, forsake, or cast off a person, or even divorce a wife. How much stronger than our modern use of declining a request or offer!

"The Lord hath called thee as a woman forsaken and grieved in spirit...when thou wast refused" (Isaiah 54:6) means more than a wife pouting because she cannot get her own way. It has the sense of being cast off or divorced—a much more drastic thing. The Hebrew word used here in other places is translated by "abhor," "despise," "loathe," "reject," "cast away," and "cast off."

The same word is used in Psalm 118:22: "The stone which the builders *refused*," and speaks of the utter disdain of these would-be builders for the elect "stone." The prophecy concerns the rejection of Christ by the leaders of Israel (Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Peter 2:7). Our Lord was utterly set at nought by them, completely discounted in their schemes, and cast out as a positive menace to the welfare of Israel.

"Refuse profane and old wives' fables" (1 Timothy 4:7) does not merely imply that we should decline to listen to old women's tales, but that we positively shun them. Or, as J. B. Phillips puts it, "Steer clear of all these stupid Godless fictions."

—*Redemption Tidings*

TEACH YOUR CHILDREN GOD'S WORD

PAUL OBSERVED THAT TIMOTHY'S UNFEIGNED FAITH had "dwelt first in thy grandmother Lois, and thy mother Eunice." He also mentioned that "from a child thou hast known the holy Scriptures."

Our children also need to learn the Scriptures, not only through the church, but in the home. I have found that it takes a little special effort to teach the Scriptures in the home in a meaningful way, but there are rich rewards.

Our boys are greatly encouraged when we show an interest in their Sunday school memory verses. When our assembly enrolled five children in the Bible Memory Association Memory Contest this year, the youngest was our second son, David, who is five. He had two verses a week to learn for 12 weeks. What a blessing this has been in our home! Perry, our eldest son, had to memorize four verses a week. Teddy was too young to enroll but learned portions of the other boys' assignments. Now when the boys hear one of "their" verses quoted, they immediately call it to my attention.

We try to take advantage of daily situations in teaching the Bible to the children. For instance, our boys are early risers and are often up before we are. Usually they are moderately quiet, but sometimes they get noisy. A few days ago when I got up I found them playing quietly on the living room floor. I complimented them for playing so well together, then said it reminded me of a Bible verse: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1).

"What does it mean, Mommy?" David asked.

"It means that God is happy when brothers play together peaceably," I answered.

Sometimes it is difficult to interpret the Scriptures for them to understand. I depend on the Holy Spirit to bring to my mind verses that will apply to various situations.

On Valentine's Day I like to teach the boys a heart verse. We made place cards one year with the verse, "A merry heart doth good like a medicine" (Proverbs 17:22). Perry insisted we make one for great-grandma's table. "She doesn't feel good, and maybe it's because her heart isn't happy," he reasoned.

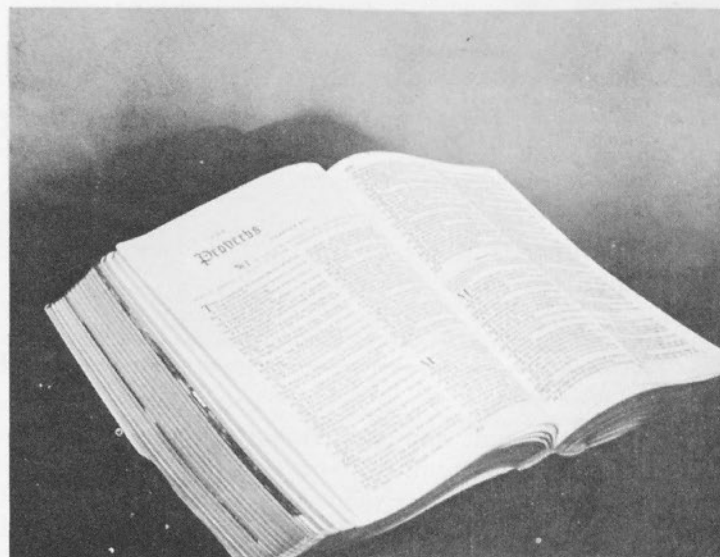
One evening this past spring I almost missed a God-given opportunity. Perry refused to eat even a tiny portion of spinach, so I gave him a choice. "Either eat the spinach or go to bed after supper."

It was a difficult choice, but he decided to go to bed. As Perry went tearfully up the stairs, David turned to me and asked, "If I eat his spinach can he stay up?"

My first thought was that it wouldn't do Perry any good. I reasoned that he deserved his punishment, but suddenly the Holy Spirit reminded me of Calvary.

"Yes, David," I said slowly. "If you eat Perry's spinach, he may stay up."

I called the boys to me when David finished the spinach. "What you have just done, Davey, reminds me of what Jesus did for us. The Bible says we have all sinned and done wrong things. God said He would



By ANN WILLIAMS

punish people for sinning. Just as Perry deserved to go to bed, so we deserve to be punished for our sins. But Jesus said He would take the punishment for our sinning. That is what He did when He died on the cross. He took the punishment for our sins so that we may have eternal life." Then I read John 3:16 and had them repeat it after me.

"I'm glad Jesus loves us so much," David said.

"You have made us all happy, Davey, by your kindness. Jesus is very happy with you too, when you do kind things," I said.

"I'm almost crying," David confessed.

"Guess I have a pretty good brother," Perry said.

"I hugged them and sent them back to their play. There was a song in my heart as I silently thanked the Lord for this opportunity.

Another day my reading was interrupted by David's noisy entrance. "Are they, Mommy? Are the clouds really the floor of heaven? Perry said so!"

"Well, I guess you would say they are under the floor of heaven. Do you know what the Bible says the street of heaven is paved with?" I asked.

"Macadam?"

"No, gold," I answered.

"Will we be able to walk on it?" Perry asked.

"Yes, indeed," I assured them, and read to them about it from Revelation.

In Deuteronomy 6:6, 7 God commanded the Israelites to teach His words diligently to their children. They were to talk about them in their house, the last thing at night and the first thing in the morning. In these last days when the nation is filled with godlessness, should we not also be alert for every opportunity to help our children hide God's Word in their hearts?



