

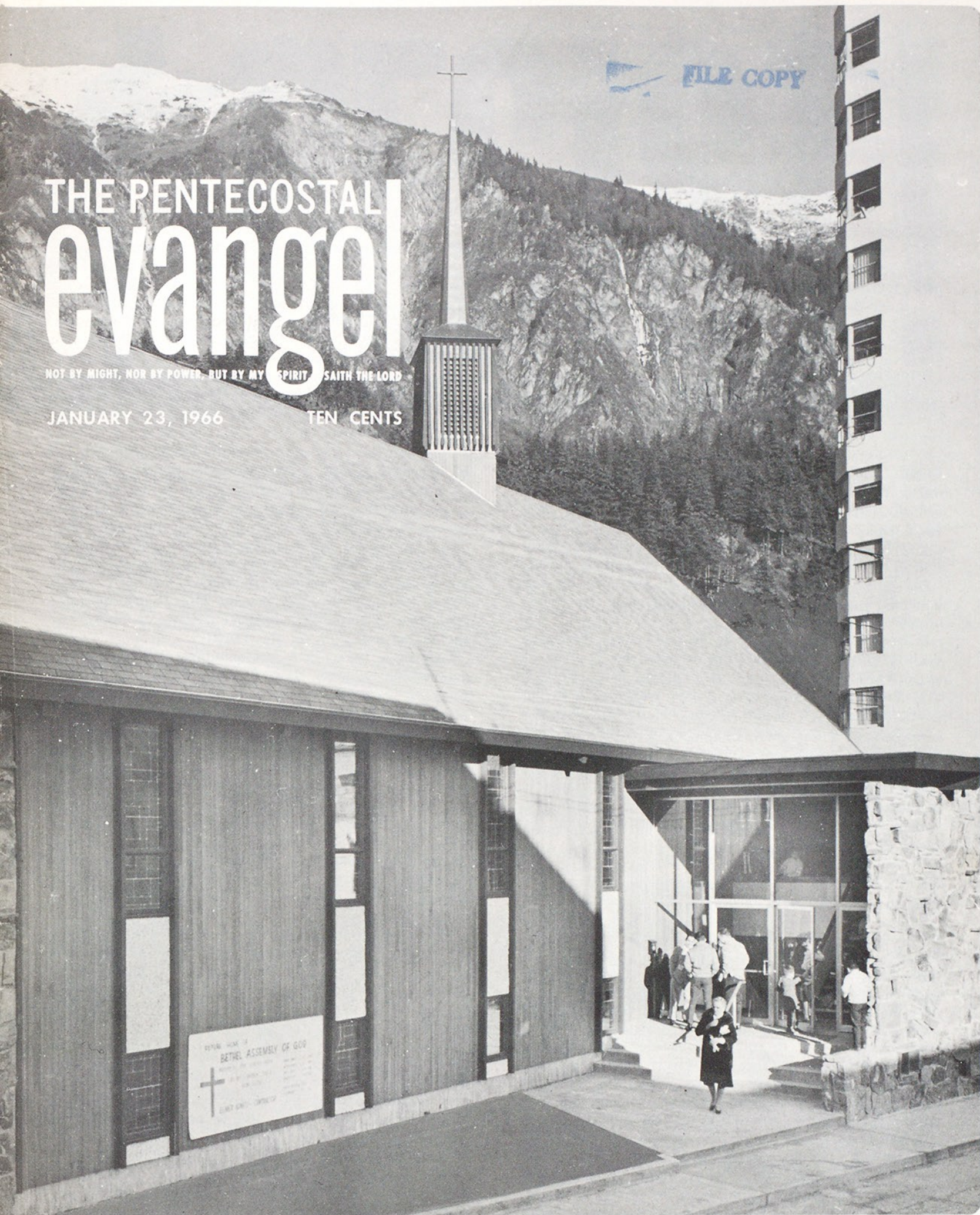
# THE PENTECOSTAL evangel

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

JANUARY 23, 1966

TEN CENTS

FILE COPY



**NEW CHURCH IN ALASKA'S CAPITAL**

(story on page 13)

**I**N JAMES 4:7, 8 THERE IS an admonition that is simply wonderful—and wonderfully simple: “Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you.” This very practical exhortation is right in line with Peter’s statement that “your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith” (1 Peter 5:8, 9).

Some people have a peculiar tendency to go from one extreme to the other. With them there is no middle ground. If you listen to their conversation, you get the impression that everything in their life is either of God and supernatural, or it is of the devil and demonic. They see the devil wherever they look. They make no place for human nature—no allowance for natural laws.

I think those extreme views are not healthy. By that I mean that if you are always seeing one extreme or the other, there is something you are missing. We live under natural laws. These natural laws operate because God set them in motion. If we are guilty of breaking natural laws and therefore stub our toe or catch a cold we cannot blame the devil. God expects us to use our common sense.

I met one man who had no victory in his life and he insisted that he was devil possessed. I said: “You are not devil possessed. You are just trying to seek comfort out of that. If you admit that, then you admit you have no resistance, and you meekly submit.”

I said to him: “Your problem is your old sinful flesh. You have no more devil to fight than anyone else. If you insist in just yielding to the devil because your flesh is so weak, then you will reap the results of that kind of living.”

There are some people who do not believe there is a devil to resist. They question whether he is real, or whether he merely is negative thinking. But the Bible says there is a devil. He is a real person. He is not omnipresent, nor is he omniscient, but he is a powerful adversary. We are told to speak respectfully of the devil, not flippantly nor carelessly. If it was not for the fact that God holds us by the hand, we would go down very soon when the devil attacks us. Satan is mighty. But God is almighty and the Bible assures us, “Greater is he that is in you, than he that is in the world” (1 John 4:4).

Even Jesus had to resist the devil. We read that shortly after the Holy Spirit came upon Him (in the form of a dove) as He was being baptized at the River Jordan, the Father spoke and said, “This is my beloved Son.” Shortly after that He was driven of the Spirit into the wilderness to be tempted of the devil for 40 days and 40 nights. So it is with us; even after our greatest blessings, we may have a terrible tussle with the devil. Sometimes experienced saints have said, “The Lord has been blessing me so much lately, I wonder what test is going to come?” Has God been blessing you? Well, He is fortifying you; He is building you up; He is getting you ready so that when you meet the devil it will not be at your weakest moment, but you will be strong in the Lord and in the power of His might.

What weapons are we to use in resisting the devil? First of all, we use the *Word of God*. When Satan came to Jesus and said, “It is written,” Jesus said, “It is written again.” Satan loves to quote Scripture, but he quotes it out of harmony with the context. Satan

A sermon by FRANK J. LINDQUIST  
Pastor, Minneapolis Gospel Tabernacle  
Minneapolis, Minnesota

loves to twist the truth and that is where false doctrines come from. But the Word of God is our strong sword to resist the devil. When we are tempted we can copy Christ’s example—just stand there on the Word of God.

Then too, we need to have a little *faith* when we resist the devil. There is no need to go down in a heap and give up all hope because Satan is after us. Peter says here, “Whom resist steadfast *in the faith*, knowing that the same afflictions are accomplished in your brethren.” You do not have something that is uncommon. Your experience is not so strange and different that nobody else ever had it. Your brethren have similar tests and if they are able to live above it, you are able too. Do not get panicky and give up! Fight the good fight of faith! All the way through, the Word of God says, Resist, resist!

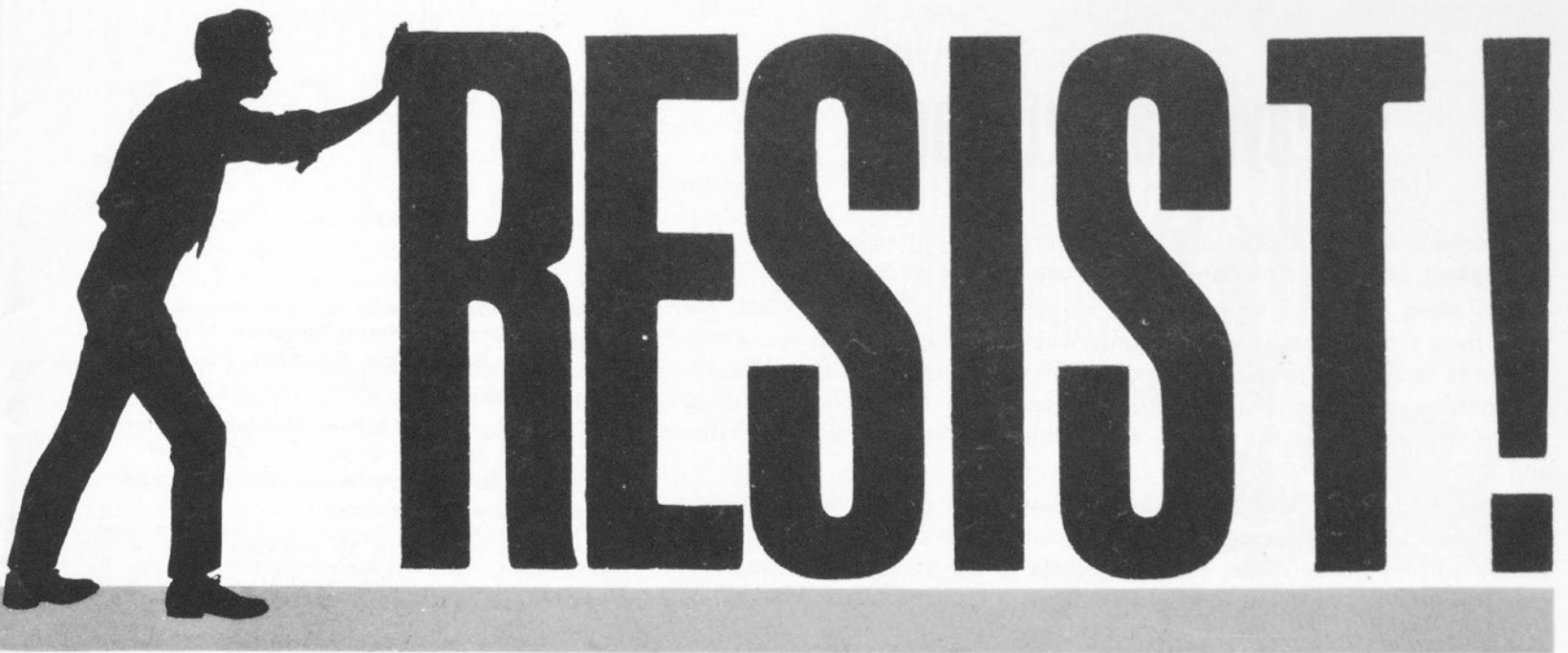
Another way you can resist the devil is to get *full of the Holy Ghost*. When Satan comes and knocks at your door, you can tell him the house is full and there is no room for any other ghosts whatsoever. Do you believe in “ghosts”? The word “ghost” means “spirit.” The Holy Ghost is the Holy Spirit. Sometimes people will say the Holy Spirit was grieved, especially if we talk about money and other matters of church business. No, I tell them that was not the Holy Spirit that was grieved; it was another spirit. If it’s our own spirit we should not blame it on the Lord!

