

THE PENTECOSTAL evangel

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



September Is Education Emphasis Month



SEPTEMBER 12, 1965
TEN CENTS

The second coming of Christ
is the hope of Christian believers,
the hope of the Jews,
and the hope of the whole world.

Looking for that Blessed Hope

ONE OF THE MAIN EMPHASES of the Pentecostal movement is the truth that Jesus is coming soon. The Lord Jesus said that when the Spirit of Truth was come He would show us things to come (John 16:13). The blessed Holy Spirit has come, and wherever He is honored and allowed to have His right of way He lays definite emphasis upon the return of our Lord and Saviour Jesus Christ. Many of the messages in the Spirit are a warning and a promise that Jesus is coming soon. The Holy Spirit very definitely is lifting up the eyes of Spirit-filled believers for the return of the Lord.

As the Holy Spirit takes the things of Christ and reveals them unto us, He exalts the Lord and makes His presence very real. The love of God which is shed abroad in our hearts by the Holy Ghost is a personal love for Christ as well as love for man. This love for Christ reaches the point within the Spirit-filled believer's life where it amounts to a great longing to see Him face to face. The more real the Holy Spirit makes Jesus in our lives, the more fervently do we look for His return. We love Him and we want to see Him.

CHRIST LONGS TO HAVE US WITH HIM

Jesus said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). You will notice that this statement by our Lord concerning His return makes no reference to His triumph over His enemies or His establishment upon His own millennial throne. He refers only to His sweet and delightful prospect of being restored again to the circle of His friends. He does not want to be where they are not. "That where I am, there ye may be also."

This is beautifully reciprocated by the believer's hope, as expressed in 1 Thessalonians 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Notice that the whole objective of this resurrection and translation is to meet the Lord in the air and to be with Him forevermore, a grand reunion with One whom we love dearer than life itself.

He will come to them that look for Him. "It is appointed unto men once to die, but after this the judgment. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:27, 28). It is not stated that to those who believe in the doctrine of the Second Coming will He appear. It is rather to those who have the personal intimate faith



A. DEVANY PHOTO

By R. M. RIGGS

in that coming and who are looking forward to its actually taking place.

DO WE LOVE HIS APPEARING?

Paul said, in 2 Timothy 4:8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Here the personal looking for the Lord is stepped up to the point where the believer loves His appearing.

Love is the measure of real religion after all. To the degree that the love of God dwells in our hearts, to that degree are we the children of God. Cold apathy or theoretical assent in relation to the things of God smacks more of hypocrisy than of reality. If the fire

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of His love burns low within our hearts, then we come into the dangerous class of those who are lukewarm in their experience. May God ever keep our hearts burning with a fervent love for our Master and a holy longing for His return.

Paul sets it forth in Titus 2:13 in this fashion: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Here is the beacon star. Here is the goal and the guerdon. Here is the celestial point by which the Church charts her course across the sea of human history. Here is the great destiny and destination toward which she presses forward constantly. Without this goal and objective she becomes confused, discouraged, disintegrated, and defeated. To work for political legislation, to strive for social reform, to substitute education and physical welfare for the blessings of real Christianity are the natural results of losing sight of the blessed hope of the Church. As we keep that hope bright and shining, ever looming high upon our horizon, then we steer a straight course and do just that most important work which our Lord has willed that we shall do. His coming is the hope of the believer, the hope of the entire Church, the hope of the Jews, and the hope of the whole world. It is indeed the only hope and therefore we do well to pay great heed to it.

HIS COMING WILL BE LITERAL AND VISIBLE

If the enemy cannot remove entirely from our vision the thought of the return of Christ to this earth he will attempt to spiritualize that return, to reduce it to a mere metaphor, and thus rob us of the vital hope which the Lord wants it to be. Satan would tell us, through misguided believers, that conversion is the second coming of Christ, or that the coming of the Holy Ghost on the Day of Pentecost was the second coming of Christ, or that the death of the believer is the second coming of Christ. Most implausible of all is the claim by its devotees that Christian Science is the second coming of Christ. By the very nature of the case all of these are utterly untrue. The return of our Lord to this earth is to be literal, personal, visible and physical.

"While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). This is worded to meet the requirement of the most exacting legalist. "In like manner" means "exactly as," "in the very same way," and so it will be. A cloud received Him out of their sight. Compare this with Mark 14:62—"Ye shall see the Son of man coming in the clouds of heaven." His disciples looked steadfastly toward heaven. Compare this with Revelation 1:7. When He comes again they shall look on Him whom they have pierced. Angels stood at His side when He departed; and of His second coming He said, "The Son of man cometh in the glory of his father with the holy angels" (Mark 8:38). He went up from the Mount of Olives, and His feet shall stand in that future day on the Mount of Olives (Zechariah 14:4). Is not this "in like manner"—even as—in the very same way? The most technical lawyer could not ask that

the fulfillment be any more perfect than that which is promised here.

IT WILL BE "THIS SAME JESUS"

It is not to be another Christ, none other than He Himself personally. "For the Lord himself shall descend from heaven" (1 Thessalonians 4:16). This coming is to be visible, for it is declared plainly that every eye shall see Him (Revelation 1:7). It is not to be anything other than His own physical body which shall be seen and which shall return to this earth. For His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east (Zechariah 14:4). If we believe that God is a Person, that Jesus is the Saviour, that He died on Calvary and rose again the third day, then consistency and logic require that we believe in the literal, personal, visible and physical return of Christ to this earth again.

The enemy is relentless in his determination to take away the blessed hope from the Church. If we make him concede that Jesus is really coming again, then he will say, "Yes, but it is a long way off. The Church must convert the world and bring in the millennium, and fix everything up for the Lord so that He can return unto His own." This is just as fallacious as to contend that He will not return at all. The same Bible that says He will return tells us that He is coming *before* the thousand years of peace. "Behold, I saw heaven opened, and a white horse, and him that sat upon it, whose name is Faithful and True." He destroys the Antichrist at His coming, sits upon the throne of His glory, and then enters upon His millennial reign. His saints will live again and reign with Him a thousand years. He comes first and the thousand-year reign of peace follows.

Also we are told in the Word that evil men and seducers shall wax worse and worse, deceiving and being deceived. In the last days perilous times shall come. They shall turn away their ears from the truth and shall depart from the faith. There shall come a falling away first. And because iniquity shall abound, the love of many shall wax cold. Instead of a world prepared by the Church for the return of the Lord, it will be a world ruled over by the Antichrist.

IT WILL PRECEDE THE GREAT TRIBULATION

As a last resort, the die-hard Devil still argues, "Well, if He comes before the millennium, it will be after the Great Tribulation." He still has in mind his wicked objective of taking away the hope of the Church. If the rapture of the saints were placed after the Tribulation, then the hope of Christ's return would be replaced by the dread of the coming of the Tribulation and the fear of Antichrist himself. These ugly things would loom up between us and the return of Christ and would utterly eclipse the blessed hope.

Paul wrote to the Thessalonians as follows: "Now ye know what withholdeth that he might be revealed in his time; for the mystery of iniquity doth already work, only he who now hindereth will hinder until he be taken out of the way; and then shall that wicked one be revealed" (2 Thessalonians 2:6-8). Here is a plain, simple, emphatic statement that there is a great withholding influence which stems the tide of iniquity and lawlessness and will continue to do so until it is removed. When it

(Continued on page twenty-four)

Bring Back the Bible

Public school officials and teachers who, intimidated by pronouncements of the courts, removed the Bible from the American classrooms, ought to bring it back. The court rulings have not been clearly understood.

The Supreme Court's opinion in the case of Abington School District vs. Schempp (June 17, 1963) included the following:

"The State may not establish a 'religion of Secularism' in the sense of affirmatively opposing or showing hostility to religion, thus 'preferring those who believe in no religion over those who do believe.' . . . In addition it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. . . . Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."

In other words, there is a place for the Bible in public schools. It is not necessary to ban Bible reading, prayer, and the singing of Christmas carols, as some have done.

Instead, it is illegal to paganize the schools. It is illegal for teachers to ridicule Christian faith or to teach theories that contradict what the pupils learn at church. In some cases speakers have been warned not to mention God or Jesus Christ in their high-school talks. Teachers have even been told that the pledge of allegiance to the U. S. flag should not be made in the classrooms because God is mentioned in it. Do not policies such as these amount to a "religion of Secularism"?

Perhaps a recent announcement by Indiana University is a sign that the pendulum is swinging back—that educators are having second thoughts. It states that due to "increased student interest" Indiana U. will expand its program in the "study of religion." It declares that "the courses will be taught by a regular staff of professional teacher-scholars."

A committee, after a year of study, has recommended that Indiana U. develop a curriculum in religion and related courses for an undergraduate major and minor in the College of Arts and Sciences. "Religion deserves to be recognized as a coherent academic discipline in its own right," the committee says.

There is a similar trend in other universities. For many years, at least a few courses involving religion have been taught in almost all universities, and a full-fledged department of religion exists in a dozen or 15 tax-supported ones. Now we are told that various other state universities are exploring steps for introducing or regularizing programs or departments of religion within their college structures.

We do not expect the public schools to teach religious doctrines. This is the duty of the church, and of the home. But neither do we want the schools to destroy the faith that our ministers, Sunday school teachers, and godly parents plant so carefully in young people's hearts and minds.

We want the schools to respect that faith. We want them to encourage boys and girls to trust the Bible. This is the Book, more than any other, that produces law-abiding citizens. This is the Light that leads men and women down the path of selfless service to their neighbors. This is the Truth that sets men free from covetousness, dishonesty, and violence. If ever we needed the cement of God's Word to hold our society together, it is now.

—R.C.C.

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STATEMENT OF FAITH

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

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By JOHN WRIGHT FOLLETTE
New Paltz, N. Y.

Dusk is "chore time." As twilight deepens and the heart grows heavy with a longing for our Lord, we must not forget the chores He has given us to do.

'Occupy Till I Come'

WHILE WAITING UPON THE LORD in a prayer meeting, the Spirit began to settle down over my heart in such silence and rest as I have not sensed in many days. There is such heavenly quietness in the hush He is able to bring over and into the restless heart.

As I sat before Him with my spirit wrapped in silence, so alive and yet so still, my heart was seeking Him in prayer and worship. The tenor of my prayer was thus: "Dear Lord, Thou art coming; I praise Thee Thou art near. . . . But in these momentous days, so full of need, what wilt Thou have me to do? What needs most attention? What word hast Thou for me?"

Then He gave me so clearly this word, "Occupy till I come." This He spoke three times, and my heart was so happy to hear His voice and to heed His injunction. Then I continued to ask Him what He meant by "occupy." It was in answer to this that He gave the following lesson.

He let me live over in spirit a day of my boyhood. While a child between the ages of six and eleven, it was my privilege to live on a farm. There God taught me my first spiritual lessons as I walked and played, worked or studied in His great "out-of-doors."

The nearest city was fifteen miles away and was only reached by driving a horse over the long country roads. It was my parents' custom to drive to the city every two or three months to do the necessary trading. On such days we children were left at home to keep house and were given certain tasks to do while father and mother were gone. It was just such a day the Lord let me live over again in spirit.

How well I remember the secret joy of being "on our own." At such times mother gave us permission to go to the woods for flowers, or to pop corn, or maybe play in the brook. How strong and courageous we were! To go to the end of the farm was nothing—we were so brave!

The morning went quickly and at noon we ate our dinner in high glee. It was a novelty to feel ourselves alone. Maybe my oldest sister would try her hand at a new kind of pie or pudding—it was a time for adventure, experiment and independence. The afternoon wore on and soon it was time to do the evening chores. My part was simple, as I was but a child. I had to carry in the wood and fill the box behind the kitchen stove. Maybe it would take three or four trips to the woodshed, but I had to fill it. Then I had to go for the cows and bring them up from the lower pasture.

As the long shadows of twilight came creeping in, how my bare feet hurried over the dusty road. I wanted to stop by the old rail fence to see a robin's nest which always pleased me so—I wondered if the lovely eggs had hatched—but the dusk was coming on and I had to hurry. Then I must gather the hens' eggs, and fasten the coops where the little chickens were; or maybe see that the ducks were all up from the brook.

And as the purple gloom moved in, and the barn and sheds were wrapped in veils which only twilight dusk can spin, my little heart would feel a strange longing for mother and father. How I would look toward the hill to see if they were coming.

But the chores were to be done, and if it were too shadowy we would be tempted to neglect the more distant nests. Some would be away back on the haymow, or up in the granary, and it took more courage to gather the eggs from these places. So one would go with the other and finally we would have the last chore done. But how many times we would glance up the road to the distant hill to see if mother and father had come.

How strange that all the bravery we had known during the sunny hours of the day had vanished. The desire to venture to the end of the farm had gone; we did not want to venture even to the end of the garden. The purple hills melted into still deeper shade; the bushes, fence posts and trees all so familiar began to assume grotesque shapes and soon lost their identity in dusky shadows. The little world in which we spent the day was fast fading. The brave spirit of adventure passed with it, and a strange loneliness stole over our hearts. One wish possessed us—that mother and father would come.

Sometimes they were late and we would have to prepare the evening meal. But somehow the food did not taste right and it was so hard to swallow.

How little we were concerned then with anything but mother's coming. No play, however interesting—no duty, however pressing—could divert our attention from the hill where our longing hearts looked for her return.

I wish I could tell the joy, the delight, the ecstasy of spirit when finally we saw the horse and buggy coming over the hill. How we ran then to meet them and exchanged our words of welcome even before they stepped from the carriage. Then as the silent curtains of the night gently shut us in, our little world seemed such a safe place. The night had no terror, the shadows no meaning, for we were secure. Now our hearts could rest

—for mother had come. How delightfully simple is the trust of a little child. How secure and safe he feels when father and mother are near.

This little picture of such commonplace material needs but little interpretation. Those of us who are looking toward the distant hill know something of the secret longing which fills the soul. Our little day (this age) is fast ending; the morning of vision and courage is spent. Our forefathers began the day's work years and years ago. The noon has come and gone. During those long hours filled with shadow, sun and song, the work of the church was established. We are now in the twilight of the age.

The long, dim shadows stretch their lengths across the fields and nightfall is at hand. This is not the hour for work which should have been done generations ago. The centuries of opportunity have passed; we are now in chore time.

To speak in the language of the vision, even though some nests be far out of reach and our hearts are faint and weary, we must not neglect them. He may send you to the end of the earth at the eleventh hour. He wants those "eggs" that are hidden away in the most remote places. If He is calling you, trust His wisdom, and go.

To "occupy" is to faithfully trudge back to the woodpile for the last two or three sticks so necessary to fill the box. May the Holy Spirit quicken us to heed His injunctions and give us happy feet to run the short errands.


The twilight gloom is purpling in the west; the little world about us is showing its true character—it fades and passes away. Where is your vision? Are you watch-

TWILIGHT

*Unseen the little birds in branches dark
Have found a resting place so cool and still,
While from the dusky thicket in the glen
There comes the lonesome call of whippoorwill.
The heart is strangely moved by loneliness
And sickens at the thought of finite things.
It hungers for the infinite and life
Which faith in immortality now brings.
The little world wherein I spent the day,
Will-o-the-wisp is proving now to be
What seemed so firm and strong 'neath noontide sun
E'en while I look now melts and fades away.
I do not find my heart grieved by the loss,
To have it back my heart no cry would give;
A secret joy is found in losing all—
For this is not the world in which I live.*

—JOHN WRIGHT FOLLETTE

ing the distant hill? How strange this loneliness which creeps into our hearts as we look about and long for His coming. The world is fast filling with shadows, and everything about us seems to be moved out of its place. The gathering darkness renders even the things we seem to know indistinct, uncertain, and doubtful.