Serving Our Servicemen

Robert R. Way - Servicemen's Representative

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

We are ministering to Servicemen stationed at—

- Virginia—Fort Belvoir
- Fort Eustis
- Fort Lee
- Langley Air Force Base
- Naval Mine Depot, Yorktown
- Quantico Marine Base
- Richmond V. A. Hospital
- Roanoke V. A. Hospital
- U.S. Naval Base, Norfolk
- U.S. Naval Hospital, Portsmouth
- Washington—Fairchild Air Force Base
- Fort Lewis
- Geiger Field
- Makah Air Force Station, Neah Bay
- McChord Air Force Base
- Puget Sound Naval Station, Bremerton
- Spokane V. A. Hospital
- Alabama—Brookley Field
- Fort Rucker
- Gunter Air Force Base
- Alaska—Annette Island
- Eielson Air Force Base, North Pole
- Elmendorf Air Force Base
- Fort Richardson
- Fort Wainwright
- Guard Island
- Mary Island, Ketchikan
- U.S. Naval Base, Kodiak
- Arizona—Davis-Monthan Air Force Base
- Gila Bend Missile Base
- Luke Field
- Phoenix V. A. Hospital
- Vincent Air Force Base
- Yuma Test Station and Marine Base
- Arkansas—Fayetteville V. A. Hospital
- Fort Roots V. A. Hospital
- Little Rock Air Force Base
- Little Rock V. A. Hospital
- Texarkana Air Force Base
- Azores—Lajes Field
- California—Beale Air Force Base
- Camp Pendleton
- Castle Air Force Base, Merced
- Edwards Air Force Base
- El Centro Naval Air & Aux. Station
- Fort Ord

WATCH THE EVANGEL for the next listing of installations in California, Canada, Colorado, Connecticut, Delaware, Washington, D. C., Florida, Formosa, Georgia, France, and Germany.

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

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

SERVICEMEN'S DIVISION
1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802



RADIO DEPARTMENT

Broadcasting
THE BROADCASTING OF TELEVISION AND RADIO
December 7, 1964, Vol. 67, No. 23

A Special Report:

DRIVE TIME

RADIO'S NEW WAY OF LISTENING ON THE GO

Network, spot radio growing

RAB shows network billings up 5% in first six months, predicts spot will show similar increase; top 10 spent \$40 million for radio comm.

More and more people are listening to radio

Audience is increasing across the board, CBS report on plug-in, auto and portable sets shows

family spent 24 hours 45 minutes a week with radio from 6 a.m. to midnight last winter—up from 19 hours 3 minutes in 1962-63. In summer 1963, the average was 22 hours 35 minutes as against 20 hours 2 minutes in 1962.

The biggest share of the listening gains is attributed to battery-portable sets—now owned by 48.5% of all radio families. The study also reports substantial gains in automobile listening. Listening to plug-in sets shows the

the top 75 network radio stations through June, are be-
dators leads the network
842 million, followed by
William Wrigley Jr. in that
ship, Reynolds Tobacco
Company and 22

By **LEE SHULTZ**
Secretary of Radio Department

IT'S A FACT! Radio is experiencing an unprecedented growth. Radio homes in America have increased 40 percent since 1948! Radio reaches more people than any other mass communication medium.

One hundred million listeners daily give radio the largest listening audience. There are 250 million operable radio sets in the U.S.A.—more radios than people. Upwards of 6.4 million new radio-equipped autos will be sold during 1965. Radio stations are being built at such a rapid pace that they are momentarily ahead of the population boom. Five thousand stations are beaming signals out to millions every hour.

It is not unusual today to find a radio in a mud hut in many parts of the world. People who are too poor to buy a pair of shoes manage somehow to purchase a radio.

The sudden resurgence of radio to the number-one place in mass communication media brings us face to face with the greatest challenge we have ever had. More radio stations, more radio sets, more people listening—this means more opportunities to use radio in preaching the gospel. Atheistic communism and Roman Catholicism are making their bids to reach out with their message. We cannot sit idly by. This is no time to retreat. The hour is late; we must advance. *Revivaltime* should be heard on

1,000 stations instead of only the 460 we are on now.

Another challenge is before us. With the upsurge in radio has come a rebuilding of the radio networks. The realized increased value in radio has pushed up the costs of air time and production.

Radio is the ideal way to stretch the dollar value—one dollar reaches over 1,000 persons with its message.

Over 12 million Americans, and millions of English-speaking nationals hear *Revivaltime* each week. To reach this audience requires a budget of \$10,000 each week. You may be asking as others have, "Where does it come from?" There are three sources.

We ask *strangers*. Yes, we do. Each week on the broadcast we ask people we have never seen or met to send an offering.

We ask *friends*. Through our monthly *Heartline* letter we ask our friends to invest in the radio ministries.

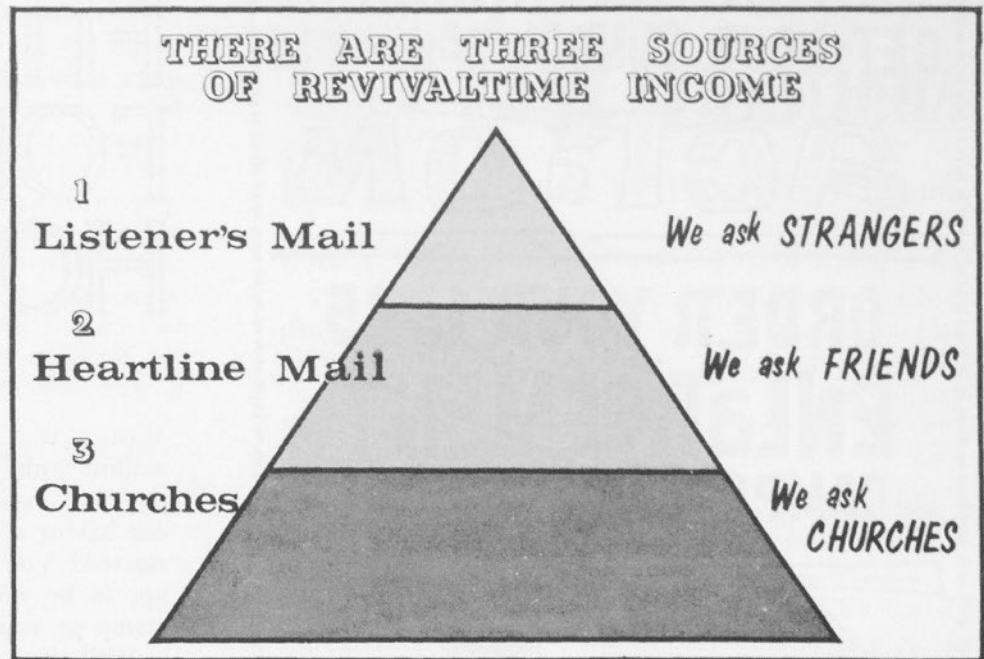
We ask our *churches* to include *Revivaltime* in their regular church missionary budget.