Satan is a spirit; he is not omnipresent, but he surely gets around a great deal. He has those that help to carry on his work. He seeks to hinder and cripple you in any way he can. If you will amount to anything for God you will know Satan is on your trail. There was a man who said, “I never have any battles with the devil; he does not bother me at all.” Of course not, because this fellow was already in Satan’s power. He had no resistance, no fight in him; he simply went every way the devil took him; he was captive to Satan’s will. That is exactly what 2 Timothy 2:26 says—that the unsaved cannot resist the devil, but are *taken captive by him at his will*. So if you are going to resist the devil, you need the power of God in your life in a mighty way.

When we are filled with the Spirit and when we know the power of prayer, we can resist Satan *in the name of Jesus*. Intercession is resistance to the forces of the enemy. I thank God when people tell me they are praying for me. When I am surrounded with prayers, I have a mighty resistance to the power of the devil.

When you are *on praying ground*, you can resist the devil. When you get on the devil’s territory you have no promise that God will keep you. The alcoholic who goes sniffing around the tavern door has no promise of protection. There is no use in praying, “Deliver us from temptation,” if we deliberately seek to get as close to temptation as we can without really falling in.

We have to resist the devil *in the name of the Lord*. The word “resist” means to withstand mentally and spiritually. Close your mind to Satan’s suggestions. Re-



fuse to join in anything that means cooperation with the devil. When you speak of "my" lumbago, "my" heart trouble, you are owning that thing. Satan loves to hear you accept it. One of the first ways to obtain deliverance and healing from God is to say, "I will not own Satan's goods. He may want it delivered at my address, but I resist and refuse to have it, in the name of the Lord. I resist the devil." Don't just yield and accept the devil's suggestions. Resist steadfastly in the faith. It may be that every symptom of sickness is there; the feelings are there; but you can resist in the name of Jesus and say, "I am not going to have what Satan wants to put on me."

The unsaved cannot resist the devil. Nor can the backslider. There came a day when kings should have gone out to battle, but David stayed at home. Then is when he went on the rooftop and his eye caught sight of Bathsheba. He fell under tremendous temptation while staying at home. If we wish to be kept by God, we must keep busy for God. Idleness is one of the worst dangers we can face.


Another temptation Satan uses on God's people is *discouragement*. It is said that at one time Satan was selling out. He was going out of business, so he had all his tools for sale. (This is a parable so do not let your hopes rise!) He had his tools hanging on the wall with different price tags on them. One tool was not very large, but it had a high price on it. When they asked Satan why that tool was priced so highly, he said, "It is a tool *I can use on anybody*. I can use it on the saved and I can use it on the unsaved." The name of this tool was *discouragement!* We need to resist those discouraging moments when we get down so low that we almost have to reach up to touch bottom. We may be weary. We may seem to be alone. We may feel somewhat like Elijah when he said, "Lord, let me die." He was so discouraged. But God said, "Why, Elijah, I have 7,000 who have not bowed a knee to Baal."

When we get pains and aches and afflictions in our body, it may *affect our thinking*. We may get in a chronic state of melancholy where we accept trouble in-

stead of fighting and resisting in the name of the Lord. A word has been coined, "*psychosomatic*," which connects *psycho* (mind and soul) with *soma* (body) in order to show a relation between soul and body. Your trouble may be psychosomatic. Those who have faith and believe God, need to help those who are down. When we visit a sick room, we should go with faith. We do not merely sympathize but we go with faith and say, "I believe God! I am not going to look at symptoms; I am not going to look at difficulties; I am going to look to God!" We have a big God! I like the admonition in Isaiah 40:9, "Behold your God." How big is your God?

Resist the devil when he says, "*Everyone else is doing it.*" That is a temptation for young people, especially. Maybe the majority are doing it but this does not mean it is right. Dare to be a Daniel; dare to be different. Don't just follow the crowd. We will never make progress in our Christian experience unless we swim against the current. Resist the majority, and go with God's minority. It will make you strong. It is the way Jesus went.

Everytime you pray, you create an *atmosphere of resistance* to Satan. Everytime you get a fresh anointing from God, you set in motion a force of resistance to Satan. This earth is enclosed in the atmosphere, the air around us. The atmosphere is our protection. Without it, meteors and dust and other things from outer space would smite the earth and hurt us. I like to think of prayer and the anointing of the Holy Spirit as a protective atmosphere surrounding the Christian. We should live in this blessed atmosphere continually. Weymouth's translation of 1 Peter 5:10 reads, "And the God of all grace, who has called you to share His eternal glory, through Christ, after you have suffered for a short while, will Himself make you perfect, firm, and strong. His is the power for ever and ever. Amen."

The more you give in, the weaker you will become; but the more you resist the devil and yield to God, the stronger you will get. You may live a life of victory by resisting the devil and drawing nigh to God. 

# Prayer, a Privilege

"Prayer," said William Law, "is the nearest approach to God, and the highest enjoyment of Him, that we are capable of in this life."

Too often we think of prayer as an easy way of getting what we want from God. Actually it is the only way of becoming what we ought to be. It is the pathway to the palace of the King. It is the door to communion with our Father. It is the way into the Holy of Holies where we may sit at the feet of the Almighty, there to worship Him and learn His secrets.

Science has marvelous instruments today. With microscope and telescope men are discovering the wonders of God's creation. They split the atom, they probe space, sending rockets to the moon which can take close-up pictures of its surface and flash them back to earth. Marvelous as this is, the least-educated man or woman may discover more of God's secrets through prayer than any scientist can find through his instruments. A man on his knees, with a Bible open before him, may learn more true wisdom than Ph.D.'s in the finest libraries and laboratories on earth.

There was great amazement and admiration when two space ships went into orbit and effected a rendezvous in space. A greater miracle is when the soul of man soars aloft on wings of prayer to rendezvous with his Maker. What a privilege it is to pray—to pour out our hearts to God, to tell Him our problems, our needs, our aspirations; and then, when our hearts are emptied, to have Him fill our emptiness with His love and goodness! How wonderfully His presence satisfies our souls!

Phillips Brooks said, "Prayer is not conquering God's reluctance, but taking hold upon God's willingness. Our Heavenly Father is anxious to give good things to them that ask Him. Let us ask Him for His Spirit, more than anything else. Let our chief petition be, "Lord, change me; take from my heart the love of things, the love of self, and fill me with love for Thee. Fill me with Thy Spirit, so that my feelings toward life, toward the world, toward people may be like Thy feelings—for my desire is to walk with Thee, and how can two walk together except they be agreed?"

Many people take the position of a beggar at God's door, instead of a son in God's household. A son does not stand outside his own home and knock. Neither does he wait for a personal invitation to sit at the family table. He enjoys the freedom of the house, and knows that when his parents dine they want him to join them. God wants us to feel "at home" in His presence and to partake freely of the blessings of His kingdom at the "family table." He wants us to *enjoy* His presence. If we will heed the Psalmist's words, "*Delight* thyself also in the Lord," we shall know what he meant when he said, "He shall give thee the desires of thine heart."

There are many sides to prayer. Prayer is asking until we receive. Prayer is waiting until the answer comes. Prayer is rejoicing in the promises. Prayer is believing. It is submitting. It is listening. Sometimes it is agonizing in intercession. Often it is patiently enduring while God works out a problem in His own way. Let us remember the Scripture passages where we read of persons coming to Jesus with their needs and just *worshipping* Him (Matthew 8:2; 9:18; 15:25; etc.). It was when they *worshipped* Him that their requests were granted.

If our heart's desire is to do the Lord's will, rather than to see Him do our will, we have learned the first principle of this blessed life of prayer and fellowship with God.

—R.C.C.

# THE PENTECOSTAL evangel

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**T**HE BURNT OFFERING was an ancient, God-taught institution from the days of Noah. Certain offerings were established in connection with the Levitical code as sacred ritual for the Jews. These offerings present different aspects of the vicarious death of Christ on Calvary in type and picture form.

Although several types of offerings are mentioned in Leviticus—the meal offering, the peace offering, and trespass offerings—God lists the burnt offering first, indicating its importance in His sight. All this invites our careful examination of the details of this ritual for their message to us. We find them in Leviticus 1:3-9:

*The offering must be without blemish (v. 3).* This calls for sinless perfection in the one offered. When John the Revelator heard the angel call for one worthy to open the book held in the right hand of Him who sat on the throne, no man was found worthy. John wept much because of this. At last, the Lamb as it had been slain came and took the book from his hand; whereupon all heaven burst into the song, "Worthy is the Lamb."

Paul said that Jesus "knew no sin" (2 Corinthians 5:21). And Peter said He "did no sin, neither was guile found in his mouth" (1 Peter 2:22). Christ is the only one without blemish, and so it is He who is typified as the acceptable burnt offering.

*The burnt offering is voluntary.* The offerer must himself decide and choose to present this offering to the Lord. Our acceptance of Christ is altogether a personal matter.

*The burnt offering "shall be accepted" for him who offers it (v. 4).* Here is the vicarious nugget of the burnt offering. The offerer needed not be without blemish; the offering was. "It shall be accepted for him." We come just as we are, without one plea except for the blood of the sinless One that was shed for us. Then, "being justified by faith, we have peace with God."

