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# THE PENTECOSTAL evangel

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



JANUARY 16, 1966 ■ TEN CENTS

# Your Pastor Can't Do It All!



By BETTY SWINFORD • Tucson, Arizona

MY LIFE HAS BEEN DIFFERENT since God made Mark 16:17, 18 real to my heart. "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover."

"Them that *believe . . .*" I believe, don't you?

When I saw this—really saw it as illuminated by the Holy Spirit—it began to take hold in my heart. Suddenly I realized that my pastor, spiritual leader though he is, cannot serve in my place. His works shall never take the place of mine. As a believer in the Lord Jesus Christ I have a place of service. By filling it I will lighten the load of my pastor, extend the influence of Jesus Christ in my community, and add spiritual dividends to my own life.

Consider the demands made on the time of the average pastor. He receives countless phone calls, many of them unnecessary. He is sought after for advice both in vital and in trivial matters. He must be always available—from early morning until sometimes after midnight.

He must spend many hours in study and often preaches as many as five times in a week. He sees to it that the church bulletin is printed and that a myriad of activities are synchronized. He makes many calls each week, prays for unnumbered sick folk, fights for precious hours when he can get alone with God, and preaches his heart out from the pulpit. An hour of leisure generally eludes him; and when one does come, he finds that even then there are needs to be met, problems to discuss, plans to be made. Always there is an awareness of his people and a concern for their needs. And you're quite likely to find him one day on the roof of the new Sunday school annex, pounding nails with the work crew.

He is a man pressed out of measure in his effort to meet the many demands made on his time. Some of these demands come from Christians who have not yet felt the impact of Mark 16:17, 18. We are so used to referring all spiritual needs to the pastor that it seems proper to call him and say, "So-and-so wants to be saved. Will you come and pray with her?" Or, "A friend wants to receive the baptism of the Holy Spirit. Will you come and explain the Scriptures to her?" Or, "My neighbor is sick. Please come and pray that God will heal her."

Certainly there are times when the pastor's help is needed, and the pastor will appreciate the call. But too many of us are suffering from the mistaken idea that clergymen are supposed to do it all. We prefer to think

that we have been saved to sit—to come to church and warm a seat on Sunday morning, and if nothing else comes up, to return on Sunday night.

But actually we were saved to serve. Oh, the blessedness of it! The joy of giving so that others may be helped! For this is the greatest of all blessing—giving oneself that another may be blessed. If one has not experienced this blessing, he has missed the most significant and joyful one of them all.

For many years my own Christian life was not only stalemated but also stagnated. There was no prayer life. Certainly there was no vision for service. And then God filled me with His Spirit. This was for me a spiritual renovation, a real housecleaning!

Suddenly I saw that souls without Christ were lost and that believers were hungry for the move of the Spirit of God in their lives. I saw sick who needed healing, captives who needed to be set free. And there are others who share this vision. What joy there is when we dare to take our place as believers, launching out to reach those whom God has placed in our particular sphere of influence. We share our victories with our pastor, of course, but we do not expect him to carry the burden of the work God has given us to do.

If we watch for opportunities, God will bring them our way. Betty Cook, wife of an Air Force sergeant and member of a non-Pentecostal church, was appointed to serve on a committee with me for our city's Christian radio program. Hunger for God literally shone from this woman's eyes. As the Lord led, there was opportunity to talk with her about the infilling of the Holy Spirit.

Betty immediately began to ask questions and to express hunger for this experience. Thus in August, 1965,


Betty met with two friends and me. We spent about 45 minutes simply worshipping the Lord. After a time we laid hands on her, and she was filled with the Spirit, speaking with other tongues as the Spirit gave utterance. Since then, her husband and a close friend have both received the Baptism because of her witness.

Our pastor was not expected to follow through on our initial contact with Betty. This hungry soul had been brought in the providence of God across *my* path. Mine was the privilege, and mine the responsibility, of witnessing and praying with her.

Only three persons are needed to see a ministry emerge from our individual lives—a Spirit-anointed believer, the Lord Jesus Christ, and the candidate for God's help. Miracles can take place and a whole new dimension in Christian living can open up to encourage our hearts as we accept our place in God's work.

The Bible says, "Whatsoever thy hand findeth to do, do it with thy might." *Thy* hand. Not thy *pastor's*.

Next Sunday morning as you sit comfortably in the church auditorium listening to your pastor's sermon, do a mental flashback on all his activities during the past week. You won't know all about them, of course, but there will have been urgent calls of "Can you come?" or, "Will you pray?" There will have been dozens of things to do or supervise. The office work. The hours of study. The hospital calls. The problems. The counseling. That hour he had wished to share with his family—which somehow never came.

Think it over. And remember—by yielding your own life to be used of God, you can lighten your pastor's load, and at the same time bring blessing to others and the glory of God into your own life. 

A GUEST EDITORIAL (REPRINTED FROM "PENTECOST" MAGAZINE)

# BLESSING OR BATHOS?

By DONALD GEE

PENTECOSTAL NEOPHYTES find "messages" in tongues an attractive novelty. Inside the movement, the manifestation is infinitely more. During the last 60 years the spiritual gifts of tongues and interpretation of tongues have accumulated a solid testimony that the Spirit of God has spoken to many hearts and circumstances by this method. The truth of this cannot be lightly set aside.

But truth as to substance does not imply that method is equally beyond question. (This is the danger in the realm of tradition.) Here is a sobering fact: the scriptural basis for the use of tongues and interpretation—rather than prophecy—for speaking to men is rather meager.

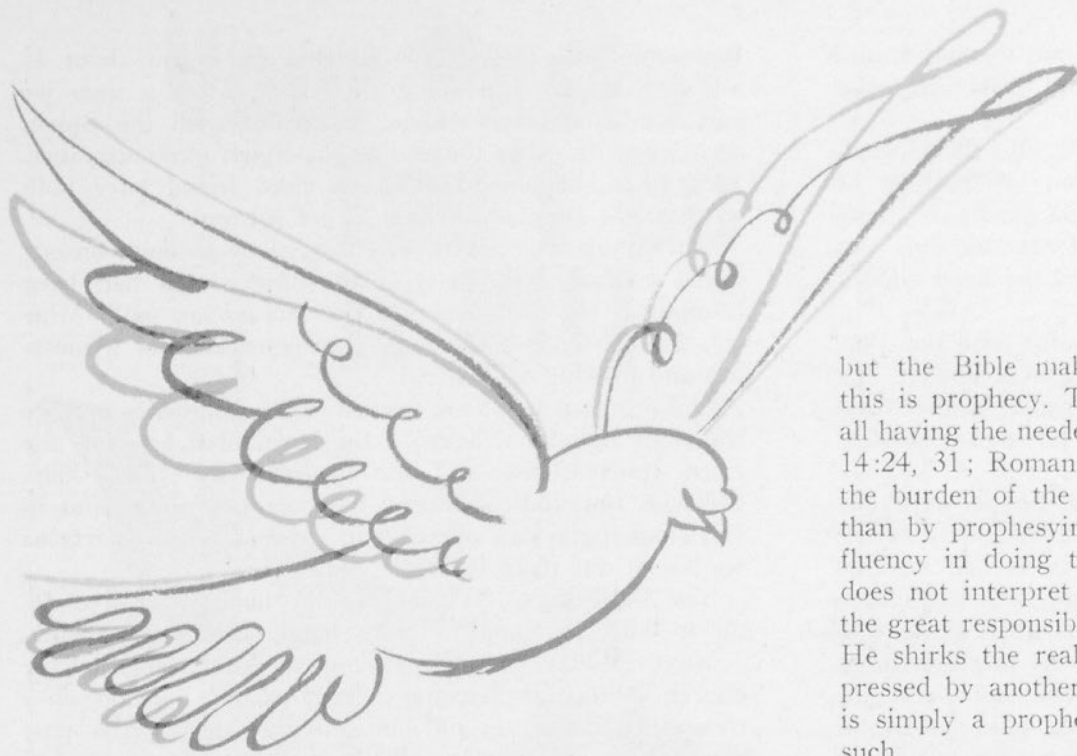
Consider 1 Corinthians 14:2-5: "For greater is he that prophesieth than he that speaketh with tongues, except he interpret." The word *except* simply equates the greatness of the two gifts; it does not alter their essential purpose. If the grace of God has allowed our custom, it has only sanctified it by divine indulgence.

In spite of this blessing, a multitude of problems clamor for frank treatment. Not least among them is

the fact that impressive "interpretations" sometimes bear no resemblance in length or quality to the preceding utterance in tongues. An impassioned and seemingly eloquent utterance in tongues may be followed by a beggarly "interpretation" that leaves us unsatisfied that we have really received the mind of the Spirit. Excuses given for this seem puerile. We must have reality at all costs.

I heard a man of integrity and long Pentecostal experience give forth an utterance in a tongue that was full of power and beauty. It had the quality of an almost indescribable longing of spirit in its tone. After waiting a few minutes, a sincere young woman gave what was presumed to be the interpretation. It left us largely unmoved. It contained some good thoughts spoken in the language of the Authorized Version of the Bible, but it completely lacked the passion of the preceding utterance. I felt disappointed.

If the witness of my own heart was true, the man had uttered an impassioned prayer to God. Had understanding been enlightened, something mighty and melting might have been liberated. I wished the man had interpreted his



own utterance, as exhorted to do in 1 Corinthians 14:13.

Why did he not? Perhaps he would have answered that he did not possess the gift of interpretation. We have come into this bondage by stressing the idea of exclusive personal possession of spiritual gifts, instead of regarding them severally as manifestations of the one Spirit in the body of Christ. The Spirit in His lordship desires to energize any member of the body, anytime, anywhere. We are charged to covet earnestly the better gifts, but the answer lies in obeying the Spirit as we are filled with His power, and not quenching the manifestation. A subtle temptation to spiritual pride endangers those who are taught to regard themselves as the gifted ones for whom all must wait.

The second tradition to which that little group was in bondage is the idea that everything said in a tongue is a message that demands an interpretation. But why? The Bible says speaking in a tongue is to God, and therefore is either prayer or praise. This seems the only explanation of Paul's statement that he spoke with tongues more than any at Corinth, yet preferred to speak five words with his understanding in the church.

If a Pentecostal believer feels a burden on his spirit, he is under no obligation to speak out in an unknown tongue. If the emotion is too intense to be entirely restrained, then let him speak to himself and to God, says the Scripture. The idea that it must be a message can be the result of a tradition, or insufficient teaching. If it is not a message, then an attempt at interpreting without the unction from the Holy One is worse than useless. The depth of bathos is reached when this sort of performance becomes a regular habit. It sickens those who are seeking reality. In large public meetings it is especially reprehensible. There is a place for tongues as a sign to unbelievers, as the apostle Paul says, but such a miracle would be cheapened by frequent repetition.

We are convinced that the Holy Spirit speaks today,

but the Bible makes it clear that the proper gift for this is prophecy. The ability to prophesy is extended to all having the needed measure of faith. (See 1 Corinthians 14:24, 31; Romans 12:7.) It is much easier to express the burden of the spirit by speaking in tongues, rather than by prophesying, and it is possible to develop great fluency in doing this. Yet the speaker in tongues who does not interpret places upon the shoulders of another the great responsibility of making intelligible the message. He shirks the real burden. If what he is feeling is expressed by another in what is called a message, then it is simply a prophecy and ought to have been given as such.

Why, then, the preceding utterance in a tongue? It would seem that it acts as a liberating agency to faith, under God, and encourages the prophetic spirit to break forth. But the continued interjection of tongues has now become a tradition, albeit a revered one. This more spectacular method appeals to the novice. But when the novelty has worn off, familiarity breeds contempt. Tongues may eventually cease to impress. Many stubbornly refuse to allow any conception of the better gifts as manifested in anointed ministries of preaching and teaching, remaining in bondage to a narrow idea of what constitutes the supernatural.

The true message of God comes more fitly by the word of wisdom or the word of knowledge or prophecy, which the Amplified New Testament well defines as interpreting the "divine will and purpose in inspired preaching and teaching." The true purposes of the gift of tongues are devotional, and even when interpreted they need be nothing else. In saying "Amen" to an interpretation, we are assenting to a giving of thanks, not to a doctrine or a message.

The witness of history throughout all ages of the Church is that inspirational movements that make too much of messages through spiritual gifts inevitably sign their own death warrant. These things are never intended to be the hobby of little religious clubs. The burning flame of Pentecost is expressed in lifting up Christ as the Saviour of the world. Paul was not afraid to restrict utterances among the Corinthian Christians, and we shall have Pentecostal wisdom if we do the same with all authority. This charismatic revival must not allow itself to be sidetracked.

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Donald Gee is editor of *Pentecost*, a quarterly news magazine published in England at the request of the World Conference of Pentecostal Churches. Each issue contains a significant editorial by Brother Gee, in addition to his own expert digest of the latest happenings among Pentecostal people in various parts of the earth. This very informative and readable journal, filled with photographs, costs only \$1.00 for five issues, postpaid.

Subscriptions may be addressed to: *Pentecost Magazine* (Donald Gee, Editor), % Foreign Missions Department, Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri 65802.

January 16, 1966

Number 2697

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

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

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## Why Missions?

Why should Christian people who are happily situated in their own church and family life be concerned with preaching the gospel to non-Christians in other countries? Why should we send missionaries? There are many reasons.

*Because it is wicked to refuse to share one's blessings with those who are less fortunate.* We must reckon with our conscience, like the four lepers who eventually decided to share their discovery with the people of Samaria, saying, "We do not well: this day is a day of good tidings, and we hold our peace" (2 Kings 7:9).

*Because it is sinful to disobey the clear command given by Christ to His followers.* He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

*Because men everywhere desperately need the gospel of Christ.* When we look at the tension and the ferment of today, the struggle for advantage, the multitudes striving to be free from poverty, ignorance, and injustice, can we doubt that men need the message of Christ? It is He who will teach them to be just and merciful. It is He who will show them how to bear their own burdens and one another's burdens. His way is the way of love, righteousness, and peace. Only by going His way can men's problems be solved.