The support from our churches should be our base support. This must be strengthened. If your church would send some support each month, we could maintain our budget and use the funds from friends and strangers to reach out into new areas with more foreign releases and greater literature ministries than we have ever had be-

fore. If we are to meet the challenge before us, we must meet it by pulling together. With 8,452 Assemblies of God churches and each sharing in this ministry, we could blanket the nation with the familiar strains of "All Hail the Power of Jesus' Name," and a pungent gospel message from Radio Evangelist C. M. Ward every week.

Revivaltime is your missionary. It is your evangelist at home and abroad, extending the missionary evangelism of your church to reach behind closed doors and across borders into millions of lives. Many are being carried away with pagan and atheistic philosophies simply because they are not being challenged by something better. *Revivaltime* will do everything possible to reach and to challenge these people with something better—the gospel of Jesus Christ—if you, our friends and churches, will stand by us with your prayer and support.

Place *Revivaltime* on your regular church missionary budget. Place *Revivaltime* on your prayer list. You'll be included each week when on *Revivaltime* you hear the words, "Look for the church displaying the *Revivaltime* sign." This sign is your link with *Revivaltime*. Place a sign on your church right away.



It is not appropriate to appeal more strongly to our listener friends for additional support. This is our own Assemblies of God ministry and should be supported by our churches. We are at a crucial point financially. Rising costs have overwhelmed us. Serious curtailment of ministries will be necessary unless more churches stand by us with regular monthly sup-

port. No one underwrites this ministry—we must depend entirely upon the offerings received from individuals and our churches. If your church has not included *Revivaltime* in your missionary program, we need to hear from you immediately. Send your offerings and pledges to *Revivaltime*, P. O. Box 70, Springfield, Missouri 65801.



ACTION

ISSUE OF

The Pentecostal Evangel

The Action Issue of the *Evangel* is an attractive, door-opening, two-color issue planned to reach the unsaved and the uncommitted. A half-million press run on this special 16-page issue enables us to offer it at the reduced price of \$3 per 100, postpaid in the U.S. Order copies now for personal or church witnessing activities.



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action

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We'd need more space than this to describe the colorful campaign materials. The free *Planbook* does that. It has complete helps for any school, large or small, to plan and carry out a successful Enlargement Campaign. (A free *Planbook* has been mailed to each church. Additional copies are available for 25c each.) Materials include the three-dimensional, eye-catching mobile which registers participation; also a poster, cards, and an unusual set of invitation folders. Each folder contains a special appeal to the person outside the Sunday school. Study your *Planbook*, and get your order on its way immediately!

!!! ACT NOW !!!

FRIENDS FOR A HOBBY

By MAUDE C. JOHNSON

WOULD YOU LIKE to have a hobby but find you are not skillful with your hands? You can't knit and you can't crochet? You can't take a mechanical device apart, without having more wheels when you finish than when you started? You can't even drive a nail straight—it's more apt to be your fingernail you hit? You don't care for stamp or coin collecting, music, or hiking?

Well then, try people! There are thousands who need our help.

Perhaps there's an oldster in your neighborhood who lives alone and who feels lonely. Try calling on him (or her) and putting some smiles on the old face. See if it doesn't do the same for you. One dear old saint, 89 years old, asks his friends to walk around the block with him. He doesn't want to lose the use of his legs but he feels dizzy if he goes alone. He's young at heart and he keeps his friends young too.

You may know a weary mother who would appreciate having someone sit an hour or two a week with her small children so she could get away to shop or run errands.

There may be a temporary invalid—someone with a broken leg or other injury—near you. After the first flurry of attention subsides, such friends are often forgotten. Share some time with him. There are also the blind or the aged who need someone to read to them or write letters for them.

A godly old saint once said that no young boy would go wrong if just one adult would concern himself with that boy and "love him" into heaven. He'd have to be persuaded that you'd sacrifice, pray, and even weep over him. Oh, he never expects this to happen. But deep down in his heart he would be glad to know he could come to you with his problems.

He'd know he could go to your house when deeply disturbed, and you'd take time off to make some popcorn balls, some fudge, or some doughnuts. While doing this, there would be plenty of time to talk. Somehow there's no better time to talk to a fellow than when he's eating.

The most outstanding of all my young friends was a fellow with whom I worked from the time he was 15. He lied; he stole; he cheated. He could hardly tell what was a lie and what was the truth.

This boy had psychiatric help and was also in a foster home for several weeks but nothing seemed to help. However, whenever he had been at our home, just helping me make doughnuts and talking, he would always return home in a happier frame of mind. As his father put it, "Something always rubbed off on him." Perhaps he didn't feel he was so all alone with his problems.

Of course, things such as this will take time. They will cause you to weep at times. There will be nights when you will awaken out of a deep sleep with a compulsion to pray for this one. But in the long run, you may have the privilege of seeing that difficult teen-ager turn to the Lord as his own personal Saviour. Then you will know it has not been too big a price to pay.

If people are your hobby, you may not have time to do some things you would like to do or even feel you should do for yourself. You may have to skip some party or program or visit; but, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

Could you find a more wonderful hobby than this?

PRAISING GOD IN THE HARD PLACES

(Continued from page three)

but had been refused because it had a short wheelbase. Mr. Phetteplace mentioned our need, and Henry drove the truck home!

We had a large dairy and I helped milk the cows. The heifers sometimes stepped on my feet and crowded together so I couldn't get loose. I'd start praising the Lord with tears streaming down my cheeks. Henry would come running to free me. My feet never swelled in spite of the bruising. The Lord took care of them.

One summer our six-week-old chicks began dying. Henry turned them outdoors to save them. It worked. The chicks were saved, but my flowers were scratched up in less than 20 minutes.