*The offering had to be slain.* "He shall kill the bullock before the Lord" (v. 5). "Let him be crucified," not only was the clamor of the mob in Pilate's hall but it was also the decree of eternal justice. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). Sobering thought, but how blessed for us! Hallelujah, what a Saviour!

*"He shall flay the burnt offering and cut it into his pieces" (v. 6).* To flay means to take the skin off. When the exterior was removed and the inward parts cut into its pieces, the whole interior was revealed. The unblemished exterior covered an inner perfection also. Here were uncovered the hidden parts in their God-made perfection. The negative "without blemish" was extended to include a positive internal beauty.

When we uncover the heart of Christ, what do we find? "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sancti-

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Ralph M. Riggs, formerly General Superintendent of the Assemblies of God, is now a member of the faculty at Bethany Bible College, Santa Cruz, Calif.

# What the Burnt Offering Means to Us



By RALPH M. RIGGS

fication, and redemption" (1 Corinthians 1:30). ". . . Filled with the fruits of righteousness, which are by Jesus Christ" (Philippians 1:11). These fruits are more fully portrayed in Galatians 5:22, 23: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." How inexhaustible are the treasures in our Christ, revealed in His Incarnation.

*The perfect substitutionary animal was then all burned on the altar, "to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord" (v. 9).* Parts of other offerings were given to the priests and to the offerers. But this one was for God alone, and this is why He loved it above the others. God said of His Son, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17; 17:5). And Jesus said, "I do always those things that please him" (John 8:29). This bundle of perfection was offered to God and was accepted—on our behalf.

*"It shall be accepted for him" (v. 4).* "To the praise of the glory of his grace wherein he hath made us accepted in the beloved" (Ephesians 1:6). As those who offered animal sacrifices were accepted by God, so we find ourselves accepted for Christ's sake. "Your life is hid with Christ in God" (Colossians 3:3). We have put on the robes of His righteousness (Isaiah 61:10), and are accepted as freely as Christ Himself. This is not deception but deliberate substitution by our Father God Himself as part of the wonderful plan of redemption.

This then is what the burnt offering means. No wonder God gave it priority. Unlike other offerings, burnt offerings were continually on the altar of God. And that altar, He said, was "where I will meet you, to speak there unto thee." "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory" (Exodus 29:38-43).

But the burnt offering at its best was only a temporary provision, like the Law, "having a shadow of good things to come." Now "we are sanctified through the offering of the body of Jesus once for all."

His eternal sacrifice is a constant reminder that we who offer it by faith on the altar of our hearts are accepted by God in the Beloved.

*The gospel will  
still be preached  
even without  
missionaries!*



The Assemblies of God Bible school at Myitkyina (above) will continue to train ministers for Burma through national instructors such as Walter Po Aung (right).

# SPOTLIGHT ON BURMA

By **MAYNARD L. KETCHAM**  
Field Secretary for the Far East

BURMA—the land of the rampant lion—avoids the spotlight of world scrutiny. Hiding behind its “rice curtain,” it is slowly and inexorably moving along the Burmese road to socialism.

Burma has all the necessary ingredients for greatness—mineral and oil deposits; plentiful forests; one of the most magnificent, placid, and life-giving river systems of the world; and fertile plains usually referred to as the rice bowl of the world.

Behind the “rice curtain” a desperate struggle is being waged in an effort to evolve a stable and viable economy, welding together the fiercely independ-

ent and self-reliant tribal groups, such as Karens, Kachins, and Lisus, with the plains-dwelling Burmans.

The history of the Assemblies of God in Burma is one of the great mission sagas of all times. A wool trader from the tribal areas of northern Burma made his way over snowbound passes—up to 15,000 feet high—into western China to trade his wool for needed salt. Footsore, hungry, and half frozen, he crawled down the mountain slopes into the midst of one of the great Lisu Pentecostal conventions. He was fed, clothed, sheltered, and given the gospel message.

With his load of salt—plus the thrill-

ing message of Christ's salvation—he made his way back over the mountains into Burma. The seed of the gospel fell on good ground. A spontaneous revival developed, and national workers soon followed from China into Burma. Eventually, two great missionary families of the Assemblies of God, the Robert Boltons and the Clifford Morrisons, made their way into Burma. The Morrisons settled in the remote mountain area called “the roof of the world.” The total consecration of these dedicated missionaries so affected the area with the vibrant gospel message that a remarkable Christian church was brought into be-



Sitting in classrooms or chatting together over coffee, the Burmese students take advantage of every opportunity to learn from their missionaries before they are forced to return to America.



ing. The tribal people such as the Lisu, Rawong, Kanong, and Marus, untouched by the artificial veneer of civilization, were swept into the kingdom of God. Soon in 200 mountain villages a church 12,000 strong was established.

From the first, these Christians knew the spirit of giving. They wanted no outside help for building churches, operating schools, or supporting workers and officials. They even helped support missionaries by building homes for them and giving them loving and affectionate care.

The last time I visited this area for the Silver Jubilee Convention, Christians by the thousands wended their way down from the mountain passes. They carved a convention site out of virgin jungle, erected an auditorium, dormitories, shelters, storehouses, and even built a three-room bungalow for me. These loving Christians, out of their meager resources, gave an offering to pay my traveling expenses to and from Rangoon! Here indeed is a perfect example of the indigenous church—self-supporting, self-propagating, self-governing!

Current official policy in Burma puts the "squeeze" on missionaries. No new visas have been granted for years. When missionaries leave the country, they will not be allowed to return. Thus, full and final responsibility and authority falls on national church leaders.

But there are no worries about the future of the Assemblies of God in Burma! The seed of the gospel has been planted well, the soil is fertile, and it has been watered with effort, consecration, and tears. The Burmese Church will move forward—with or without missionaries—until Christ returns.

Until recently, there has been one significant lack, that of a well-established boarding school to provide Bible training for tribal people and plains-dwellers alike. This need has now verdant valleys. Buildings have been erected in the strategically located city of Myitkyina. This is in the northernmost region of the great Irrawaddy plain, just at the point where the mountains descend into the lush and verdant valleys. Buildings have been erected, the curriculum arranged, textbooks translated, and teachers recruited. Students have already come, bringing their rice, chickens, and goats. They have an avid hunger to master the Word of God and to prepare themselves for responsibilities and leadership. Under missionary supervision, a fine Burmese young man by the name of Walter Mafia, trained in the Bible Institute of Malaysia at Kuala Lumpur, has assumed the oversight of the school.

Our missionaries in Burma need special prayer. Geraldine Morrison—overdue for a furlough, isolated from the rest of the world, seeing a white face only rarely—continues to inspire the Christians up in the northern

mountainous area. In central Burma, the Ray Trasks have the oversight of the Bible school. In Rangoon, the Glenn Staffords have a great ministry of superintending and coordinating the work and in developing first-class churches in the city of Rangoon.

Burma needs our prayers! Christianity was brought to Burma by great missionaries such as Adoniram Judson. The Pentecostal testimony has now come into full blossom in this favored and delightful country. The newly established Bible school must be undergirded by prayer that it may prove effective in developing an ever-enlarging cadre of trained and qualified nationals. Our missionaries—worn, overdue for furloughs, and facing tremendous pressures—need constant prayer and spiritual backing. Remember Burma!

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## News Flash

SINCE THE ABOVE ARTICLE WAS WRITTEN, THERE HAVE been momentous developments in Burma. Missionaries are being asked to leave by the government. Presumably, all Assemblies of God missionaries will have departed from Burma by the summer of 1966.

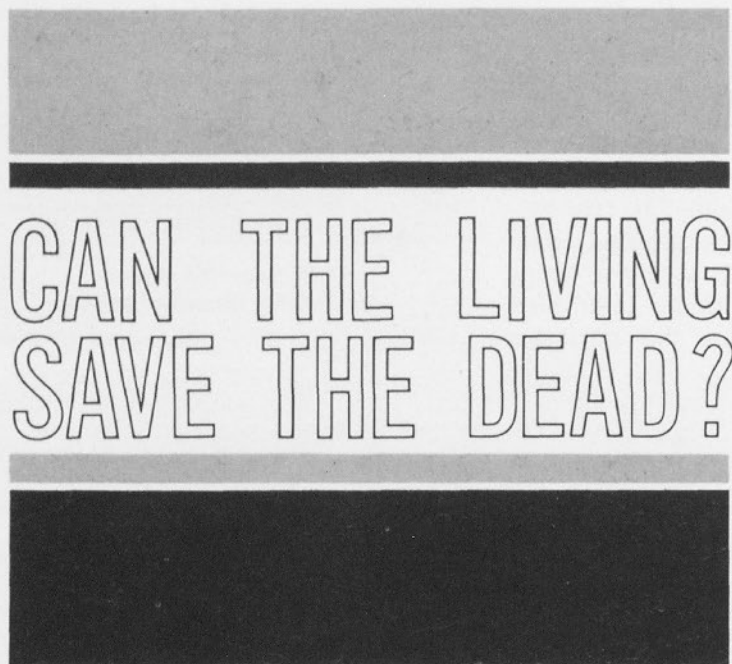
Maynard L. Ketcham, field secretary for the Far East, is planning an extended visit to Burma to turn over full and final responsibility for all phases of the work to the national leaders of the Burmese Assemblies of God.

Faced with many decisions concerning his proposed trip to Burma, Field Secretary Ketcham said, "We have no fear for the future of the work, as highly spiritual, confident, and trustworthy nationals are ready and willing."

MANY HOMES ARE BEING VISITED these days by people who teach that it is possible to obtain salvation after this life is over. But can prayers for the dead, or baptism for the dead, actually bring salvation, or reduce the sentence of divine judgment for those who died in sin? What does the Bible say?

Some have sought justification for this teaching in 1 Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Notice, however, that Paul did not say, "What shall we do?" or, "What shall the dead do?" He said, they, for this was a heathen custom, neither endorsed by Paul nor practiced by the Early Church. Paul wrote to strengthen the Christian believers in this pagan city with



# CAN THE LIVING SAVE THE DEAD?

regard to their position concerning the resurrection. He therefore penned a challenge to the pagans opposing and persecuting the Christians, saying, "And why stand we in jeopardy every hour?" It was the heathen, not the Christians, who were baptizing for the dead.