This is not the noon hour, nor is it afternoon—we are past sundown and are now in twilight. That is why the uncertainty and darkness fill our hearts with sickness at the thought of staying here. This is the homing hour and Christ is making us homesick for His coming. Are you not yet convinced that the "here and now" is not all of life? 

Evaluating

ABOUT THE ELEVENTH HOUR HE WENT OUT, and found others standing idle, and saith unto them . . . , Go ye also into the vineyard; and whatsoever is right, that shall ye receive" (Matthew 20:6, 7).

We are eleventh-hour workers. The eleventh hour suggests urgency with little time left in which to work. It suggests the need for accuracy. There is no place for errors since there will be no time to correct them. Indecision and vacillation must give way to determination and constancy.

Education today is being emphasized as never before. This coincides with Daniel's statement that "in the time of the end . . . knowledge shall be increased" (Daniel 12:4). Giant strides are being made in science, in medicine, in space, and in many other areas of study.

Christian education has contributed much to past history. The foundation stones of American democracy were the church-related schools in past generations. Until the last century most programs of education were sponsored by churches. Without this influence democracy could not have survived.

The philosophies of the past, however, have been lost in the fogs of contemporary thought. Educators have abandoned the principle that "righteousness exalteth a nation but sin is a reproach to any people." The forces of truth are being assailed. The atheists are saying, "Let us kick God out of America." Modern teachers and preachers are rebelling against the truths of God's Word.

Protestantism has lost most of its convictions and has ceased to protest. The Bible is held in disrepute. The creation story is adjudged to be a myth and the Virgin Birth is denied. These departures from Biblical truth are resulting in the decline of religious convictions and decay of moral character.

This is the hour which Christ identified when He talked about nations being perplexed and men's hearts failing them for fear in the last days. The Pentecostal movement is faced with the responsibility of rising to the challenge of a perplexed world.

Our young people must have a Christ-centered educational program that will build a faith in God which cannot be shaken by changing philosophies. Through Christian education they are given a confidence in the Scriptures which cannot be undermined by the conflicting ideologies of this hour. They find a dependence on the Holy Spirit which provides an endowment of power, adequate to meet the needs of mankind which an enervated social gospel cannot do.

Atheistic teachers have gained control of modern education. The results are a confused, frustrated generation

*In this eleventh hour of wickedness and apostasy,
what are our responsibilities, as Spirit-filled people, toward Christian education?*

Our Educational Program

By CHAS. W. H. SCOTT - Executive Director of Education

which has lost its moorings and is drifting in the riptides of rebellion and violence. Having no anchor, youth is rebelling against established law and order. To develop the intellect and neglect the culture of spiritual life makes man a cold, calculating creature and destroys his finer sensibilities.

One of the largest denominations in the United States, after making a survey of where its young people are attending college, has discovered it is losing 30 percent of those students who are enrolled in nondenominational colleges.

The commencement speaker at one state college made this statement recently, "Colleges and universities are not responsible for teaching and instilling moral precepts in their students." From what is taking place today one wonders how much difference there is between the philosophies of the University of Moscow and those of our large American universities.

Daniel Webster said, "Knowledge does not comprise all that is centered in the larger term of education. The feelings must be disciplined; the passions must be restrained. True and worthy motives must be inspired. A profound religious experience is to be enjoyed and pure morality is to be inculcated under all circumstances. All this is comprised in a true education."

What is Christian education? It begins in the home. Deuteronomy 6:6 says, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Christian education should begin at the family altar in Pentecostal homes across our nation.

Secondly, Christian education is a ministry of the church through its Sunday school programs, youth activities, children's work, Men's Fellowship groups and Women's Missionary Councils. The entire church should be engaged in fulfilling the command of the Lord Jesus, "teaching them to observe all things whatsoever I have commanded you."

Third, Christian education is Christian day schools where the three R's are taught—reading, writing, and arithmetic—and where the fourth, "instruction in righteousness," is added. It is a complete educational curriculum provided at elementary levels in a Christian atmosphere.

Fourth, Christian education is Christian high schools where Pentecostal teachers provide a quality education in a Bible-oriented atmosphere. It is an institution where chapel services are conducted, where proper guidance

for students is provided by Spirit-filled counselors.

Fifth, Christian education is our college program. It includes Bible colleges and liberal arts colleges where the arts and sciences are taught from a Christian viewpoint. The Scriptures are held as the highest authority. The Sermon on the Mount becomes the basis of ethics. It is a Christ-centered, Bible-honoring education taught in a Pentecostal atmosphere.

The schools of our fellowship continue to be our main source of ministers, missionaries, and evangelists. Some 90 percent of our missionaries and ministers come from our colleges, besides the thousands of dedicated laymen who are living witnesses for Christ in business, industry, the professions and government.

What is our responsibility to Christian education? *Church-related schools need school-related churches.* As a movement we must see to it that our schools live up to the objectives we have set for them. The result will be an education which is not naturalistic or man-centered but supernatural and God-centered. It will be an education based not upon a secular standard but upon a scriptural viewpoint with philosophies resting upon the truth set forth in the Word of God and manifest in the person of Christ. It means bringing into captivity every thought to the obedience of Christ, which interpreted educationally means bringing every field of knowledge, every aspect of life into subjection unto Him who said, "I am the way, the truth, and the life."

When we consider the course of world events, the problems and tensions, the insecurity and uncertainty all about us, we realize more than ever our responsibility to make available to this new generation, through a Christian educational program, the opportunity to hear, to ponder, to study and obey God's Word in this hour of wickedness and apostasy. This, combined with a curriculum of academic excellence, will make our Christian education program a spiritual bulwark for the rising generation.

When a U.S. general was questioned as to the type of men he needed to neutralize the aggression of Russian Communism, he replied, "Give us men, men who know God, men who know how to pray."

The world is recognizing more and more the place the Pentecostal movement can fill in this eleventh hour. We must not shirk our responsibility but face the challenge of Christian education. We must build a bulwark about the nation and strengthen the church to fulfill her great commission in extending the kingdom of Christ. We must keep the fires of dedication burning on the altar of our institutions of Christian education by giving them our material and spiritual support as they serve our youth.

How God Met My Need

by ZELMA DODD



Zelma Dodd opens her mail at the CBI post office.

I COULD HARDLY BELIEVE IT! I stood there with the yellow slip of paper from Central Bible Institute in my hand. It said, "Paid in full."

How could this be? I thought back to summer vacation. Suddenly all the pieces fitted together and I could understand why God had led me as He had last summer.

I spent the summer in Rochester, New York. Like most college students, I was looking for a job. I kept hearing the same answer, "Sorry, there is nothing; we have no work available for part-time workers." I was very discouraged. No job meant no money, and no money meant it would be impossible for me to return to CBI for my junior year.

One day I received a telephone call from the director of our youth camp. The camp needed a counselor for girls. I liked working in camp, but there just wasn't enough money in that type of activity. I promised that if I was unable to find a secular job within two weeks I would call the director and let him know I was available for the job of counselor.

Oh, how I prayed that God would meet my need! While reading my Bible, God gave me a promise: "But my God shall supply all your need, according to his riches in glory by Christ Jesus." Yes, there it was in Philippians 4:19.

At the end of two weeks I was still without employment. How could God supply my need at Lakeview Gospel Camp? I loved working with the young people, and the spiritual benefit I would receive could not be measured, but this would not pay my school bill!

No one knew this need except my parents. It was almost impossible for them to help me with the first down payment. I prayed, but I could see no answer. When people asked me about returning to CBI, I replied that I wanted to work a year to save a little money.

On Saturday I left Rochester to stay at camp for two weeks. Soon I was busily engaged with my responsibilities as a counselor. There were devotions to prepare, rooms to inspect, girls to supervise and talk with about their problems. One day, I stopped to talk with another lady counselor. During the conversation, the subject of college was mentioned. She asked if I had made plans to return to school. I responded with the usual answer: "I want to work a year first."

After I had finished giving my reasons she asked one question, "Is the real reason for your not returning to CBI a lack of finances?"

I was amazed that she knew. "Yes, that's the reason," I replied.

She told me she would like to help. "But you can't possibly realize how much it costs to go to Bible school for even one semester!"

Her answer startled me: "Yes, I think I do. It costs about \$650. I would like to help you later if you will let me."

In this unexpected way God kept His word to me. He had promised to supply all my need according to His riches in glory by Christ Jesus. Somehow, receiving this money from a former stranger makes me think of a story in the Bible. Jesus paid a debt with money that came from a strange source, a source unsuspected by Peter the fisherman. He took a coin from the mouth of a fish.

In my case, Jesus found a dedicated friend of young people to completely meet my need.

THE WORTH OF A SMILE

NOT LONG AGO, a daily newspaper carried the story of a little boy who had been struck by broken ends of a live wire. One side of his face was burned so that it was paralyzed.

In the courtroom, the boy's lawyer asked the little fellow to turn toward the jury and smile.

He tried. One side of his face smiled, but the injured side just puckered up in a hideous and pitiful contortion. The jury took just 20 minutes to award the boy \$20,000. That amount was thus certified as the legal value of a smile.

Though a sad story, it does ask each of us, if a smile is worth \$20,000 *after* you lose it, what is its worth while you still have it?

—Katherine Bevis

SEPTEMBER! "THANK GOODNESS, the kids are back in school!" is the reaction of many parents to this season of the year.

Yes, the summer is over, and for the next nine months a professionally trained teacher will have your child for more of his waking hours than you will—to teach, to train, to influence.

Have you met this person who will be the teacher and guardian of your child? Does she know you are interested in this phase of your child's life? Would you cancel a social engagement to attend a school program in which your child takes part? Your presence—or absence—speaks volumes, both to your child and to his teacher.

There must be a close working relation between you and your child's teacher if she is to help your child most effectively. In a moment of discouragement a fellow teacher confided in me about one of her students who needed additional help in a certain area of his school work. With 32 other students, she simply did not have the time to give this one the attention he needed, so she had made numerous calls to the home; she had talked with both parents by phone, requesting a conference; but after six months she still had never met either parent.

These were church-going parents. The mother was a Sunday school teacher and the father an official in the church. Had they never thought of this phase of their child's life as very important?

This is probably an extreme case of parental unconcern, but there are many other children who could benefit from closer communication between parents and teachers. Christian parents should be especially concerned in this area. An understanding approach can open doors of Christian witnessing and influence.

Here are some ways to build and maintain the right relationship with your child's teachers:

Be available. At the beginning of school, send a note to the teacher, or see her in person, offering to help in any way you can. Some schools have volunteers serving as "room mothers" who arrange for refreshments, etc., for special occasions. Whether you are needed or not, your interest will be appreciated.

Attend school functions. Participate in P.T.A. activities whenever possible. There you have opportunity to learn and to help influence school policies and parental attitudes on important issues affecting the school program. Attend the school open house, usually held in the fall, to see your child's work. Observe the classwork displayed on his desk, and notice the surroundings in which he lives approximately 30 hours a week. Note

patterns of mistakes in his workbooks so that you may help him on these particular points at home.

After the teacher has had a chance to get acquainted with your child and his abilities, send a note or call to request a conference (at her convenience) to discuss the progress or problems of your child.

During the conference be honest about your child and encourage frankness on the part of the teacher. You are brought together for a common purpose—to help your child. Don't take offense at constructive criticism. If she can praise the child, she will do so. Remember, she sees your child in a completely different environment than you do and in comparison with 30 other children.

Show a Christian spirit. Be tactful and courteous. The teacher's job is not easy, but it is vital to your child's future. Express appreciation of what she is doing to train him to take his place in life, and be open to suggestions of ways you can help. After all, in the long run the solution of his problems will mean more to you than it will to her.


Teach your child to respect authority by your own attitude. Many times a thoughtless word from the parent such as, "That teacher doesn't know what she is talking about," can cause a child to lose respect for his teacher. An attitude of disrespect toward a teacher interferes seriously with the learning process.

Be aware of your child's emotional needs. Many things can upset a child. The teacher may be doing something that bothers him without being aware of it. Talk with her about it, not critically, but honestly in an effort to help both her and the child.

Your child may be upset because he thinks the teacher has pets, and he is not one of them. But children often misunderstand. A teacher may give special attention to a child who is shy and withdrawn—not because he is a favorite, but to encourage him to express himself.

Accept the fact that the curriculum is different today than when you went to school. If you do not understand why your child is being taught a certain mathematics method, for instance, consult with the teacher. She follows manuals carefully prepared by experts in the education field so the material will benefit your child most. She wants your child to progress to the limit of his capabilities without putting him on a frustration level.

* * *

Your child's elementary school years are vitally important to his future. You can't afford not to be in touch with the teachers who will influence him almost as much as you will during those years. As a Christian parent, your interest in your child's school life and in his teachers can and should count for Christ. 



A Christian Schoolteacher Urges Parents to

Meet the TEACHER

By BETTY REEVES

THE NEW REFORMATION

An Address Delivered at Evangel College

By DR. HUDSON ARMERDING - President - Wheaton College

TODAY WE SEE taking place across America what might be called a new reformation, a reformation which, in some respects, has characteristics similar to that of the sixteenth century. You will remember that in those days God, by His Holy Spirit and through His chosen servants, recovered the great truths of the priesthood of the believer, salvation by faith alone apart from the works of the law, and that the Scriptures were the only final authority in faith and life.

Today there is a new spirit within the Roman Catholic Church as well as in some of the ecclesiastically more inclusive denominations. This spirit is one of inquiry. It seeks to know something of the great truth which for so long has been neglected. Hence, you have such a phenomenon as a prince of the Roman Catholic Church urging his parishioners to read the Scriptures; of denominations which have been known for their formality and in some respects for their coldness, who have today a charismatic revival; and in denominations which have had for a good many years a strong distinction between clergy and laity, a recognition of the priesthood of every believer. Yet, in this connection I suggest that there remain the major factors which this new reformation has not yet touched in a vital way. One of the most crucial of these has to do with the authority and the inspiration—and particularly the inerrancy—of the Holy Scriptures.

I read recently a statement by a very highly educated and gifted leader of a group known as the New Evangelicals in which he stated that it was not his intent nor that of his colleagues to attack the inspiration and authority or reliability of the Scriptures. On the other hand, this past winter Dr. Harold Lindsell, who is now the associate editor of *Christianity Today*, in an address before the Evangelical Theological Society, felt obliged to warn these evangelical scholars that to suggest one was committed to inerrancy was absolutely essential. Thus persons could speak about authority, about inspiration, and yet if one did not face squarely the issue of inerrancy, a vital component was missing. I suggest to you graduates that the times into which you shall enter will probably not be as much concerned about ecumenicity

nor about witness as they will be about the issue of the inerrancy of Holy Scriptures.

It is in the light of the utter reliability of the Scriptures that I should like to take an illustration of an Old Testament statement and point out how this Old Testament statement has in it the kind of concepts which address themselves to the major issues of today. I am thinking of the twenty-fourth Psalm. You remember how it begins, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he [that is, God] hath founded it upon the seas, and established it upon the floods." This first portion of the twenty-fourth Psalm addresses itself to the philosophy of naturalism and the companion philosophy of humanism.

Naturalism affirms that nature, based upon matter, is the only ultimate reality; that the way to know truth is by experimentation; that the individual should use a pragmatic approach in his efforts to adjust himself to life because he, himself, is a product of this eternal matter. Furthermore, ethics and morality are of necessity relative because each generation must recover for itself its own ethics and its own morality as it adjusts to nature. Nature, of course, is useful only as it might satisfy the needs of men, and the needs of men, incidentally, can be satisfied by the products of nature. This is one of the invalid theses of communism. Against this, notice what the Scripture says, "The earth is the Lord's and the fulness thereof." It suggests that not only is the universe and our earth created, but it is a contingent and dependent creation, a creation which waits upon the fiat of God, who brought it into being by the words of His mouth. He is able to destroy it by the authority of His commandments.