I knew if I was to "keep my mouth shut" and regain the victory, I had to get away from there fast. I ran up over the hill to the back woods, flung myself on the ground, and told the Lord all about it. I didn't go home until I could praise the Lord and mean it. I came back down over the hill singing the *Hallelujah Chorus*.

The next spring we moved, and the first thing I noticed about our new place was that there were flowers everywhere—securely fenced in. The Lord had replaced my lost flowers many times over.

Those hard years were rich years because we learned the victory in praise. Every trial brought a blessing as we praised God in the midst of it.

When did I stop praising God? I just can't remember. But gradually I began to grumble and complain. I lost my compassion for others. I dried up spiritually.

Then several years later an evangelist preached about the blessing he received from praising the Lord in the hard places. That sermon struck home. It broke open the shell in my heart. Tears of repentance rolled down my cheeks. I asked the Lord to forgive my ingratitude and unthankfulness. He did. But I had missed many years of blessings by my failure to praise the Lord in hard places.

From all this I have learned some precious truths. Without tests, no character building. Without joyfully carrying my cross, no crown to lay at my Master's feet. Without trials, no realization of how great God's blessings are. Without praise, no victory in my soul. Without a sacrifice of praise, no glory in my soul.



Your Questions

Answered by Ernest S. Williams

What is the carnal mind spoken of in Romans 8:7?

The carnal mind is the disposition in man which opposes the will of God and leads to sin. It is man's sinful nature inherited through the fall of Adam (Romans 5:12, 19). It is also spoken of as "the old man" and as "the flesh." Some of its characteristics are named in Galatians 5:17-21.

Titus 3:10 says, "A man that is an heretic after the first and second admonition, reject." What does this mean?

The heretic is a person who promotes false doctrine, thus causing dissension and confusion. If he is a member of the church, deal with him more than once, showing him from the Scriptures where he is in error. If he persists in the error, he should be disfellowshipped.

A person from outside should be refused fellowship when it is proved he is bringing in and promoting false doctrine.

Did Jesus go to hell and there suffer for our sins so that we might be saved?

If suffering the pangs of hell was necessary for our salvation, and if we believe in eternal punishment, then would not Jesus have had to suffer forever to obtain our redemption?

The Bible teaches that we are redeemed "by the precious blood of Christ," not by His suffering for our sins in hell. The Bible ever points us to the Cross. "We preach Christ crucified." When Jesus said, "It is finished," and yielded up the ghost, our salvation was paid for, our redemption purchased.

I have always believed that (according to 1 Chronicles 16:22; 1 Samuel 24:6; 26:9) church members should never criticize their pastor. Is this correct?

David showed great excellence of character and respect for the high office of kingship in Israel when he refused to harm King Saul who was treating him so unkindly. He took the attitude that even if he could not respect Saul, he would respect his office.

Christian ministers should be honored. "Let the elders that rule well be counted worthy of double honor" (1 Timothy 5:17). "Against an elder receive not an accusation, but before two or three witnesses" (1 Timothy 5:19). We ought not to listen to idle gossip or accusations by trouble-makers. Let them produce their proof. But should a minister be found guilty of sinful practices, he should be dealt with as any other offender. In the Assemblies of God, provision is made for certain scriptural disciplinary measures when a minister is in need of correction.

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.



Homefront Highlights

DEAF MINISTRY

Deaf Camps

The 1965 summer camps for the deaf have been conducted in Oklahoma, Illinois, Pennsylvania, Missouri, Michigan, and California. God's blessings were upon these camps in a marked way.

The following report comes from Shirley Kenslow and June Pierce, directors of the Oklahoma camp:

"God sent to our camp the first move of Pentecost we have seen among the deaf of Oklahoma. The signs were barely off the evangelist's fingertips the first night when the deaf came streaming to the altar.

"On Wednesday night we were amazed to hear the evangelist (George Uhler from the Mennonite Church) speaking in other tongues while praying at the altar. After the service he told us he had received the baptism of the Holy Spirit the day before while praying in his cabin. On Thursday night he preached on the Baptism, and four other deaf persons received a glorious infilling a few moments after they began praying at the altar. Revival fires continue to burn in our local deaf groups."

Portland, Maine

An instructional manual is being prepared for interpreters for the deaf. The project is sponsored by the Institute for Research on Exceptional Children at the University of Illinois, under a grant from the U. S. Vocational Rehabilitation Administration.

Eleven participants met at the

Governor Baxter School for the Deaf in Maine from July 7-27 to prepare the book. Seven other consultants gave advice concerning the book. Lottie Riekehof, sign language instructor at Central Bible Institute, Springfield, Mo., was one of the consultants.

Miss Riekehof's book, *Talk to the Deaf*, is very popular among the deaf and the hearing. This book can be purchased from the Gospel Publishing House for \$4.95.

Conway, South Carolina

In June and July, Sullivan Chainey, pioneer deaf minister to the deaf in Southwest Missouri, conducted services for the deaf in the Conway area where there is no regular minister.

Statistics

A report for the National Health Committee gives the following statistics:

1. 22,500 Americans are so deaf that they cannot hear human speech.
2. One of every 10 persons has hearing loss.
3. The average person speaks 2,500 words a day.

BLIND MINISTRY

Springfield, Missouri

The blind in 45 states and 16 foreign countries now receive Assemblies of God Braille literature and gospel tapes, a special ministry of the Home Missions Department. Publications available are: *Adult Student*, *Teen Student*, *Hi-Teen Student*, *Junior High Student*, *Junior Pupil*, and *The*

Pentecostal Digest (a monthly compilation of articles from *The Pentecostal Evangel* and other periodicals). Gospel tapes are provided on a loan basis to blind persons only. For further information, write the Home Missions Department.

New York

The cost of producing a Bible in Braille for one of the 30,000 Americans who lose their sight annually is approximately \$90. These Bibles are provided to the blind by the American Bible Society.

ALASKA MINISTRY

Skagway

The Gil Meroneys, missionaries at Skagway, report that the footings, foundation, and subfloor of their new church building are completed. Leonard Olson from Washington is head carpenter. Charles Hirschy, pastor at Haines, has been assisting with the construction. Three Catholic men have also been helping.