Some believe these words—"the dead"—refer to Christ. They understand this passage to refer to the uselessness of water baptism if the dead (Christ) did not rise again. Regardless of which of these two positions is taken, the important fact remains that this passage offers no hope of salvation beyond the grave. This is corroborated in Hebrews 9:27: "It is appointed unto men once to die, but after this the judgment."

Not even Christ, strange as it may seem, could bring redemption to the "disobedient" spirits in prison, to whom He personally preached in the time between His death and His resurrection. These, Peter says, once lived "in the days of Noah." Jesus "went and preached unto

the spirits in prison: which sometime were disobedient..." (1 Peter 3:19, 20). He went to them not as their Saviour, but as their Judge. His death and resurrection made Him to the living, a Saviour; and to the dead, a judge.

We must recognize the fact of the judgment of Christ upon the sinner. The Father "hath given him authority to execute judgment also, because he is the Son of man" (John 5:27). "And my judgment is just," Jesus said (v. 30). "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42).

God's Word reminds us that salvation is possible only in this life, not after death. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time: behold, now is the day of salvation" (2 Corinthians 6:2). "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Hebrews 2:3).

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven" (Hebrews 12:25). "Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts)... And to whom sware he that they should not enter into his rest, but to them that believed not?" (Hebrews 3:7, 8, 18).

Christ will judge all the unsaved, including those who have also heard the gospel. Those who "sometime were disobedient... in the days of Noah" were not without knowledge, for Noah was a preacher of righteousness (2 Peter 2:5). The gospel Christ preached to these dead was not that they might be saved, but "that they might be judged" in the same way that all "men in the flesh" must someday be judged. That will be at a different time and place. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Timothy 4:1).

Peter concludes this subject of the solemn judgment after death upon both saved and unsaved, by saying, "For the time is come that judgment must begin at the house of God—and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17, 18).

The death, resurrection, and glorification of Jesus has made possible the threefold ministry of the Holy Spirit (John 16:7-11) bringing conviction into the world: To the *sinner*—"Of sin, because they believe not on me." To the *saint*—"Of righteousness, because I go to my Father, and ye see me no more." To the *disobedient*—"Of judgment, because the prince of this world is judged."

These ministries of the Holy Spirit are now being effected in the world. May we allow Him to direct us into life everlasting, or else we must face for ourselves the stern judgment of God, resulting in eternal tragedy for us, from which there is no escape. "Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Corinthians 6:9).

C. Merrill Johnson is pastor of the Assembly of God in Kalispell, Montana.



# My FEARS ARE GONE!

By MARIETTA WALL

I HAVE KNOWN FEAR in many forms, but I have come at last to know the only One who can say, "Fear not," and who can enable us to obey the command.

My real battle with fear began on a Sunday morning in 1958 while we were living in Alaska. My husband, who is in the army, was enjoying the Sunday paper while I watched a television program. An explorer showed on the screen the skull of an Indian woman who had been buried alive centuries ago, and graphically discussed the probable circumstances surrounding her gruesome death.

A mountain of panic erupted inside me for no good reason. I hardly expected to be buried alive! But someday, I thought, as I watched that yawning set of jaws, I would be buried. *Then what?*

I changed to another channel. My husband rattled the Sunday paper as he searched for the comics. Everything was normal, but somehow everything had changed. Cold sweat came out on my forehead. I vowed to cut down on coffee. It was affecting my nerves, seriously.

The fears would not leave. I ironed, and washed, and cleaned, and lived, writhing in the memory of that symbol of death. Wherever I went it haunted me.

Gradually, all sorts of fears began to torment me. I became afraid of mental illness, of polio, of paralysis, of cancer, even of sleep. I was afraid some morning I might never wake up! I was afraid to read the newspaper, or to turn on the television. News of plane crashes and murders cut my nerves to shreds.

I kept hoping the next day would be better, but one night I knew that it would always be the same if I did not get some help. There was a perpetual lump in my throat. My head felt as if the skin were too tight for it. My mother was in a mental hospital, so I didn't want to go to a doctor for fear he might put me away.

But could I run from death? How could I ever accept the fact of it? Death wasn't fair, I reasoned, for life was only thimble deep compared to eternity. We only scratch the surface here. Maybe there was a God. . . .

I began to pray, "O God, if You are there, show me!" This was my plea as I wept many nights after my family was in bed.

There seemed to be no answer, and one night I decided everything was hopeless. I went to bed and envied my husband's quiet breathing. He never worried about such things. I put my face in the pillow and said, "There is no God. This thing called life is hollow clear through the middle. What's the use anyway?"

And in that moment the God I thought had not heard my cries was there—in that room. A surge similar to electric current, but much warmer and sweeter, flowed through the dusty places of my soul. I was enveloped

in the richness of His love. All the old fears vanished. Full of glorious assurance I lay awake far into the night.

Dawn rose over a cold spring morning, but summer was in my steps all day. Curiously though, I did not give my life over to Him that night. It seemed enough to know that God was real. I did think of all the truth that lay hidden in God's Word, and of all that lay ahead and on into eternity.

There followed a long period of seeking, reading, and searching for the truth. We moved from Alaska to Texas, and I became indifferent to the things of God for a time. But the deeper I plunged into the world the more the Holy Spirit dealt with me. My Lord was not content to let me drift.


My father, who believed that to die was simply for the soul and body to go to sleep in the grave, desperately wanted to live into old age. But suddenly, at 66, his heart stopped. We had left Texas for a new assignment in Maryland when the news came. I felt a deep sense of guilt because I had not told my father about my experience with God in Alaska. After the funeral I joined a church and tried to live decently, but I was still groping.

One night, a year after my father's passing, I was preparing for bed when death seemed suddenly near. I knelt to pray and to my surprise I started to sob; or rather, Someone else was crying through me. I had no idea of what it all meant. I only knew as never before that I was greatly concerned for someone who was dying without Christ. After a while the sense of emergency lifted and I went to bed.

The next day I received word that my mother had passed away, and the experience seemed to make sense. At her funeral I felt certain that she was with God, and faith began to grow again. It was then that I felt I really belonged to Him.

Soon afterward, through a neighbor I became acquainted with an Assemblies of God minister. I had previously read an article in the *Post* about the spreading movement of God in the baptism of the Holy Spirit. As I read, I had told God, "This is what I want, if it is what You want me to have."

When the minister invited me to the Sunday services I went. And in that small assembly I felt the presence of God. I could see the heights of joy and depths of wisdom in the eyes of those who had been baptized with the Spirit. I felt that at long last, after all the years of searching, I had reached home.

God became a reality to me and peace returned to my heart. I have not yet received the Baptism, but since I began to desire it, God has led me every step of the way. I know it will come. Meanwhile, I know that I am saved. I am His and I want to serve in His will. 



This attractive Assembly in Warren, Mich., is the result of a district "Breakthrough" project initiated in February, 1963.

# MICHIGAN BREAKTHROUGH CHURCH IS GROWING



Interior of the new church in Warren, Mich.

IN FEBRUARY, 1963, the Michigan District obtained permission to hold Sunday afternoon services in a schoolhouse in Warren, Mich. From that small beginning, there is now a lovely Assemblies of God church in this city of 146,000.

Pastor Fred Smolehuck, Jr., and his congregation in Warren have a full schedule of worship services and evangelistic activities.

The church, dedicated May 30, 1965, is valued at \$100,000. Seating capacity of the auditorium is 250. It is of laminated-arch construction with walnut paneling in front. On the lower level are the Sunday school facilities; the upper level contains the pastor's study, nursery, and baptistry. The four-acre plot allows for future expansion.

God has blessed the new church spiritually. Since the congregation moved into its new building, the pastor reports that more than 20 persons have been saved, 16 baptized in water, and nine filled with the Holy Spirit. Many have been reclaimed and others refilled with the Holy Spirit.

Women's Missionary Council, Missionettes, Royal Rangers, and Christ's Ambassadors groups have been organized. The Sunday school averages well over 50 in attendance.

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

### ASSEMBLIES OF GOD

HOME MISSIONS DEPARTMENT

1445 BOONVILLE AVE., SPRINGFIELD, MO. 65802

# GROUND BROKEN FOR NEW SEATTLE CHURCH

GRONDBREAKING CEREMONIES for the new Queen Anne Assembly of God in Seattle, Wash., were held Sunday, September 12, 1965. Construction is now underway on a modern three-level structure, under the supervision of the Northwest District Council.


R. J. Carlson, district superintendent, directed the service as members and friends joined in the happy occasion. Frank N. McAllister, assistant superintendent, read the Scripture from 1 Corinthians 3:9-17, and emphasized the truth that we are all "laborers together with God."

As Pastor Gordon E. Meador drove the first shovel into the earth, he quoted the prayer of Caleb; "Now therefore give me this mountain..." (Joshua 14:12).

"Queen Anne Hill is our *mountain*," the pastor continued, "and we claim it in the name of our Lord and Saviour Jesus Christ."

The new church, designed by Gordon E. Nickell, a member of the Assemblies of God Church Building and Planning Commission, will seat 300. The main floor also will include a choir section, baptistry, church office and pastor's study. A full daylight basement will offer adequate Sunday school classrooms, fellowship hall, kitchen, nursery, and rest rooms.

The interior design is marked by the simplicity and beauty of laminated Gothic arches. The exterior features a pitched roof and vertical lines. When completed, the church will be valued at \$75,000.

God has blessed the efforts of the congregation with spiritual, financial, and numerical growth in every department. Attendance has more than doubled in the past six months. Both Pastor Meador and the congregation look to the future with great anticipation as they labor for the Lord in the thriving Seattle area. 

**Standing at the site purchased for the new Queen Anne Assembly in Seattle, Wash., are (left to right): R. J. Carlson, district superintendent, Gordon E. Meador, pastor of the new congregation, and Frank N. McAllister, assistant district superintendent.**



## Your Questions

Answered by Ernest S. Williams

*Please explain, "The first shall be last, and the last first" (Matthew 19:30; 20:16).*

One lesson is that rewards will not be bestowed on a basis of seniority but of faithfulness. It also tells us that faithful service in the end of the age will have its reward as much as the service of those who labored at the beginning of the age. God's estimation of us may be different than man's.