But the next part of this Psalm speaks to humanism. Instead of the ideas of men like John Dewey and others, perhaps humanism might be most eloquently expressed through the writings of Adler or Robert Maynard Hutchins who was, at the time of my graduation from the University of Chicago, the Chancellor. Dr. Hutchins was known for many pithy statements. One of these was to the effect that if a college president could take credit for all of his celebrated graduates, he also had to take



Dr. Hudson Taylor Armerding, president of Wheaton College, Wheaton, Ill., is seen speaking at the commencement exercises at Evangel College, Springfield, Mo., on May 27, 1965. A total

of 67 students were graduated at this service. Fourteen were graduated in January and 20 others last month, making a total of 101 students in Evangel's class of 1965.

credit for those who entered the penitentiary. This was the kind of insightful mind which this man had. He argued that neither nature nor theism was a proper basis for reality, but rather that mankind was the only important or significant thing upon the face of the earth. But instead of using a pragmatic instrumental test for truth, one should use logic. If it made sense, it was to be accepted. There is the Aristotelian test for truth. On this basis then, what men had said was important, and the way to solve the world's problems was for men to communicate, to understand one another. In fact, it is assumed that if men would understand one another to a sufficient degree, peace could be established.

Hence, with this point of view you place great hope in the United Nations, in education, in the abandonment or abolishment of illiteracy, all these things which would be designed to enable persons to communicate more effectively one with another, because on this basis hostilities would be reduced and men would be brought into fellowship. Furthermore, the activities of mankind in subduing nature would be such that eventually all disease would be eliminated and natural phenomena would be controlled. Man would be the master of his fate.

In the words of Henley, "The Scripture says that the world and they that dwell therein are the Lord's; that mankind, instead of being able to manufacture his own destiny, is under the mighty hand of God." One is reminded here of both the first chapter of Romans and the second Psalm. The second Psalm speaks of the kings of the earth and the rulers taking council together against the Lord and against His anointed, His Christ, saying, "Let us break their bands asunder, and cast away their cords from us," refusing to accept a subordinate dependent position, and you recall how the Lord says, "Yet have I set my king upon my holy hill of Zion." This second Psalm, you see, speaks in brief and succinct terms to the matter of humanism.

Now the next section of Psalm 24 relates itself to the

individual. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Possibly you would ask what relationship do these verses have to a contemporary theological or philosophical issue. Think of it this way. The Psalmist here has rather carefully put together concepts which are united, in my opinion, on a greater basis than simply the parallelism of Hebrew poetry. He puts together clean hands and a pure heart; the outward appearance and the inward state; the one who has not lifted up his soul unto vanity, an inward condition, nor sworn deceitfully, an outward expression.

In the present day there are two areas or loci of fellowship, one of which might be called orthodoxy which is cold and formal and propositional and little more; the other existential which seems to be experience-centered, highly individualistic, relative to the person and his own circumstances. If one gravitates either to the one side or to the other, there is an incompleteness even though there may be a kernel of truth involved in that position. I happen to believe in the great creeds of the church. When the creed says, "I believe in God the Father Almighty, Maker of Heaven and earth, and in Jesus Christ His only Son our Lord," I believe it is speaking truth, and I accept it with gladness. But there are literally millions of communicants who today, each Lord's day, stand and recite the creed, and do not believe it. They accept the statement that the Lord Jesus was conceived of the Holy Ghost and born of the Virgin Mary, but they say this is simply a historical formulation which is maintained to give us a point of tangency with the past. In effect, they are swearing deceitfully, because in their hearts they do not accept this any longer.

On the other side, there are people today who desire
(Continued on next page)

The New Reformation

(Continued from previous page)

to be thoroughly honest. You may have read James Baldwin. Perhaps you have read some of the other "angry young men" of our time. Their literature is filled with that which offends the sensitive Christian. Their ethic is that which is counter to the declared law of God. But they argue that they themselves are being honest and consistent, and that in this mechanized and depersonalized world they are finding "personhood" and "selfhood." Hence when Bishop Robinson writes his book and quotes other authors in it, we have the incredible statement that a person may commit an immoral act and yet, if it brings him self-fulfillment, we should cry out, "Glory to God in the Highest!" You see, there is an effort to approach the purity of heart to avoid lifting up one's soul unto vanity, and yet there is not the companion part of a cleanliness of hand and an honesty of affirmation which is consistent with the revealed text of the Word of God. The inscripturated commandments are commandments which cannot be ignored, yet today's existential movement, Sartre and the rest, would suggest to us that these are a so-called anachronistic and outmoded dictum to be put aside in favor of reality. The Scriptures never fall into either of these two errors. Rather the Scriptures put together inner rectitude and outer righteousness. The Scriptures provide self-realization, and they provide consistency.

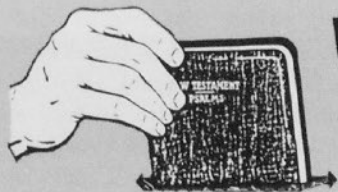
Now notice when the Scripture here continues, it suggests to us that persons who are indeed thoroughly honest before God, those who avoid all cant or pretense or sham, are the ones who are in a position to receive the bestowal of the grace of God. Now it is in this connection that I think a most important point must be made. These are the ones who will receive righteousness from the God of their salvation. It is against this that Deitrich Mulhoffer wrote when he spoke about the kind of cheap grace which does indeed characterize too much of Evangelicalism, the "easy believism" which says, "If you assent to a series of propositions and sign a card, you are in the kingdom." No, the Scripture speaks about a great sense of the awfulness of sin, of the recognition of one's condition, that one does not lift up his soul unto vanity, because he knows he is a sinner in the sight of God. Like Job he says, "Now mine eye seeth

thee. Wherefore I abhor myself, and repent in dust and ashes." This is the kind of person who in the Lord Jesus is able to receive freely of the grace of God. And again you see the Scripture speaks to a current theological issue, the gospel of works or of activism which infects so much of our time, and against this, the gospel of the grace of God.

Now it is at this point, incidentally, that the new reformation has a characteristic. It is related to the social movement which is concerning Congress and much of the ecclesiastical world at this time. It is an important issue. Yet we are told today that somehow there has to be a commitment to these social activities and in some communions the commitment is so complete that some feel this commitment gives them a standing before God. In fact, in the ministry so often today there is such a concentration on social issues that the primary truth of the gospel of the grace of God with its *eternal* issues is virtually eclipsed. I suggest to you that the order which God has is always repentance and conversion first, then service. Is not this the order of Ephesians 2? The grace of God is *freely* bestowed upon us, "not on works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." You sense here then the balance which God always has in His word—first commitment, then practice.

Now the next verse: "This is the generation of them that seek him, that seek thy face, O Jacob." I know that in the Greek translation of the Psalms and in the revised version it reads, "This is the generation which seeks thy face, O God of Jacob," and yet I would like to retain that which is in our text. Here's why. We hear much today of ecumenicity. There is the effort to provide organizational unity. The Psalm here speaks of the only kind of unity which will prevail. It is the unity which is born out of a common seeking of the Lord. Any other unity is bound to fail because persons themselves are prone to arrogate to themselves position and status thus to draw followers after them and to bring about division and disunity. The only true ecumenicity is that which is centered around the person and work of Jesus Christ. Why do we love one another? Because of the apostle's great statement in Galatians 2:20, "Christ liveth in me." When we seek others of like precious faith we are seeking the indwelling presence of the Lord Jesus in them, so to speak. We are at one with them, not because of their culture or their education, their social status or their economic position, but because they are Jesus Christ's. "This is the generation of them that seek him, that seek thy face, O Jacob, O Israel, O prince of God."

Now the last part of the Psalm is militant, and I am thankful it is. So often today the portrayal of Jesus Christ is of One who is weak and effeminate. The Scriptures speak of Him as One of great strength of face and of character. In the Book of Revelation people say to the rocks and the hills, "Fall on us, and hide us from...the wrath of the Lamb." The Psalmist says, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The question comes, "Who is this King of glory?" The answer: "The Lord strong and mighty, the Lord mighty in battle." This uncovers another major truth.



Walking with the WORD

SCRIPTURE READINGS FOR SEPTEMBER 12-19

Sunday—Psalm 106	Thursday—1 Thessalonians 2
Monday—Colossians 3	Friday—1 Thessalonians 3
Tuesday—Colossians 4	Saturday—Psalm 107
Wednesday—1 Thessalonians 1	Sunday—Psalms 108, 109

Years ago in *Life* magazine Whittaker Chambers wrote an essay which fascinated me. He wrote about the Devil. Now perhaps in the Assemblies of God there is more preaching about the Devil, but frankly I haven't heard a sermon on him for a good many years. And this is what Whittaker Chambers said. He characterized the Devil as an urbane man faultlessly attired in a Hart, Schaffner, and Marx (or a Hickey-Freeman) suit. He looked the part of the successful businessman except that when you looked into his eyes, said Whittaker Chambers, they seemed like fathomless pools of black. Chambers put in the mouth of Satan this word. He said, "Back in the sixteenth century I had quite a time. I was under real difficulty. I was constantly being attacked. Martin Luther threw an inkwell at me. But," he said, "in the twentieth century I am having a marvelous time. The reason is people think I don't exist. Children think I'm like Santa Claus, just their own daddy. So," he said, "I am able to carry out my work with unusual dispatch."

I suggest to you that today the prince of this age is going about to deceive. As Paul teaches us in Second Corinthians 4, the god of this world is blinding the minds of those who believe not, lest the light of the glorious gospel of our Lord Jesus Christ should shine unto them. And this part of the Psalm, while it may speak indeed of the great power which resides in our God, who is able to put down nations, sovereigns, and all the rest, I think applies primarily to this spiritual struggle. You recall the apostle's statement, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Hence, today the Lord strong and mighty, the Lord mighty in battle, through His saints, is leading a battle which has more power in it than all the atomic or hydrogen bombs and missiles of the entire world. He *is* strong and mighty. He *is* mighty in battle, and the efforts recently in the Congo and in the Far East to defeat our Lord and His Christ are doomed to ultimate defeat because this Lord will not be defeated.

Often you will be tempted to set this aside. The forces of evil will seem so strong that you will wonder with Nietzsche if God is dead. He is not! And now the last of the Psalm, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." Doesn't this remind you of Revelation? Out of every kindred and tongue and people and nation, there are thousands upon thousands of thousands, and their song is: "You have redeemed us unto God by your blood out of every kindred and tongue and people and nation." I hear too little preaching today on the return of Jesus Christ.

Years ago in the city of Brockton, Massachusetts, I was sitting with some friends in the naval service, and we were talking about the world situation. This was during the Korean crisis. And these men were discouraged. They had been in the Second World War, and now Korea. As we talked, they as non-Christians said, "What hope is there after all?" And one man said, "I wish it was possible for some dictator to come, some ruler who would in his person have the kind of character who would be able to take the nations of the world

and put them under his control, and knock a few heads together and keep peace in this world." I looked at him and said, "You've just made a theological statement." "Oh," he said, "not me. What do you mean?" I said, "You may not know it, but actually the text of Holy Scripture speaks precisely of this. It speaks of one who is to come who will have written on Him, King of Kings and Lord of Lords. In Philippians it says of Him that every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. He will be the beneficent dictator who will rule the world in righteousness." And I said, "The Scriptures say, 'He's coming back again.'" This is what I think Psalm 24 teaches.

So, young people, when they tell you that the Scriptures are no longer normative, no longer reliable, no longer to be accepted as the very Word of God and pertinent to our time, I trust under God that you will remember the twenty-fourth Psalm. Over a period of 3,000-plus years God the Holy Spirit still speaks in the same terms to the same issues, because men are the same. And may you keep this word in your heart. If you do, you will have the touchstone of the new reformation out of which will proceed the gospel of the grace of God and the priesthood of the believer. May God bless you and make you to be among those who will carry the new reformation to the ends of the earth as the Lord shall tarry.

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GIVING TO GOD

Sunday School Lesson for September 19, 1965
MALACHI 3:7-12; 2 CORINTHIANS 9:5-15

BY J. BASHFORD BISHOP

SINCE OUR LESSON IS ENTITLED, "Giving to God," we shall consider only those verses within our texts which deal specifically with that very important subject.

FINANCE IN THE OLD TESTAMENT (Malachi 3:8-10)

God had appointed the tribe of Levi to full-time ministry to His people. Hence they received no tribal inheritance as did the other tribes. God, therefore, was responsible for their support. He provided this through three types of contributions made by the other Israelites: (1) one tenth of their entire income; (2) the first portion of their field produce and the firstborn of their cattle; (3) freewill offerings above the required contributions, as well as a double tithe every third year. (See Leviticus 27:30; Exodus 23:19; Deuteronomy 14:28, 29.)

The tithes were all brought to the "storehouse," the special apartments in the temple built to receive such offerings. See Nehemiah 10:38, 39; 13:5, 12, 13.) These contributions were brought so "there may be meat in mine house" (Malachi 3:10), that is, so that the

Levites including those who ministered in the temple might be supported. In Malachi's day the Israelites were failing to bring in their tithes and thus were said to be "robbing God" (Malachi 3:8).

ARE CHRISTIANS OBLIGED TO TITHE TODAY?

Consider the following facts:

(1) No one knows just when the system of tithing began. Clay tablets found in the ruins of ancient cities show that the nations as far east as Babylon and as far south as Egypt practiced tithing in the days of Abraham.

(2) Tithing was practiced in the Bible prior to the Law. Cain brought the firstfruits of the ground and Abel "the firstlings of his flock" to the Lord (Genesis 4:3, 4). Tithing was practiced by Abraham (Genesis 14:20) and Jacob (Genesis 28:22).

(3) Tithing was reaffirmed by the Law of Moses. (See Exodus 22:29; Leviticus 23:10; 27:30-33; Deuteronomy 12:6, 7, 17-19.)

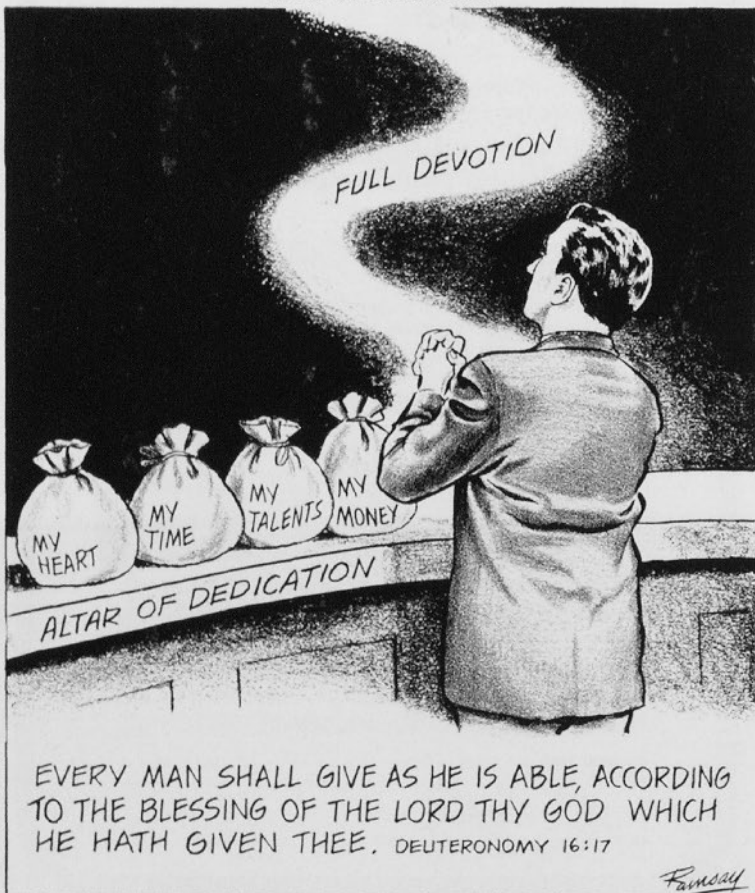
(4) It was to be practiced by all the Jews (Nehemiah 10:37, 38; Malachi 3:8-12).