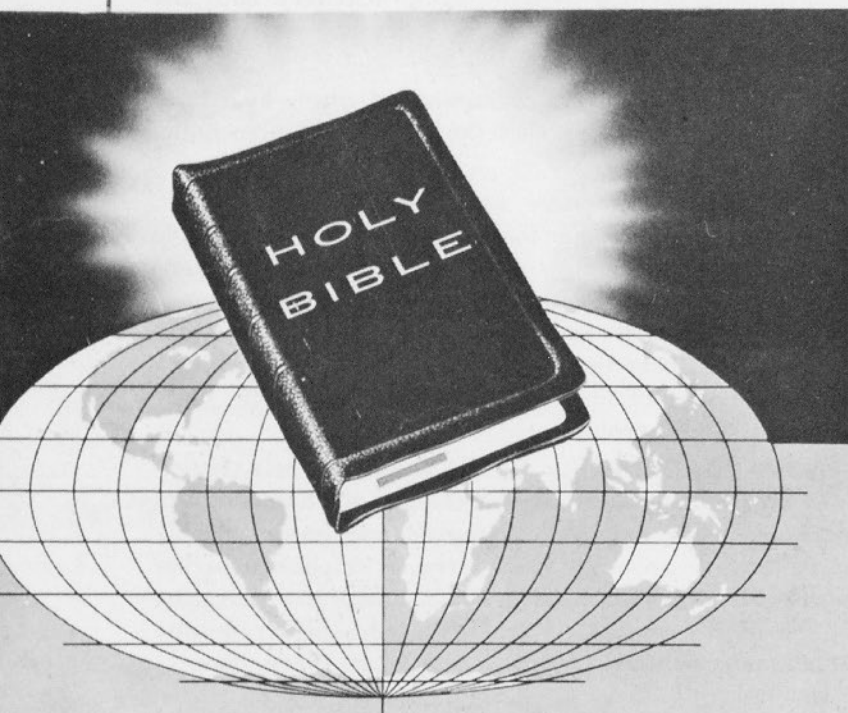
*Because men need to be prepared for the life to come.* Their destiny is not confined to this earthly life. This is as far as humanitarian schemes go. The plans of educators, philanthropists, and statesmen only lift men to a better level in this life. They serve to emphasize higher living standards to such an extent that people's minds are detracted from thoughts of the life to come. God has prepared a higher destiny for mankind—a heavenly destiny—and the people of every country deserve to know it.

*Because there is a hell to shun, as well as a heaven to gain.* The Bible clearly states, "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). "And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15). The heathen have an intuitive fear of facing God's wrath in the life to come. They have a right to know what the Bible says about death, hell, and the future life so faith's blessed assurance may replace fear's awful torment.

*Because there is no other way men can be saved, except through Christ's gospel.* Education will give them the knowledge of better things but it will not give them the power to do right. Philanthropy will provide them with some measure of financial security but it will not give them spiritual riches. Governments can insure that they will have freedom to live as they please but cannot insure that they will be better people. Only Christ can change individuals. Only He can save men from their sins. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"—except the name of Jesus (Acts 4:12).

*Because there is no way out of our spiritual obligation in this matter.* Each Christian believer either must be a missionary, or must help to send one. The Good News of redemption through Christ must be made known. This gospel, said Jesus, "shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14). Why missions? Because God, and our conscience, and the world's need all demand that each of us should do his very best to share the blessings of the gospel with all men everywhere. —R.C.C.

# 7 QUESTIONS ABOUT THE BIBLE



A PROFESSOR OF BIOLOGY held a small brown seed in his hand. "I know exactly the composition of this seed. It has nitrogen, hydrogen, and carbon. I know the exact proportion. I can make a seed that will look exactly like it.

"But," he continued, "if I plant my seed it will disappear; its elements will simply be absorbed in the soil. If I plant the seed that God made, it will become a plant because it contains the mysterious principle which we call the life principle."

The Bible looks like other books. We cannot understand all its marvelous qualities. Planted in the human heart, it proves to contain the life principle for it produces what no other book can produce. It bears fruit. It brings forth spiritual life.

Calvin Coolidge said: "There is no other book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak, the dependence of organized government and the foundation of religion."

## 1. WHO WROTE THE BIBLE?

The Old and New Testaments form a collection of 66 distinct books written in several languages by about 40 different authors, at various times, during a period of 1,600 years. These books are all brought together into one volume and called by one name because the whole constitutes a unity achieved through the inspiration of their writers by one Person; namely, God the Holy Spirit.

## 2. WHY IS IT CALLED "THE WORD OF GOD"?

The Bible has joint authorship, both human and divine. Though it was written by human hands, in human language, with human instruments, just as other books in those days were written, yet when the parts of the various books are put together, they form a complete and perfect whole. This proves a single authorship, a single purpose, and the right to be placed in a single book.

Luke related that he used the available means at hand to obtain accurately the facts about Christ in composing his Gospel, yet what he wrote was kept from error by the inspiration of the Holy Spirit (Luke 1:1-4).

Paul, too, emphatically declared that every scripture is inspired of God (2 Timothy 3:16, 17).

The primary and basic proof that the Bible is the Word of God rests on the existence of God Himself. God is, and therefore has spoken. The writer of the Epistle to the Hebrews said: "God, who at sundry times [many parts] and in divers manners [many ways] spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Hebrews 1:1, 2).

For these "sundry times and divers manners," see how God spoke to Abraham (Genesis 12:1; 17:1, 2; and 18:1, 2, 17). See also how He spoke to Moses (Exodus 3:4; 19:3). Notice that God gave His final word through His Son.

The Bible, therefore, makes up the inspired record of God's speaking.

## 3. WHAT IS INSPIRATION?

Inspiration is a special act of the Holy Spirit by which He guided the writers of the books of Scripture so their words should convey the thought He wished conveyed, bear a proper relationship to the thought of the other



By **O. COPE BUDGE**

President, Southern California College, Costa Mesa

inspired books, be kept free from errors of fact and of doctrine, and be kept free from omission.

The inspiration of the Bible means that its contents were communicated to the writers by the Spirit of God; that is, by God the Holy Spirit. That which is thus inspired is God's Word, spoken by human organs of speech, written by human hands, and molded in some degree by human thought. Those who were under the Spirit's influence were prevented from saying or recording anything but what was intended by the Divine Inspirer to say or record.

Whether, therefore, the divine communication was given word by word, or by general mental impressions, or by recollection of what had been said or done long before, the inspired person was actually and effectively controlled by the Holy Spirit to such an extent that the record was as substantially exact at his lips or hands, as if it had been an audible word of God.

#### 4. DID JESUS ACCEPT THE BIBLE AS INSPIRED?

Jesus entered His earthly ministry with, "It is written," and concluded it with the same note (Matthew 4:4, 7, 10; Luke 24:46). He accepted the Old Testament Scriptures as the very Word of God. He stated that it must be fulfilled to the smallest Hebrew letter (jot) and to the smallest part of a letter (tittle) (Matthew 5:17, 18).

In Mark 12:36, He used the phrase, "By the Holy Ghost," in relation to the Old Testament, which is the regular formula used by the Jews of inspired literature. Never did He question the historical validity of the Old Testament. (Examples: story of Jonah and the account of Sodom and Gomorrah.) Often did He refer to the fulfillment of Old Testament prophecies, particularly those of Messianic importance (Luke 4:16-19 with Isaiah 61:1, 2; Luke 4:21 and Matthew 21:4, 5, with Isaiah 62:11, and Zechariah 9:9. See also Mark 14:21).

#### 5. DID PAUL TEACH INSPIRATION?

Paul wrote "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17).

Paul used not the word for *INspiring* or *INspiration*,

but rather *spiring* or *spiration*. The word *inspiration* in the King James Version is from the Greek word *theopneustos* and means "God-breathed." Thus, the Scriptures are the product of the creative breath of God. This particular reference simply states that the Scriptures are a divine product. It does not indicate how God operated in producing them.

#### 6. WHAT WAS PETER'S VIEW OF INSPIRATION?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that *no prophecy of the scripture is of any private interpretation*. For the prophecy came not in old time by the will of man: but *holy men of God spake as they were moved by the Holy Ghost*" (2 Peter 1:19-21).

Here Peter stated that no prophecy was ever brought forth by the will of man, but the prophet spoke from God, having "been borne" (moved) by the Holy Spirit. Peter's thought was:

(1) The origin of prophecy is not to be attributed to human initiative.

(2) The source of Scripture lies solely in God.

(3) It is possible that men would speak, and the speaking would not be from themselves but from God. He that "is borne" (carried) contributes nothing to the movement induced but is the object to be moved. It is intended to deny only that the prophet's intelligence was active in producing his message. (That is was creatively, as distinguished from receptively, active). The movements of the mind are controlled by something outside of man's will. The prophet was thus carried along, just as the wind bears a leaf or other object, or as such objects may be swept along on the surface of a stream.

(4) The Scripture is, therefore, trustworthy. It becomes a sure basis of confidence and faith, more sure even than human eyewitnesses.

#### 7. IS THE BIBLE WE HAVE TODAY AUTHENTIC?

A book is said to be authentic when it can be shown that it relates the matters of which it treats in a truthful manner.

The Scriptures must be of the very highest authority possible and can admit of no doubt or disbelief without calling in question the truthfulness of God. But unless God has providentially guarded His communications to, and through, inspired men, it might be expected that the lapse of time or the negligence of transcribers would have their influence and prevent the books of the Bible from coming down to us exactly as they were originally given by inspiration of God. It is a fact known by those who have made an honest inquiry, that what we now hold as the Holy Bible is substantially the same as that which was originally given to the world by each writer.

There is strong evidence that the substance of our Bible, or of any particular book in it, has remained unaltered in all important particulars since its first delivery to the Church.

William E. Gladstone rightly said: "The Bible is stamped with specialty of origin, and an immeasurable distance separates it from all competitors."

—Campus Ambassador

# THE PENTECOSTAL VISITATION OF 1906 PART 2

THE HEADLINES in the second issue (dated October, 1906) tell the story—"THE PENTECOSTAL BAPTISM RESTORED. *The Promised Latter Rain Now Being Poured Out on God's Humble People.*" To saints hungering and thirsting after God this was joyous news. The word was flashed in all directions. It spread like lightning. And people from far and near crowded into the humble building on Azusa Street to behold the wonderful working of the Lord and to receive their personal Pentecost.

The Fire had first fallen at Topeka, Kansas, on Jan. 1, 1901. According to this paper, the first to be filled with the Holy Ghost and to speak with other tongues was Agnes N. Ozman. On page four of the same issue, however, it is stated that Evangelist Daniel Awrey came to Azusa Street and said that about 15 years earlier, when he received the baptism with the Holy Ghost, he saw a flame of fire come down on his head, and the Lord took control of his tongue, making him pray in another language. "He did not realize the significance of the new tongue at that time. He is now looking for God to restore it, as He sends him back to hungry souls," the paper says.

No doubt there were many isolated cases of receiving the Pentecostal baptism prior to January, 1901, but it was then that this twentieth-century Pentecost fully came. Miss Ozman was a student in Bible school. When she received the Baptism, other students became hungry and suddenly they too received. "One day the whole room was filled with a white sheen of light that could not be described, and 12 of the students were on their feet talking in different languages."

The fire spread throughout the Middle West, then leaped to California, where it broke out in multiplied measure in Bonnie Brae Street and in Azusa Street in April, 1906. The paper reported in October: "The waves of Pentecostal salvation are still rolling in at Azusa

EDITOR'S NOTE: Last week we published excerpts from the first issue of "The Apostolic Faith," of September, 1906, telling of the Pentecostal visitation at Los Angeles, California. This week we should like to share with you a few of the inspiring accounts given in two of the issues that followed.

Street Mission. From morning till late at night the meetings continue with about three altar services a day. We have made no record of the souls saved, sanctified, and baptized with the Holy Ghost, but a brother said last week he counted about 50 in all that had been baptized with the Holy Ghost during the week. Then at Eighth Street and Maple Avenue, the People's Church, Monrovia, Whittier, Hermon, Sawtelle, Pasadena, Elysian Heights, and other places the work is going on and souls are coming through with great rejoicing.

"Four of the holiness preachers have received the baptism with the Holy Ghost. One of them, Brother Wm. Pendleton, with his congregation, being turned out of the church, are holding meetings at Eighth Street and Maple Avenue.

"The fire is spreading. People are writing from different points to know about this Pentecost, and are beginning to wait on God for their Pentecost. He is no respecter of persons and places. We expect to see a wave of salvation go over this world."

The testimonies are so brief, yet so blessed: "The brother at Elysian Heights who received his eyesight after being blind for a year and a half, is a living witness of the power of God. Since that he has been sanctified and anointed with the Holy Ghost, and his wife has been saved."

"A man who was twice in the insane asylum, an infidel that had been going from place to place denying the name of Jesus Christ, is now saved, sanctified, and baptized with the Holy Ghost, and working to win others."

"A mother brought her son to the Mission to be healed of epileptic fits. He is about 21 years old and has been suffering for years, like the boy that was brought to Jesus whom the devil had often caused to fall into the fire and into the water. The boy was so wrecked in mind and body that he was in a semiconscious condition. Brother Batman prayed that God would cast the demon power out of him and give complete healing. The boy raised up from the floor and witnessed to the work that was done, and went home rejoicing."

The story is told of a preacher's wife who at first opposed Pentecostal truth, but who went home and read the second chapter of Acts. "While she read, the Spirit fell upon her, and she began to speak in tongues. She



is a member of the Nazarene church in Vernon. As she was on the way to the church, she met a brother whom she had been instrumental in leading to the Lord. He was a foreigner; and as soon as she saw him, she began to pour out her soul in French. He was amazed and said, 'When did you learn French?' She asked, 'What did I say?' He replied, 'You said, "Get ready! Get ready! Jesus is coming soon!"' She went on up to the Nazarene church, and as they were giving out the Sunday school leaflets she began to speak in tongues again and spoke for some time. They could only listen to this manifestation of the power of God."

The paper also tells of Miss Lillian Keyes, young daughter of Dr. Keyes of Los Angeles, who was speaking and singing in tongues as the Spirit gave utterance. The Lord gave her a message concerning His soon return, followed by the interpretation. Sister S. K. Mead, 20 years a missionary in Africa, was present, and heard both the message in tongues and the interpretation in English. "Sister Mead arose and said that the language spoken was their dialect in Africa, a beautiful language, but one that is difficult for English-speaking people to acquire; but the Holy Ghost, through this young lady, had given the perfect accent."

This same young lady "also speaks two Chinese dialects," it says. "She speaks to the Chinese as she passes them on the street, or as they come to the house, and they listen in astonishment and say she is telling them about God."

"Sister E. Thomas came for the healing of her wrist, which had been sprained, and the bones were so out of place that it was stiff and very painful. As prayer was offered, you could see the Lord working in the wrist, arranging the bones that were out of place, and He did a perfect work, putting the wrist into shape so that she could bend it without pain."

"A man who had been using tobacco for 25 years was seeking at the altar to have the appetite taken away. He had a plug of tobacco in his pocket. He took it out and gave it to one of the altar workers. Immediately the Lord began to bless his soul, and he got victory over his old enemy."

"A sister, who has had hemorrhages of the lungs for years was brought very low lately, having seven hard hemorrhages one after another. She was nearing the river and heard her named called three times by a heavenly messenger, but she answered that she did not feel she could say she had fought a good fight and kept the faith. Then the drawing to the other shore ceased. The saints prayed for her, and she arose and dressed, being perfectly healed. She went to the table and ate her dinner and afterwards played and sang several hymns. She has received the baptism with the Holy Ghost, and God has raised her up to preach the whole Gospel."