*Does "Thou shalt not bring... the price of a dog, into the house of the Lord," mean that it is wrong to sell dogs? (Deuteronomy 23:18)*

Both Adam Clarke's commentary and the *Pulpit Commentary* say Moses was not referring to four-footed beasts, but rather to male prostitutes. Giving into the treasury of the Lord any wages from either male or female prostitutes was forbidden, for "both these are an abomination to the Lord thy God" (v. 18).

*If Matthias was numbered among the apostles, how can we say there were only 12? (Acts 1:26; Revelation 21:14)*

Some believe Matthias was chosen as a result of zeal on the part of the apostles, rather than directly by the Lord. Those who believe this, believe Paul was the divinely chosen one to take the place left vacant by the defection and death of Judas Iscariot. Others believe Paul was chosen as the apostle to the Gentiles, while the Twelve were God's apostolic representatives to the Jews. Further than this I have no answer.

*Where in the Bible do we find the word "Paraclete"?*

It does not appear in our English translations. It comes from the Greek word *parakletos* that is translated *Comforter* in John 14:16, 26. The same Greek word is translated "Advocate" in 1 John 2:1. The Paraclete, the Holy Spirit, is One on whom we may call for aid or support. He is also an Intercessor, for "we know not what we should pray for as we ought: but the Spirit itself maketh intercession... for us" (Romans 8:26, 27).

*If there had not been a resurrection of Old Testament saints in connection with the resurrection of Christ (Matthew 27:52, 53), what proof would the world have had that Jesus did rise from the dead?*

The manifestations of the Holy Spirit at Pentecost and the miracles which took place in the Early Church would have been sufficient evidence. The Scriptures put emphasis on these things. "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20; Hebrews 2:3, 4).

*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 MASTER'S TEACHING

Sunday School Lesson for January 30, 1966  
MATTHEW 13:1-9, 18-23

BY J. BASHFORD BISHOP

THE PARABLE OF THE SOWER might rightly be called *The Parable of the Soils*—for that is where the emphasis is. The seed is the gospel. The sower represents Christ and all who proclaim His Word. The various kinds of soil represent the hearers of the Word and the varying ways they respond to the Word.

### THE UNRESPONSIVE HEARER (vv. 4, 19)

*Wayside* ground is hard ground—ground which has not been opened to receive the seed. Christ used it to illustrate people who do not understand. They do not understand because their hearts are not open to the truth. Men become hardened through sin and unwillingness to obey the truth. But even Christians may become *wayside ground* unless their hearts are constantly open and eager for the Word.

### THE EMOTIONAL OR SUPERFICIAL HEARER (vv. 5, 6, 20, 21)

The soil which covered the stones was thin. There

was no depth in which roots could secure themselves. And since the seed remained in shallow soil, it lacked moisture, soon dried up, and withered away.

God's Word must get beyond the mind and the emotions and penetrate to the spirit—to the depths of the inner man; for only as it reaches the inner life and affects the will can it transform our lives and natures and produce Christlikeness.

It is possible to be more concerned with *blessing* and *feeling* than with the truth itself. Emotion may become an end in itself—a fatal mistake! The person more concerned with listening to truth to feel good than with living and obeying the truth is well on the way to unreality, self-deception, and downfall. To receive joy from hearing the Word is normal and proper, but it is not enough. One cannot depend on emotions to weather the trials and tests of life. He must depend on the Word of God which has been deeply rooted in his inner life.

### THE PREOCCUPIED OR DISTRACTED HEARER (vv. 7, 22)

The seed here was well planted, but not well kept. Thorns and weeds were allowed to grow and finally choke the plant. As Christians we must resolutely refuse the thousand and one cares of this life which clamor for a place in our lives, and which—if they gain admission—will prevent Christian fruitbearing. The specific thorns indicated are:

*"The care of this world"* (v. 22). John Wesley once said he would as soon blaspheme God as worry! His words are not farfetched when we realize that to worry is to imply that God is not all He says He is. The antidote for all worry and anxiety is found in such scriptures as Matthew 6:25-34 and Philippians 4:6, 7.

*"The deceitfulness of riches"* (v. 22). Christ did not say the *possession of riches*, for it is not impossible to be wealthy and be a good Christian too. The *deceitfulness of riches* implies that wealth is expected to bring happiness. Thus the lure of wealth causes a man to give himself to acquiring money so avidly that he has no time to care for his soul.

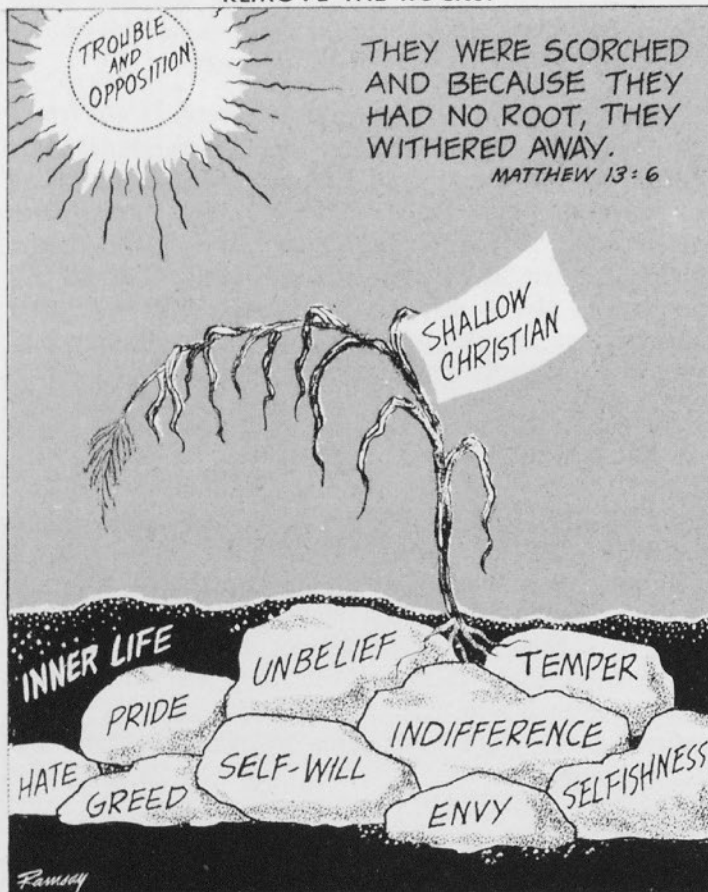
*"The pleasures of this life"* (Luke 8:14). Just as a man may become so preoccupied with making money that he has no place in his life and thinking for the Word of God, so he may be led astray by pleasure seeking whether he be young or old. A certain amount of wholesome recreation—if it is truly re-creative—is necessary and right, but all too easily pleasure seeking may crowd God out of one's life.

### THE FRUITFUL HEARER (vv. 8, 23)

Luke describes the fruitful ground as the "honest and good heart" (Luke 8:8, 15). Thus the person in whose life the Word of God bears fruit is an honesthearted person—one who does not attempt to deceive either himself or his God. His heart is wide open. He has nothing to hide. He welcomes the scrutiny of the Holy Spirit. He applies God's Word to his personal life—not to the other fellow's. Thus the power of the Word is manifested in him, and he bears its fruit.

Finally, even among the fruitful hearers there is a difference (v. 23). All are not equally fruitful. Thus, throughout the parable the difference is not in the sower nor in the seed, but in the soil. In view of all this, may we indeed take heed how we hear!

### REMOVE THE ROCKS!



# COVER STORY

BETHEL ASSEMBLY OF GOD in Juneau, Alaska, recently dedicated a new \$350,000 church plant less than a block from the state capitol building in the heart of the city. Roy J. Davidson is pastor.

An open house was held prior to the dedication at which William Egan, governor of Alaska; Larry Parker, mayor of Juneau; and many other distinguished guests were present. Mrs. Egan and Mrs. Parker poured at an afternoon tea.

Dedication ceremonies were held two weeks later. Participating were N. D. Davidson, executive presbyter of the General Council of the Assemblies of God; B. P. Wilson, Alaska district superintendent; and Mr. and Mrs. Charles C. Personeus, who founded the work in Juneau in 1917.

Work on the new edifice began a year and a half ago. Men of the congregation gathered 80 tons of glacier rock for the exterior and volunteered many hours of labor to complete the structure. The exterior is finished with the rock and cedar siding. The building is topped with a 32-foot copper-covered steeple.

The sanctuary, which seats about 500, features Gothic architecture with laminated wood arches covered with cedar decking. A skylight above the chancel sheds light on a 13-foot suspended cross. The platform area, 30-seat choir loft, prayer room, and pastor's study are covered with red wool carpeting. The upholstered pews are walnut finished.

A modern, well-equipped nursery, 16 large Sunday school rooms, large multipurpose room with adjoining modern kitchen, lounges, WMC room, church office, and storage space complete the church's 12,000 square feet of usable space.

The church completed its building program without outside assistance. Completely self-supporting, it donated over \$6,000 to missions last year.

Architect for the plant was Gordon Nickell, an Assemblies of God church member from Seattle, Wash., General contractor was Elmer Ignell, a member of the local congregation.

Several months ago, a six-room parsonage was purchased where Pastor Davidson and his family now reside.

**Interior view of the beautiful new sanctuary of Bethel Assembly.**



## NEW CHURCH DEDICATED IN JUNEAU, ALASKA



**Pastor Davidson**



**Top photo shows Mr. and Mrs. Charles Personeus (at left), founders of the Juneau church, and Pastor and Mrs. Roy J. Davidson at open house. In lower photo, Pastor Davidson welcomes guest speaker N. D. Davidson to pulpit.**

### ABOUT ALASKAN MISSIONARIES

ALTHOUGH ALASKA was made the 46th district of the Assemblies of God at the General Council in Des Moines, Iowa, the Home Missions Department will continue to promote the work of the 24 native churches and 5 native outstations. The native churches (Eskimo or Indian) will be amenable to the Alaska District, but will be considered home missions churches (just as are the American Indian churches in the other states). Missionary-pastors of Eskimo or Indian churches will retain their home missionary appointment.

For the next two years only, the Home Missions Department will continue to give home missions credit for offerings sent to the department and designated for the other Assemblies of God churches and pastors in Alaska.