(5) In Old Testament times the system of tithing changed in its specific details. For example, the system employed while Israel was in the wilderness differed from the system employed after Israel had settled in their land. It must have changed considerably more by the time Christ entered upon His ministry. Thus all the legalistic details of tithing cannot be applied to us today.

For example, all the tithe was brought to the temple which served as a common treasury. If we were to follow that system today, all of our tithes would have to be paid into General Council headquarters from which disbursement would be made to support all our ministers, missionaries, evangelists, janitors, and any others who are employed by our churches! Thus the specific details have changed.

(6) Although tithing cannot be maintained from a legalistic standpoint, yet the principle of tithing is absolutely unchanging since it is included and enlarged upon in the new Testament stewardship.

TRUE STEWARDSHIP



A NEW TESTAMENT APPEAL TO GIVE (2 Corinthians 8, 9)

A year earlier the Corinthian church had pledged (take note, any who say pledging is unscriptural!) to raise funds to help needy Jewish Christians. Paul had been boasting to other churches about the Corinthians' pledge. He then appealed to them to fulfill that pledge so that neither he nor they would be embarrassed. In his appeal Paul stressed:

(1) *Be liberal* (2 Corinthians 9:6). The law of sowing and reaping was first spoken with reference to the matter of giving (Galatians 6:6, 7). A Christian is not to give in order to receive, but if his giving is motivated by divine grace, God will bless him!

(2) *Give gladly* (2 Corinthians 9:7). Some give only when stirred emotionally; others give under the spell of a clever appeal and later regret what they have done. The best way is to give as a result of deeply implanted principles of a love for Christ, a desire that others may be blessed, and a sense of gratitude for blessings received.

(3) *God will provide for you* (2 Corinthians 9:8). Who can consider the constancy and all-sufficiency and goodness of God and hesitate to be a faithful, systematic, joyful, and sacrificial giver!



THIS PRESENT WORLD

Science, Religion Not Foes, Says Space Expert

As scientists have spearheaded man's reach into the universe, they have increasingly discovered the validity and need for religion, a famed German-born rocket expert declared recently.

Dr. Werner von Braun, head of the George C. Marshall Space Flight Center in Huntsville, Alabama, said that his own experience in the field of space exploration had proved to him that "science and religion are not antagonists."

"The more we know," he said, "the more we marvel at the universe."

The wise use of power, the rocket expert declared, must come from the "reason and morality in man himself" as he seeks to answer the questions: "What are we really doing? What are our long-term aims?"

Maintaining that scientists "cannot be blamed for the misuse of scientific discoveries," Dr. von Braun stressed that Christianity must provide the moral force to avoid the abuse of power developed through science.

Teen Drunk-Driving Law Set

New Jersey, having failed to persuade New York State to raise its minimum drinking age to 21, has taken drastic action to curb teens who drink and drive. Gov. Richard Hughes has signed into law a measure that "gets off the road" drivers under 21 convicted of drunken driving. When convicted, such drivers are barred from driving for at least two years or until they are 21—whichever penalty is greater.

One in 50 a Criminal

A law professor at the University of California says that one out of every 50 persons in the U.S. (counting infants) will commit a serious crime this year. Rex A. Collins, Jr., said that national figures show a 13 percent increase in major crimes. "It cannot be questioned that we are losing the crime war," the lawyer declared. "The rights of criminals keep on increasing. The rest of us are speedily losing ours."

Curb Profanity and Obscenity, General Orders

A directive from the U. S. Army's top general has called for a halt to the use of rough language by military instructors.

Gen. Harold K. Johnson, Army chief of staff who has publicly expressed his Christian faith, circulated a letter which in effect ordered Army instructors to clean up their language. The letter asked all military commanders to "prohibit the use of offensive language and off-color stories in our service schools."

The directive was spurred by a skit the general witnessed during a training demonstration. "The soldier-actors employed language that I can only describe as offensive to the average person," he declared.

Adoption Applications Declining

The number of applicants desiring to adopt children is declining for the first time in many years, the Children's Bureau in Washington, D. C., has reported. Total adoptions in 1962 (latest year reported) were 121,000. Of these almost half were adopted by relatives.

More for Liquor and Tobacco than for Health Services

Americans spent more for liquor and tobacco than they did for hospitals, doctors, and medical drugs, according to figures released by the Department of Commerce. Total spending in 1963 (the last year for which figures were available) for tobacco was \$8.1 billion; for liquor \$11 billion. The same year medical costs were \$6.6 billion for hospitals, \$5.9 billion for physicians' services, and \$4.3 billion for drugs.

Catholic Editor Sides with Evangelicals

Using the words "irresponsible vandalism" on the part of "urchins, tramps, and vagrants," the weekly newspaper in Sincelejo, Colombia, condemned the recent stoning of a Protestant bookstore.

The editorial, written by a journalist who identified himself as a Roman Catholic, praised the bookstore for "doing a great service to culture, contributing to good morals...and giving effective help to students."

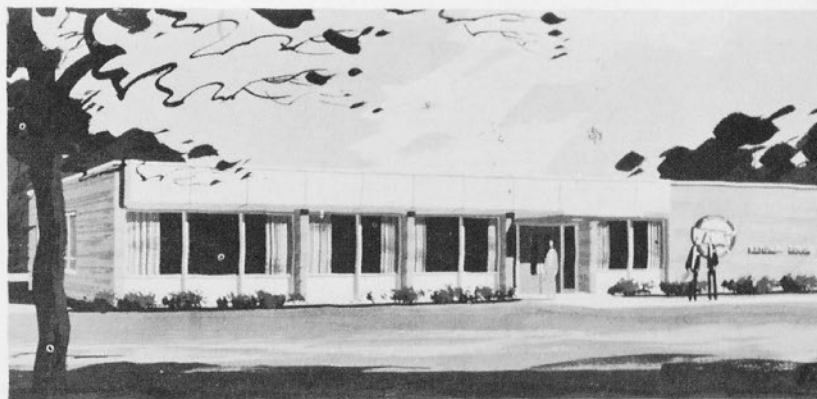
It demanded that local police do everything possible to identify the attackers, jail them, and force them to pay for damage to the store's windows and contents.

NSSA Headquarters to Be Completed This Month

The new headquarters for the National Sunday School Association are to be completed this month, officials of the organization have announced.

The interdenominational, evangelical service agency for Sunday schools, now in its 20th anniversary year, has been headquartered in Chicago for several years. The new headquarters is being built in Carol Stream, Illinois (in the Wheaton area).

Special recognition of the 20th anniversary of NSSA will be included in the group's annual convention in Milwaukee, October 20-22, 1965.





Typical Gypsy family of basketmakers comes to camp meeting.

Campers include dozens of Gypsy preachers of all ages.



Hundreds of trailers from all over Europe are gathered near meeting tent at Caen, France.



*The Gypsies are a
sociological mystery.
But are they still . . .*

OVERLOOKED?

BY CHARLES E. GREENAWAY
Resident Secretary in Europe

THERE IS AN OLD FABLE in Gypsy folklore that when God had given to every race of people the work He wanted it to accomplish, the Gypsies were overlooked. The Gypsies then stopped God's messenger and asked why they had not been given a task. The messenger replied that since all the tasks were allotted, he did not know what they should do. He promised to go and ask God about it.

The Gypsies offered to hold his horse until he returned.

Soon the messenger came back with this message from God: "Since all the tasks for man have been handed out, I will permit the Gypsies to steal." On hearing this the Gypsies jumped onto the messenger's horse and rode

away to fulfill their appointed task!

For centuries these people have wandered on the earth, baffling those who have sought to explain their origin. Through many generations they have managed to keep intact their tribes and customs, as well as their language. No one has tamed their instincts. They have survived circumstances in which many of us would have died long ago.


These thoughts were racing through my mind as I traveled toward Caen, France, on the coast of Brittany where I was to preach for the Gypsy camp meeting. But I must confess I was not prepared for what I saw. I knew there were 7,000 Pentecostal Gypsies in Europe, but to see them in small,

scattered camps is far different from what I saw now. From 600 to 1,000 trailers, some of them horse drawn, were parked side by side, and a crowd had gathered that would total about 7,000 before the camp was over. Colorful tents. Hundreds of children. Each family had its campfire—to cook its food and take the chill out of the cold evenings.

These people, for the most part illiterate, had come from all over Europe. They had arrived at a given place at a given time for a specific purpose—and it didn't take long to find out what that purpose was. From the gigantic tent-cathedral came the sounds of music. Then an announcement was made over the P.A. system that the meeting was about to begin.

The violins, guitars, mandolins, and string bases of this colorful group provided the sweetest music I have ever heard. The Holy Spirit had done His work in the hearts of these musicians, and the beautiful tones of their instruments, blending with the voices of thousands of redeemed Gypsies, was a thrilling sound.

Need I say that I felt I was standing on the threshold of heaven? I was unashamed of my tears of gratitude to a God who can change what the centuries could not. To minister to these people was my joy, and to pray for the hundreds who came forward was especially blessed. My cup was full.

Pray for the 150 Gypsy preachers in Europe, and for their spiritual leader, Brother Clement Le Cossec. God has turned His eyes upon this race. They are not overlooked. Let us pursue the opportunity. 



Spiritism Spreads

SPIRITISM, in all its various forms, is growing at an alarming rate in Latin America. The beliefs of this movement are essentially opposed to both true Christianity and true communism; yet many Latin Americans practice spiritism while considering themselves to be good Christians—or good communists!

Spiritist schools and meeting places are found everywhere. There is even talk of forming a spiritist political movement—somewhat parallel to the “Christian Democrat” parties which exist in several nations. Since there are 10 million spiritists, this possibility cannot be taken lightly. Already there are spiritists occupying important positions in provincial and national congresses.

To what can we attribute this phenomenal growth of the same practices and deceit that were old even in the days of Samuel? Without doubt it springs from man's religious nature, his desire to explore the invisible world, his yearning to know what lies beyond death.

In Latin America the flagrant hypocrisy of religious teachers has influenced many to turn from the established churches and seek spiritual satisfaction elsewhere. Strolling down the broad avenues of Rio de Janeiro, one sees signs advertising schools of spiritism. In the narrow streets of Santiago, spiritists are advertised on posts and buildings. In nearly every section of sprawling Buenos Aires there are centers of spiritism. Somehow this age of materialism, which has expressed only one extreme of man's nature, has caused him to react by flying to the other extreme—the uncertainties of spiritism.

The threat of nuclear extinction in our times has caused many to stop and think about their personal future. Fear has actually provided great opportunity to the church, for it has opened men's hearts and minds. But somehow we are failing to reach



Spiritism is common even in modern cities like Buenos Aires.

enough of them with the true, spiritual, powerful message of the full gospel.

Spiritism is the counterfeit of genuine contact and communion with God. It is the deceitful manifestation of Satan to lead sincere souls astray.

Our answer to the counterfeit is simply to spread abroad the genuine. May God enable us to reach the hungry hearts of Latin America and show them the way of Christ.

Send Foreign Missionary offerings to
ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802

Prisoners Respond to Gospel in Song

By PAUL R. MARKSTROM, National Prison Chaplain and STAN MICHAEL, Revivaltime Field Representative

FOR THE SECOND YEAR, through the joint efforts of the Assemblies of God Prison Division and Radio Department, the *Revivaltime* choir has been privileged to minister behind prison walls. During the last two choir tours, prison services were held in Vandalia, Ill.; Fort Worth, Tex.; and Vacaville, Calif.

A close association is maintained between the office of the national prison chaplain and state prison officials. Because of this relationship, once a choir tour of local Assemblies has been arranged, the Prison Division is able to set up evangelistic services in prisons located along the tour route. (Paul Markstrom, national prison chaplain; Stan Michael, *Revivaltime* field repre-

sentative; and Cyril McLellan, *Revivaltime* choir director, appear with the choir at every prison service.)

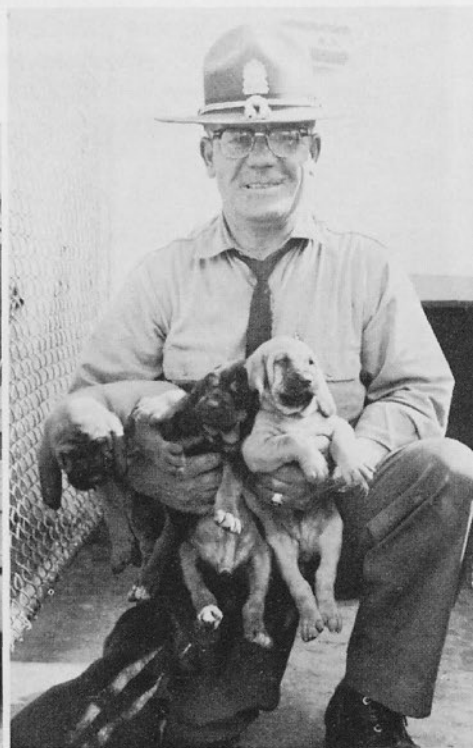
Prison officials always extend themselves to make the choir's visit as enjoyable as possible, and usually provide a free meal for the group. Tours of the prison facilities always prove interesting. In Vandalia, Ill., all participants were allowed to observe a police canine training session.

For the choir members, each prison appearance is a rewarding experience, since it gives them the opportunity to better understand incarceration problems and social behavior patterns. Often the chaplains contribute interesting information concerning the inmates' needs. The choir enters into these services with a great burden for souls. And God blesses in unusual ways!

On some occasions, the group is allowed to pray with the inmates personally. In one such instance it became necessary, due to the late hour, to leave before the altar service was completed. But our hearts were encouraged as a born-again inmate volunteered to pray with another prisoner who was seeking salvation. (This Christian inmate, while "on the streets," gave his life to God through the ministry of San Francisco's Teen Challenge. After

Many prisoners have accepted Christ as Saviour as a direct result of the Prison Division's ministry. More than 130,000 Bible correspondence courses, especially written for inmates, have been provided by the division. In addition, each week 4,500 copies of **The Pentecostal Evangel** and other Assemblies of God publications are distributed to approximately 200 state and federal penitentiaries.

Prison officials at the Illinois State Farm in Vandalia, Ill., welcomed the *Revivaltime* choir and then escorted them on a tour of the prison facilities. An interesting feature of the tour was the opportunity to observe a police canine training session. At right Officer Habish displays three prospects for future service.





Prison Chaplain Tommie L. Duncan (left center) helped make arrangements for the choir's visit at the Fort Worth Public Health Service Hospital. Standing with him are (left to right) Cyril McLellan, Paul Markstrom, and Stan Michael.

his conversion, he surrendered to authorities and was tried for a crime committed before his conversion.)

Chaplain Tommie L. Duncan, of the Fort Worth Public Health Service Hospital, states: "The men are still talking about the splendid service presented here by the *Revivaltime* choir. I don't know when we have ever had such a spirit-lifting program. You have been a great blessing to us, Chaplain Markstrom, and we appreciate the Assemblies very much."

At the close of the Vacaville, Calif., service, an inmate who claimed to be a communist came to the front of the chapel and exclaimed, "This group is *alive!* You have a *living* choir! I have never heard anything like this!"

The State Farm at Vandalia, Ill., has 1,090 inmates. According to Prison Chaplain Dale Rowley, 150 men attended the choir's musical presentation, and 58 inmates indicated a desire to place God first in their lives.

At the Fort Worth Public Health Service Hospital, 180 men attended the evangelistic service, with 39 indicating a desire for a closer walk with the Master. One of two prison hospitals in the United States which

The Revivaltime choir ministered to 200 inmates at the Vacaville, Calif., Medical Facility, and 17 men sought salvation.



deals with narcotic addiction and mental illness, the institution has approximately 750 inmates.