We do not have a copy of the third issue of *The Apostolic Faith*; (we would appreciate it if someone could send us this copy), but we have the fourth issue (dated December, 1906), and it tells more about the work at Azusa Street. One of the headlines reads, "*Seven Months of Pentecostal Showers.*" It states: "The Lord adds here daily such as should be saved, and plants them in the body to suit Himself, and all work together in harmony under the power of the Holy Spirit. There is no pope, Dowieism, or Sanfördism, but we are all little

children knowing only Jesus and Him crucified. . . . Brother Seymour is simply a humble pastor of the flock over which the Holy Ghost has made him overseer. . . . As missionary workers and teachers go out from this place, they have the same privilege of being pastors over the people the Lord puts them over by the Holy Spirit, and of feeding them with the pure word of God. Each mission will be united in harmony, having its own Holy Ghost appointed pastor."

Simplicity of organization, of consecration, and of faith characterized those early days, and God did honor this simplicity. The meetings ran along such simple lines that even small children could understand. "A little girl who knows the Lord as her Healer, was suffering from fever," the paper states. "After different ones had prayed for her, she said, 'Now maybe the Lord wants me to pray.' So she said, 'Dear Jesus, you have heard all these people's prayers; now heal me for Jesus' sake. Then she lay down and went to sleep. God heals many times in answer to children's prayers."

A similar instance follows: "In Denver, Colorado, in Brother Fink's home, a woman was brought in that was hurt in falling from a wagon. She had been a cripple for 32 years and unable to walk. Her toes were drawn up under her feet and could not be straightened. She was unsaved. The next morning, as she was sitting in the front room alone, a little six-year-old girl, who has received the Baptism and speaks with tongues, walked in and put her hand on the woman and said, 'Jesus wants to heal you; the Spirit has sent me to put my hands on you.' Instantly those toes on the woman's feet straightened, and she arose and walked."

"We can truly say that Pentecost has come, for all the signs are following. God is pouring out His Spirit upon His sons and daughters and giving dreams, visions, and speaking in tongues. A woman who had been an invalid for 18 years is walking and shouting and praising God. The blind have received their sight."

A group of young people went to Anaheim. In two nights six were saved and five received the Baptism. "One night the Holy Ghost spoke words in Spanish through one young man, and a girl who was seeking her Pentecost understood that language and joyfully interpreted it—'Keep awake, do not sleep, and I will come to thy house.' The same girl in about an hour and a half received the baptism with the Holy Ghost. . . . Many of the people in Anaheim understand German, and the workers were permitted to speak and pray in that language."

In Seattle, Washington, where Thomas Junk and others were preaching, the papers called them "holy rollers" but God confirmed their message. The Lord sent in a young Hebrew, and he was soundly converted. When Brother Junk opened his Testament to read him some Scripture, the Hebrew's eyes fell upon some writing which Brother Junk had done while under the power of God in Oakland. When he saw it, he pronounced it Hebrew. "The hardest work we had to do was to convince him that I had not studied the language," said Brother Junk, "but when this was clear he trembled from head to foot and said he truly believed the Messiah was come."

Brother Mead, who spent 20 years in Africa as a missionary, was at Azusa Street when a colored lady  
(Continued on page twenty-six)

# WE BEGAN TO TRAIN NATIONAL WORKERS...

## Thirteen Thousand Preachers Ago

By WESLEY R. HURST, Home Secretary  
Foreign Missions Department

"WHEN IS THE ASSEMBLIES OF GOD going to start a national workers program?" someone asked me a few months ago at a foreign missions seminar. The pastor who asked the question was unaware that the Assemblies of God leads the world in the number of ministerial training schools.

Many are amazed to learn that the Assemblies of God now has 80 foreign Bible schools with a total enrollment of 2,814 students. We have 12,927 national workers, most of whom are supported by their local churches or by the work of their own hands. This growing Bible school program with its hosts of national workers is not an accident, nor is it the result of a master plan started by the Foreign Missions Department. It is clearly the work of the Holy Spirit through our consecrated missionaries. The thrilling Bible school story began many years ago on the foreign field.

The Bible school movement did not begin in one particular place. No one really knows where or when it actually started; but we do know its nature. It began in the hearts of missionaries who were urged to respond to

the many calls for evangelism. There were so many invitations to preach that they could not answer them all. Thus, on verandas, in living rooms, in out-of-the-way places, even under palm trees, small groups of men and women gathered to study the Word of God. Their objective was clear—they wanted to win their own people to Christ. These Bible sessions soon grew and became regular; then permanent locations for such training were sought, and Bible schools were born!

In the late 1930's and the 1940's missionaries came together in seminars and conferences to discuss ways of improving their Bible schools. Special committees of missionaries were appointed to set new objectives and standards for Bible schools in geographical zones. Quite recently, scholarly work was done by a group of Latin American missionaries who spent weeks in analytical study of the Bible school program. Throughout the world, Assemblies of God missionaries have recognized the need of accelerating the pace and improving the standard of the training program for national workers. The results of this

Holy Ghost-born passion have been stimulating and exciting.

Let me give you some examples.

Here is a quote from a missionary letter from Norman Correll of Tanzania: "Not long ago, when God called Moses Kulola to preach, the young man had an enviable position in the government with a high salary and the assurance of two years further schooling in England. Concerning his resignation he wrote to me: 'I know they will think it foolish of me to leave a good government position because of Christ, but nothing else matters. I have agreed to follow Jesus and I will not turn back.' True to his consecration, Moses is now in Bible school and conducts evangelistic meetings between terms. God is using this man. Large crowds accompany his ministry, and many have found Jesus. In one campaign 15 blind people received sight, in another nine. We are encouraged by men like Moses who know and demonstrate the power of God."

From Latin America we learn of Vicente Amaya. Here is a missionary's statement: "Vicente was a coun-

JAPAN



INDIA



SPAIN



try boy who lived at 10,000 feet above sea level in the Andes Mountains. When his family accepted Christ and started holding services in the patio of the house, the neighbors became so angry that they threw stones and even wounded some of the new believers with *machetes*. Vicente came to Bible school to prepare himself for ministry among his own people, and today he is an ordained minister. He has built two church buildings, has pastored three congregations, and now is a member of the executive presbytery of the Assemblies of God of Colombia."

The average enrollment in each of these 80 foreign Bible schools is between 30 and 40 students. Approximately one-third of the Assemblies of God missionary staff is involved in Bible school work. It is our conviction that this is some of the most fruitful missionary work being done anywhere today.

Significantly, very few of our 15,000 overseas churches and outstations are pastored by missionaries. Early in our foreign church growth, national ministers were placed in positions of responsibility where they developed mature ministries and self-sustaining leadership.

This evangelism principle is born of the Spirit and clearly expressed in Paul's word to Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2). Note that there are five links in the chain—Paul, the witnesses, Timothy, the faithful men, and the others. It is also significant that these were not called *able* men, but *faithful* men who would *become able* after receiving the commitment. This basic principle applies to any national worker in any country. Thank God for Assemblies of God missionaries who have courageously committed the things they have heard to faithful national workers who grew and matured under these responsibilities. "Who shall be able" was Paul's prediction.

The great majority of the national workers do not receive support from America. However, when we must assist in supporting a national worker, such support is given through a national workers fund administered on



BURMA



▲ ARGENTINA


EGYPT ▼

the local field jointly by missionaries and nationals. This eliminates the many problems involved in a national preacher looking to a foreign country for his support. His acceptance among his own people is often destroyed unless it is clear that he must look to his own brethren for his support and is accountable to the national church. From these properly administered funds a worker can receive temporary support only until his new church is established.

The Foreign Missions Department faces urgent needs for assistance in these *national workers funds* and *Bible student funds* in many parts of the world. We encourage each church in America to help support national workers in this expedient and effective way.

In recent months we have been obliged to draw from our undesignated funds for urgent needs of national workers and Bible school students. Your church can be an effective part of this great national workers program by pledging a definite monthly offering to either of these two funds—*Pioneer National Workers Fund* or *Foreign Bible Students Fund*. Information on specific needs for such funds may be obtained by writing the Foreign Missions Department, 1445 Boonville Avenue, Springfield, Missouri 65802.

Is someone asking, when will the Assemblies of God start a national workers program?

We started 13,000 preachers ago. Will you help us teach and train 13,000 more? 



▼ NIGERIA



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

**YOU CAN BE PERSONALLY INVOLVED IN THIS SIGNIFICANT MINISTRY**



DRAWING BY BRUNO FRIGOLI

By MONROE D. GRAMS  
Missionary to Bolivia

# IDOL DUST

LITTLE HUMBERTO, a Bolivian country lad, ran through the stubby mountain grass toward his adobe mud home. His heart was sad, but he urged his feet to hurry on. In his hand, pressed against his chest, he clutched a little soiled package wrapped in an old newspaper. He carried a precious substance—*idol dust*.

Carrying out the last request of his dying mother, he had climbed the steep mountain to where the little chapel housed several images of the saints. Flowers, withered and dried long ago, adorned the idols in the gloomy nook of the chapel visited annually by the village priest. Going from one image to another, Humberto had shaken the dust from the flowers, the paper adornments, and the images themselves . . . carefully catching the precious dust in his little scrap of paper.

Now as he neared his home, the neighbors stooped in their low, nar-

row doorways to watch him. For days they had waited to bury Humberto's mother. There was no hope for the sick woman. Humberto hurried to heat some water in the clay pot, then stirred the precious dust into the boiling water. This holy "tea" was believed to have marvelous healing powers for the incurably ill. He held the saucer of murky "tea" to the lips of his dying mother, and trembled as she drank. The miracle . . . any moment now. But nothing happened.

It was Sunday morning, and nearby the *Evangélicos* were having a fellowship meeting. This family had heard that a missionary named Monroe Grams had arrived in the mountain community the evening before, and now strains of music came from the little country chapel. Humberto's father stood in the doorway of his hut, looking toward the chapel. In desperation he moved his cud of coca leaves from one cheek to the other. "My wife



The Aymara Indians of Bolivia's Altiplano region live in the Andes Mountains at elevations up to 16,000 feet. (Photos by Jimenez Z.)



is dying," he meditated. "The witch doctor has failed to help her. All the remedies we have tried have failed . . . and now the idol dust." He wondered if he should go to see if the *Evangélicos* could help. He started toward the little church . . . but no, he was afraid. Returning home, he battled again in his mind the hopeless situation that confronted him. Again he started toward the singing congregation, and again he turned back. The third time he forced his feet to carry him all the way to the adobe church.

Finding a place in the far corner of the church, he stood until the service was finished. The people invited him to stay for the fellowship dinner, and it was at the dinner that he took courage to ask the national pastor and me to stop at his home on our way to our next engagement.


After stooping low to enter the humble room, we waited a moment until our eyes became adjusted to the darkness of the windowless hut. Then, as faith flooded the hearts of our little prayer group, earnest prayer ascended to heaven for the dying woman. With a final word of encouragement, I returned to my truck and went my way.

Jesus healed Humberto's mother that Sunday afternoon. On Monday she rose from her bed and prepared meals for the family. On Tuesday she



**This Assemblies of God Aymara boy is typical of many who turn from "idol dust" to Christ.**

went to the fields to work, and on Wednesday she walked for miles to sell her produce at the country fair.

Today, 10 years later, Humberto is a pastor among his own Aymara Indian people, his mother still enjoys the best of health, and many of the Aymaras of Bolivia's high plateau are turning from idol dust to faith in the living Christ! 

**Our missionaries to Bolivia are actively reaching the Aymaras and raising up congregations.**



## CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS


### PREPARING FOREIGN LEADERSHIP

IT IS SURPRISING how many of the young people who come to us requesting an opportunity for missionary service hold college degrees. Additionally, an increasing number of missionaries home on furlough are spending part of their time in America to advance their education. Although the Foreign Missions Board has never adopted a certain educational requirement as a prerequisite for missionary appointment, it has a generous policy to help the missionaries continue their studies.

It has been stated over and over again that ours is not an institutional or purely educational mission, yet we do find ourselves more and more involved in a training role abroad. Sooner or later almost every appointed missionary of the Assemblies of God will have some ministry related to a Bible school.

Several commissions are functioning now to upgrade and standardize the curricula, while adapting the program to the educational cultural levels of the many fields we serve. This is accomplished most easily in areas like Latin America where there is a broad segment with the same culture and language.

Considerable attention is now being given to encourage those devoting full time to Bible training abroad. The Foreign Missions Department is fortunate in being able to secure the services of Dr. Gene Scott who will be giving a portion of his time to a survey of our various foreign Bible schools. His role will be to furnish the missionaries and national leaders with a frame of reference by which they can judge and categorize their particular schools, pinpoint strengths and weaknesses, and prepare the way for improvement.

The quality of leadership we produce abroad will be a reflection, in a large measure, of the quality of our foreign Bible schools. 



# THIS PRESENT WORLD

## Visiting Leaders Disappointed by U. S. Churches

Two visiting church leaders from Ethiopia said they were disappointed after seeing American churches. The two, president and secretary of the Evangelical Fellowship of Ethiopia, declared:

"It has been like a child visiting his grandfather for the first time and finding he is not as great a man as he had imagined. First of all, we had the idea that most people here were Christians. Now we have seen how few people are really interested in God, even though many go to church. And even the Christians seem to lack a real love for Christ. Perhaps because they have such wonderful buildings and homes and cars they do not feel their need for God as much as we do in Ethiopia."

Both men felt that American congregations leave too much to their ministers. In Ethiopia, they said, every believer feels responsible to win others.

## No Smoking, Lutheran Report Urges

"Our church will have to change its position on cigarette smoking," a report from the Commission on Social Action of the Lutheran Church—Missouri Synod has declared. The commission says that the moderate smoking was not condemned in the past. On the basis of medical testimony that tobacco causes lung cancer and other diseases, however, the report urges Christians to refrain from smoking and to urge others to quit.

## Presbyterians Oppose Bazaars

The Presbytery of Western New York has urged churches to eliminate from their programs fund-raising methods "not consistent with good stewardship."

The presbytery, representing 80 churches, discourages fairs, bazaars, sales, fund-raising dinners, and "other similar events." Its action was voted unanimously and is in line with long-standing policy of the United Presbyterian General Assembly.

Instead of questionable fund-raising projects, the presbytery recommended "compassionate service to people, proportionate giving by all church members, and a generous weekly offering for the total work and mission of the church."

## 10 Million Illiterates in U.S.

According to Mrs. Mary C. Wallace of Yakima, Washington, over 10 million people in the U.S. can neither read nor write. Not all of these are poverty-stricken or foreign-born, she says. They range in age from teenagers to grandparents.

Mrs. Wallace, a pioneer in teaching illiterates, has had notable success in this field and she is appealing to Christian people all over the country to engage in it.

If there are over 10 million Americans who cannot read the Bible, it is a challenge indeed. It presents to Christian educators a great opportunity to win souls to Christ while teaching them to read and write and raising their cultural level.

## Transfusion to Unwilling Witness Ruled Illegal

A court order that a Jehovah's Witness be given a blood transfusion to save her life constituted an illegal invasion of religious rights, the Illinois Supreme Court ruled recently.

The court thus supported the constitutional rights of Witnesses to believe that transfusions "violate the law of God" and "will be punished by God."

Doctors had requested—and received—legal permission from the Cook County Circuit Court for the transfusion on the grounds that the woman, who had a bleeding ulcer, would have died within 24 hours if blood was not given. The transfusion was given, the patient recovered—and brought suit.