The Meroneys lost twin baby girls July 9, and Mrs. Meroney was near death. God answered the prayers of His people, and she is now feeling quite well again.

Kenai

The Hansons have had four Bible school students assisting them this summer: Linda Douglas, a missionary intern from Southern California Bible College, Costa Mesa, Calif.; Mike Rowden from Evangel College, Springfield, Mo.; Fred Shamp from Central Bible Institute, Springfield, Mo.; and Jiwan Hunter from Bethany Bible College, Santa Cruz, Calif. Miss Douglas conducted a VBS besides helping with other church work. All these students have summer jobs and are helping in the church activities. The Hansens express their gratefulness for their excellent assistance.

Cordova

The Paul Hulings, newly appointed missionaries, have arrived at Cordova where they will be pastors.

Anchorage

Mrs. Betty Glick is finding a challenging ministry in her hospital visitation in Anchorage. Recently the head nurse at a hospital invited her to sing and play for some of the disabled patients. Almost every type of worldly en-

tertainment is furnished for the patients, but few entertainers use sacred songs in their programs.

Realizing the great spiritual needs of many in the hospitals, Sister Glick sings cheerful and uplifting songs which point the patients to Jesus. The hunger in their hearts is evident on their faces.

Sister Glick is pleased with the response she has had to her ministry and is praying that she may win many souls to Christ.

Petersburg

Missionary Bernard Tewell was in the hospital in early June with a serious heart condition. His condition is improving.

Angoon

The Ronald Perettis arrived June 25 at Angoon to relieve Missionary Eva Wright who will be on furlough. Sister Wright's temporary address will be 9933 N. E. First, Bellevue, Wash.

FOREIGN LANGUAGE MINISTRY

Statistics

In the six foreign branches of the Assemblies of God—Spanish Eastern, Latin American, German, Ukrainian, Greek and Italian—and the Chinese work we have a total of nearly 600 churches, plus nearly 90 other preaching points. During 1963-64, two of the branches opened a total of 32 new churches, and two new Chinese missions were opened.

Miami, Florida

Gabriel Caride, pastor of the Evangelical Refugee Center Chapel, reports that about 30 Cuban refugees a week continue to come to Miami. These people (about 20 percent of those who try to escape), tell of the desperate conditions in Cuba. Hunger, sickness, imprisonment, and the firing squad are fast diminishing the population.

The center is doing its best to help refugees who come to them for clothing and food. Recently, 92 people attended Sunday school in the chapel.

Ilene Ganns, who has faithfully helped at the Evangelical Refugee Center, recently left to go to the mission field. Mrs. Jerry Triemstra has been helping in the children's meetings at the center on Saturdays.

Deaf teen-agers enjoy the handicraft class at deaf camp.



JEWISH MINISTRY

Chicago, Illinois

Shalom Center in Chicago has witnessed the salvation of 18 Jewish people during 1964. This is a great victory, for Jews who confess Jesus as their Messiah and Saviour are often disowned by their families. Thus, many who believe either will not make a public confession or will not do so for some time.

This center has recently undertaken the publication of a new paper especially for Jews, "The Hope." Ernest Kalapathy, who assists part-time in the center, edits the publication.

Philadelphia, Pennsylvania

Monty Garfield, appointed worker among the Jewish people in Philadelphia, recently located another building for a new mission project. About 30 teen-agers visit the mission regularly. Some have knelt in prayer.

Eight Bible school students are helping Brother Garfield contact 1,000 Jewish homes this summer.

AMERICAN INDIAN MINISTRY

Daggett, California

Quite a few members of the Daggett Indian Assembly have been laid off work and have returned to the reservation. One family left to take the gospel to their own people.

The menace of the Peyote religion is increasing since California passed the law permitting the Indians to take the Peyote drug in their religious ceremonies. The Daggett church has lost several families to this religion. Every Saturday night, Indians go out into the desert for Peyote worship and return home Sunday afternoon.

Wanblee, South Dakota

The Gerald G. Larsons are encouraged with the work at Wanblee on the Pine Ridge reservation. Interest has been excellent, and adults of about four families have attended quite faithfully. About 20 usually attend the Sunday afternoon service. For three consecutive summers the Larsons have conducted a camp meeting here.

Aberdeen, South Dakota

Owen Mincks is encouraged with the work at Cherry Creek on the Cheyenne reservation. The Mormon missionaries seemed to be making headway on the reservation, but the Indian people are beginning to see that they do not preach the truth and only a few continue to go to their services.

Chandler, Arizona

The C. E. Greathouses, pastors of the San Tan Indian Assembly near Chandler, report wonderful services lately. Some have been saved and some have been healed.

Bark River, Michigan

The Carl Peppiatts, missionaries in the Hannahville Mission, have started Christ's Ambassador services. One youth was saved in the first service. The Indian people in general are interested in the gospel. Sunday school attendance is increasing.

Shiprock, New Mexico

The Charles Lees report victories in their area. Since 1953, they have had regular services at Cove outstation. Although results have been slow, now they are seeing the fruit of their labors. Several families have been saved and have expressed a desire for a church in that area. Heretofore, services have been held from *hogan* to *hogan*. Recently a man asked the Lees whether they would be interested in buying a home he had built, but which he would no longer need. The house has six rooms which would be ideal for classrooms. Plans are underway to buy this building.

After 12 years of having to haul water, the Lees finally have city water right up to the house. Improvements have been made in their church to make it more comfortable and beautiful.

A Texas Assembly is sponsoring a young Indian lad from Shiprock who will be entering Bible school.

Topeka, Kansas

The George Tuckers, newly appointed missionaries, have begun a visitation program among the Indians in their area. About 22 Indians are anxious for the Tuckers to locate a suitable building so they may have regular services. The people are hungry for the full gospel.

Neah Bay, Washington

Recently two of the members of the Indian Assembly in Neah Bay proved what the grace of God can do in the lives of those who are consecrated to Him. Fire struck the home of the Stewart Kallappas, and most of their household goods were destroyed.

One week later the church gave a dinner for this Christian family. After the meal, the people donated furniture and gave a cash offering to the Kallappas.