More than 50 of the 200 inmates attending the Vacaville Medical Facility service responded to the closing appeal. Prison Chaplain Lyle M. Knaupp also arranged to have the service piped into other parts of the prison.

In this service, the male members of the choir were allowed to speak personally with the prisoners, and 17 men sought salvation. We left the service reluctantly, for there were still many men seeking Christ.

Every effort is rewarded with testimonies such as this one from a grateful inmate: "I found the Lord as my personal Saviour when the *Revivaltime* choir presented a musical service at this institution last fall. The Bible courses provided by the Prison Division have helped me to know God better. Chaplain Markstrom, I thank you for contacting me personally; it meant so much.

"I will be leaving prison in September, and I have already contacted the Assemblies of God pastor in my hometown. Pray for me."

As a result of this ministry, more than 125 prisoners have expressed their interest in serving Christ more faithfully, while many sought salvation. More than 500 men had a glimpse of a better life and the joy of the Pentecostal testimony.

* * *

The ministries of the Radio Department and the Prison Division need your support in prayer and finance to continue their effective work for God.

Send your designated offering for Radio to *Revivaltime*, Box 70, Springfield, Mo. 65801.

Send your offerings for prison evangelism and prisoners' correspondence courses to Prison Division, 1445 Boonville Ave., Springfield, Mo. 65802.

HAVE YOU ORDERED YET?

ACTION

ISSUE OF

The Pentecostal Evangel

This special colorful issue of the "Evangel" is now available for all evangelistic endeavors in your community: the Enlargement Campaign, Action Crusades, and other community witness projects.

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1445 Boonville Ave. Springfield, Mo. 65802

EVANGELISM and the NATIONAL SUNDAY SCHOOL STANDARD

By JERRY SANDIDGE, Minister of Education
First Assembly of God, Memphis, Tennessee

WHAT IS THE NATIONAL SUNDAY SCHOOL STANDARD? It is a basic measuring device whereby Assemblies of God Sunday schools may observe their progress and note their weaknesses. The Standard functions as a guide to define goals and to show the processes by which the goals may be achieved.

The term "Standard" may frighten some people, but a standard by which to judge a Sunday school is nothing more than a plan of work. If this plan can be coupled with spirituality, the Standard will serve a good purpose. A Sunday school which fails to use the National Sunday School Standard may have inadequate goals and never realize its areas of strength and weakness.

The National Standard serves as a means to evangelism. It can be the difference between progress and stagnation, success and failure. A school which is organized on the basis of the Standard can be more efficient and more effective in its evangelistic emphasis. Such a school can know the joy of success and the victory of progress in winning souls.

The National Standard is composed of 10 features which can be classified under three categories: (1) Leadership, (2) Organization, and (3) Accomplishments.

LEADERSHIP

Features one and two have to do with the attendance of workers and the training of workers. Every Sunday school teacher and worker should strive to attend at least 46 of 52 Sundays within the year, and attend all workers' conferences and the special training week program.

One outstanding Christian educator has stated: "The mission and purpose of the Sunday school is to shape the destiny of immortal souls." To this end we must teach—not occasionally or spasmodically, but consecutively and systematically—the "whole counsel of God."

Marion Lawrance said: "The teacher is the highest and most important officer in the Sunday school." Good teachers make good Sunday schools. A church that gives attention to selecting, informing, and training a staff will have a soul-winning Sunday school. Punctual, faithful, trained leaders will contribute much to the evangelistic fervor.

ORGANIZATION

Feature three on proper grouping, feature four on curriculum, feature five on records, and feature nine on outreach have to do with proper organization of a Sunday school.

Adequate classroom space and equipment should be provided for every age level. Careful attention should be given to the size of the class and to proper grouping of pupils. Children will enjoy Sunday school more if they are with children their own age.

Every church should supply literature for its workers on each age level. Teachers ought to have available a quarterly, visual aids, age-level publications, and the *Sunday School Counselor*. Workers can be helped greatly by reading books and periodicals on the Bible and lesson preparation.

Proper records are vital to a good Sunday school. A good record system is a means to an end—the winning and keeping of souls to Jesus Christ. Records of absentees, offerings, visitors, etc., are necessary for the growth of a class or department.

An effective Sunday school ought to have a good Extension Department and Cradle Roll. These departments are designed to reach families and persons that are not active in a local church, and to win them to Christ. The extension ministry of the church can result in real growth. There are many opportunities for evangelism through these two departments.

ACCOMPLISHMENTS

The remaining four features on growth, stewardship, church attendance, and evangelism complete the picture offered by the National Sunday School Standard.

Every church and Sunday school wants to grow. The New Testament church was a growing church, with 3,000 men saved in one service (Acts 2:41). The average Sunday school attendance ought to increase from year to year as well as the attendance at morning worship services. A consistent growth is God's plan for His church.

Stewardship training is vital if people are expected to give regularly and systematically. Giving to home and foreign missions is a part of stewardship and should be emphasized. By our gifts lost souls around the world will be won to Him. Christians can share in the blessing and joy of helping to spread the gospel to the ends of the earth.

Feature 10 is *evangelism*. There is no evangelism so important as child evangelism; but a Sunday school should be winning youth and adults, as well as children, to Jesus Christ. No Sunday school is adequate if it has neglected the evangelistic training of its teachers and failed to maintain a spirit of evangelism in the class.

Ten credits are earned on the annual Sunday school Checkup if the

STEP UP WITH A SUNDAY SCHOOL CHECKUP

It is important for every school to check up on September 26. Prompt and thoughtful use of your Checkup will reveal the steps to take for Sunday school growth!

CHECKUP DAY IS SEPTEMBER 26


number of souls saved is 10 percent of the average Sunday school attendance for the year. That is a standard of 10 converts for every 100 people in average attendance. Indeed, this must be the *minimum* goal of the Sunday school.

Every Sunday school teacher and worker ought to be an evangelist. It is their great opportunity and responsibility to win their pupils to Christ and help build in them principles of Christian living. Sunday school evangelism as defined by Marion Lawrance "consists in bringing the scholars to a recognition of their proper relationship to God and to a deliberate decision to follow and serve Him."

The primary objective of Christian education as a whole is evangelism, when evangelism is defined in its larg-

er meaning as transforming lives and giving pupils a vital experience with God through personal contact with Christ. In a very real sense every lesson and activity should have an evangelistic purpose. We want to enable children, youth, and adults to find their place in the fellowship of the redeemed!

Evangelism is the key to growth, spiritually and numerically. The National Sunday School Standard and annual Checkup is a concise summary of your Sunday school's achievement over the past year. It is designed to give guidance in maintaining an effective and evangelistic Sunday school.

How does your Sunday school check out? How important a place does evangelism play in your Sunday school? 

September Is CHURCH MUSIC MONTH

By EDWIN P. ANDERSON, Music Editor

SEPTEMBER HAS COME to be known as Church Music Month in many churches. It is a logical and ideal month for such an emphasis as vacations are ending, schools are beginning, and Fall activities of the church are getting under way. This is a good time to reorganize choirs, start new ones, reactivate or start an orchestra or band, organize instrumental groups and enlist new people in music activities. It is an opportune time to make the entire church aware of all phases of the Church Music Ministry.

Every church has the potential for a Music Ministry. Immediately you may ask, "What is a Music Ministry?" The word "ministry" denotes service. Therefore, a music ministry is a service rendered to God and to all the people through the medium of music, and finds its expression in all areas of worship, Christian education, and evangelism.

A well-planned Music Ministry will contribute to the development of a happy, singing, victorious, and prosperous church. All the people, regardless of age, are included. When the Music Ministry is given its proper place, it results in increased attendance, greater interest, better finances, and a deepening of spiritual life.

Where and when should a church begin to develop the Music Ministry? It should begin with the people it has, regardless of how few. Start *now* with some specific goals and objectives which can be attained. A gradual growth in the Music Ministry, as in anything else, makes for more permanent and lasting progress and affords opportunity for continuous evaluation.

1. Conduct a Church Music Survey

By preparing a simple survey form you can secure complete information, musically,

about every person of Beginner age and above. Do not take for granted just because the church is small that you know all about the musical talents and interests of the people. Music surveys invariably reveal surprising information concerning people's talents, willingness to serve, areas of service preferred, previous training, experience in church music, and other useful information. There may be someone who could not teach a Sunday school class but would be thrilled if asked to get a Junior choir going. You may discover pianists for Sunday school and other music activities.

2. Enlist a Director of Church Music If You Have None

No church is too small to have a Director of Music. The pastor's wife or someone else in the church (a layman) may fill this position very acceptably. The Director of Church Music, working in cooperation with the pastor and any other duly-appointed personnel, will supervise the music in all departments of the church.

3. Organize a Church Music Council

The personnel of the Music Council could include the pastor, director of church music, church pianist, church organist, song leader, director of each choir, church choir president, Sunday school superintendent, C. A. president, a board member, a member of the congregation, and anyone else considered necessary.

Some of the duties of this group would be to make a study of the music needs of the church; plan music events for the year, such as Easter, Thanksgiving, Christmas, etc.; set up and develop a church music educational program for the entire church; give help to all church departments concerning music; plan for additional choirs, instrumental groups, etc.

4. Organize New Choirs

If you do not have a church choir, you can start one immediately. Do not wait until you have a large group to select from. Begin with a few, including young people and adults; and if there are not sufficient people in the choir for specials, or if they need training, just use the choir to give leadership and support to the congregational singing. This ministry will provide an outlet of service immediately for those who have talent and want to use it.

Usually, the second choir to be organized should be either a Junior or an Intermediate choir. However, you may have to train people for this important work. One of the values of having graded choirs for various age groups is that they not only teach doctrine and principles of Christian life, but they also provide trained musicians who will be the future music leaders in the church.

5. Organize Instrumental Groups

From the survey conducted, find out who play instruments. Encourage those who have instruments to play them in the song service. Organize ensembles, and develop a church orchestra or band. Many young people are receiving valuable instruction in school; as a taxpayer, you pay for the training. Keep their interest up in church by having them participate. "A boy who blows a horn is not likely to blow a safe."

6. Enlist and Train Accompanists

There is a need for competent pianists and organists. The pianist or organist is the very center of the music activity. A pastor of one large church complained because there was no one in the church who could play the piano or organ. If that church had started a training program for pianists and organists, he would have avoided this problem. Pianists are vital for the Sunday school, choirs, and other activities. Find good teachers and encourage the young people to take lessons.

7. Give Prominence to the Music Ministry

From the outset make the people conscious of the importance of the Music Ministry. Give it as much importance in announcements and publicity as you give to the Sunday school, C.A.'s, etc.

8. Have a Service of Dedication

After determining who will be involved in the Music Ministry, such as choir directors, choir members, pianists, organists, song leaders, instrumentalists, special singers, and members of the church music council (if one is set up), plan a service of dedication or "installation" in the presence of the entire congregation. October would be a good time for this.

9. Select Proper Materials

The Melody Music Division of the Gospel Publishing House has anticipated your musical needs and has produced suitable material. Choral music for small and large choirs is available as well as music for the younger voices. Music for the special singer both in books and sheet music has been produced. There are interesting instrumental selections for the church orchestra as well as ensembles. The Melody Music Division has endeavored through music to set forth Biblical themes including Divine Healing, the infilling of God's Spirit, and the Second Coming. For further information, write to the Melody Music Division, Gospel Publishing House, Springfield, Mo. 65802.



Teen Challenge Workers See

VICTORY AHEAD

By **BOB BARTLETT**
Director of Teen Challenge
Philadelphia, Pennsylvania



Pictured are summer workers (some from various Bible schools) and the Philadelphia Teen Challenge staff. Nine of the fellows and two of the girls in this group are converts of the Center's street ministry.

VICTORY AHEAD! this is the theme song of Teen Challenge workers at the center in Philadelphia. A great outpouring of the Spirit was experienced by Bible institute and college students who dedicated their summer for service, along with the full-time staff members.

Born out of a burning desire in the hearts of earnest Christians, Teen Challenge of Greater Philadelphia celebrated its first year of operation in June. From a very small beginning, the work progressed until larger quarters became necessary. We were able to buy a large fraternity house. On May 2, 1965, W. Howard Roberson, pastor of Highway Tabernacle, was guest speaker at the dedication service. C. M. Ward, *Revivaltime* evangelist, came for a week of revival meetings.

Interest is running high among city and court officials concerning the ministry of Teen Challenge with teen gangs and drug addicts. On various occasions, staff workers have appeared in courts and schools on behalf of troubled youths.


Daily, our phones ring with desperate voices on the other end! A parent has discovered his son is a drug addict or a homosexual; a frustrated young lady is fed up with life; a youth has come to an impasse and knows of no other place to which to turn for help. What a joy it is to tell them Christ cares.

Five missions are active under Teen Challenge leadership, along with the beatnik coffee house, "The Hidden Manna." Boys clubs for younger teen-agers are reaping a harvest of souls. Girls clubs teach there is more to

womanhood than sex and lust. Classes in domestics and Bible are taught regularly. Hundreds of children are being reached in our Story Hour. "Gang" services are conducted weekly. Street meetings are a fruitful avenue of service.

Perhaps the Teen Challenge daily morning chapel services could be considered the greatest spiritual contribution to our young people. God is revealing Himself in a greater way than ever to the workers.

Young people are moved by the Spirit to prophesy of a great last-day move of God, and to warn those who continue to shun salvation. In the services, the young people receive beautiful songs and choruses in the Spirit. They spend hours in prayer that the Spirit and glory of God will radiate to those they seek to reach.

Judging from what has been transpiring, we anticipate greater victories ahead for the Philadelphia Teen Challenge Center. 

Mr. and Mrs. Williams (below) are superintendents of the Philadelphia Teen Challenge Center. (Bob Bartlett is the director.)

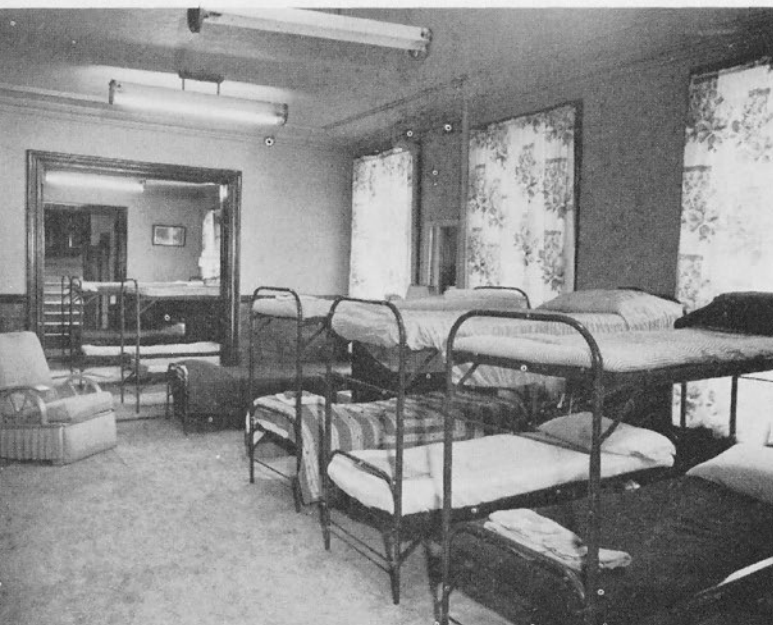




Services are conducted daily in the chapel and God is revealing Himself in a greater way to the workers and young converts.



The dining area and the men's dorm (shown below) are in the process of being furnished. (WMC groups are helping to furnish the Center.) The dining room provides a place for times of fellowship as well as supplying food for hungry, young workers.



Your Questions

Answered by Ernest S. Williams

Could a person who is demon-possessed obtain salvation without the demon first having been cast out?