## Conscientious Objectors Need Not Believe in God

The U.S. Supreme Court has ruled unanimously that any person whose beliefs cause him to oppose war can qualify as a conscientious objector. It thus struck down a law which limited qualification to those who profess belief in a Supreme Being.

The Court interpreted the language of the Universal Military Training Act to embrace all those who oppose military service because their beliefs require it, irrespective of formal religious convictions—including any type of belief in God. An amendment to the Act in 1948 had stated that objection to serving in the armed forces must derive from a belief in a Supreme Being "involving duties superior to those arising from any human relation," but the Supreme Court nullified this amendment.

## Poverty Often Related to Alcohol

Alcoholism and poverty often are related, according to Caradine R. Hooton, executive director of the American Council on Alcohol Problems. Impressed by "the serious approach President Johnson has taken toward solving poverty problems," Mr. Hooton declared, "I think the Johnson Administration researchers will find many of them rooted in alcoholism." He noted there are five million alcoholics in the U.S. and five million "borderline cases."

## Protest Literature Distribution Among Turks

The Turkish Embassy in Washington has protested distribution of gospel literature to Turkish workmen in Germany. The protest was made to the Bible Meditation League, sponsor of the literature campaign.

Materials being distributed were prepared originally for use in Turkey, but authorities there refused to allow their entrance. Missionaries working among the 150,000 visiting Turkish workmen in Germany saw an opportunity to put the printed materials to good use.

The embassy protest noted that it had received numerous complaints which "indicate that this undertaking is not well received by our fellow countrymen who for generations have adhered to the Muslim faith."

### Proportion of Christians Lessens

"The percentage of Christians in the world is becoming smaller," says Dr. Franklin Clark Fry, head of the 3,200,000-member Lutheran Church in America. "The time is fast approaching when the major powers of the earth will be in non-Christian hands, he predicted. He warned church members against caring more for luxury and security than for the extension of God's Kingdom. "Too often the Church has failed to bring Christ to those hungering for His message," Dr. Fry declared.

### Readers Back Death Penalty as Crime Deterrent

A majority of readers who volunteered opinions in a poll conducted by *Christian Herald* said they believe the death penalty is morally justified and serves as a deterrent to crime.

An even greater number favored publication of juvenile arrest records to discourage crime. Such a practice is forbidden by law in many states.

The do-it-yourself poll was based on a questionnaire bound into a recent issue of the Protestant monthly magazine which has a circulation of 455,000. Some 13,500 forms were returned. Figures released by the magazine were based on a random sampling of 500 questionnaires and showed that 61 percent favored capital punishment.

### Indian Medicine Man Is "Tax Deductible"

Expenses for a Navajo Indian religious ceremony designed to cure illness may be deducted on U.S. federal income tax returns, the International Revenue Service has ruled.

The question of deductions for such ceremonies first came up when tax officials visited Window Rock, Arizona, the Navajo Indian Tribe's administrative center, to give Navajo tribal officials information on tax returns.

The Navajos' traditional religion teaches that an ailing Indian may call upon a medicine man to conduct a ritual "sing" to cure his illness. The "sing" involves nine days of religious ceremonies, including singing and sand painting, and also involves entertaining relatives as guests at the "sing."

### Radio Has Large Audience

The average daily radio audience in the U.S. is 80.3 million adults (18 or over), according to a survey by the Sindlinger Company, veteran audience-measurement firm. This is more than the audience attracted by any other major communications media except newspapers.

Newspapers, the survey showed, attract more people, but for a shorter period of time—about one-fourth to one-third as much—each day.

### More Lutheran Ministers Buying Homes

A growing trend among ministers to buy their own homes, instead of living in church-furnished parsonages, was reported by the Central Pennsylvania Synod of the Lutheran Church in America. The report cautioned ministers against spending more than 20 percent of their gross income on total residential costs.

In studying the housing habits of Lutheran ministers, the survey indicated that selectivity is one of the major reasons for home ownership. Another is the desire to build up personal equity in real estate.



# Your Questions

Answered by Ernest S. Williams

*If Satan knows he is a defeated foe, why does he fight on?*

We assume Satan knows he will be defeated, because God is sovereign and because Satan evidently is familiar with the Scriptures which foretell his end. He did quote Scripture to Jesus in the temptations. (See Matthew 4:1-11.) But he may think he can still overcome. Many an army has continued to fight after it was obvious it would be defeated.

*I am told Jesus spoke in Aramaic when He said, "Eli, Eli, lama sabachthani" (Matthew 27:46). If this was the current language of the Jews at that time, why did none of them understand what He said?*

I quote from Adam Clarke's commentary since I am not a master of languages: "Some say it is Hebrew—others Syriac. I say, as the evangelists quote it, it is neither. Matthew comes nearest the Hebrew, Mark comes nearest the Syriac (Mark 15:34)."

*Are the kingdom of heaven and the Church the same?*

No. In the present dispensation the kingdom of heaven might be spoken of as the sphere of religious profession. This is set forth in the parables of Matthew 13. The Church is the body of Christ. It consists of all who are redeemed by His blood. The born-again believers who live for the Lord make up the true Church. It is possible to be a member of a local church yet not be in the "church of the firstborn, which are written in heaven." The kingdom of heaven will come into its manifest form when Jesus comes to reign, and "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

*Romans 8:1 reads: "There is therefore now no condemnation to them that are in Christ Jesus." Does this mean that a Christian cannot do anything that will bring condemnation?*

When a person is saved, all the past is blotted out. "There is therefore now no condemnation." Memory may call up the past, but the believer must look to God in faith, thanking God that He has blotted out all condemnation for the past. The believer is henceforth to live for the Lord. If he misses the mark at any time, God has provided a means of restoration: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

God knows our human frailties. He pities and forgives us when we ask His forgiveness. But those who "turn from the holy commandment," choosing sin instead of holiness, would seem to be treasuring up "wrath against the day of wrath" (Romans 2:5).

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*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.*



# The Blind



Top photo: The Sweeneys discuss their ministry with Maxine Strobridge, national representative of the deaf and blind ministries. Left photo: Local people read articles from "The Pentecostal Evangel" as Fred Sweeney (lower left photo) records the voice. Mr. Sweeney makes master tapes from which duplicates can be made. Lower right photo: Edna Sweeney maintains the files in Braille of all who receive tapes. She also keeps a record of the tapes loaned and returned.

**I**N 1960, FRED AND EDNA SWEENEY, a blind couple, volunteered to produce and operate a circulating library of tapes for the Home Missions Department. They first felt the need of such a library after becoming Christians in 1953. They said: "We are thankful we found







Top photo: The tapes are mailed in specially purchased boxes which permit the blind to reverse the address label and return the tape in the same box. Top right photo: Skip, Fred's seeing-eye dog, leads his master to the mailbox. Lower right photo: The Sweeney's mailman goes the "second mile" by taking the tapes upstairs rather than leaving them in the downstairs box.



# Hear

Christ as Saviour; however, we have greatly lacked spiritual food. So often we have longed for someone to read *The Pentecostal Evangel* to us. Many types of tapes are sent to the blind by various organizations, but no tapes of full-gospel materials have been available.

Blind Christians have expressed their appreciation for the tapes sent to them by the Sweeneys. Howard Boring, a charter member of Bethel Assembly, Fontana, Calif., is one who receives Assemblies of God tapes and Braille literature regularly. He writes:

"Because I am blind, it is not possible for me to receive spiritual food from reading ink-print books. There is very little literature available in Braille or on tapes. I can read Braille, and I also have a tape recorder. Tapes are especially valuable to blind persons who cannot read Braille. Much more Christian literature in Braille and many more gospel tapes are needed for the blind."

If you know of blind persons who have tape recorders, please send their names and addresses to the Home Missions Department, 1445 Boonville Avenue, Springfield, Mo. 65802. The tapes are sent on a loan basis and no charge is made to the blind for these tapes.

If you would like to help provide tapes, your offering may be sent to the Home Missions Department designated for the **BLIND FUND**. A contribution of \$5 buys a tape and provides many hours of listening for a blind person.



Mrs. Emilie Goodman of Irma, Wis., wrote to the Sweeneys: "My dear Christian friends, I am 83 years old and blind like you. I thank you very much for your kindness. I enjoy every one of the messages on tape."



## THE MASTER'S COMMISSION

Sunday School Lesson for January 23, 1966  
MATTHEW 10:1-16

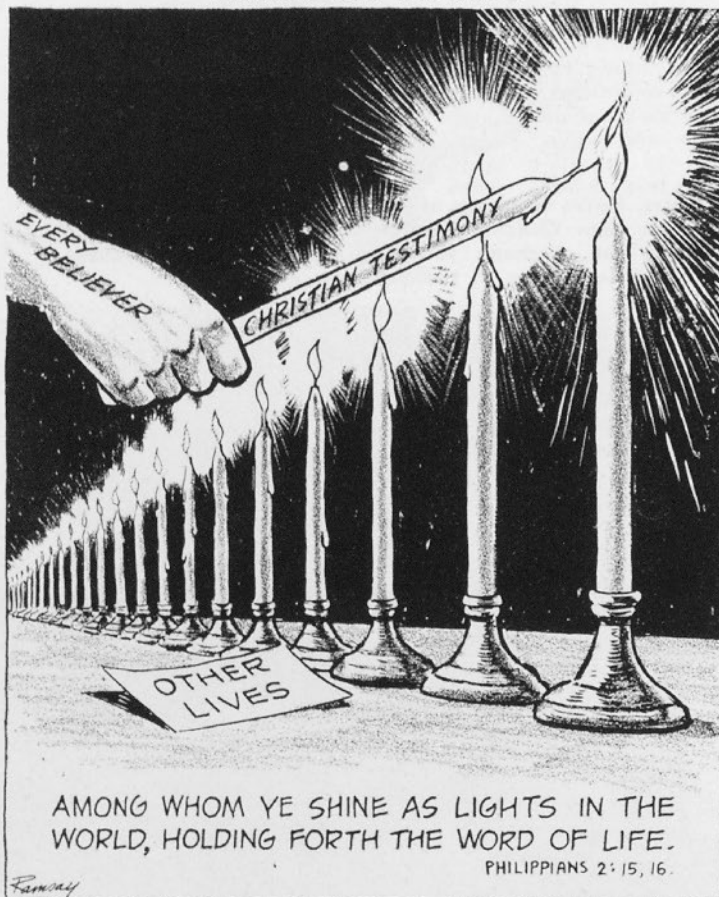
BY J. BASHFORD BISHOP

*The Divine Motivation* (Matthew 9:35-38). "Teaching... preaching... and healing"—what a wonderful ministry Christ had! However, even He could be in only one place at a time, and the need was everywhere. Hence the statement: "When he saw the multitudes, he was moved with compassion on them" (v. 36). This compassion motivated Him as He selected 12 men to assist in the work He could not do alone!

Christ instructed His disciples (not the 12 only, for they had not yet been selected) to pray that missionaries might be sent out to meet the challenge (v. 38). Then came the call to the 12. Prayer has a *reflex action*. A person can hardly pray in sincerity for missionaries to be sent forth without feeling constrained to do something himself!

*The Disciples' Ministry*. The 12 were laymen; they had received no professional training. But they had spent time with Christ, were sent forth by His authority, and

### MULTIPLYING THE LIGHT



were equipped with His power. This is the way Christ has been sending forth men ever since.

"As ye go, preach... heal the sick, cleanse the lepers, raise the dead, cast out devils" (vv. 7, 8). Tremendous needs faced them. Terrific responsibility rested upon these men. They were to become the future leaders of the Church. Jesus now sent them forth to duplicate His own ministry.

*The Disciples' Message*. "Preach, saying, The kingdom of heaven is at hand" (v. 7). The kingdom of heaven is the establishment of God's order and the divine will upon earth—in the hearts of men. A kingdom implies a king. That King is Christ. He is enthroned in the hearts of those who accept Him. Thus repentance was to be a vital part of their preaching of the kingdom. It still needs to be emphasized today.

*The Disciples' Maintenance*. "Provide neither gold, nor silver, nor brass in your purses" (v. 9). The disciples were to depend upon the hospitality of the homes where they were entertained. What might be the blessed result in the kingdom of God today if more of us lived by the principles laid down in these verses! The work of evangelism in Jesus' day was a life-and-death matter which demanded self-denial, avoidance of self-indulgence and luxury, and implicit trust in the provision of God! How many more men might become powerful preachers, soul winners, and missionaries, if, for instance, they did not demand a certain amount of financial security before going forth! How many others have bogged down spiritually because they were encumbered by financial obligations for things they foolishly deemed necessities.

*The Disciples' Methods*. "Go not into the way of the Gentiles... but go rather to the lost sheep of the house of Israel" (vv. 5, 6). God's plan was that the Jews should have first opportunity to receive the gospel. The time for world evangelism had not yet come.

"Into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence" (v. 11). They were to be careful as to the kind of home in which they were entertained. Carelessness could damage their personal reputations and discredit the gospel they preached. They were to refrain from visiting from house to house lest they wound the feelings of those who entertained them first—and besides, they had no time for social visitation. Is it not possible to engage in social visitation to the extent that it prevents us from being our best for God?

"Shake off the dust of your feet" (v. 14). Since time was limited, they were not to waste it among those who showed no inclination to accept their preaching. There will be degrees of punishment in hell, and none shall be so guilty as those sinners who had great light and privilege.

*The Disciples' Obedience*. "They... went through the towns, preaching the gospel, and healing every where" (Luke 9:6). Preaching comes first, but healing is also included in the apostolic ministry. It is not scriptural to give healing precedence over the preaching of the gospel to save the soul. But neither is it scriptural to neglect the gospel of healing. The threefold ministry of preaching, teaching, and healing is as necessary today as it was in those days.

# SPREADING THE GOSPEL IN THE SIXTIES



Taking Christ to Our Generation—1960-1965

By CHRISTINE CARMICHAEL

**TAKING CHRIST TO OUR GENERATION:** that is the task to which the Assemblies of God Foreign Missions Department is dedicated. New dimensions in missions advance have been reached since 1960.

## GLOBAL CONQUEST

Global Conquest was launched as the answer of the Assemblies of God to the challenge of world evangelism in our generation. The pilot project of this program was the Seoul, Korea, evangelistic center which was opened in 1961 and enlarged in 1964 to seat over 2,000 people. Today the members number nearly 4,000.

Nyasaland (Malawi) was the scene of an early Global Conquest emphasis; 33 churches were established within one year. Global Conquest also sponsored advances in many overseas Bible schools. The list of Global Conquest's thrilling accomplishments around the world would be a long one.

A new Global Conquest policy was adopted in 1965. It places the major emphasis on evangelism, with world population centers pinpointed for evangelistic campaigns called Good News Crusades.