Any new churches in Alaska will be promoted by the Home Missions Department since they would be considered pioneer churches. (The department does not customarily promote churches over three years old.)



## WBAP SIGNS CONTRACT FOR REVIVALTIME RELEASE

RADIO STATION WBAP, Fort Worth, Tex., is the most recent addition to the growing number of ABC network facilities now releasing *Revivaltime*. A 5,000-watt station, WBAP reaches a vast potential audience in 120 Texas and Oklahoma counties.

The local broadcast release is supported by Assemblies of God churches throughout the Dallas-Fort Worth area and is heard each Sunday evening at 10:30.

Radio Speaker C. M. Ward is shown (left photo) with Herman Clark (seated), Director of Radio WBAP; and Jim Morrison (center), pastor of Evangel Temple, Grand Prairie, Tex., who is *Revivaltime* coordinator for the Fort Worth-Dallas area.

By special arrangement with the local radio station, a five-minute religious newscast immediately follows the radio service. In it are related the activities of Assemblies of God churches throughout the vicinity. Pastor Jim Morrison conducts the church news broadcast.

Through the excellent facilities of WBAP, surrounding Assemblies are sending *Revivaltime's* message of truth into more than 700,000 homes each week.



THE MINISTRY of the *Revivaltime* choir is not limited to the weekly radio crusade. Fall and spring tours, weekend trips, and a 30-day summer schedule of appearances provide extensive opportunities for the young vocalists from Central Bible College, Springfield, Mo., to use their talents for the Lord.

This year's fall tour was a rewarding experience. Choir Director Cyril McLellan reported that 48 persons were led to Christ during the week-long tour.

The students returned to the CBC campus with joyful hearts, thanking God for the privilege of serving Him. Especially thrilling were the testimonies of several first-year choir members.

Testified Judy Labrie, Stanford, Conn.: "This tour has been a turning point in my life. I no longer doubt God's call. The thrill of talking to some young person about the Lord and then leading them to the altar is an unforgettable experience. I only

wish the tour could have gone on and on, as each day my life as a Christian became deeper and stronger. I have a purpose worth living for. I am very grateful to belong to the ministry of *Revivaltime*."

"I remember especially the service in Oklahoma City," Lillian Staudt, Phoenix, Ariz., recalled. "As we started out in the morning to drive to that city, we had a rich anointing from the Holy Spirit.

"Our devotions that day lasted from the time of our departure until we arrived! When we entered the church, there was a quietness and seriousness among all the choir members. Many went to the prayer room immediately and continued to worship God. Others sat quietly in two's and three's reading the Bible or relating what God had done for them.

"I know I have grown spiritually as a result of the tour, and I will never forget the thrills of being used of God."

Carol Schuller, Lexington, Ky., said, "The tour has impressed upon me the necessity of seeing beyond myself, and has given me a new love, a new concern for others."

And Beverly Emerson, Commerce City, Colo., declared: "My spiritual life has taken on a completely different aspect! I have received a burden for the lost which has challenged my prayer life. And I have experienced the thrill of everyday victorious living—the ability to let Christ have complete control. Now more than ever before, 'I'd rather have Jesus than anything.'"

Presenting the gospel message in song, witnessing to young persons hungry for Christ, and praying with souls at an altar of repentance, the *Revivaltime* choir through its ministry builds better Christian leaders for tomorrow. Pray that God will continue to anoint these dedicated singers as they bless the hearts of persons across the nation and around the world.

## 48 PERSONS LED TO CHRIST ON REVIVALTIME FALL TOUR

Revivaltime choir and Director Cyril McLellan (front row, right) pose beside fountain with the Assemblies of God Headquarters building showing in left background.





The beginners bring their BGMC offering in bags tied to their wrists; the department superintendent empties the money into "Buddy Barrel."



The primaries bring their offering to the BGMC barrel in individual containers made particularly for this special day.

## 'The Song of the Lord Began Also . . .'

By HAROLD E. CROSBY • Sunday School Director, Eastern District

DRIVING SOUTH ON U. S. 522 through rolling mountains of central Pennsylvania, one is impressed with the rugged beauty of the countryside, its forested ridges broken by occasional farms and dotted by small communities.

Six miles south of Shade Gap (population 140) on a sweeping curve of the road is the Fair Ridge Assembly of God. One can see seven houses from the front steps of the church, including the parsonage.

From this Assembly of God came the nation's largest BGMC\* Day offering last February—\$2,121.62.

This is not all. Five times they have won BGMC Day trophies—three divisional awards; one second-place national award; and (last February) the first-place national award.

And there is more! In addition to contributing each month to BGMC this church also has a strong missionary program to which the people pledge a "faith promise" which is paid weekly. Their missionary giving exceeded \$6,000 in 1965.

Let me tell you of their BGMC Day last February. To the theme

\*BGMC is the abbreviation for Boys and Girls Missionary Crusade, a program through which Assemblies of God Sunday school children provide gospel literature for overseas distribution.

"Africa Calling" they responded with an appropriate answer, "We Have Heard Your Cry." *The Pentecostal Evangel* added emphasis to the clarion call with its article on the martyrdom of Brother J. W. Tucker in the Congo. (Every person attending the church receives the *Evangel* by church subscription.) Having heard the cry of a martyred missionary and his fatherless family, the people rallied to the leadership of Pastor Bely White and Superintendent Donald Naugle.

Department superintendents conducted contests until every one of the 300 Sunday school members was enlisted in the project. Interest grew within the church and spread throughout the countryside. Some of the neighbors and friends of the church were so stirred by the effort that they sent donations toward the great offering.

Everyone was ready when BGMC Day arrived. The children came with their barrels, cans, bags, and detergent bottles filled with pennies and nickels. Adults came with folding money.

The pastor's sermon was based on 2 Chronicles 29:27: "When the burnt offering began, the song of the Lord began also. . . ." And it happened at Fair Ridge Assembly as it did in the Bible story. Each brought a willing offering. A spirit of hilarity gripped

the congregation. The people gave and rejoiced. The testimonies were of deep thanks, often with tears of joy and worship to God. It was one of those services which will never be forgotten.

When the offering was all gathered it filled a 10-quart pail and weighed 65 pounds! There were 7,850 pennies alone! On the day the offering was received there were 295 present, representing an average of more than \$7 per person.

We congratulate Pastor Bely White and his fine congregation for their missionary vision and sacrificial giving.

**BGMC Day offering, weighing 65 pounds, totaled \$2,121.62 to take the top award.**







The Junior Department stands in line with enthusiasm, anxious to give to BGMC.



Harold E. Crosby (left) congratulates Pastor Bely White for the fine work of his church in winning the BGMC award.

The Fair Ridge Assembly of God Sunday school, Shade Gap, Pennsylvania.



DADDY, HELP ME  
FILL MY BARREL...



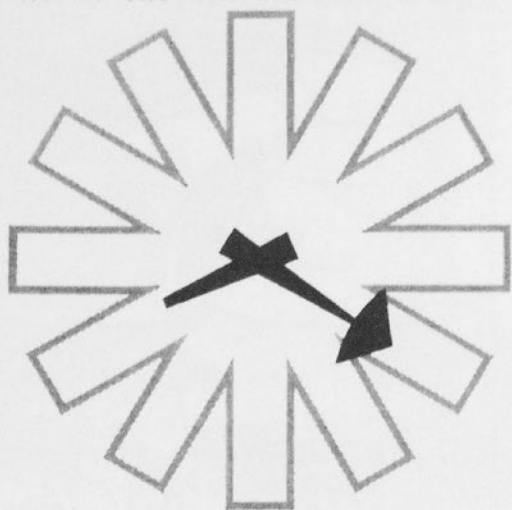
...and a  
million children  
in Latin America  
say "Si!"

Sunday school children are going all out these days to fill their Boys and Girls Missionary Crusade barrels. They'll be accomplishing a lot more than just learning to give to missions. Their goal for BGMC Day is to raise \$42,000. This year's theme, "What Will They Read?" along with the emphasis on Latin America, tells the story: BGMC is doing a big job to help provide gospel literature around the world.

At this time of year, just before BGMC Day, boys and girls may well ask dads and moms to help. They'll be pleased when you do. And countless readers—new and old—together with the missionaries who minister to them, will also thank you for your help.

**BGMC  
DAY  
FEBRUARY 6  
1966**

GOD WILL BRING BLESSING INTO OUR LIVES  
EVEN THOUGH IT MAY NOT COME  
AT THE TIME WE WISH  
NOR BY THE WAY WE HAVE CHOSEN



# PERFECT TIMING

By GORDON CHILVERS

WE FIND MANY PROMISES FROM GOD IN OUR BIBLES. We know that God is faithful and will not break one of them. Yet these promises sometimes are not fulfilled as promptly as we wish. Why should there be a delay?

## MAN'S IMPATIENCE

Abram received a promise from God that he would have a son and heir. But 10 years had elapsed since God made this promise. Since both Abram and Sarai were old, each day diminished their hope of having a child. It was difficult to wait.

Abram wanted events to move more quickly, so he took matters into his own hands. If he could not have a son by Sarai then, as his wife suggested, perhaps he could have one by her Egyptian maid, Hagar.

Hagar bore him a son, but the results were disappointing. Not only did he have trouble in his home, but also the Lord refused to recognize this son, Ishmael, as Abram's heir.

## REASONS FOR DELAY

How did God react to Abram's action? Although He had spoken to him four times in the previous few years, God now allowed 14 years to elapse before He spoke again. Why was God silent for so long?

God had various, good, and sufficient reasons for this silence. Time is not the same for God as it is for us. We use the terms *long* and *short*, but God has the ages in which to work.

We can move the hands of the clock to the hour we want, but this does not change the time. To try to hurry the unfolding of God's will does more harm than good—like spoiling a rose by hastening its unfolding.

Strictly speaking, there is no such thing as delay. What we call delay is really only the interval between the time we want things to happen and the time when they actually occur. It is the period of waiting for the best moment to arrive.

There are often good reasons for delays. For example, someone broke into a man's place of business on a holiday. He was away from home at the time word was received. When he got home, he was tired and hungry. His wife did not rush out to meet him with the bad news. Instead she let him wash, eat, and relax a little. Then when he was ready to see the matter properly, she broke the news. There was wisdom and love in that delay.