When Mr. Kallappa stood to thank the people, he gave this testimony: "For nights I have had disturbing dreams of the fire and great is our loss, but through it all I have seen the hand of the Lord. Four years ago, soon after I was saved, I began to pay my tithes. God has been good in providing all my needs. He has protected my family many times. I know the Lord will never fail. He will supply all my needs. I am thankful for each one of you who prayed and comforted us in

this time of trouble. I am most grateful for the presence of the Lord. We do not have to worry because the Lord will see us through. You can trust my Jesus."

Pastor Carl Henderson says this family has been a testimony to many by rejoicing in the Lord through this crisis.

PRISON MINISTRY

Shelton, Washington

The ministers of Shelton-Mason County Ministerial Association have a tremendous opportunity to preach the gospel to the inmates at the new Washington State Correction Center. An official chaplain has not yet been placed there, so the churches of this area have been called upon to conduct chapel services.

Among the pastors participating are Everett McKinney, Mason Younglund, and Earl Bradley, Assemblies of God ministers. Two services are held each week, one

on Sunday afternoon for the minimum security division and one on Thursday afternoon for the maximum security division. Several men have already been saved during these chapel services.

Weldon, Texas

Following is an excerpt from one prisoner's recent letter: "You will never know just what your (Bible) course has done for my life. It has made me see the light and come out of the darkness of my sins to the everlasting light of Jesus Christ, my Lord and Saviour. Since I have given my life to Christ and have been studying, I have had a call from God to be a minister to show others what He can do for them."

The Home Missions Department receives letters of appreciation from many of the prisoners who take the free Bible study courses offered by the Prison Division. Thousands of these books are distributed each year.

APPOINTED FOR SERVICE ON THE HOMEFRONT

SEVERAL NEW WORKERS have recently been appointed by the Home Missions Department to the American Indian and Alaska fields.

Jerald V. Morris is already ministering to the Indian congregation at McDermit, Nev. He attended Southern California College, Costa Mesa, Calif. He has been in the ministry two years and holds credentials with the Northern California-Nevada District. The Morris family has two young children.

Also appointed to the Indian field is Oscar Pitts who is working in the Indian Wells, Ariz., area among the Navaho people. He is licensed with the Northern California-Nevada District.

Orvil W. Greaser, Jr., is ministering to the Indians of Albuquerque, N. Mex. He is ordained with the New Mexico District and is a graduate of Southwestern Assemblies of God College, Waxahatchie, Tex. He has been a schoolteacher. The Greasers have one child.

Mr. and Mrs. Robert E. Ross

of Auke Bay, Alaska, have been appointed to the Juneau Children's Home in Alaska and are already there. Brother Ross also attended Southwestern Assemblies of God College. He has worked with the Juneau Police Department for three years, during which time he became more aware of the great spiritual needs of Alaskan young people.

Mrs. Ross has helped her husband in ministering to the natives of Nenana and has taught young people in jails to sew. She also has had experience in working with children's groups. The Rosses have one child.



Mr. and Mrs. Robert E. Ross



Oscar Pitts



Orvil W. Greaser



Jerald V. Morris

NEWS OF THE CHURCHES



Pastor Ernest E. Holbrook (right), Plant City, Fla., and Evangelist Jimmy Snow display Sunday school register showing record attendance of 416.

PLANT CITY, FLA.—Jimmy and Carol Snow of Nashville, Tenn., conducted a four-week revival at Mount Zion Assembly here in April. All church records were broken with 120 coming forward for salvation. The nightly attendance record was broken, and Sunday school attendance averaged 276 for April—with a record breaking 416 present on Easter Sunday.

—Ernest E. Holbrook, pastor

* * *

GREENVILLE, MO.—The Assembly of God here was blessed by the ministry of Evangelist Glenna Byard during a weekend meeting. There was one saved and two reclaimed.

The work here began in November, 1964. Sunday school attendance runs from four to 27, but as many as 50 have attended some services. There have been four conversions, and many have been blessed and helped spiritually. There have been some outstanding healings in regular services.

—Rhea Luke, pastor

* * *

RICE LAKE, WIS.—There were at least 12 who gave their hearts to the Lord during the meeting with Evangelist Lowell Lundstrom and the "Message for America" team at Gospel Tabernacle here. The altars in the prayer room were crowded every night with those seeking God for the infilling of the Holy Spirit. Attendance was excellent throughout the meeting, and the church was completely filled for the Saturday night and Sunday afternoon meetings.

—B. E. Stroud, pastor

WINDSOR, N. C.—The entire church was blessed by the ministry of Evangelist Jim and Tammy Bakker of Muskegon, Mich., at the Askewville Assembly here. Eleven were saved and three were baptized in the Holy Spirit. Many young people were reclaimed or refilled. Those saved joined the church and were baptized in water.

Evangelist Bakker told his life story, "From Rock and Roll to Rock of Ages," during the meeting. The closing night of the revival a "Beatle burning" was held on the church grounds. All the young people of the church were asked to bring their rock and roll records and any objectionable books or magazines. These were heaped on

the fire as the young people dedicated their lives to God.

—R. O. Denton, pastor

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GRAND PRAIRIE, TEX.—A missionary convention was held at First Assembly here with E. E. Shaffer, missionary to Africa, and Charles and Lorell Anderson, missionaries to India, as featured speakers.

The Spirit was present in a wonderful way throughout the entire convention. The goal of \$3,000 was exceeded with \$4,700 given or pledged (including \$700 designated for Speed-the-Light).