## LITERATURE EVANGELISM

Literature continues to be one of the most powerful thrusts for evangelism and is one of the bright spots in today's missionary scene. Light-for-the-Lost, the missions arm of Men's Fellowship, has accepted the challenge to provide the evangelism literature for major foreign missions efforts in key areas of the world. Literature saturation programs are launched to coincide with well-planned evangelistic campaigns sponsored by Global Conquest. Italy, Colombia, Nigeria, Uruguay, Japan, and British Guiana are among the countries that have been stirred by Light-for-the-Lost—Global Conquest crusades.

Editorial Vida (Spanish Literature Department) has expanded its ministry until it now serves 64 denominations. Orders are received from 34 Spanish-speaking countries.

## EVANGELISTIC CENTERS

Since 1960 evangelistic centers have been opened in a number of large cities. In addition to the one in Seoul, Korea, centers have been opened in La Paz, Bolivia; Accra, Ghana; Cebu City and Iloilo, Philippines; Calcutta, India; Dakar, Senegal; Georgetown, British Guiana; Guayaquil, Ecuador; Santiago, Chile; and Barcelona, Spain. Next cities in focus are Beirut, Lebanon, and Kuala Lumpur, Malaysia.

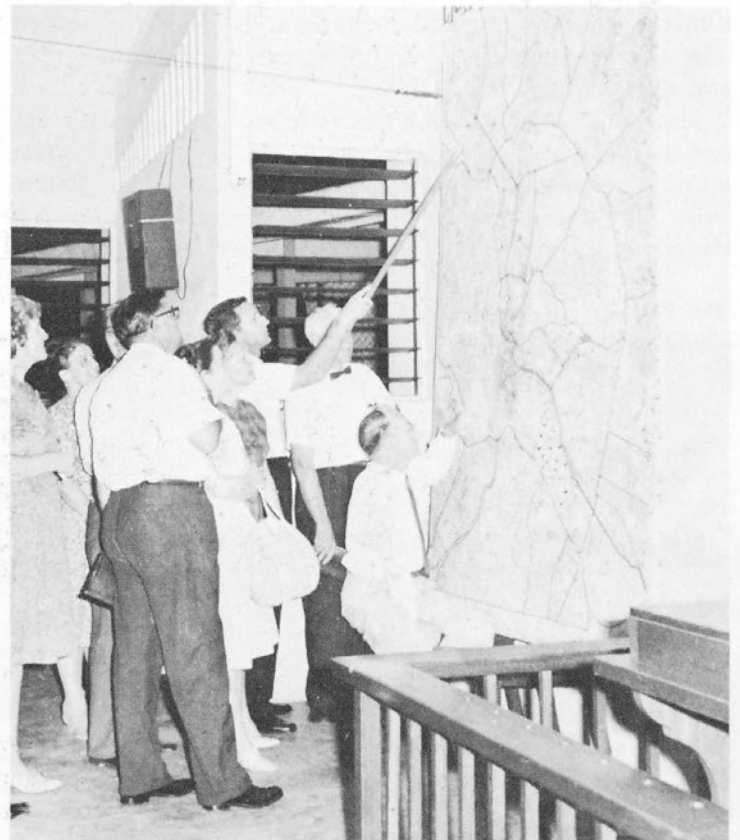
## OTHER AREAS OF ADVANCE

It is the deep feeling of missions leaders that Europe is ripe for a spiritual harvest. The Pentecostal message has found increasing response in many countries. "The Pentecostal work in Italy is one of the greatest miracles of our time," said one observer. Literature programs have made a strong impact not only on Italy but also on other European countries. Several new missionary couples were recently appointed to Europe to help in various areas of ministry.

Excellent progress has been made in Surinam, Ecuador, Marshall Islands, and Bechuanaland—new fields entered by the Assemblies of God since 1961.

New Bible schools have been opened in Haiti, British Guiana, Brazil, Uruguay, Paraguay, Ecuador, Colombia, Senegal, and Sierra Leone. The Far East Advanced School of Theology (FEAST), dedicated in 1965, offers two years of additional education for qualified graduates

**The Assemblies of God missionaries in Malaysia organized a successful Global Conquest—Light-for-the-Lost crusade.**





The people of many nations have been blessed by the evangelistic campaigns and literature-saturation programs.

of our three-year Bible schools in the Far East. The Assemblies of God leads the missionary world in the number of its overseas Bible schools.

In many Latin American countries the Assemblies of God is the largest Protestant group. The Brazilian Assemblies of God has a membership of one million. A number of Latin American countries have been stirred by the ministry of Jose Rico, a converted Jesuit priest.

#### INTERNATIONAL CONFERENCES

Springfield, Missouri, was host to the 50th anniversary convention of the Assemblies of God in April, 1964. A highlight of the convention was the visit of 13 national leaders from overseas.

A half century of Pentecost in Brazil was celebrated in 1961. Forty thousand people attended the anniversary services at Maracanazinho Stadium in Rio de Janeiro. The fiftieth anniversary of Pentecostal witness in Japan was observed in 1963.

Profitable international gatherings of missionaries and national workers have been held in many world areas within the past six years. CELAD (*Consejo de Ejecutivos de Las Asambleas de Dios*), including representatives from Central America and the northern republics of

South America, had its latest meeting in El Salvador in December, 1965. CADSA (*Confraternidad de las Asambleas de Dio de la Zona Sur de Sudamerica*), which includes leaders of our work in the southern republics of South America, held its 1964 meeting in Buenos Aires.

Far East missionaries and national workers met in Hong Kong in 1960. European representatives convened in Erzhausen, Germany, in 1961. Two hundred leaders gathered at the Pan-African Conference which convened on the Nigeria University campus at Enugu in September, 1964.

#### CONGO CRISIS

In November, 1964, our missionaries were evacuated from Congo, but not before J. W. Tucker was cruelly beaten to death by Congolese rebels. The Congo assemblies were left without missionary guidance, but the Holy Spirit had been preparing the church for this hour, and the work continues.

#### MISSIONARY PERSONNEL

Since the beginning of 1960, 36 "Heroes of the Conquest" have laid down their armor. Not all were veteran missionaries such as W. W. Simpson who died at 92, or Mrs. Frederike Juergensen who died at 93. Twenty-seven-year-old Sidney Goodwin, a second-generation missionary, had been in Ghana only 22 days when he was seriously burned and died one week later.

The loss of these workers would seriously thin our ranks if it were not for the many consecrated, well-trained young people who continue to present themselves for service overseas.

#### CONCERTED EFFORT

Today the Assemblies of God foreign missions program is in the forefront of the world's missionary endeavors. Our 891 missionaries are stationed in 72 countries of the world. Realizing that they cannot win the battle alone, they have established 80 Bible schools in which 2,814 young people are preparing for full-time ministry. As they complete their training, they will join the ranks of our 12,927 national workers.

The unprecedented response to the gospel in many world areas indicates this is God's hour for advance. Knowing that the time is short, our missionaries are working with an increasing sense of responsibility. In following our Lord in worldwide dimensions we reach our highest destiny.

The Pan-African Conference, held in Nigeria in 1964, was one of the most significant events of Assemblies of God missions history.



## UNBAPTIZED SWORDS

IVAN THE TERRIBLE, a ruler of Russia, became so concerned with annexing territory that he neglected his social life. His advisers suggested marriage, so Ivan ordered them to find him a suitable wife. They selected Sophia, a Greek princess.

Before her father would consent to give his daughter in marriage, he demanded that Ivan join the Greek Orthodox Church. Ivan and 500 of his best soldiers accepted all the teachings of the church except one—the outlawing of professional soldiers.

On the day of their baptism, the soldiers marched into the waters with an equal number of priests. At the moment for immersion the soldiers grasped their swords and raised their fighting arms in the air, thus allowing themselves to be baptized—except for their swords and fighting arms.

This is like the commitment of far too many people today. They are willing to give up anything that doesn't cost too much. But the only response God accepts is a total surrender to the claims of Christ. The pattern for such complete commitment is in Levi's response to the challenge of Christ: "And he left all, rose up, and followed him" (Luke 5:28).

—STEVE REXROAT

## A SENSE OF THE BEAUTIFUL

A MAN SHOULD HEAR a little music, read a little poetry, and see a fine picture every day of his life in order that worldly cares may not obliterate the sense of the beautiful which God has implanted in the human soul.

The music may be the notes of a bird, the voice of a friend; the poetry may be in stones, or in the breath of spring through the naked boughs of the trees; the picture may be a sunrise, or a sunset; the outline of a boat at sea, or the silhouette of a man at the plow.

Out of real living a man may hear music, read poetry, and see a fine picture every day.

—JOHANN WOLFGANG VON GOETHE

## EITHER BITTER OR BETTER

A CHRISTIAN DOCTOR said to one of his patients, "Your suffering will make you bitter or it will make you better." It made the suffering Christian better, because he trusted in God.

Human suffering remains one of the great mysteries of life. Perhaps to be able to explain suffering is the clearest indication that one has not suffered. Suffering is a mystery that awakens all other mysteries until the heart rests in God and waits patiently until it knows "He doeth all things well."

God does not always vindicate His saints to men. Sometimes He lets them suffer and even lose their lives. Through suffering we learn to depend on Him, to draw on His grace, to know "that all things work together for good to them that love God, to them who are the called according to his purpose."

He would temper our lives with His grace so that every experience of life, even suffering, will contribute toward His goal of making us saints. It is enough to know that He is making us vessels meet for the Master's use.

—O. L. Harrup, Sr.



## REMEMBER THAT PRICELESS VASE?

"MOTHER," the little girl began, "do you remember that priceless vase you said had been handed down in our family for generations? Well, this generation just dropped it!"

But, parents, what of the most priceless possession you are handing down to your children? Christian faith cannot be inherited, but it must be communicated. Our children must see what the Lord Jesus Christ means to us or they will be saying: "Do you remember that priceless Christian heritage you talked about? Well, this generation just dropped it!"

Christian faith may be dropped by your children through carelessness and neglect. Or it may be because of indifference to its eternal value, a too casual familiarity with spiritual matters, or lack of parental supervision and instruction.

Since faith in Christ is the most priceless possession anyone can have, shouldn't you be more concerned about communicating it more effectively to your children?

God said: "And these words, which I command thee . . . 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" (Deuteronomy 6:6, 7).

## NOT ALWAYS SO

We may not always walk through pastures  
Fresh and green,  
Or 'neath wide-spreading trees  
Where shade is seen;  
We may not hear the song of birds  
The long night through,  
Or see the sky o'erhead  
All cloudless, blue;  
Nor can we stay on mountaintops  
With heaven nigh,  
Or follow paths where cooling streams  
Flow softly by.

But I have learned that 'neath tumultuous seas  
Pure pearls are made;  
And potter's clay is found in scorching sun,  
Not in the shade;  
Strong trees that bend with wind and storm  
Are rooted deep;  
And great compassion flows in generous streams  
From those who weep;  
So if our path be void of all the things that  
Tend to cheer,  
Far sweeter is the Master's voice:  
"Lo! I am here."

—ELDORA E. TAYLOR

MOST OF US WERE RAISED BY THE book. One book or another. Nowadays it's Dr. Spock, or Drs. Gessell and Ilg, or some other authority. It used to be an unpublished volume known as "Mother's Intuition," or just plain common sense with a strong dash of firmness transmitted through a hickory stick.

The demands of parenthood challenge all of us, and we turn to this or that authority for guidance or assurance. The expert to whom we turn can vastly influence both our success and the product we turn out.

For instance, we will never forget the night the Jamisons visited our house. For that matter, neither will our home insurance agent. The Jamisons' authority in child nurture advocated a let-them-do-as-they-please policy. From our guests' viewpoint this meant hands off their children. From ours it meant everything in our house was in jeopardy—from cherished figurines to the latest ready-to-mail manuscript.

Working on the theory that to guide a child's behavior too much was to tamper with the natural process of emotional growth, the Jamisons allowed their children to raid and pilage everything in sight.

Our son's model *Mustang*, elaborately fitted with all the extras, will never be the same. The Jamison boy stripped it down *beyond* the bare essentials so he could see how it would look as a stock car.

The door to the boys' closet did need fixing, but we never dreamed they'd pull it from its hinges and split the door casing as well. Thankfully, our homeowner's policy covered vandalism. Needless to say, we could not afford to repay the Jamisons' visit. They might return ours!

Our philosophy of child rearing influences our children and effects our own sense of well-being. To have a reasonable yardstick to guide us contributes substantially to our domestic tranquility. We found ours in the Bible, as a result of a daily reading habit.

One day after reading in the Psalms, we decided to read the Proverbs of Solomon to see what advice he might have for parents of four



# Child Discipline a la King Solomon

active children, two boys and two girls, between the ages of three and ten. We were surprised and delighted to find out how well Solomon understood the problem.

Here are a few of the more helpful principles we discovered, and now try with God's help to practice in our family relationships.

1. *Children need correction.* The Jamison episode convinced us it was pure folly to let children do as they please all the time. That night as the front door closed, we looked at each other in disbelief. Our living room was a shambles. "The boys don't like to play in a playroom," Mrs. Jamison had explained. Toys of all sorts cluttered the floor because the Jamison boys had flatly refused to help pick them up when their mother *asked* them.

To their credit, the Jamisons were apologetic and somewhat ashamed. The boys were going through a rebellious stage, they explained. You can imagine our surprise at the truth and succinctness of what we read about this in Proverbs some time later. It warns, "A child left to himself bringeth his mother to shame" (Proverbs 29:15).

Obviously children still need adults

not only to feed and clothe them, but also to take an active part in planting and nurturing the attitudes and habits which will help them make adequate adjustment to life.

A second plank in our platform involves the spirit in which necessary correction is administered and obedience is secured. Within the intimacy and warmth of family relationships a spirit of genuine friendliness is vital. When giving corrective guidance and discipline it is doubly important. Thus:

2. *Children need loving correction.* When corrective measures are indicated, an attitude of friendships or love must be exhibited and sustained by the parent before, during, and after the encounter. One mother we knew feels it is wrong to act friendly toward her teen-ager when the girl rebels. By her irate attitude, this mother says, "You agree with me and do as I say, or I won't like you."

Now we can and should insist on obedience, but we should do so in a friendly, expectant manner. Certainly we love our children even when they don't obey. Why not act it then instead of becoming upset, as if *our* emotional stability depended on *their* willing and cheerful compliance with our wishes and commands?

The spirit and poise in which we correct our errant children is a significant factor in determining our success or failure. To correct in anger is an admission of defeat and lack of self-control. It also signifies enmity—not friendship. All of us fail at times, of course, but if we can correct in a spirit of kindness, our effectiveness is increased immeasurably. As parents we should obey and withhold it when they do not—because “a friend loveth at all times” (Proverbs 17:17).

When the parent’s spirit and mien is one of affection, discipline loses its harshness and fearfulness—but not its effectiveness. Its purpose, after all, is not to produce a cowering, fearful child, nor to afford the parent an opportunity to exercise his adrenal glands or vocal chords. The aim of correction is to help the child overcome attitudes and actions that are generally held to be unacceptable. This suggests the third principle we discovered:

3. *Children need definite training if they are to perform adequately.*

I remember one morning I happened on our five-year-old as he was swishing the toothbrush sideways across his teeth.