Whoever seeks God in earnestness can be saved and delivered. All of us, before we were saved, "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2). We may not have been demon-possessed, but we were under satanic influence.

What is your explanation concerning God's hardening Pharaoh's heart? (Exodus 10:1)

Those who follow the teaching of Calvin believe the hardening of Pharaoh's heart was a sovereign act of God, the result of divine decree.

I believe response to circumstances either hardens or softens. Man may resist the will of God and thus be hardened. When Moses began to manifest miracles, the Scripture says, "Pharaoh hardened his heart." Later it says, "God hardened his heart." As the miracles increased, Pharaoh continued to resist. Thus the miracles of God resulted in the hardening process.

Does the appointment of deacons in Acts 6:2-7 indicate God's approval of church organization? We are told that the church is an organism, not an organization.

The church should be both an organism and an organization. It should be motivated by the life of God within it, but it must be organized in order to conduct its activities "decently and in order." If two or three persons get together for worship and one is chosen to lead the singing, there is organization. That the Bible approves bishops and deacons shows God's approval of organization (Philippians 1:1; 1 Timothy 3:8, 10, 12, 13). A disorganized church would result in confusion. There may be cold organization without spiritual life, of course, but there can be organization filled with the Spirit and blessed of God.

Since there were many impotent folk at the Pool of Bethesda waiting for the moving of the waters, why did Jesus heal only one, leaving the others to suffer? (John 5:1-9)

A study of Biblical miracles reveals they were signs—acts of divine sovereignty to fulfill some divine purpose. Why Jesus did not heal all those at the Pool of Bethesda, I am unable to explain, but such, evidently was not God's purpose at that time.

When Jesus said, "These signs shall follow them that believe," He was speaking of evangelism to the world that knew not God, accompanied with signs confirming the message. Christian believers who are sick, are instructed to call for the elders of the church that they might pray for them (James 5:14-16).

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.

Looking for that Blessed Hope

(Continued from page three)

is taken out of the way, then the Antichrist is to be revealed. What is there on the earth that is opposed to the Antichrist and that is powerful enough to delay and prevent his appearing? It is only the Church, which is the body of Christ. When the Church is caught up to God on the throne, then there will come forth that Beast who is the lawless one, the Antichrist. This is the clear, definite teaching of the Word.

As Paul begins to write about the coming of the Lord, in his first letter to the Thessalonians he tells them first of all concerning the rapture of the Church. He says the Lord Himself shall descend; the dead in Christ shall rise; then we which are alive shall be caught up. For the day of the Lord shall come as a thief in the night; sudden destruction and travail is then to follow, with the wrath of God poured out on sinful men. This is the same chronological sequence which he follows in his second letter to the Thessalonians.

The Lord Himself said: "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:39, 40). Paul also taught that the day of the Lord is coming as a thief in the night (1 Thessalonians 5:2). A thief does not come with ostentation and great display. He slips in at an unexpected moment and steals that which he considers valuable. In like manner our Lord is to come and the day of the Lord is to begin. We know from many Scriptures that the object of His secret coming will be to catch away from this earth all of those that are His. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Malachi 3:17).

THE CHURCH WILL BE REMOVED FIRST

It is also true that there will be a later time when He will come in power and great glory. At that time every eye shall see Him as He comes forth to conquer the Antichrist and establish His reign on the earth. He is coming then with His saints, as Enoch foresaw (Jude 14). But this fact does not cancel out or contradict the previously declared statement that He is coming in both capacities. First He comes as a thief for His saints; the Bema Judgment follows, and the marriage supper of the Lamb. Afterward He will return to earth with His saints to the great triumph at the battle of Armageddon and establish His millennial reign.

If the rapture of the Church were at the end of the Tribulation, then the people on earth could take note of the covenant of the Jews with the Antichrist and could know that seven years from then the rapture would occur. This would contradict the scripture that "at an hour that ye think not the Son of man cometh." There would be no uncertainty concerning the time of His return. This would eliminate the possibility of His coming as a thief which has been plainly predicted. If the rapture of the saints were at the end of the Tribulation then the rise of the Antichrist to worldwide rule would be the starting day, forty-two months from which time the rapture would take place. For the Antichrist is to

reign forty-two months (Revelation 13:5). But how then would His coming be undated, unpredictable, as a thief, and at an hour when we think not?

A consistent, straightforward interpretation of the Book of Revelation sets forth clearly the teaching that the overcoming Church will be in the heavenlies with resurrected bodies and crowns on their heads before the Tribulation begins. The company represented by the four and twenty elders sang, "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation...and we shall reign on the earth" (Revelation 5:8-10).

FIRST THE RAPTURE, THEN ANTICHRIST

The subsequent chapters of Revelation describe the events of the Great Tribulation. In the 12th chapter we have the wonderful symbol of the birth of the man-child; John sees him caught up to God and His throne, to rule upon the earth. This is completely consummated before the appearance of the Antichrist is described in the 13th chapter. Here is a counterpart and confirmation of the teaching of the apostle Paul in 2 Thessalonians 2—"He who now hinders [the man-child of Revelation 12] will hinder, until he be taken out of the way [caught up to God on His throne]. And then shall that wicked one be revealed [the Antichrist of Revelation 13]."

This taking of His saints out of the world before the Tribulation follows carefully the precedent which God has set in previous ages. He did not allow righteous Noah and his family so much as to get their feet wet in the time of the great universal flood. They were preserved from wrath by being shut in the ark of God. Likewise the angel said to Lot and his family, "Haste thee, escape thither; for I cannot do anything until thou be come thither" (Genesis 19:22). The destruction of Sodom and Gomorrah was delayed and restrained until these people of God were safely out and on the mountaintop. At the time of the plagues in Egypt the children of Israel were shut in to the land of Goshen and protected there from God's wrath which fell upon all the rest of Egypt. "But against any of the children of Israel shall not a dog move his tongue, neither man nor beast; that ye may know how that the Lord hath put a difference between the Egyptians and Israel." In the prediction of the destruction of Jerusalem, found in Luke 21, the Lord promised that his disciples should be protected from the holocaust. Secular history also records that not one Christian perished among the hundreds of thousands of Jews that lost their lives at that time. Without any doubt it is the will of God to protect His own at each time of Judgment. We can surely expect Him to do this again at the time of the Great Tribulation.

The rapture of the Church will occur before the Tribulation because it is according to promise. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Revelation 3:10). "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thessalonians 5:9).

The Sunday School in

ACTION

By HAROLD D. BURRIS



The author recently resigned his position as national representative for the Sunday School Department of the Assemblies of God, a position he has held for eight years. He has accepted the post of associate pastor and minister of education at Bethel Temple, Dallas, Texas.

THE MISSION OF THE CHURCH is to win the lost. Yet, this can never be accomplished by Christians who stay put behind the four walls of a building.

Jesus taught his followers to "look on the fields... white already to harvest." He also urged them to pray that the Lord "will send forth laborers into his harvest." This concept of reaching out to others was formally expressed in the commission, "Go ye into all the world." Two areas of ministry were mentioned—preaching (Mark 16:15) and teaching (Matthew 28:19). Both are needed if the lost are to be won to the Lord Jesus and His church.

The ministry of the Sunday school is a godsend for the twentieth century. Today more and more people are being brought into the church through the outreach efforts of Christ-honoring Sunday schools. Here their faith is stabilized through systematic instruction in God's Word. Their desire for winning others finds fulfillment in assignment to Christian service and united effort for community outreach. The purposeful activity and poignant teaching of the Sunday school brings further expansion of God's great kingdom.

Teaching adds to the life of the individual. It influences his thinking, his conduct, his creativity, his worship. The Christian teacher, with the love of God in his nature and the Word of God in his hand and heart—and possessing ability to teach the pupils—is one of the most powerful forces in the world. He shapes the destiny of the present and also unborn generations—their faith, their hope, their trust in God Almighty. The Sunday school stands for faith-building instruction in God's eternal Word.

The opportunity for Sunday school outreach is everywhere. In every hamlet, village, and urban metropolis there are the unchurched and unconverted. These we must influence now or never. To this end a special two-year emphasis on "Community Witness" is now in progress.

Each October Assemblies of God Sunday schools are urged to united effort in the community outreach drive known as the Enlargement Campaign. Its purpose is to reach and win the lost, to encourage Sunday school and church attendance, to enroll new persons for the purpose of Bible study and Christian fellowship. The 1965 Enlargement Campaign theme is "The Sunday School in ACTION."

GET YOUR
SUNDAY
SCHOOL IN

ACTION!

THE 1965

ENLARGEMENT CAMPAIGN

STARTS IN JUST 3 WEEKS

Four Sundays of the campaign will be marked for distribution of *The Pentecostal Evangel** and a new series of invitation folders promoting basic Sunday school concepts. A high-level, colorful, and attractive publicity approach will be employed. Sunday school members will want to become a part of something that is alive and growing.

The first week of the campaign stresses the concept—"The Sunday School Builds Foundations." To the member-pupil this means a greater appreciation for an important church ministry. To the outsider it means a presentation of truth which will provide a strong foundation on which to base his life.

The second week's emphasis will be on the idea—"The Sunday School Makes Friends." The spirit of friendliness at church and in the community is truly Christian. Effort will be put forth to let neighbors and associates know that Assemblies of God Sunday schools are sincerely interested in their friendship as well as their attendance. Classes and departments will be encouraged to make every visitor feel truly *welcome*.

The third week will stress still another fact—"The Sunday School Opens Eyes." This spiritual truth will create a consciousness that man without God is blind and hopelessly lost. The Word of God gives light—an awakening as real as the physical healing of blind Bartimaeus on the dusty road from Jericho. Children, youth, and adults will be invited to look beyond the outward and see that the Sunday school ministry is more than optional education; it is a life-giving experience week by week.


The fourth concept is—"The Sunday School Guides." The character-building processes of Bible study will be noted. Attention will be called to the counsel and guidance of devoted and sincere Christian teachers available at all times through such church ministries as the Sunday school.

These brief yet dynamic truths will also be projected through the use of illustrated postcards for direct-mail contacts with prospects and absentees. Opening assembly programs will give further impact. Posters and mobiles will add interest and enthusiasm.

The final Sunday of the Enlargement Campaign will stress both enrollment and personal decision. This is a fitting climax to all the efforts of "The Sunday School in ACTION."

We invite your prayers and wholehearted participation to make this the greatest outreach effort by Assemblies of God Sunday schools. For further information write: Enlargement Campaign, National Sunday School Department, 1445 Boonville Avenue, Springfield, Missouri 65802.

*The "Action Issue" of *The Pentecostal Evangel* is designed especially for your community witness. Order Issue Number 2678 at \$3 per 100, postpaid in the U.S.A.



CAMPUS COLUMN

Hardy W. Steinberg
NATIONAL EDUCATION SECRETARY

WINNERS IN ANNUAL SCHOLARSHIP CONTEST ANNOUNCED

SPRINGFIELD, MO.—Barbara J. Liddle, Ripon, Wisconsin, and Warren E. Combs, Nampa, Idaho, have been named Mr. and Mrs. CA-USA in the annual scholarship contest sponsored by the Assemblies of God Education and Christ's Ambassadors Departments. Each winner will receive a \$300 scholarship to the Assemblies of God school of his choice.

Miss Liddle, who maintained a perfect A average during high school, was valedictorian of a graduating class of 160 of Ripon Senior high. An active student, Miss Liddle participated in a number of clubs and organizations including student council and Future Nurses Association. She also served as newspaper editor, assistant editor and business manager of the yearbook, and feature writer and artist on the school newspaper. Deeply interested in music, the scholarship winner has been a member of all-state band, chorus, junior choir, a cappella choir and various other musical groups.

A member of the Ripon Assembly of God where her father, C. R. Liddle, is pastor, Miss CA-USA has served as Sunday school teacher, assistant superintendent, and secretary and helper in children's revivals. She has also been active in the choir, orchestra, and weekly radio broadcasts. In addition to being an officer in the local Christ's Ambassadors group, Barbara has been captain of the Bible quiz team, participated in Truth-for-Youth literature campaigns and competed in the regional talent search contest.

Miss CA-USA has chosen to attend North Central Bible College, Minneapolis, Minnesota, to begin preparation to be a nurse-missionary. She says, "It is my desire to study in a spiritual college atmosphere and to become more deeply grounded in our Pentecostal doctrines before I go to nursing school."

As Mr. CA-USA, Warren Combs has been awarded a \$300 scholarship to Evangel College, Springfield, Missouri. A member

of First Assembly of God, Nampa, Idaho, where his father, Warren D. Combs, is pastor, the scholarship winner has been an active youth leader. In addition to serving as C. A. president he has been a Sunday school teacher and announcer for the church radio broadcast. His musical activities include membership in the choir, orchestra, trumpet trio and men's quartet. He has also been active in Youth for Christ circles.



Warren E. Combs

Warren Combs ranked third in Nampa's Senior High graduating class of 400. He was awarded a creative writing award, a Rotary Club scholarship as the most outstanding young man in his class, and was voted by his classmates to be the presiding officer of graduating exercises. Participating in a variety of school functions, Mr. CA-USA was president of the honor society, a member of the Key Club, orchestra and Foreign Language Society. He also served as drum major of the band and senior publication editor.

In addition to the Mr. and Miss CA-USA scholarship awards, scholarships ranging from \$50 to \$150 were awarded to 42 other Assemblies of God high school seniors across the country. The scholarships are awarded on the basis of academic achievement, character, and participation in school,

youth, Sunday school, and church activities. Money for the presentation comes from Assemblies of God districts and C. A. organizations, the fellowship's colleges and churches, and from other friends of youth.

NEW PRAYER CHAPEL AT CBI

SPRINGFIELD, MO.—For many years, residents of Bowie Hall, the ladies' dormitory at Central Bible Institute, have been using an old classroom on the second floor as a prayer room. Recently, the classroom was turned into a lovely prayer chapel. Renovation of the room was a project of the women's auxiliary of CBI.

Upon entrance to the chapel, an eight-foot cross of light mahogany is seen at the far end. The walls are paneled with light mahogany and the red wall-to-wall carpeting facilitates kneeling. Three silver crosses emblaze each pane of the red-stained windows lining one wall.

The noise of the busy dormitory is shut out in this serene atmosphere so conducive to prayer. Two girls were asked what the prayer chapel meant to them. One replied, "It is a place where I can meet God. Since it has been remodeled, there is a better atmosphere for prayer. I know I can go there and wait in the presence of the Lord."

Another replied, "The prayer room was always a precious place to me, but since it has been remodeled a certain beauty has been added that makes me more appreciative of this secret closet."

Many hours have already been spent in devotion to the Lord in the new prayer

Arthur Graves New President of South-Eastern Bible College

ARTHUR H. GRAVES, well-known Assemblies of God minister and educator, has returned to South-Eastern Bible College, Lakeland, Florida, as president. Brother Graves was president of SEBC, an accredited Assemblies of God four-year Bible college, from 1946 to 1955.

Ordained in 1931, Brother Graves has served as pastor of a number of Assemblies of God churches including Houston and Dallas, Texas. While pastoring in Norfolk, Virginia, he also served as secretary of the Potomac District of the Assemblies of God.

Following his termination at South-Eastern Bible College in 1955, Brother Graves accepted the pastorate of the Free Gospel Church, Flushing, New York, where he has served until the fall of 1965. A popular speaker for camp meetings, the new president has ministered in this capacity in 19 states.

During his former association with South-Eastern, Brother Graves served as a member of the executive committee of the Accrediting Association of Bible Colleges. He is presently a



member of the Board of Directors of Teen Challenge and chairman of the Board of Regents of Northeast Bible Institute, Green Lane, Pennsylvania.

Carl E. Callihan, president of South-Eastern since 1962 resigned to assume duties as chairman of the General Education Department at Central Bible Institute, Springfield, Missouri.