God tests our faith by delay. Peter told us that a perfect trust in God is "much more precious than of gold that perisheth, though it be tried with fire, [so that it] might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:7). It is more important to God that we have patient faith than that we have what we want just when we want it. Such a faith, of course, involves testing. James 1:3 specifically tells us that these delays are to bring about our patient waiting for God.

We can understand Abram's being concerned about God's silence. Each of us faces this experience at one time or another. Yet we must remember that God is at work even though we cannot see Him move one finger. We do not know what will be in each new day, but we do know that God is already there—and He is choosing, working, and controlling so that each day develops His plans.

For Abram, each moment of delay made the problem seem more acute. But God wanted Abram to look beyond his difficulties to see the God who knew no such problems. When we look at our problems, we will say: "How can we possibly find a solution?" But when we look to God, we will find that the problems have melted away because He will always work out that which is best—best for us and for His cause.

## GOD'S PURPOSES REVEALED

Fourteen years elapsed after Abram had taken matters into his own hands. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect" (Genesis 17:1). By this time Abram was at the end of his own power and devices, so he had no choice but to leave everything to God.

God said: "*I am the Almighty God.*" The Lord's resources are always sufficient to accomplish His purposes. God can compel nature to do whatever He wills. And God alone had the power to fulfill Abram's hopes. Abram needed to be content with God's resources and believe they were sufficient to meet his needs—including the main one of an heir.

Abram had God's Word for it—and all God's unlimited power was backing up that word. Faith must rest on a solid foundation—and this was it. God is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20).

Next God pointed to the divine requirement: "*Walk before me, and be thou perfect.*" Abram's responsibility was to live a life that was pleasing to God. He was not to be interfering with God's plan by taking matters into his own hands.

To walk with God is to deepen the spiritual life. It is a walk in the presence of God, not affected by the sins of the people around us nor by their unbelief.

Neither difficulty nor delay should distract us and cause us to turn aside from God's appointed path.

Finally God gave Abram the divine reassurance: "I will make my covenant between me and thee" (Genesis 17:2). Delay did not mean that God had forgotten Abram, for this promise included his posterity. Three times God told him he would be the father of many nations. "Nations of thee, and kings... of thee" (Genesis 17:6) were now the terms of the covenant.


The land was also included in God's promise: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession" (Genesis 17:8).

Then God included what was most important to Abram—the heir. It was not to be Ishmael. God set aside Abram's attempts to work things out. Before a year

had passed Isaac, the son of Sarai, was to be born—and that would be the fulfillment of Abram's hopes.

We sometimes think that God works slowly. But our rush and impatience will not make God hurry—for this would only spoil the end result which He has in mind.

We shall not succeed by our own efforts but by the power of God. Isaiah's words must be our motto: "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isaiah 30:15).

God did all Abram hoped He would—although it was neither according to Abram's time nor in Abram's way. And if we have patient faith, God will bring blessing into our lives—even though it does not come at the time we wish nor by the way we would have chosen. God's timing is always perfect. 

## DIVINELY DELAYED

IT IS AN AWESOME FEELING to know that God has directly intervened in your life.

One evening recently I was in a gospel bookstore. I finished my shopping and was about to go when I had a strong impression that I should not leave yet. I could sense the Holy Spirit speaking to my heart, "Don't go yet—wait." I was puzzled. Had I forgotten something?

I walked down the aisle looking at book titles and silently praying, "What is it, Lord? Is there someone I should speak to? Is there something you want me to do here?" Time went by, but each time I glanced at my watch it seemed the Spirit was saying, "Not yet."

Many minutes later I felt free to go home, with the delay still unexplained.

Driving through the rain I realized I was viewing the effects of a hard storm. A big sign lay crumpled on the highway. Debris littered the roads. The power was off in some areas, and in one place flashing red lights stopped traffic where power lines were down across the highway. I began to realize this must have been the reason for my instructions to "wait" in the store.

But the full impact of God's intervention came when I heard the details on the radio news the next day. Had I left the store when I intended, I would have been directly in the path of that tornado-like storm when it struck.

What a revelation of the sweet love of God swept over me as I learned the time the storm struck the route I traveled. I vividly remembered looking at my watch and feeling the Spirit saying, "Don't go yet—wait." How softly the voice of restraint had come, and how glad I am that I listened. I know God could have brought me through the storm safely, but He chose to spare me the ordeal instead.

I wonder how many other troubles I might have avoided if I had always listened for the voice of God! So often we plunge willfully, recklessly on through life, wondering why things go wrong. We need to be tuned to the voice of the Spirit. "In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6).

*Delcie M. Steward* (Pastor, Assembly of God, Rogers, Ohio)

## HAVING A ROUGH TIME?

THE *Detroit News* CARRIED A STORY of a young Marine fighting in Vietnam who wrote to his former drill instructor at Parris Island and said: "I have to admit some of the things I learned in boot camp have saved my life several times and probably will in the future." He further wrote, "All I can say is thanks for the hard training."

Not many appreciate discipline and training. As a matter of fact, rebellion and bitter complaint seem to be the usual reactions to the regimentation of the "straight and narrow" path a Christian must take.

The Lord knows what is best, and He allows difficulties and hardships to come into our lives. These are not sent to harass but to condition us for the crisis hour so we will not fall but stand firmly. Job said, "When he hath tried me I shall come forth as gold" (Job 23:10). Paul advised believers that "all things

work together for good to them that love God" (Romans 8:28). He was referring to the eternal good and not necessarily to temporal, physical benefits.

The disciplines of prayer, Bible reading, careful study of God's Word, keeping ourselves unspotted from the world, and not giving in to every whim and desire of the flesh is absolutely necessary to the development of our personal character and our ability to be a victor for Christ.

Rigid discipline in the things of God will preserve our souls and establish God's work. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10).

Therefore, "Count it all joy when ye fall into divers temptations" (James 1:2). "In everything give thanks: for this is the will of God in Christ concerning you" (1 Thessalonians 5:18).

—FRED SMOLCHUCK



By KATHERINE BEVIS

A CERTAIN YOUNG CLERGYMAN lived in unbroken fellowship with Jesus. He was highly educated, a gentleman in tastes and character, and all aglow with spiritual vision.

This outstanding young man became pastor in an Ohio town. One day as he and one of his church officials were walking down the street together, they came upon a pitiable figure of a young man, scarcely more than a teen-ager, who was drunk. His clothes were dirty and ragged—a typical human derelict!

Startled, the young clergyman exclaimed, "Who is that?" "Oh," said the church officer, "He is only a 'hitching post'—the town bum. The bartender keeps him in front to hold the horses of the men who go inside to 'drink it up!'"

Instantly there was born in that preacher a great desire to see the drunken young man transformed into

a respectable citizen. He laid his hand on the derelict's shoulder and said kindly: "My friend, come home and take dinner with me today."

Too intoxicated to frame a refusal, and attracted by the kindness in the clergyman's voice, the youth consented. The clergyman took his arm and led him home. The church official, chagrined by the actions of his pastor, went off in another direction!

The minister introduced the poor, degraded youth to his wife and explained he was their guest for dinner. While she was setting an extra place at the table and adding the finishing touches, the minister helped the boy clean up and change into some of his own clothing.

The experience had an electrifying effect on the young fellow. It was a new experience to sit down to clean white linen and to look into the face of a beautiful Christlike woman.

## Now I Belong to Jesus

I REMEMBER WELL the day I gave my heart to Jesus. Just the day before, my brother, who was seriously ill, had given his life to God. He said he wanted to become a minister.

None of us had been to a church, except for funerals, for several years. We listened to broadcasts of church services, and my mother, who lived a beautiful Christian life, would sometimes try to help us with our spiritual problems and questions.

On the Sunday after my brother was saved, he was suffering too much to go to church, but my father wanted to visit a church he had heard of on the radio. This surprised me, but I went along. On the way, my head spun with doubt and anxiety. It was 10 miles from home, and I thought, "Something might happen and Mama won't know where to find us."

Another shadowy doubt flitted through my mind. I was not ready to go to this church where the people were so engrossed in their religion. I did not know very much about their beliefs. I was afraid, and I was also very selfish. I wanted to join a church, but I did not want to give up the world. Interpretive dancing was an art

I thought I excelled in. And there was social dancing, too—and my jewelry, and precious rainbow-colored lipsticks. All these seemed so important. I thought to myself, "I'll join another denomination. Then I can keep my possessions."

Oh, I had it all figured out. I would just go to this noisy church and listen politely, but I would not participate.

We slipped inside the humble building and found an empty pew. The minister, whom I had heard on the radio, was teaching the auditorium class.

At the close of the Sunday school hour the young people filed in and sat near the front of the church. Several small children came up to sing for the congregation. As the service went on the air, I felt as if someone had just turned on a cold shower. The informality and evident joy with which the church fairly vibrated almost took my breath away.

I had expected a stiff choir to sing in unemotional, perfect tones. Instead, here were people singing with all their hearts. Now and then there was a sour note, but nobody seemed to notice. I realized suddenly that how well I did something for the Lord did not matter as much as being sincere about it.

Later during the broadcast the minister asked the youth director and his wife to sing. Uppermost in my mind at that point was the fact that none of the women wore makeup, and now I would have opportunity to observe

After a good meal, the two men retired to a quiet corner to talk. Drawing his chair up close to the young man, who was now sober, the pastor poured his heart out, saying: "I am going to introduce you to a precious Friend of mine—One who has helped me over life's rough roads and who will help you. He will fill your life with new desires and new hopes. He will give you the power to become a good and useful man."


As the minister talked on, the young man's eyes filled with tears. He had never before been treated so kindly. He knew he had never met this Friend—Jesus Christ—as his Saviour.

Twenty-five years passed. One day the clergyman, now a bishop, was called to the same Ohio town to preside over the annual conference. He found himself a guest in the home of the banker, who introduced his lovely wife and three beautiful daughters.

The banker asked, "Bishop, do you recall your experience with a young man they called the 'hitching post' when you were a pastor in this town?"

"Oh, yes," said the bishop, "and I have often wondered what became of him."