—S. Worth Williams, pastor

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Opp	First	Aug. 29-Sept. 12	Grover Dunn	Hayward T. Chapman
Ark.	Brinkley	A/G	Sept. 8-19	Glenna Byard	Orvil L. Holden
	Dumas	First	Aug. 30-Sept. 5	Robert Bowden	Wallace L. Eddlemon
	Mulberry	A/G	Sept. 5-19	R. A. & Mrs. Thompson	Don Dorsey
	Osceola	First	Aug. 25-Sept. 5	Glenna Byard	Ralph Roberts
Ariz.	Tolleson	A/G	Aug. 29-Sept. 12	Bob Stewart	J. W. Buchanan
	Tucson	Central	Sept. 5-19	Winferd Mack	Jack Brock
Calif.	Anderson	A/G	Sept. 5-12	Marvin Schmidt	Gene Lawrence
	Bakersfield	Niles	Sept. 5-12	Lindy Lummer	Johnny Smith
	Greenville	A/G	Aug. 29-Sept. 3	Loretta Kaupanger	H. Hale
	Highland	Highland	Sept. 7-19	Paul R. Keeth	Robert Turner
	Lodi	First	Sept. 5	Marvin Schmidt	Gene Forrest
	Mojave	First	Aug. 31-Sept. 12	Neville & Beulah Carlson	Jack Countryman
	Mt. Shasta	*A/G	Aug. 30-Sept. 3	Loretta Kaupanger	D. M. Vallo
	San Diego	Elim	Aug. 29—	Dwight Edwards	L. C. Harris
	Yreka	A/G	Sept. 7-19	Ted & Hazel Silva	W. Richard Igo
Ga.	Columbus	Beallwood	Sept. 5-19	James H. Black	Aaron M. Wall
Idaho	Melba	A/G	Sept. 5-19	Dwight Edwards	Carl Johnson, Jr.
Ill.	Alton	Milton	Aug. 31-Sept. 12	Dave & Jan Olshewski	David McGarvey
	Chicago	Stone	Sept. 1-5	Gene & Heather Burgess	Ernest C. Sumrall
	Gibson City	A/G	Sept. 8-12	Culpepper-Gourlas Team	R. L. Boyd
	Gibson City	*A/G	Sept. 13-19	Culpepper-Gourlas Team	R. L. Boyd
	Rockford	Haven	Aug. 29-Sept. 12	Royce L. & Mrs. Lowe	Truman Turner
Ind.	Gary	Glen Park	Sept. 8-12	Bergquist Evangelists	A. Vigna
	Peru	First	Sept. 6-19	Duard Baldwin	Charles Johnson
	Sullivan	First	Sept. 6-12	Carl E. Gammel	James Reed
	West Gary	A/G	Sept. 7-19	John Friend	John Neese
Iowa	Des Moines	Calvary	Sept. 5-12	Bob Watters	L. N. Huffman
	Grinnell	First	Sept. 1-12	Arthur & Anna Berg	Donald Rich
	New Sharon	A/G	Sept. 1-12	Don & Dixie Cox	G. D. Coborn
	Storm Lake	A/G	Sept. 5-19	Doyle H. Thompson	V. L. Huffey
Kans.	Liberal	First	Sept. 5-19	Gary Archer	Dean Nygren
	Shawnee Mission	A/G	Sept. 1-12	Roland & Leanna Hastie	Lloyd Bilhimer
	Topeka	Glad Tidings	Sept. 1-10	Knott-Olson Team	C. D. Gibson
	Wichita	Glad Tidings	Sept. 1-12	Donnell-Holler Team	David L. Richards
Ky.	Midway	A/G	Sept. 12	J. G. Gott	Raymond Eyer
La.	Allemands	A/G	Sept. 5-12	C. E. Gilbert	Cecil Janaway
	Slidell	Bethel	Sept. 5-17	Billy & Nila McLean	T. L. Beyer
Md.	Crellin	A/G	Sept. 7-19	Irving & Mary Lou Howard	J. L. Smith
	Sand Flat	A/G	Aug. 31-Sept. 12	Curtis Sample	Robert Collette
Mich.	Adrian	Bethany	Sept. 5-19	H. Syvelle Phillips	Arthur Clay
	Charlevoix	A/G	Sept. 1-12	Duane M. Wessman	Everett Herberger
	Clio	Bethel Chapel	Aug. 29-Sept. 12	Darryl & Kathy Olson	Arthur Walker
	Lansing	First	Sept. 1-12	William Caldwell	L. J. Tomko
	St. Ignace	A/G	Sept. 5-19	K. W. & Mrs. Matschulat	Herbert D. Kolenda
Minn.	Alexandria	A/G	Aug. 31-Sept. 5	R. S. Peterson	Sherman Buxchow
	Minneapolis	Fremont Tab.	Sept. 1-12	Joel Palmer	Harry Myers
Mo.	Arnold	A/G	Sept. 6-19	Robert & Mrs. Holland	Gene T. Canter
	Buffalo	A/G	Sept. 5-19	Dean & Mitze Heady	Charles Blades
	Crocker	A/G	Aug. 30-Sept. 12	Loyd Middleton	Kyall Parsons
	Gallatin	A/G	Sept. 7	Knouse-Stovall Team	James Booth
	Jefferson City	First	Sept. 5	Nettie Parham	Norman F. Brewer



NEW CHURCH DEDICATED IN KANKAKEE, ILL.

KANKAKEE, ILL.—The First Assembly of God was built last year under the leadership of Richard H. Peterson. The Illinois District Women's Missionary Council presented a check for \$1,000 to assist in purchasing the property.

Construction of the church was started in 1963 and the congregation worshiped in their new building in April, 1964. Dedication services were held August 31,

1964, with District Superintendent E. M. Clark as speaker.

The interior of the building features spruce decking and laminated arches, with pews of walnut finish. Floors are tiled with red carpeting. The building is valued at \$70,000 with only \$42,500 invested. Seating capacity is 280.

Allan G. Phillips is now pastor of the church.



Charles Shaffer and New York District Superintendent Joseph R. Flower (kneeling left and center) were guest speakers at the groundbreaking service at Bethel Assembly of God in Franklin Square, N. Y. Also pictured are Pastor Albert Andreasen kneeling right and the board of trustees (back row).

NEW YORK ASSEMBLY TO ADD NEW SANCTUARY

FRANKLIN SQUARE, N. Y.—A groundbreaking service was conducted on May 16 at Bethel As-

sembly of God with Karl P. Stefens; District Superintendent Joseph R. Flower; and Charles Shaffer, sectional presbyter, as speakers for the special services of the day.

A new sanctuary seating 450 will be added to the present building to take care of the growing congregation. The building program also includes a nursery, choir loft, and full basement providing facilities for Sunday school and church fellowship.

SOUTH CAROLINA DISTRICT CHOOSES OFFICERS

GEORGETOWN, S. C.—The 23rd South Carolina District Council convened here at First Assembly May 11-13 with Assistant General Superintendent Gayle F. Lewis as speaker.

W. G. Dixon addressed the council on the subject, "Revival," in the superintendent's annual message.

Officers elected were J. L. Gallman, assistant superintendent; D. F. Flanagan, secretary-treasurer; J. L. Dutton, Sunday school director; Deroy Owings, foreign missions secretary; S. U. Morris, Men's Fellowship director; Rufus Medlin, secretary of education; and Mrs. W. G. Dixon, Women's Missionary Council president.