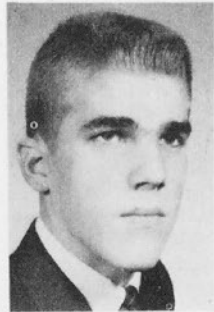


The ladies of Bowie Hall at CBI now have a new prayer chapel.

chapel. Its walls have heard the burdens of many hearts melted by the Spirit of the Lord and many tears have stained the benches. The prayer chapel is a welcome addition to the facilities of CBI.

EVANGEL STUDENT CHOSEN FOR YFCI TEEN TEAM

SPRINGFIELD, MO.—An Evangel College student, Richard Bishop, has been chosen by Youth for Christ International as a member of the Teen Team going to Great Britain and Iceland this fall.



Richard Bishop

Bishop is one of six students, all under 20 years of age, from colleges all over the United States, to be accepted for the ministry of this YFCI Teen Team.

The Teen Team often has been referred to as Youth for Christ's Peace Corps. The students represent YFCI in a person-to-person effort to take Christianity, good will and peace across the world.

The young people conduct meetings in high school assemblies overseas (a major part of their ministry) and in just about every conceivable place where young people can congregate.

Bishop, a history major from Chicago, Illinois, is currently freshman class senator at Evangel College. Last Easter he traveled with the concert band in "Living Sound and Song," presented in various cities by the Evangel College department of fine arts.

At Lane Tech High School, Chicago, Bishop helped form a YFC club and then served as its president. At the Youth for Christ International camp, Winona Lake, Indiana, Bishop entered competition in a trombone trio.

Following a training period at Wheaton, Illinois (YFCI headquarters), the team leaves for Europe in September. Purpose of the training period is to acquaint the teen-agers with the culture of Great Britain and Ireland, and to give them practice in music and public speaking. They will be overseas for approximately four months.

SCHOLARSHIP AWARDED TO SENIOR OF THE YEAR

MEMPHIS, TENN.—Lana Lack, a 1965 graduate of Messick High School, Memphis, Tennessee, was recently named First Assembly's High School Senior of the Year. This honor brings to her a coveted trophy and a \$300 scholarship provided by the church to either Evangel College or Central Bible Institute, Springfield, Missouri.

Miss Lack, who graduated in the top 10 percent of her class, is a faithful worker in her church. A member of the 90-voice sanctuary choir and the smaller TV choir, Lana also serves as pianist for Children's Church and is one of the pianists for the sanctuary choir. She has served as vice president of the Hi-CA's, Sunday school pianist and department secretary and has served on various youth committees.

The scholarship program of First Assembly in Memphis was begun in 1964 to encourage as many young people as possible to attend Central Bible Institute or Evangel College, and to express in some manner an appreciation for making a fine record during high school. The program is written into the yearly budget of the church.

Kenneth Wright was chosen first runner-up and awarded a \$200 scholarship to either CBI or Evangel. Cathy Blackburn and Phillip Liberto were named third and fourth runners-up and in the event either of the winners decline his scholarship it will be transferred to the next winner.

The awards, based upon scholastic achievement, leadership qualities, spiritual evaluations, and participation in the youth and church activities, are presented at the annual Junior-Senior banquet sponsored by the church. These are given in addition to other scholarships contributed by this church to both Evangel College and Central Bible Institute, which the schools themselves award.

James E. Hamill, pastor of the church, says, "We feel very definitely that the scholarship program has been successful and is a blessing to our church and to our young people. Such a scholarship is an inspiration to other young people who strive for excellence and it also keeps before our congregation and young people two of our very important schools."

Ernie Wood, minister of youth at First Assembly in Memphis, Tenn., awards trophy and scholarship to Lana Lack.



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Well-Known Cartoonist to Address College Council

THE COUNCIL of Evangel College will be host to other Assemblies of God laymen, ministers, and youth at the 11th annual convention on the Evangel College campus, Springfield, Mo., October 19-22.

The convention is open to all. In addition to the College Council events, the Women's Auxiliary will meet. Fall College Days on the campus are scheduled at the same time for teen-agers. (The Council of Evangel College is an organization of 350 Assemblies of God business and professional men who have been instrumental in the development of the College.)

Pulitzer Prize-winning cartoonist Vaughn Shoemaker will be featured speaker at a citywide rally in the Shrine Mosque, (sponsored by the Council) on Thursday evening, October 21. Shoemaker, who is active in the Gideons, is editorial cartoonist for the Chicago *American* and Chicago Tribune-New York News Syndicate. His cartoons appear in 80 newspapers with a daily circulation of 10 million.

In addition to the Pulitzer Prize, which he won in 1938 and 1947, Mr. Shoemaker has been awarded the Freedoms Foundation gold medal for 11 years in succession, and has received two National Safety Council grand awards as well as numerous other honors. He holds the honorary degree D.Litt., conferred by Wheaton College.

Other College Council speakers will include: Willard Cantelon, missionary evangelist; Eugene Scott, associate professor of philosophy at Evangel; Wendell Nance, sales training expert; Robert Stuhr, college

consultant; Al J. Rediger, president of the Council of Evangel College; and J. Robert Ashcroft, president of Evangel.

M. B. Netzel will speak to guests at the executives' breakfast in the Assemblies of God headquarters building. Guest musician for the College Council meetings will be composer Ira Stanphill.

Theme of the meeting will be, "Decade of Destiny." Evangel, which opened its doors in September, 1955, is entering its second decade. Councilmen will consider the college development plan, launched a year ago, in their business sessions. The plan calls for raising \$400,000 for a new activities building and other needs for expansion. Continued growth in enrollment is expected through the college's second decade. During the first ten years, the student body increased from less than 100 in 1955 to over 700 in 1964.

Banquet speaker for the Women's Auxiliary will be Angelyn Dantuma, Christian writer and former dean of women at Moody Bible Institute. Current projects of the Women's Auxiliary include the raising of money for library shelves and furnishings for the college.

Featured speaker for Fall College Days will be Neil Eskelin, missionary evangelist. Activities will include a geology tour of Fantastic Caverns, classroom demonstrations in all departments of the college, a tour of the international headquarters building of the Assemblies of God, and recreation. Young people will attend the evening inspirational meetings of the Council, hear-



Vaughn Shoemaker

ing Willard Cantelon and Vaughn Shoemaker.

Officers of the Council of Evangel College are: Al Rediger, president; Murle Webster, treasurer; Sam Monzingo, secretary; Bill DeWitt, executive vice president; and regional vice presidents Lee Smith, Oscar Love, Enoch Christoffersen, F. O. Majors, Kenneth Braselton, Raymond Meyer, Doyle Burgess, and Charles Young.

Registration is \$10 for Council, or \$8 for Fall College Days. Included in the registration fee is the price of all meals and banquets during the convention. Teen-agers will be housed free on the campus. Other guests may be lodged in private homes, on request, at no charge.

Reservations may be made by writing to Harland Kingsriter, Evangel College, Springfield, Missouri 65802.

W. Cantelon



E. Scott



Al Rediger



J. R. Ashcroft



M. B. Netzel



I. Stanphill



N. Eskelin



A. Dantuma



OHIO CHURCH DEDICATED

ORRVILLE, OHIO—Calvary Assembly of God was dedicated on March 28 by Ohio District Superintendent Clarence Hahn.

Construction of the building began March 29, 1964, and was completed in one year. Most of the work was done by donated labor with the pastor, Kenneth Wireman, acting as construction superintendent and general contractor. The building is valued at \$100,000 and will seat 250.

The Pentecostal testimony

through the Assemblies of God was introduced in Orrville by A. B. George in November, 1930, when the Assembly of God was established.

Kenneth Wireman has been pastor since June, 1958.

This view of the Calvary Assembly of God, which seats 250, was taken before the landscaping was completed.





Nearly 200 Royal Rangers and Missionettes of Riverside section, Southern California, met for a Hawaiian Luau. Don Landers, sectional director of Royal Rangers, is shown leading choruses. Lower photo: Special Hawaiian music was presented by Henry Kahalehili and Lillian Burge.

FOR MISSIONETTES, ROYAL RANGERS

Hawaiian Luau

ARLINGTON, CALIF.—Nearly 200 attended the Hawaiian Luau for Royal Rangers and Missionettes, sponsored by the Riverside Section of the Southern California District. Don Landers, the sectional Royal Rangers director, and Mrs. Verbena Landers, sectional Missionettes sponsor, arranged the joint banquet which the young people greatly enjoyed.

The Missionettes wore Muu Muu's and the Royal Rangers wore Aloha shirts. Brother and Sister Landers, former missionary pastors in Hawaii, spared neither time nor effort in bringing the atmosphere of the islands into the gathering.

Henry Kahalehili, leader of the C.A.'s in Hawaii, was the guest speaker and his message was wonderfully anointed of God.

Several Hawaiian songs were sung by Brother Kahalehili and also by Mrs. Lillian Burge, a Hawaiian formerly from the islands.

Mrs. Florence Beck, Southern California District WMC president and Missionettes director, was a guest of honor. Leis were presented to Sister Beck and to all the special guests. The leis, prepared by C.A.'s in Hawaii, were flown to California for the occasion together with other fresh flowers, fruit, tea leaves, etc.

Vicki Scott, a Missionette from First Assembly in Arlington, was crowned a Missionette Star for having completed the requirements of the program of achievement. A lei of Hawaiian flowers was presented to her also.



Mrs. Florence Beck (left), district WMC and Missionette director of the Southern California District, greeted the young people. Guests of honor for the evening were (left to right): Lillian Burge, Florence Beck, Verbena Landers, Don Landers, Henry Kahalehili, Mr. and Mrs. Don Tanner (former ministers in Hawaii), Brick Bautista, Frances Okafuji, and Pat Ono. The last three young people (from Hawaii) are attending the Assemblies of God Southern California College in Costa Mesa.



NEWS OF THE CHURCHES

KNOXVILLE, TENN.—During a revival with Evangelists Gene and Heather Burgess at Woodlawn Assembly here there were four saved and two reclaimed. Saturday night the evangelists led seven teams in a tract invasion of the city. The revival services were well attended each night.

—J. L. Schaffer, pastor

* * *

TULSA, OKLA.—Dawson Assembly here has had three revivals during the past year. These meetings were held by Don Brankel in August, 1964, Kenneth Harris in November, 1964, and Bob Wilson in March, 1965. The results: 30 were saved, 16 received the baptism in the Holy Ghost, 16 were baptized in water, and 29

joined the church. Many were revived and healed by the power of God. —Erwin W. Moore, pastor

* * *

LOS BANOS, CALIF.—The Tanner Team of Willmar, Minn., held a successful campaign at the Assembly of God here in which many were saved or reclaimed. Attendance was excellent. A number of visitors attended.

—L. D. Couchman, pastor

* * *

ROSEBURG, OREG.—The Tanner Team of Willmar, Minn., held a campaign here in June. God moved night after night. In the closing service approximately 20 came to the altar for salvation.

—Howard Flaherty, pastor

ALABASTER, ALA.—First Assembly here recently held a successful revival with Evangelist and Mrs. L. C. Eldridge, the third revival with them in the past three years. There were 90 saved and 61 filled with the Holy Spirit in these revivals. The effects of these meetings are still in evidence today.

—William D. Thomas, pastor

* * *

HUNTINGTON, W. VA.—A profitable 12-day meeting was enjoyed by the Bethel Assembly here with Evangelist Max C. Linkous. One was saved, and the entire church was drawn closer to God. There was a continual increase in attendance throughout.

—Gene C. Wilson, pastor

MOUNT PLEASANT, MICH.—The Assembly of God here was dedicated last November 8 with Everett D. Cooley, district superintendent, bringing the dedicatory message. Also participating were former pastors Norman Horton and James Estep.

The basement of the church was built in 1956 under the direction of Norman Horton. On Labor Day, 1963, with \$940 in the building fund, the congregation started the new addition which was completed in 14 months.

The church property, valued at \$35,000, has a present indebtedness of only \$6,000. This was made possible by faith in God and a people who had a mind to work.

—John Bishop, pastor

* * *

MARLOWE, W. VA.—A successful children's crusade was held at Full Gospel Tabernacle here with Evangelists Jim and Tammy Bakker. Many came forward for salvation, and new children have been added to the Sunday school. There were 286 children enrolled with a record attendance of 207.

—Wilber D. Bell, pastor

* * *

HAMPTON, VA.—A prophetic Bible conference was conducted by Evangelist David A. Lewis at Bethel Assembly here. His newest series of messages on prophecy and the Book of Revelation were illustrated by original colored slides. The presentation of "Destiny of Man and God's Eternal Purpose" had an impact on many. On the closing Sunday four came to Christ for salvation.

—Howard S. Ryan, pastor

* * *

DOWNSVILLE, LA.—Evangelists Albert and Bev Calaway conducted a soul-winning invasion for Pleasant Valley Assembly here with two other Assemblies cooperating. There were 40 who participated in the invasion, and eight decisions were made for Christ.

During the revival 29 were saved and four received the Baptism. There were several miraculous healings.

—Jackie Nichols, pastor

* * *

CLAYTON, N. MEX.—Evangelist and Mrs. Joe Henegar of Oklahoma recently led a successful five-night children's crusade at the Assembly of God here. Several were saved. The entire church was blessed. —J. R. Roberts, pastor

"Pentecost with Purpose" to be convention theme.

PFNA CONVENTION TO BE IN DAYTON, OHIO

THE 18TH ANNUAL CONVENTION of the Pentecostal Fellowship of North America will convene at Bethel Temple (Assemblies of God) in Dayton, Ohio, October 26-28, 1965. Cyril E. Homer is pastor of the host church.

Beginning Tuesday morning, four services will be held daily.



In addition, films will be shown prior to the evening services to acquaint delegates with the work being done by various Pentecostal groups.

Speaking in the daytime sessions will be J. A. Synan (Pentecostal Holiness); Wade H. Horton (Church of God); R. Bryant Mitchell (Open Bible Standard); and William Spencer (International Pentecostal Assemblies).

The sermon topics will be: "Pentecost with Purpose," "Prayer in Pentecost," "Pentecost in Depth," "Pentecost — Definition and Identification," "Looking Ahead," and "Purpose in Pentecostal Worship."

In the evening services, Evan-

gelist James Brown (Assemblies of God) will speak on "Youth's Potential in Pentecost"; Howard P. Courtney (International Church of the Foursquare Gospel) will speak on "Purposes of the Pentecostal Phenomenon"; and George Johnstone (Pentecostal Assemblies of Canada) will preach on "Pentecostal Penetration."

Other activities during the convention will include a Women's Auxiliary luncheon on Thursday.

Preconvention meetings involve the Board of Administration, Youth Commission, Missions Commission, and the Womens' Auxiliary of the PFNA.

The Sheraton-Dayton will serve as convention headquarters hotel.

The PFNA convention will be held at Bethel Temple in Dayton. The Sheraton-Dayton (left) will serve as convention headquarters hotel.



ANNOUNCEMENT

HOME COMING at Central Assembly, El Sobranto, Calif., Sept. 19. District Sec.-Treas. William O. Vickery guest speaker. All friends and former members welcome.—By Russell E. Griffin, pastor.

WITH CHRIST

LESTER L. SAPP, 56, of Fairland, Okla., was called to be with the Lord July 2. Brother Sapp was a licensed minister of the Assemblies of God. He was active in the ministry from the time he was saved and filled with the Holy Spirit until an illness (which ultimately claimed his life) forced him to retire in 1957.

LILLIE E. EMERSON, 81, of Irving, Tex., went to be with the Lord on July 22. Sister Emerson, superannuated in 1960, was a licensed evangelist with the North Texas District.