“Eddie,” I said impatiently, “you know better than that. Brush your teeth the way you should!”

He looked up at me, obviously hurt and puzzled. “How should I know the right way? Nobody ever showed me!”

I’m sure I looked bewildered; but as I reversed my thinking quickly to recall when I had demonstrated the art of dental hygiene, I realized I hadn’t.


After that bit of illumination I observed other areas when we had, by default, allowed our children to pick up their skills and attitudes as best they could. In the days that followed we realized more than once that we were partly to blame for some of the poor performances of our children, both at home and in public. As we awoke to the need for actual “home demonstrations” in the art of eating, talking, listening, and so forth, we set up hypothetical situations and made a family game of them. Now, gradually, we can see improvements in the children’s conduct. As Proverbs reminds us, we parents have a responsibility to “train up a child in the way he should go . . .” (22:6).

A final principle we discovered involves the reaction of children to correction:

4. *Children seldom show appreciation for our corrective measures.* In fact, judging by their reactions, they despise it. Whether it involves the use of physical force to see that a task is completed, the tightening of family regulations to insure domestic order, or the denial of certain privileges as a penalty, *children rebel*. Not only do they resist such measures, but in any given instance they will justify their misconduct, project the blame on someone else, and make a scene by crying, pouting, sulking, or verbalizing such unoriginal phrases as, “You don’t love me or you wouldn’t—” *ad infinitum, ad nauseam.*

Regardless of all the fuss, we believe that children need discipline and

want to know that someone is in the driver’s seat. They respect the parent who sets reasonable limits and penalties and then enforces them consistently—in spite of their wild reactions. At our house we have learned not to expect children to welcome correction. As King Solomon wrote to his child, “My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth” (Proverbs 3:11, 12).

Apparently children of all eras have disliked correction and grown weary of parental supervision on occasion. So be it. Eventually most of them have grown up to understand and very likely even appreciate parental attempts to lead them “in right paths” (Proverbs 4:11). 

## A SPECIAL OFFER FOR AN IMPORTANT MINISTRY

A ROMAN CATHOLIC LADY impressed an Assemblies of God layman because she always placed her church’s literature in the laundromat where she does her laundry. On the literature she writes, “Please take this home and read it.”

After observing this, Walter H. Shaddinger of Chesapeake, Va., wrote to the editors of *The Pentecostal Evangel*, saying, “Why don’t more Pentecostals pick up this idea?”

He went on to say, “Maybe you could tell your subscribers to share *The Pentecostal Evangel* with friends on Sunday afternoon . . . as many have never seen the papers and would like to read them.”

A non-Assemblies minister of Prineville, Oreg., wrote recently, “I enjoy your paper thoroughly. A fellow from the local Assemblies of God church gives it to me. I receive several magazines, periodicals, etc., but enjoy and get more good from *The Pentecostal Evangel* than all others.”

A young woman in Jeffersonville, Ky., said, “I happened to pick up a backdated copy of your magazine some time ago and I was much impressed with the wonderful material presented in it. I wish all the young people who have not as yet accepted Jesus Christ as their personal Saviour would read your magazine.”

In light of this demand for good evangelistic literature for outreach

purposes, *The Pentecostal Evangel* is making a 30-day offer (effective immediately) on backdated copies of the magazine.

Bundles of 200 or 300 copies of backdated issues to be used for literature witness efforts will be sent free to Assemblies of God churches willing to use them for outreach. The only charge will be the handling and postage charges. Nominal charges of 75 cents for 200 copies, or a dollar for 300 copies are being made to underwrite costs of getting the publications to you. (The regular rate for backdated copies in this quantity is 2 cents each.)

Use the handy coupon below to order copies for your church’s outreach program.

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# How to read Your Bible more *Effectively*

By NATHANAEL OLSON

READ YOUR BIBLE—not as a newspaper, but as a letter from home.

“If a cluster of heavenly fruit hangs within reach, gather it.

“If a promise lies upon the page as a blank check, cash it.

“If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

“If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever radiate the hemisphere of your life like a star.

“Entwine the climbing creepers of holy desire around the lattice work of Scripture. So shall you come to say with the Psalmist, ‘O how I love thy law! It is my meditation all the day’ (Psalm 119:97).”

So said the famed Bible teacher, F. B. Meyer.

Here are three other hints to make your Bible reading more enjoyable and helpful.

#### 1. READ YOUR BIBLE SLOWLY

“Haste makes waste” is the old proverb. You miss many spiritual gems if you read rapidly.

The Bible says, “They that wait upon the Lord shall renew their strength” (Isaiah 40:31). In this age of jet speed and tense nerves, learn the art of waiting on the Lord with His Word opened before you.

Read your Bible slowly and let your soul digest its spiritual nourishment.

#### 2. READ YOUR BIBLE PERSONALLY

Apply Bible truths to your own life. When you read about Abraham’s faith, ask yourself, “Do I have the faith in God that Abraham had? Would I be willing to sacrifice my son if God wanted me to?”

When you read that David was “a man after God’s own heart,” check your life to see if God could say the same about you.

Keep a sheet of paper handy. Jot

down your thoughts about the verses you are reading. File them for future help in personal evangelism, in speaking to church groups, in correspondence, or just for sharing with a Christian friend.

Be able to say, “Every promise in God’s Book is *mine!*”

#### 3. READ YOUR BIBLE PURPOSEFULLY

Just before you read a sacred passage, think about the problems you face. Ask yourself, “What help do I need from God’s Word today? Spiritual victory? Financial provision? Physical strength? Understanding for personal problems?” Then, after you decide what you need, give your declaration of dependence: “Lord, I desperately need Your help. I don’t know how to solve this problem. But You do, Lord, and I believe You will give me the solution through Your Word.”

Then begin to read your Bible with this definite purpose in mind. It will spark new interest. And because you are looking for something, you will find something! God answers specific praying, and He rewards specific reading of His Word.

Follow these three signposts to more effective Bible reading—*today*. Then the “Good Old Book” will take on a new, fresh meaning in your devotions.

Try them—and see!

—American Tract Society

#### What Sir Winston Churchill Said About the Bible

“WE REJECT WITH SCORN all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral, and religious ordinances.

“We believe that the most scien-



tific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally and in identifying one of the greatest human beings with the most decisive leap forward ever discernible in the human story.

"We remain unmoved by the tomes of Professor Gradgrind and Dr. Dryasdust. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves, and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of goings on of today. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon 'the impregnable rock of Holy Scripture.'

"Let the men of science and learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man."

PROPHETIC BOOK BY C. M. WARD GIVES  
OUTLOOK FOR 1966

# THE BEAR AND THE DRAGON

WILL RED CHINA COLLAPSE? Why must we spend \$20 billion to put men on the moon? How far will film producers go in their search for the most shocking scenes of illicit sex and perversion?

These and many other questions culminate in an even greater question we ask ourselves at the beginning of each year—"What must yet be fulfilled before Christ returns?"

All believers look forward to the second coming of Christ. Prophetic signs and events are important.

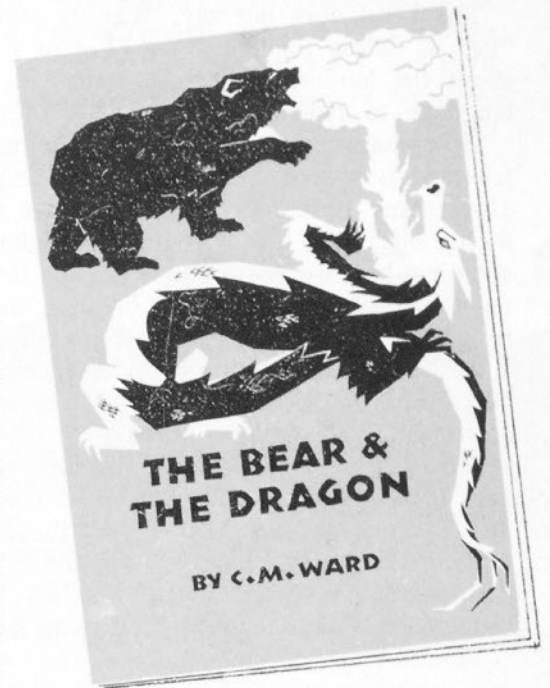
In his latest book, *The Bear and the Dragon*, Evangelist C. M. Ward relates the significant occurrences in the past year. *And even more important signs are becoming discernible.*

Describing the present world situation, *Revivaltime* Speaker Ward says: "Today's signs point toward global catastrophe. The big storm is brewing. To forecast it any differently is to be hypocritical. *An atmosphere congenial to the False Prophet is appearing on earth.*"

Here, in this collection of radio sermons, prophetic articles, and news commentaries are statistics and viewpoints that will shock even the most complacent reader. Brother Ward's keen insight and comprehension of world events are readily seen as he makes crystal clear the signs which point to the imminent return of Christ in fulfillment of Bible prophecies.

Controversial subjects are met head-on, and their significance revealed. Headings like *Our Cheating Generation, Musical Madness, Sexual Perversion, Street Demonstrations, Known Only by a Number, Espionage*, indicate the kind of crucial problems that are discussed and scripturally analyzed in this book.

You will want to read this gripping, prophetic outlook for 1966. It will quicken the faith of every believer,



and will bring the unsaved to a new awareness of the world situation—and their eternal destiny.

A free copy of this unusual book is yours by simply filling out the coupon below, and mailing it with your next letter of testimony and encouragement to *Revivaltime*, Box 70, Springfield, Mo. 65801.

## 1966 Year of the Bible

GREAT CHAPTERS  
DAILY READING  
PROGRAM



GREAT CHAPTERS FOR THE  
WEEK OF JANUARY 16-23

|                 |            |
|-----------------|------------|
| Sunday .....    | Genesis 37 |
| Monday .....    | Genesis 39 |
| Tuesday .....   | Exodus 2   |
| Wednesday ..... | Exodus 3   |
| Thursday .....  | Exodus 7   |
| Friday .....    | Exodus 8   |
| Saturday .....  | Exodus 9   |
| Sunday .....    | Exodus 10  |

### PROMISE OF THE WEEK

"The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper" (Genesis 39:23).

### THE BEAR AND THE DRAGON

Please send my free copy of C. M. Ward's latest prophetic book, **The Bear and the Dragon**. Enclosed is my special sacrificial offering for the support of *Revivaltime's* worldwide evangelistic radio ministries.

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**REVIVALTIME**  
BOX 70, SPRINGFIELD, MISSOURI 65801

OUR HUMAN RELATIONS WOULD BE IMPROVED  
IMMEASURABLY IF WE WOULD LEARN  
TO "REASON TOGETHER."

## Let's Be Reasonable People

"COME NOW, and let us reason together, saith the Lord" (Isaiah 1:18). If reasoning is desirable between God and man, should we not also learn to reason together as human beings and live together harmoniously?

The Lord does not say, "Let us argue together," or, "Let us debate together," or, "Let us see which one can shout the loudest." He just invites us in plain, simple language to reason together.

How many heartaches, broken homes, and shattered friendships would be avoided by reasoning together! How many husbands and wives have turned from domestic bliss to a life of strife, frustration, and misunderstanding because they would not sit down and "reason together." Children are torn between them, or separated from them, because they failed to talk things over.

Perhaps the reason we do not sit down and settle our differences like mature, intelligent individuals is that someone must take the initiative in reasoning, and there is humility involved in that. God took the initiative with man. He did it because of love. "He first loved us," and because of that love Jesus "humbled himself, and became obedient unto death, even the death of the cross." Through humility and self-sacrifice He restored the communication and fellowship that was lost.

Man had sinned, but God took the initiative to restore fellowship. He offered to forgive. He exposed His love. Can we not follow His example?

Have you been wronged? Are the lines of communication down between you and another? Jesus challenges you to take the initiative in communication and reconciliation: "If thou bring thy gift to the altar, and there remember that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first

be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:22, 23).

Do not try to run from your problems. Do not resort to emotional outbursts and passionate arguments. God has given you human intelligence. Use it in the spirit of Christ. You have everything to gain and nothing to lose—except "self." (And to deny self, said Jesus, is to reap eternal gains.)

—FLOYD J. HIGHFILL

## PENTECOSTAL VISITATION OF 1906

(Continued from page nine)

spoke at length in tongues. Immediately afterwards he arose and interpreted the message she had given, telling the name of the tribe in Africa to which the language belonged, and then he repeated the same message in the same tongue.

Reports appear from Texas, Michigan, Oregon, Minnesota, New England, Ohio, Ontario, Manitoba, New York, Illinois, Alaska, India, etc., stating that people were receiving the Baptism in all these places.

Many missionaries were on their way to foreign fields. While en route to Atlantic ports of embarkation they would stop at various towns for a few days, pray for the sick, and preach the full gospel. In this way many new assemblies were formed. An outstanding example of this is Portsmouth, Virginia. Lucy Farrow went there en route to Liberia, West Africa, because she felt a call from God to that field. In a short time there were about 150 people in Portsmouth who had received the Baptism, and she had to call for someone to help carry on the work so that she could go to Africa.

Two well-known names appear in this fourth issue. One is A. S. Worrell, editor of *The Gospel Witness* and author of Worrell's Translation of the New Testament. It states that Brother Worrell had been tarrying in Los Angeles for the Baptism (which he later received).

The other name is that of T. B. Barratt. God poured His Spirit on many people from distant lands, sending

# WHAT WILL THEY READ?

Our boys and girls are going to meet the challenge of providing gospel literature for new—and old—readers in Latin America. The goal for BGMC Day is \$42,000, so the youngsters will need the help of mothers and dads—and adults in general—to fill the little wooden BGMC barrels. Do your part to help the Boys and Girls Crusade!

## BGMC DAY

## FEBRUARY 6, 1966

NAT'L SUNDAY SCHOOL DEPT.  
ASSEMBLIES OF GOD



them back to their fellow-countrymen with the Pentecostal message, and one of these was Brother Barratt. A gifted, well-educated Methodist Episcopal minister in charge of city mission work in Norway and Sweden, he had come to America seeking financial help for the project. But while in New York, he received his Pentecost. "The Fire fell on October 7," he says. "Since then I have been seeking the full Bible evidence—the gift of tongues. Have prayed up to 12 hours a day."

Then he tells how he received that which he sought. He was prostrated in a public meeting and remained in prayer until the small hours of the morning. He asked first one and then another to lay hands on his head and pray for him. At about 12:30 a sister praying nearby saw a crown of fire and cloven tongues over his head. A brother saw a supernatural light. "Immediately I was

filled with light," he states, "and such a power that I began to shout as loudly as I could in a foreign language. Between then and four o'clock in the morning I must have spoken seven or eight languages, to judge from the various sounds and forms of speech I used." Brother Barratt became the apostle of Pentecost in Scandinavia. God used him mightily.

Many more excerpts could be added, but the foregoing will suffice to show what a deep and definite work was done in those "days of old." God is doing a similar work at the present time, seeking out hungry ones wherever He can find them. He will surely satisfy the hearts of all who will become hungry enough and desperate enough to tarry in His presence as they did 60 years ago until endued with this miracle-working power from on high.