ANNOUNCEMENTS

18TH ANNUAL CONVENTION of the Pentecostal Fellowship of North America, Oct. 26-28, at Bethel Temple Assembly of God, Dayton, Ohio.

HOME COMING—Sept. 12 at Assembly of God, Garibaldi, Ore. All former pastors and friends invited.—by Don Jacobson, pastor.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
	Marshall	First	Sept. 7-19	James & Beulah Pepper	Warren LaRose
	Sedalia	First	Sept. 5	The Singing Lunsfords	F. T. Buntentbach
	St. Louis	Friendly	Sept. 1-12	Bob McCutchen	L. C. Ramsey
	St. Louis	Grace	Aug. 29-Sept. 12	Keetah Jones	J. C. Washburn
Mont.	Anaconda	A/G	Sept. 1-12	Dave Tonn	H. L. Roset
	Glendive	A/G	Sept. 5-12	John Bryant	Henry A. Larsen
Nebr.	Bossett	A/G	Aug. 31-Sept. 12	Lee Paino	Wayne Hall
	Sidney	A/G	Sept. 5-19	Milo Harmon	Clinton Thompson
	Thedford	Bethel	Aug. 29—	Leonard Negrin	E. L. McNaughton
Nev.	Sparks	A/G	Sept. 5-17	Wayne G. Forbes	Gerald Fischer
N. Mex.	Alamogordo	Mt. View	Sept. 2	Tommy Crider	Forest Srader
	Hobbs	First	Sept. 8	Tommy Crider	Dale Webb
N. Y.	Poughkeepsie	*Faith	Sept. 12-17	David & Patricia Johnson	Ira E. Elliott
	Valley Stream	*Bethlehem	Aug. 31-Sept. 3	Mrs. Robert S. Beisel	Gerard D. Morriello
Ohio	Byesville	A/G	Aug. 31-Sept. 12	John Higginbotham	Lawrence Shaw
	Cincinnati	First Christian	Sept. 5—	Jimmy & Carol Snow	W. Randall Ball
	Medina	Pentecostal	Sept. 7-19	Frank J. DePolo	James L. Watkins
Okla.	Bixby	First	Sept. 1-12	Burl McAlister	Billy Guthrie
	Claremore	A/G	Sept. 1-12	Charles & Barbara Hudspeth	Ralph L. Reddout
	Oklahoma City	Faith Tab.	Sept. 1-12	Ernie Eskelin	S. J. Scott
	Tulsa	Dawson	Sept. 5-26	Don Brankel	Erwin W. Moore
Pa.	Landisburg	A/G	Aug. 31-Sept. 5	Frank J. DePolo	Gerald Olshevski
	Irwin	A/G	Sept. 7-19	Arnold & Anita Segesman	Samuel Weidler
	Meadville	A/G	Aug. 31-Sept. 12	John Higginbotham	Donald Berkey
	Mechanicsburg	A/G	Sept. 7-19	Charles S. Morris	Domenick Ezzo
	Newville	A/G	Sept. 7-12	"Little Joe" Peterson Team	William P. Strausser
	Philipsburg	Gospel Tab.	Sept. 5-19	J. Earl & Mrs. Douglass	Edwin Stigile
	Shade Gap	Fair Ridge	Aug. 31-Sept. 12	David E. Dean	Bely C. White
	York	Taxville	Sept. 5—	Peiffer & Harden Team	Homer Peterson, Sr.
S. C.	Greenwood	First	Sept. 1-12	John & Faith Stallings	Robert M. Couch
S. D.	Madison	A/G	Sept. 5-10	Paul Clark Family	P. Clark
Tenn.	Humboldt	Gregorys Chapel	Aug. 30-Sept. 12	J. C. & Mrs. Nichols	Elizabeth Walters
	Milan	First	Sept. 6-Sept. 12	Robert Bowden	B. M. McCarty
Tex.	Falfurrias	First	Aug. 29—	Charles McKnight	Floyd J. Hill
	Houston	Garden Oaks	Sept. 12—	Charles McKnight	H. M. White
	Lubbock	Faith	Aug. 30	Sam W. Wagoner	Al Davis
	McAllen	First	Sept. 1-12	Samuel V. Calk	A. R. Kennedy
	San Angelo	Campus Blvd.	Sept. 5-12	Buddy Hicks	E. A. Pack
	Tomball	A/G	Sept. 1-12	Burnie Davis	E. M. Darnel
Va.	Bristol	First	Sept. 5-12	Roy & Arlene Brewer	L. Elwood Rakes
	Brodnax	***A/G	Aug. 30-Sept. 5	Irving & Mary Lou Howard	A. K. Michael
	Charlottesville	First	Sept. 7-19	Jim & Tammy Bakker	H. W. Fry
Wash.	Arlington	A/G Tabernacle	Sept. 5-19	Parrish Trio Evang. Team	R. E. Miller
	Peshastin	A/G	Aug. 31-Sept. 12	Clifford W. Phillips	Ray E. Weaver
	Sunnyside	Neighborhood	Aug. 31-Sept. 12	Wesley F. Morton	W. V. Kononen
Wis.	Milwaukee	Bethel	Sept. 7-19	Lee & Bonnie Jean Krupnick	E. E. Kirschman
	Milwaukee	Calvary	Sept. 9-19	Jack Martz	John Wannemacher
B. C.	Abotsford	Pentecostal Tab.	Sept. 5-19	J. W. & Mrs. Beam	H. A. Lindberg
Can.	Edmonton, Alberta	Beverly	Sept. 5-19	Ernest & Lolita Varner	Paul Kerychuk
	Toronto	Evangel Temple	Sept. 3	Johnny Barton-Mike Lasky	Laurie Price
Eng.	Manchester	Bethshan Tab.	Sept. 11-15	Watson Argue	George Stormont

*Children's Revival

***Youth Revival

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

TODAY IS GLOBAL
CONQUEST DAY



You may receive an offering envelope like this. Or the offering basket may simply be passed. In either case, as you give in the Global Conquest Day offering, you help magnify the missions voice which is telling forth the *Good News* around the world. *God bless you as you give.*