RODNEY JAY UTZ, 33, of Fairfield, Idaho, was killed in a mine explosion June 11. Brother Utz, a licensed minister, pastored in Mullan, Idaho. He was a member of the Northwest District. Survivors include his wife Shirley and three sons.

JOSE B. HERNANDEZ, 45, of Staten Island, N. Y., went to be with the Lord on July 29. He was ordained with the Spanish Eastern District and had a pastorate in Brooklyn, N. Y. Brother Hernandez also served as District Secretary. He is survived by his wife Margarita and 12 children.

ALEX W. SMITH, 77, a veteran minister of Mesa, Ariz., passed away April 20 after a long illness. Brother Smith was ordained in 1921 and ministered in Oklahoma, Colorado, and Arizona until his retirement several years ago because of illness. Survivors include his wife Florence, five sons, five daughters, and 21 grandchildren.

JAMES C. INGRAM, 48, of Waxahachie, Texas, passed away July 25 after a short illness. Brother Ingram was a licensed minister with the North Texas District. He is survived by his wife Elva Jeanne, six children and five grandchildren.

MRS. CORNELIA F. COOPER, 75, of Keota, Okla., went to be with Jesus on June 2. She was ordained in 1924 and served as a pastor and evangelist. Sister Cooper was a member of the Oklahoma District and pastored Cooper Hill Assembly near Keota, Okla., for 12 years. She is survived by her sister, Annie Richison.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	Camden	First	Sept. 13-19	Robert Bowden	E. Duell Tanner
	Dewitt	A/G	Sept. 15-26	A. G. Calaway	Haskell Grant
Calif.	Arlington	Arlanza	Sept. 12—	Walter Barnard	Don L. Landers
	Compton	A/G	Sept. 12-26	Jerry Knibbe	David Bunch
	Arvin	A/G	Sept. 8-19	Marvin Schmidt	Ben H. Sapp
	Ione	A/G	Sept. 12-17	Loretta Kaupanger	J. Gilbert
	Lincoln	Full Gospel Ch.	Sept. 14-26	Neville & Beulah Carlson	Carl W. Oney
	Lodi	First	Sept. 14-19	Clyde A. Henson	Gene Forrest
	Pacific Grove	*First	Sept. 12-17	Christian Hild	Dennis Davis
	Rialto	First	Sept. 12-19	Ken & Lois Irwin	Eugene Boone
	San Diego	Calvary Temple	Sept. 5-26	Linfield Crowder	Dallas E. Miller
	Willows	*First	Sept. 13-19	Lynn & Becky Wickstrom	Sam Kern
Canada	Toronto	Dixon Gospel	Sept. 14-26	Sam & Mrs. Clutter	M. David Bowen
Colo.	Castle Rock	*A/G	Sept. 12-17	Billy & Kathy Long	W. E. Behrman
	Fleming	A/G	Sept. 15-26	Gene & Karen Schachterle	D. J. Hixenbaugh
	Greeley	First	Sept. 14-26	John Everett	H. I. Maley
Del.	Wilmington	First	Sept. 12-Oct. 3	Paul Olson Party	J. Heinrich
Ill.	Carrollton	A/G	Sept. 7-19	Norman & Evelyn Hays	Richard Steinback
	Chicago	Southside	Sept. 12-26	Royce L. & Mrs. Lowe	Morris Ivey
	Rockford	First	Sept. 12-26	E. T. Quanabush Team	E. A. Manley
Ind.	Bloomington	First	Sept. 12—	J. G. Hall	Robert Ferguson
	Rochester	First	Sept. 5-19	Jerry Stegall	Glen Mitchell
Iowa	Cherokee	A/G	Sept. 14-19	Ivan & Mrs. Kimmel	J. T. Zellers
	Marshalltown	First	Sept. 12—	Bonetta C. Rabe	Paul R. Sandgrens
	Newton	A/G	Sept. 14-26	Don & Dixie Cox	Hilton Griswold
	Truesdale	A/G	Sept. 14-26	Wesley F. Morton	B. D. Claycomb
Kans.	Olathe	A/G	Sept. 15-26	Roland & Leanna Hastie	E. E. Henley
	Plainville	A/G	Sept. 12-24	Knott-Olson Team	George Barber
La.	Raceland	First	Sept. 14-26	C. E. Gilbert	J. B. Cherry
	Slidell	Bethel	Sept. 5-17	Billy & Nila McLean	T. L. Berry
	W. Monroe	Luna	Sept. 13-26	J. C. & Mrs. Nichols	O. C. Hicks
Md.	Deale	A/G	Sept. 7-19	Fred Paalanen	A. D. Moses
Mich.	Albion	A/G	Sept. 15-26	Duane Wessman	James George
	Plymouth	A/G	Sept. 15-26	John & Faith Stallins	John Walaskay
	Wyandotte	A/G	Sept. 8-19	Don & Sharon Parker	Warren B. Tyler
Minn.	Anoka	A/G	Sept. 10-12	The Tanner Team	Lloyd Tandberg
	St. Cloud	A/G	Sept. 14-26	Joel & Mrs. Palmer	M. E. Gerdes
Mo.	Joplin	Faith	Sept. 14-26	Arthur & Anna Berg	John C. Newman
	Liberty	First	Sept. 12-26	Willis-Morrison	Lee Calhoun
	Springfield	Central	Sept. 12—	Kings 3 & Rick Howard	E. E. Krogstad
	Springfield	Potter	Sept. 14-26	Cox-Brown Team	Glenn Burnside
	St. Louis	A/G	Sept. 13-26	Keetah Jones	A. L. Burnett
	St. Louis	Words of Life	Sept. 12-19	Hale-Turner Team	Luella Plunkett
	Poplar Bluff	First	Sept. 14-26	Loyd Middleton	C. C. Pruitt
Mont.	Missoula	First	Sept. 14-19	Paul Hild	Carl Perry
Nebr.	Lexington	A/G	Sept. 17—	Bob Ludwig	Nolan Blakkolb
	Nebraska City	*A/G	Sept. 12-17	Kathleen Jennings	Willis Dewey
N. J.	Elizabeth	Trinity Pentecostal	Sept. 12-26	Dan Kricorian	Jesse Owens
N. Mex.	Albuquerque	West Mesa	Sept. 12—	Bob Wilson	F. W. Smith
	Clovis	First	Sept. 5-19	S. B. Douglass	Melvin Sasse
	Hobbs	Glad Tidings	Sept. 12-26	Charles L. Ogdon	O. M. Newman
N. Y.	Alcove	*Full Gospel	Sept. 19-24	David & Patricia Johnson	Charles Flach
	Rochester	Bethel Full Gospel	Sept. 8-19	Bobby Black	Philip Wannemacher
N. C.	Elizabeth City	Greenleaf	Sept. 14—	Harvey D. Ferrell	D. B. Lawrence
N. Dak.	Minot	A/G	Sept. 7-19	R. S. Peterson	B. C. Heinze
Ohio	Delphos	First	Sept. 14-Oct. 3	John Higginbotham	Warren Campbell
	Green Springs	A/G	Sept. 14	Chester Freeds	James Earls
	Vermilion	A/G	Sept. 15-26	Musical Vanderploegs	L. B. Lebsack
	Wadsworth	First	Sept. 12—	Daena Cargnel	Charles Celentano
Okla.	Antlers	A/G	Sept. 14—	J. B. & Mrs. Essary	John W. Jeffcoat
	Holdenville	A/G	Sept. 13-26	Charles & Barbara Hudspeth	Harold Brannan
	Pawhuska	First	Sept. 14—	Donnell-Holler Team	R. W. White
Oreg.	Cottage Grove	Blue Mountain	Sept. 5-19	D. L. Nultemeier	A. J. Quinn
	Umatilla	A/G	Sept. 14-26	Paul Clark Family	Jerry Robeson
Pa.	Aliquippa	A/G	Sept. 8-19	Andrew G. & Mrs. Basell	D. Donald Brasco
	Alum Bank	Pleasantville	Sept. 14-Oct. 4	Alfred Allen	E. S. Bell
	Canonsburg	Glad Tidings Tab.	Sept. 14—	Daniel Suma	George VanRipper
	Manheim	First Pentecostal	Sept. 14-19	"Little Joe" Peterson Team	Howard E. Pfoutz
	Marietta	Maranatha Chapel	Sept. 14-26	Curtis Sample	Park W. Benner
	Turtle Creek	A/G	Sept. 13-26	David E. Dean	Howard A. Sproull
Tex.	Dallas	Second Ave.	Sept. 12-26	H. A. & Mrs. Strange	H. L. Summers
	Houston	Lindale	Sept. 12-Oct. 3	Quentin Edwards	John McKeegan
	Odessa	First	Sept. 14—	Jimmy & Lenete Meritt	M. D. Williams
	Port Neches	First	Sept. 15-26	Burnie Davis	Leo Tippit
	Waco	Calvary	Sept. 8-19	Tommy & Esther Lance	Bob Whitworth
	W. Columbia	A/G	Sept. 15—	Glen Shinn	B. B. Hankins
Va.	Alexandria	First	Sept. 19-26	Bob & Sharon Jones	O. L. Harrup
	Manassas	A/G	Sept. 5-19	Bob & Sharon Jones	Howard V. Spruill
Wash.	Oak Harbor	A/G	Sept. 12-19	Jerry Sanders	Jon E. Stanford
	Merrill	A/G	Sept. 7-19	Peter DeLeon	I. Gale Center
	Waupeon	A/G	Sept. 7-19	Ralph & Mrs. Leslie	Erwin Erdman
W. Va.	Fairmont	Trinity Gospel	Sept. 14-19	Roy & Arlene Brewer	C. T. Chegwin
	Weston	A/G	Sept. 15-26	Bob McCutchen	Joseph Moscufo
Wis.	Kenosha	A/G	Sept. 1-19	Louis & Mari Neely	John M. Wilkerson
	Oneida	A/G	Sept. 14-26	Darryl & Kathy Olson	Mildred Kimball
Venezuela	Maracay	A/G	Sept. 14-19	Oren Paris	Juan Alfaro

*Children's Revival

**Tent Revival

***Youth Revival

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

Thanks be unto God, which always causeth us to triumph
in Christ. 2 Corinthians 2:14.

WHEN YOU ARE CONTENT WITH ANY FOOD, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is *victory*.

When you can patiently bear with any disorder, any irregularity, and unpunctuality, or any annoyance—that is *victory*.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is *victory*.

When you never care to refer to yourself in conversation, or to record your own good works, or to seek after commendation, and when you can truly love to be unknown—that is *victory*.

When you are forgotten or neglected or purposely set at naught, and you smile *inwardly* glorying in the insult or the oversight, because thereby you are counted worthy to suffer with Christ—that is *victory*.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it as Jesus endured it—that is *victory*.

When the enemy presses sorely and the world clamors on all sides; when friends forsake and foes malign, and you hide behind the Blood, sweetly resting and rejoicing—that is *victory* (1 John 5:4; Revelation 12:11).

When death and life are both alike to you through Christ; and to do His perfect will, you delight not more in one than in the other—that is *victory*: for through Him you may be able to say, "Christ shall be magnified in my body, whether it be by life, or by death" (Philippians 1:20; 1 Corinthians 15:54).

When others are content with a meager measure of piety and power, with an ambition merely to be "saved as by fire," and you claim your full inheritance in Christ—an overcomer—in order to reign with Him, that is *victory* (Revelation 3:21).

When, like Paul, you can throw all your suffering on Jesus, thus converting it into a means of knowing His overcoming grace; and can say from a surrendered heart, "I take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake"—that is *victory* (2 Corinthians 12:7-10).

Victory centers wholly in the Lord Jesus Himself. You may dwell too much on your weakness and too much on the strength of your foe. You must look away from Satan. You must be absolutely taken up with the Lord Jesus—with His keeping power, with His conquering power, with the certainty of His victory, and your share in it (1 Corinthians 15:57).

The perfect victory is to "put . . . on the Lord Jesus Christ" and thus to triumph over self (Romans 13:14).

"In all these things we are more than conquerors through him that loved us" (Romans 8:37).

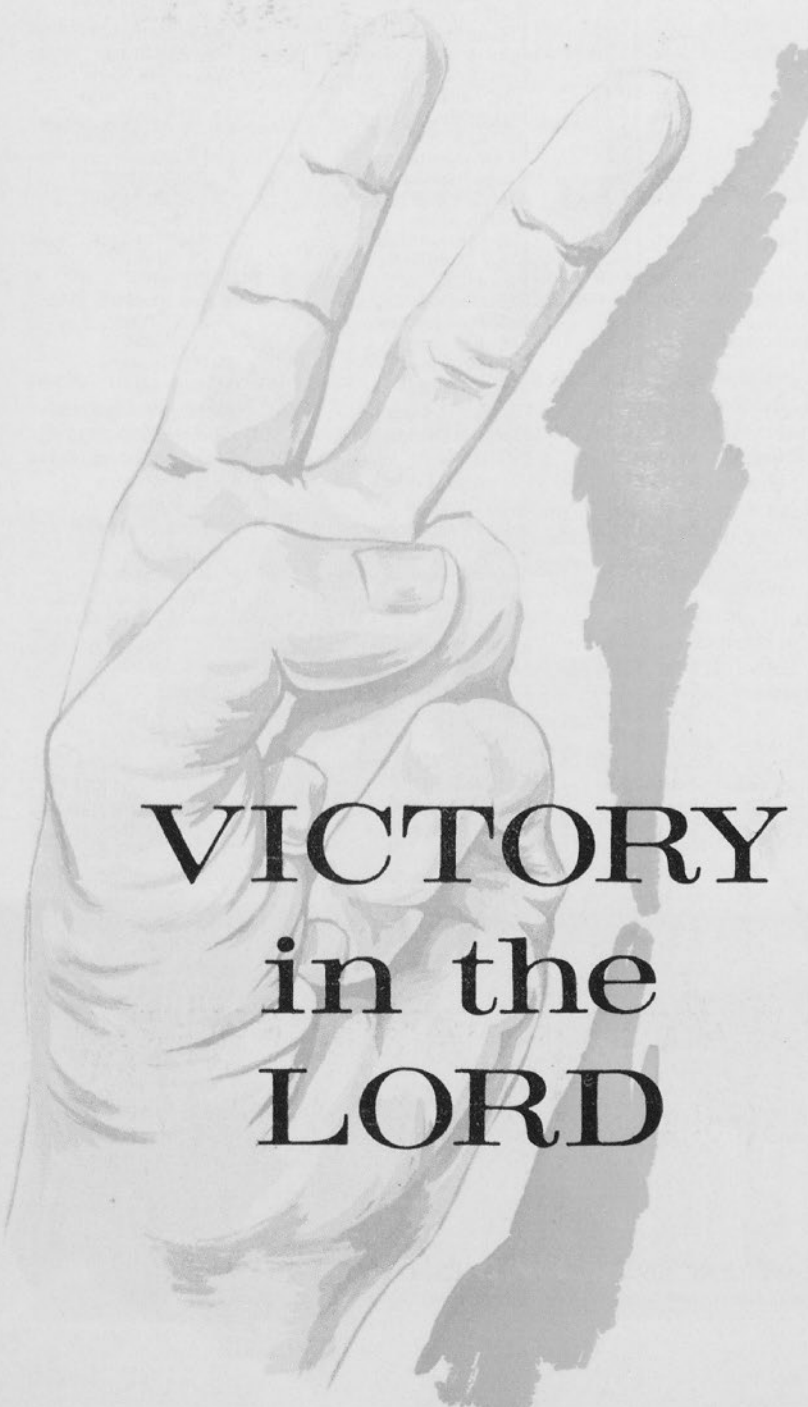
Victory! victory! blessed blood-bought victory!

Victory! victory! vict'ry all the time;

As Jehovah liveth, strength divine He giveth

*Unto those who know Him, vict'ry all the time.**

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VICTORY in the LORD