—R.C.C.

## HOWARD P. COURTNEY NAMED PFNA CHAIRMAN

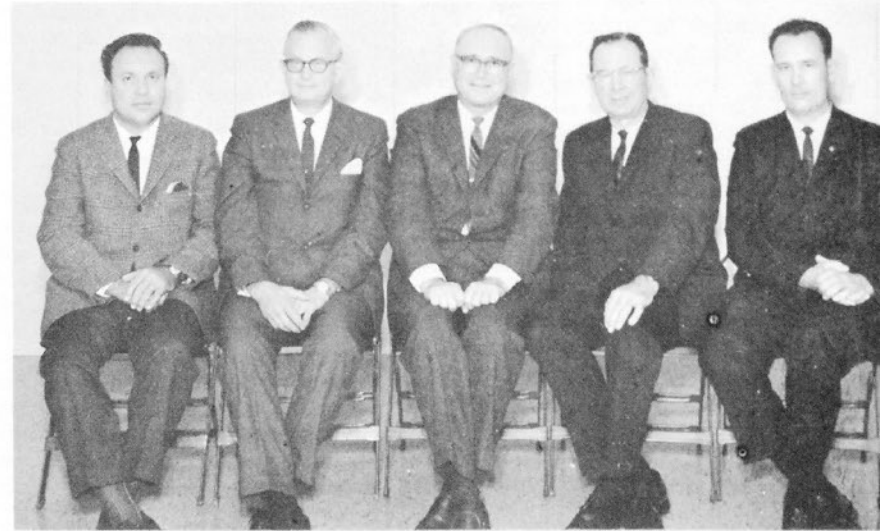
DAYTON, OHIO—Howard P. Courtney, vice-president of the International Church of the Foursquare Gospel, was named chairman of the Pentecostal Fellowship of North America at the 18th annual convention of the Fellowship. The convention was at Bethel Temple (Assemblies of God). Cyril E. Homer was host pastor.

Presiding over the services was the outgoing chairman, J. A. Synan, general superintendent of the Pentecostal Holiness Church. "Pentecost with Purpose" was the convention theme and the various speakers were assigned related subjects.

Attendance was excellent during the day services as well as each night. There was a strong missions emphasis, including a panel discussion on "Indigenous Missions" on Monday night and missions films on Tuesday, Wednesday, and Thursday evenings preceding the night services.

Youth work also was in the spotlight. The PFNA Youth Commission met on Monday afternoon and presented a discussion on youth work that night. There was a Youth Rally on Tuesday night, with James Brown, Assemblies of God evangelist, speaking on "Youth Potential in Pentecost."

The Women's Auxiliary met on Monday afternoon and there was a Women's Symposium on Tuesday after-



**NEW OFFICERS** of the Pentecostal Fellowship of North America—treasurer, William McIntyre, Camden, S. C. (superintendent of the Free-Will Baptist Church of the Pentecostal Faith); second vice-chairman, T. F. Zimmerman, Springfield, Mo. (general superintendent of the Assemblies of God); chairman, Howard P. Courtney, Los Angeles, Calif. (vice-president of the International Church of the Foursquare Gospel); vice-chairman, R. Bryant Mitchell, Des Moines, Iowa (general chairman of the Open Bible Standard Churches); secretary, Herbert Carter, Dunn, N. C. (general superintendent of the Pentecostal Free-Will Baptist Church).

noon. About 250 attended the Women's Auxiliary luncheon at Imperial House South. The speaker was Mrs. Inez Moser of the American Bible Society.

The next PFNA convention will be at Fayetteville, N. C., October 25-27, 1966.



**WOMEN'S AUXILIARY** of the Pentecostal Fellowship of North America, and guests (standing, left to right)—Mrs. Merrill Nichols, International Church of the Foursquare Gospel; Miss Gladys Lemmon, Pentecostal Assemblies of Canada; Mrs. R. Bryant Mitchell, Open Bible Standard Churches; Mrs. Chester I. Miller, Pentecostal Church of Christ; Mrs. Robert Simmons, Pentecostal Assemblies of Newfoundland; Mrs. Carl Isaac, Pentecostal Holiness Church; (seated, left to right)—Mrs. Cyril E. Homer, wife of host pastor; Mrs. I. H. Moses, Church of God Mountain Assembly; Mrs. A. C. Wheeler, Pentecostal Free-Will Baptist Church; Mrs. Ellen B. French, Church of God; Mrs. Mildred Smuland, Assemblies of God; Mrs. Inez Moser, Director of Women's Activities, American Bible Society. (Mrs. Isaac is chairman of the Women's Auxiliary and Mrs. French is secretary.)



DIRECT REPORTS FROM MANY LANDS

# FOREIGN NEWS DIGEST

## Iran

### Church Dedicated at Julfa

It thrills me to write about what God has done in Julfa in one year's time. God has given us precious souls during this period. There are now six baptized in water, and five have been baptized in the Holy Ghost. Others are seriously seeking the baptism in the Holy Ghost, among them a number of zealous youth.

On November 7, 1965, we had a wonderful dedication service. The house, purchased with the help of our U. S. brethren was dedicated to serve as an evangelistic center for Julfa and Isfahan. The chapel seats about 100 and was so crowded that many were standing. Several listened from outside.

The visiting believers from Tehran were thrilled to see such a spiritual hunger among the people. When the invitation was given for those who were sick to come for prayer, a gentleman stood and first expressed his faith in God and then asked for prayer. After being prayed for, he could hardly keep quiet. He testified of his healing and the greatness of God.

—David Thomas

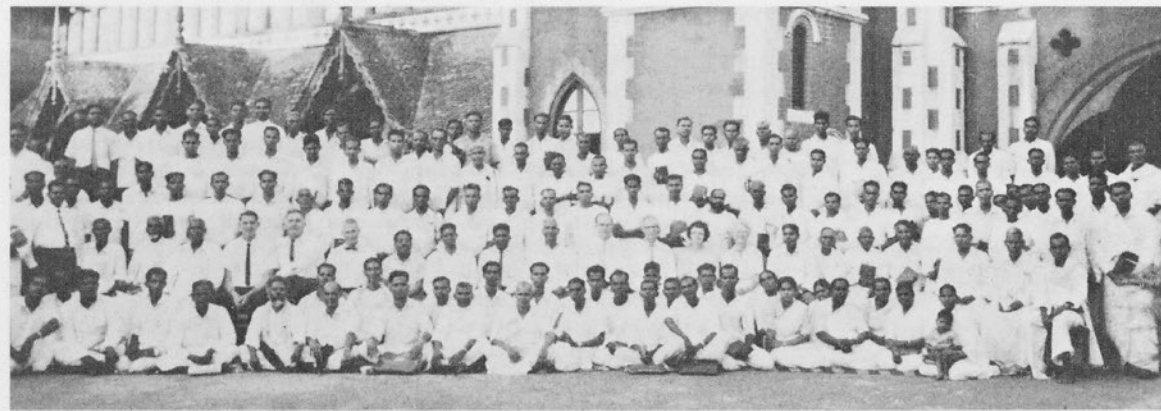
## India

### General Conference Held

Even though life in India was tense and uneasy during the hostilities on the India-Pakistan border, the officials of the South India Council of the Assemblies of God decided to proceed with their plans for the 10th biennial conference. The results proved this was a wise decision.

Nearly 100 ministers and delegates registered for the conference

**In spite of hostilities between India and Pakistan, the South India Assemblies of God held its 10th biennial conference at Trivandrum.**



which met in Trivandrum, located on the southwest coast of India. Trivandrum is a city well known for its cleanliness, beauty, and strong Christian influence.

All through the meetings there was a fine spirit of unity and a desire to see the Assemblies of God work in India take on new dimensions in the coming years. One official voiced his feeling, "If we all pray and work, we can see our constituency doubled by the next General Conference time."

—E. A. Sorbo

## Nigeria

### Believer Killed in Riot

While walking home from church, an Assemblies of God national Christian was killed when caught between opposing factions in a political riot in western Nigeria recently. Since the regional elections last month, over 70 persons have been killed, nearly all of them in riots which have grown out of increasing dissatisfaction with the way the elections were conducted.

—Rex Jackson

## Marshall Islands

### Bible School Crowded!

The newly established Bible school in the Marshalls was supposed to accommodate 30 students! Over a hundred turned up on registration day!

Pentecost continues to spread throughout all of Micronesia. We hear of revivals in Tonga and Rara Tonga. Brother and Sister Don Woods, newly appointed to service in Micronesia, should be at their post early this year to join resident missionaries Sam and Florence Sasser.

—Maynard Ketcham



**Missionaries Bobbie Wilkins and Betty Backman assist at groundbreaking for new dormitory for the Bible school in Liberia.**

## Liberia

### Rubber Plantation Evangelism

During the last month we helped start a new work in the Goodrich Rubber Company plantation. Some 12,000 people work in 18 camps on the 58,000 acres of rubber trees. Not one bit of gospel work had been conducted there, but the Goodrich people invited us to come in and start churches in any and all camps.

The first meeting ended with 100 people kneeling in the street to seek the Lord. We had no building, no shelter, no altar—not even chairs; but we had a wonderful God who was pleased to send the message of love to hungry hearts. His presence was just as real in the street as in the finest church on earth.

Continue to pray for this rubber plantation work.

—Paul Davis

### "Girl House" Being Built

At the District Council of the Assemblies of God in Liberia in August, a groundbreaking service was held for the new girls dormitory for the Bible school.

When the project was presented to the brethren of the national church, they voted to give \$300 for the new building and promised to raise as much more for the project as possible. This is a real step forward for the church in Liberia.

The last few weeks the Liberian girls have been busy carrying rock, sand, and gravel for their new "girl house."

—Miss Bobbie Wilkins

## Philippines

### Bible School Under Construction

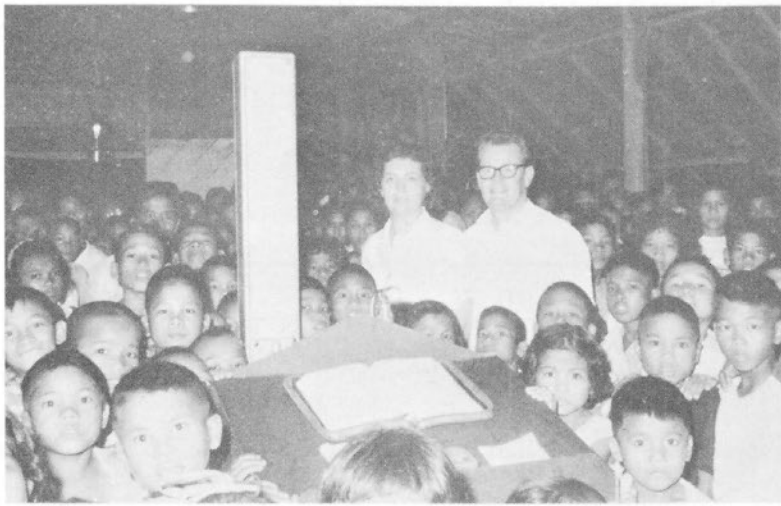
Buildings are under construction for the AGBIM (Assemblies of God Bible Institute of Mindanao) and will be dedicated to a student named Rogelio who lost his life when he fell from the rooftop of one of the buildings.

Local Filipino churches have given fine backing to the school, but help is needed for construction.

### Evangel Press, Manila

The ministry of Evangel Press will be greatly benefited through the arrival of Robert Malone, a dedicated Christian young man who is a professional printer. Speed-the-Light has provided several new presses and much needed photographic and plate-making equipment, cutters, binders, etc.

Funds are desperately needed to



Mr. and Mrs. Wesley Weekley, missionary-evangelists, held a most successful campaign in Santa Rosa, Philippines.

complete a new building where the equipment can be installed. There is a tremendous demand for good gospel literature in the Philippines, and Evangel Press meets the need.

—Maynard Ketcham

#### Revival in Santa Rosa

God has given a great revival in one of the small *barrio* churches here in Santa Rosa, Laguna. When we went to this sector of the city, about 30 people attended the opening service. We began to preach the Word of God and pray for the sick, and the attendance began to increase. After the third service the small church was filled to capacity. Many people stood outside to enjoy the services night after night.

During the meeting 250 responded to the invitation to accept Christ, and there were many outstanding testimonies of healing.

—Wesley Weekley

#### Radio Reaches Russia

Alex and Ann Shevchuck, new missionaries for radio evangelism at Manila, Philippines, did not wait to arrive at their field of labor before beginning their missionary work. From the high seas the Shevchucks wrote a letter which they mailed in Hong Kong a few days later: "On the ship we met several missionary families and single lady missionaries. So, having plenty of time, we are having devotions and Bible studies every day at 10:30 a.m. right here on the ship. Between Hawaii and Japan, we conducted daily services for a group of Japanese young men who had gone to America to work and were now returning to their country."

Brother and Sister Shevchuck were in the group of refugees who escaped Russia many years ago, came across Russia and China, later came to the United States. They helped establish the Russian Assembly of God in San

Francisco, Calif. For several years Brother Shevchuck was the pastor of that church. Now they are going under appointment as missionaries to Manila, Philippines, where they will broadcast daily short-wave radio programs to Russia through the facilities of the Far East Broadcasting Company.

#### Bolivia

##### Evangelism-in-Depth Stirs LaPaz

Climaxing their year of Evangelism-in-Depth throughout Bolivia and a two-week evangelistic crusade in the capital which registered 1,000 professions of faith in Christ, an estimated 15,000 Bolivian Christians marched in a colorful parade through the streets of LaPaz on Sunday, November 21.

The evangelical parade included 26 decorated floats and numerous bands. Many of the marchers dressed in colorful Indian garb. They marched in an orderly procession that took two hours and 20 minutes to pass a single point.

At the end of the march, they gathered 20,000 strong in the principal plaza of the city for a gospel rally.

These events climaxed a year's program in which virtually every Protestant group cooperated, believing that by coordinating their Christian witness in an Evangelism-in-Depth movement they could together reap a harvest of souls and make a strong impact for God on their picturesque and needy land. (Less than two percent of this Andean nation's four million people are evangelicals.)

When evangelicals took their witness to the streets, they evoked favorable comment in the local press. The leading Roman Catholic daily, *Presencia*, in an open letter to the nation's Protestants, said:

"You have completed a series of activities which were crowned yesterday with a great manifestation that moved through this city before the astonished eyes of many

spectators. It was a manifestation that has pleased us greatly. . . ."

"This is the greatest thing that has ever happened in Bolivia," one veteran missionary declared. "God's blessing has been beyond our expectation."

—LAM News

#### Pioneer Missionary with the Lord

A pioneer Assemblies of God missionary, Letta T. Hansen, passed away in Omak, Wash., on October 9, 1965. She was 67.

Mrs. Hansen was born April 14, 1898, in Hebron, N. Dak. While still a child she moved with her parents to Tacoma, Wash. She was ordained as a minister of the Assemblies of God in 1920, and went to China as a missionary shortly thereafter.



In 1922, she married Harold E. Hansen in Peking. The couple continued to serve in China for 23 years. During World War II they were interned by the Japanese as prisoners of war for almost two years.

After the war the Hansens were unable to return to China, so they accepted a pastorate in Okanogan, Wash. In 1955, they resigned this church and moved to Lomita, Calif. Mr. Hansen died in 1958.

In May, 1961, Mrs. Hansen went to Hawaii with her son who was taking a pastorate there. She was with him until October, 1962, when she went to Singapore to assist her daughter and son-in-law (Margaret and Fred Seaward) in their missionary work. In spite of severe illnesses, she ministered in Singapore until her return to the United States in August, 1965.

Sister Hansen is survived by her son and her daughter, two brothers, three sisters, and nine grandchildren.

## MISSIONARY NEWS NOTES

Missionaries recently returned to the United States are the Robert Turnbells (Haiti), Mr. and Mrs. Everett E. Devine (Chile), Mr. and Mrs. Raymond Busby (Indonesia), Mr. and Mrs. Kenneth McIntyre (Spain), and Lela Folkers (North India).

New missionaries going to their appointed fields are the Mark Bliss family (Iran), the Bob Hoskins (Lebanon), and the Phillip Sharps (Philippines). B. T. Bard is returning to Germany.

The Stig Sundberg family is transferring from Venezuela to Peru. Mrs. Charlotte Hettebry, former missionary to Fiji, has retired.

The missionary family has been increased by the birth of a daughter, Barbara Jan, to Mr. and Mrs. James Jones (Malaysia) on September 26, 1965; a son, Mark, to the Lawrence Larsons (Fiji) on October 28, 1965; and through the adoption of Candace Rene by Billy and Laura Bray (Malawi).

The David Blands (Malawi) have transferred to home ministry.



Mark Bliss family



Bob Hoskins family



B. T. Bard



Phillip Sharp family



**CONTINUOUS PRAYER SERVICE NOW IN THIRD YEAR**

The successful ministry of the Seminole Prayer Room of the Seminole Assembly, St. Petersburg-Largo, Fla., is continuing after nearly three years of uninterrupted service. The prayer service is conducted in a Sunday school room of the church.

Faithful workers manning the telephone 24 hours a day have received prayer requests from many states and even foreign countries. All requests, including those that come by mail as well as over the telephone, are taken individually to God in prayer. (A story on this unique ministry was in the November 17, 1963, issue of *The Pentecostal Evangel*.)

There are problems connected with this ministry, but all have been met by the devoted staff, reports Pastor A. D. Hollingsworth. Finding enough workers to do the job has been one problem, but some workers have graciously doubled their appointed period of time in emergencies. The financial burden is met by free-will offerings.

Prayer-room workers are no longer surprised when the telephone rings at night and there is silence on the line. "I just wanted to see if there is really someone there at night," an embarrassed voice might say.

There are also times of rejoicing when God answers prayer in a special way. One Sunday school pupil was relieved of pain when he broke his leg, and later was healed again when his speech mysteriously left him. A woman scheduled for surgery was healed and went home rejoicing. God has given deliverance from cigarettes and alcohol.

The faithful group at the Seminole Prayer Room testifies that Christ is the answer to all problems—for they know from experience.

**WITH CHRIST**

WALTER CARL LONG, 74, of Mt. Morris, Pa., went to be with the One he served on October 19, 1965. This evangelist, pastor, and early church pioneer was ordained with the Eastern District 44 years ago.



He pioneered three churches in the Potomac District in his early ministry. Of the three buildings, two were destroyed by persecutors. One was burned to the ground; the other

was dynamited. But the buildings were replaced and God's work went on. Often Brother Long baptized converts who had been persecutors.

Brother Long pioneered a church in Mt. Morris, Pa., which became the mother church for six existing assemblies in the area. He personally pioneered 10 churches.

He erected his own tents for tent meetings and was an early promoter of the Potomac Park Camp, Falling Waters, W. Va.

He assisted in the organization of the Potomac District, first serving as assistant superintendent. From 1934-38 he served as district superintendent.

Brother Long is survived by 10 children, two of whom are in

the ministry: Mary Louise Howard, of the Harvestime evangelistic team; and James W. Long, missionary to Pakistan.

C. MELVIN SMITLEY, 63, of Springfield, Mo., went to be with the One he served



December 10, 1965. He passed away suddenly following a heart attack while driving to preach at a fellowship meeting.

Brother Smitley served as an evangelist and held pastorates in Pillager, Minn., Miami, Fla., McCook, Nebr., Mercer and Carthage, Mo., Gales-

burg and Percy, Ill., and Pittsburg and Le Roy, Kans. He was pastor at Le Roy at the time of his passing.

Ordained by the Southern Missouri District, Brother Smitley served as a minister for 39 years. He is survived by his wife Sylvia, two children, and seven grandchildren.

**ANNOUNCEMENT**

**DEDICATION AND FELLOWSHIP MEETING**—Jan. 30, 31 at the new Central Assembly, St. Joseph Mo. Afternoon fellowship services at 2:30 and 3:30 with dedication service following at 7:30, Jan. 31. Radio Evangelist C. M. Ward speaks at the dedication.—by Don and Ardelia Ladd, pastors.

**EVANGELISTIC EVENTS**

| STATE         | CITY              | ASSEMBLY        | DATE                     | EVANGELIST                | PASTOR               |
|---------------|-------------------|-----------------|--------------------------|---------------------------|----------------------|
| Ala.          | Elba              | First           | Jan. 18-30               | Joel Palmer               | W. A. Thomas         |
|               | Excel             | A/G             | Jan. 16-30               | Colen & Carol Lassiter    | Carey Robertson      |
|               | Leeds             | A/G             | Jan. 18-30               | W. W. & Mrs. Martin       | Cary L. Rigby        |
| Calif.        | Brawley           | A/G             | Jan. 18-30               | Arnold & Anita Segesman   | B. E. Owens          |
|               | Canoga Park       | First           | Jan. 23—                 | Fisher-Cheek Team         | Cameron Wilson       |
|               | El Sobrante       | Central         | Jan. 23-28               | Charles Senechal          | Russell E. Griffin   |
|               | Hollister         | A/G Tab.        | Jan. 18-30               | James H. Black            | DeWayne Gorrell      |
|               | National City     | Sweetwater      | Jan. 25-Feb. 6           | Linfield Crowder          | Altus Compton        |
|               | Oxnard            | A/G             | Jan. 23-30               | Marvin Schmidt            | Elmer T. Draper      |
|               | Riverside         | Bethel          | Jan. 19-30               | Ernie Rogers              | John C. James        |
|               | Sacramento        | *Glad Tidings   | Jan. 18-30               | Bob & Patsy Rannells      | Gerald Baser         |
|               | Santa Ana         | First           | Jan. 23-Feb. 6           | H. Syvelle Phillips       | Orie Robinson        |
|               | Tehama            | Full Gospel     | Jan. 18-23               | Garfield J. Unruh         | Edward Byram         |
|               | Torrance          | Walteria        | Jan. 18-30               | Neville & Beulah Carlson  | Edward Hughes        |
|               | Ventura           | A/G             | Jan. 19-Feb. 6           | Louis & Mari Neely        | Dwight McLaughlin    |
| Winters       | A/G               | Jan. 11-23      | Ralph I. Cranston        | Harold E. Rhodes          |                      |
|               | Akron             | A/G             | Jan. 18-30               | I. D. Rayborn             | Stanley Munyon       |
| Pueblo        | First             | Jan. 25-Feb. 6  | Wesley F. Morton         | E. W. Rethford            |                      |
|               | Altura            | A/G             | Jan. 18-30               | Freddy Clark              | Olin Luke            |
| Hialeah       | Evangelistic Tab. | Jan. 25-30      | Dave & Jan Olshevski     | Boyd H. Bryan             |                      |
|               | Tampa             | Glad Tidings    | Jan. 19-30               | "Little Joe" Peterson Tm. | P. D. Creel          |
| Columbus      | N. Highland       | Jan. 23-Feb. 6  | B. R. Minton             | Jack Ellsworth            |                      |
|               | Griffin           | First           | Jan. 19-30               | Burnie Davis              | Ernest Pruett        |
| Murrayville   | Full Gospel       | Jan. 19-23      | Keetah Jones             | L. G. Gilstrap            |                      |
|               | Bethalto          | A/G             | Jan. 25-Feb. 6           | Odis H. & Mrs. Virgin     | J. Robert Hembree    |
| Galesburg     | Calvary           | Jan. 18-30      | Harry V. Vibbert         | Dave Iverson              |                      |
|               | Gary              | Black Oak       | Jan. 18-23               | Daniel Summa              | Jimmie Johnson       |
| Independence  | First             | Jan. 24-30      | Clarence E. Lambert      | Lloyd A. Clements         |                      |
|               | Savage            | **Bethel        | Jan. 23-Feb. 6           | Irving & Mary Lou Howard  | Ervin Mason, Jr.     |
| Laurel        | Kingston          | Jan. 19-30      | Winferd Mack             | H. J. O. Yeatts           |                      |
|               | Sedalia           | First           | Jan. 16-30               | Sara E. Sharp             | Floyd T. Buntentbach |
| Steele        | A/G               | Jan. 18-30      | J. C. & Mrs. Nichols     | Roy Hamlett               |                      |
|               | Helena            | A/G             | Jan. 23-28               | Paul Clark Family         | Joe Z. Newby         |
| Scottsbluff   | First             | Jan. 16-30      | A. M. Alber              | Ernest Illum              |                      |
|               | La Cruces         | First           | Jan. 23-Feb. 6           | Charles L. Ogdon          | James Brankel        |
| Sandusky      | Evangel           | Jan. 18-30      | Frank J. DePolo          | Dana Dickson              |                      |
|               | Youngstown        | Bethel Temple   | Jan. 11-23               | Dave & Mona Lewis         | Charles Mooney       |
| Idabel        | First             | Jan. 24-Feb. 6  | Chas. & Barbara Hudspeth | Rueben Ruiz               |                      |
|               | Lawton            | First           | Jan. 23-28               | J. G. Hall                | James McQueen        |
| Sapulpa       | So. Heights       | Jan. 25-Feb. 6  | Leonard Negrin           | E. R. Roberts             |                      |
|               | Sperry            | A/G             | Jan. 17—                 | J. B. & Mrs. Essary       | Chas. W. Clinton     |
| Tonkawa       | First             | Jan. 25-Feb. 7  | Leonard Negrin           | Glenn D. Davis            |                      |
|               | Bradenville       | A/G             | Jan. 23-30               | Bob Watters               | Roger Rakon          |
| Huntingdon    | First             | Jan. 19-30      | George Butrin            | Edward Hatchner           |                      |
|               | Scranton          | E. Scranton A/G | Jan. 11-23               | Duane M. Wessman          | Oran Catterson       |
| Florence      | First             | Jan. 23-Feb. 4  | Albert Calaway           | Clyde Gene Brown          |                      |
|               | Greer             | First           | Jan. 19-30               | Gene Burgess              | G. A. Gianopulos     |
| Hartsville    | First             | Jan. 16-30      | H. A. & Mrs. Strange     | J. L. Dutton              |                      |
|               | Dallas            | Oak Cliff       | Jan. 16-21               | J. G. Hall                | H. C. Noah           |
| Dallas        | Piedmont          | Jan. 23-30      | Don George-Q. Edwards    | Jack Pruitt               |                      |
|               | Ft. Worth         | Richland Hills  | Jan. 9—                  | John Hall                 | James L. Barnes      |
| W. Chesapeake | Bethel            | Jan. 18-30      | John Higginbotham        | Hugh B. Mason             |                      |
|               | Spokane           | Ridgeview       | Jan. 18-30               | Roy & Arlene Brewer       | Eldred Nelson        |
| Ottawa        | Bethel Pent.      | Jan. 16-30      | Desmond Evans            | Gordon Upton              |                      |

\*Personal Evangelism Crusade

\*\*Youth Revival

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

# 'LIKE BEING BORN AGAIN'

BY ELVA J. HOOVER

JOHN CHRISTOPHER, 45-year-old production design engineer for General Electric, celebrated last Thanksgiving two days late. But he had so much to be thankful for that the date didn't matter.

According to an *Associated Press* story, Mr. Christopher had suffered from amnesia for 17 years. He did not know his parents were alive; he did not know he had brothers and sisters who longed for his return home. He said: "I knew we had lived in Magnolia, New Jersey, and moved to Salisbury about a year or two before this blank period. But I had an idea—I guess you'd call it a hallucination—that my mother and father were killed in a fire."

A World War II merchant seaman, he was carrying maritime papers with his name and photograph "so I was pretty sure about who I was," he said.

His parents had not heard from him since 1948. He said he still doesn't remember how it happened. He has a vague recollection of being in an automobile accident and being hospitalized. He doesn't know where.

He remembers turning up in Jacksonville, Florida, and wondering "how I got there and where I came from." He found work at one place after another, finally getting a job with General Electric. He married and became the father of seven children.

Last fall he went to Camden, New Jersey, on business and decided, out of curiosity, to visit nearby Magnolia. On the way he remembered he had a brother, John Christopher, who lived in Salisbury.

He said that when he remembered he had a brother, he began to think he was "losing his marbles." Then he "kept remembering other things."

"It was just like being born again!" he said.

After locating his father, mother, two brothers, and three sisters, he introduced his wife and children. What a reunion it was as the parents celebrated the return of their "son that was dead, and is alive again; he was lost, and is found." It was like the story of the Prodigal Son in Luke 15—"and they began to be merry."

When John Christopher compared his return home to a new birth, he chose a good analogy. It was the Lord

Jesus who said, "Ye must be born again" (John 3:7).

He had not been sure his father was alive—now he was joyously reunited with him. How like the experience of all who come to God and find in Him a loving Heavenly Father, instead of a Being whose existence and attitude have been a matter of agonizing doubt.

One of Mr. Christopher's discoveries was that he had brothers and sisters. This is also one of the blessings of the new spiritual birth. You become a member of the family of God with brothers and sisters whose fellowship is precious.

But when Jesus said, "Ye must be born again," He had in mind even more than this. John Christopher was in a sense reborn into his family by virtue of his return. Although one is enriched by such an experience, it has no power to change his nature. But in the new birth, our very natures are changed. The change is so complete that Paul said, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

When you come to Christ and accept His salvation through faith, something definite happens. You not only make a new start, but you become a new creature as well—a new creation—and you begin to live a new life. You will have new goals and new relationships. Life itself will have new dimensions, for you will live in the light of eternity.

To be reunited with one's family after years of separation is a wonderful thing. But it is more wonderful to come home to one's God. "All we like sheep have gone astray; we have turned everyone to his own way."

It is human nature to fight sin in our "own way," but we lose the battle. It is human nature to minimize our guilt, but it haunts us. It is human nature to wonder where God is, but to turn a deaf ear when He calls us.

Nevertheless it is God's loving nature to seek us out and draw us to Himself. If He is calling you now from your "own way," turn back and be born again. Trust your soul and your ways into the hands of Him who said, "Ye must be born again," and who died to make that new birth possible.