The other man's eyes filled with tears as he said, "Bishop, I am the 'hitching post.'"

Such is the power of the gospel to transform human lives and lift them from darkness to light, from despair to hope, and from the power of sin to the service of God. There are many "hitching posts" who can be won through kindness. With God all things are possible. But someone has to catch the vision of the possibilities and pursue that vision with faith and love. 

this oddity more directly. But as the couple sang, I saw big tears fall from the woman's eyes, and I knew then that my standards were superficial in God's sight.

After the song, the minister preached about the last days of this earth. He spoke with great earnestness and concern. Some of the things he spoke about I had read over and over in the Book of Revelation, yet I had never thought that the end was so very near. Now a nervous, quivering feeling passed over me. I was frightened—not only of being lost when this world ended, but also of going to the altar alone, for I knew now that I wanted to join this church.

The minister asked the congregation to stand and he invited those with heavy burdens to find help from the Lord. I did not wait for him to say another word. I whispered to my father that I was going up to pray. I walked quickly to the altar and publicly gave my heart to Christ. I promised I would stand right beside my brother wherever he went to preach the Word.

But this was not to be. My brother served the Lord for only 32 days; then God called him to Himself.

I am so glad my brother was saved, and I am thankful for God's comfort in this time of bereavement. I have put aside everything that might hinder me from serving Christ. My desire is to live each moment of every day for Him. I am 16 years old, and whatever years I may have I will give joyfully to my Lord.

—JANIE FREEMAN

# on being NEIGHBORLY

By OLIVE W. MUMERT

I DECIDED TO BE NEIGHBORLY the other day, and found myself becoming rather deeply involved. Before it was over I was getting tired and a little anxious to become uninvolved.

Yet, to be neighborly one must be willing to become involved with the problems of others, and becoming involved usually is costly.

The Good Samaritan discovered this when he stopped to help an injured man. It required an effort on his part. It delayed his trip and cost him money.

In our day so many are in need of help. We cannot help them all, but we each can help some of them. Let us seek God's guidance in the matter and give neighborly help and friendship to those to whom God leads us.


I believe there are people living, perhaps dying, in loneliness, almost within a stone's throw of some Christian homes. Young people from ungodly homes need to be brought into a Christian atmosphere once in a while. They need to know they can turn to us for help with their spiritual problems, that we have time to listen. Young mothers having the constant care of small children and home responsibilities often become tense and discouraged. They need a kindly neighbor who has time to help lift the load.

For years I have had such a neighbor, a lady old enough to be my mother. She mothered me, listened to my problems, and sometimes gave advice when my children were growing up. She still lives next door and we visit over the back fence or talk a while over our afternoon coffee. Her neighborliness has enriched my life.

Frequently all that is required of a good neighbor is the willingness to take time, to listen to someone else talk. The greatest need of many is for someone to listen, to understand, and to encourage or advise.

The ministry of neighborliness is within the ability of each Christian. One need not be unusually talented or highly educated to be neighborly. But one does need the wisdom of God, which is ours for the asking (James 1:5). We need patience. But most important of all, we need a genuine love for others (1 Corinthians 13).

Needy neighbors are not hard to find. If you are willing, with God's help, to be a neighbor to others, they will actually be drawn to you. Make no mistake about it, though: it takes something out of *you* to be a good neighbor. It may well leave you physically and emotionally exhausted. But it will leave you, too, with a humble heart and a feeling of peace and joy, because you are living in obedience to the law of God.

"For all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself" (Galatians 5:14). 

SOULS HAVE BEEN SAVED AS MEMBERS OF OZARK ASSEMBLY HAVE FAITHFULLY WITNESSED

# 'The Lord Working With Them'

By WILDON COLBAUGH • National Action Crusades Coordinator, Men's Fellowship Department

"STUDENTS RIOT IN RESORTS," the headlines read. The locations were scattered: New York, Iowa, Missouri, and Ohio. But when some youth had left riot-torn Rockaway Beach, Missouri, they had received a gospel witness from a carload of men from the Ozark Assembly of God. And one student was converted on the scene.

News of the riot which occurred early Sunday morning in Rockaway quickly flashed around the countryside. At Ozark, Missouri (about 30 miles away), the worshipers attending the Assembly of God were greatly stirred by the contemptuous attitude and actions of the students.

When the evening church service was over, a prayer burden continued upon the men. One suggested that they go down to the beach, distribute tracts, and talk to the youth. Even though it was late, they gathered their tracts and prayed that God would lead them to someone in need who would respond.

One of the men, John Walker, had never engaged in person-to-person witnessing before though he had taken

a training course in personal evangelism. (The others had received training and had been engaging in personal witnessing for some months.)

Arriving at the beach, the men began to walk among the crowd, handing out tracts. Seeing Brother Walker, one boy yelled derisively at him, "God!"

Then the boy contemptuously asked, "Do you believe in God?" Walker quickly replied, "I do."

With a, "Then get out of here," the boy began to push Brother Walker away. But Brother Walker had a firm hold on the boy's arm and took him along. When they were separated from the crowd, the boy demanded, "Do you want to fight?"

"No! I just want to talk to you about the Lord. Let's go over on the steps."

The boy willingly left the crowd and was soon talking about himself. He told how he was separated from his wife and deaf son. He disclosed he had some knowledge of God, owned a Bible, and attended college in St. Louis.

These scenes show members of the Ozark Assembly (top left) and their pastor doing personal evangelism. First they met at church for prayer. Then, armed with gospel tracts, they drove to the assigned neighborhood. At one house they led Mr. and Mrs. Thompson to Christ. The Thompsons and their children (lower center) began attending church regularly. Viewing the register board, Pastor Bob Johnson and Sunday School Superintendent Robert Perkins rejoice over the increased attendance resulting from increased efforts to "take the gospel out and bring the people in."



ATTENDANCE TODAY	97
OFFERING TODAY	1292
ATTENDANCE LAST SUNDAY	89
ATTENDANCE A YEAR AGO	89
AVERAGE ATTENDANCE	90
HIGHEST ATTENDANCE LAST YEAR	67
ATTENDANCE GOAL	125



Among members of the Ozark Assembly of God, one night a week is "Action Night" for personal evangelism. When a few men began witnessing and getting results, others joined in. Now all these men participate in the program. The church is growing, with the result that the building had to be enlarged. Photo at right shows the expanded and remodeled sanctuary.

It was too dark to read where they were seated, so Brother Walker quoted Bible verses. The student admitted his need and began to weep.

Brother Walker asked him to pray, and together they knelt in front of the hotel—while the police, their dogs, and the crowd milled about them. Although the boy had been drinking, he sobered up as they prayed. The decision he made for Christ was real, for after five or ten minutes he exclaimed, "I feel so much better now!"

Brother Walker gave him additional scriptures and tracts to assure him his experience was Biblical and that he was saved.

It was 1 a.m. when the police dispersed the crowd—and the carload of men from the Ozark Assembly headed home, thankful that God had used one of their number to lead a soul to Christ.

\* \* \*

John Walker had attended the Ozark Assembly for about nine years, but this was his first experience in leading a soul to Christ. But since this time he has been witnessing regularly.

Just recently he spoke to a parking lot attendant who was separated from his wife. He witnessed to him, told him to trust in the Lord, and then prayed with him.

A few days later, while Brother Walker was in town, the man tapped him on the shoulder and said, "Guess what! I have a new job and will be reunited with my wife—and we are going to church."

The trip to Rockaway Beach was not the first time the men of the Ozark Assembly had been witnessing. Pastor Bob Johnson had attended an Action Crusades rally which inspired him so much he arranged for Johnnie Barnes, national Royal Ranger commander, to give training in personal soul winning at the church.

A whole week was devoted to this training. At the close of the Sunday evening service one of the men said, "After this week of training, I feel we should now witness."

Four men met on Monday evening and prayed that God would lead them to the persons in greatest need of help from God.

They headed toward the north edge of town and, dividing into two teams, began visiting the homes. After visiting a couple of places, one team came to a home where it was evident the men had been drinking. But the visitors were invited into the home. The team had

to make their way around refuse, cans, and bottles. Several ill-clad children wandered about.

As they talked, the two men admitted their need of a Saviour. When the workers had finished praying with them, there was great joy. Mr. Thompson, one of the men who accepted Christ, suggested they go out to the car and bring his wife in. They found Mrs. Thompson so intoxicated she had to be helped into the house. They began to pray with her. She became sober and listened willingly to their testimony.

The men returned weekly to hold a prayer meeting in the Thompson home. The family began to mend its ways and to clean up. Soon Mr. and Mrs. Thompson and their seven children were attending the Ozark Assembly regularly.

Now their home is clean, the children are dressed in respectable clothes, and all are actively participating in the Sunday school. God has delivered the husband and wife from liquor and tobacco.

Seeing Mr. and Mrs. Thompson and their family at church has spurred the men on to further personal witnessing. As a result they have won many more to the Lord since that first evening when they fearfully and hesitantly went forth to witness.

The Sunday school averaged 67 in attendance a year ago at Ozark Assembly, but average attendance has now climbed to 90. To provide room for this growth a 20-foot section was recently added to the rear of the building (to both the basement and the main auditorium). This increased the seating capacity to 150. New pews, pulpit chairs, communion table, and rugs were added, and the old pews were refinished. Approximately \$15,000 worth of improvements were completed at a cost of about \$5,000.

On December 12, the remodeled Assembly of God was dedicated with C. M. Ward, *Revivaltime* evangelist, as guest speaker. G. A. Green, sectional presbyter, officiated at the dedication ceremony.

Pastor Johnson says of the personal witnessing by the people of his church, "It has given life and vitality to the church. The women have been encouraged to pray and visit. The young people have mapped out areas to visit and have kept records on the contacts. It has been the most rewarding development in my entire ministry."



## cry unto the Lord!

WE NEED TO LEARN FROM BIBLE EXAMPLES

By ALONZO T. DOZIER

NEWS OF FIGHTING IN VIETNAM causes great concern these days. Our leaders tell us it will be a long war. What can be done?

Those who love and study the Word of God see a vast difference between man's way and God's way of dealing with an enemy.

In the history of Israel, for example, God won victories for His people when they cried unto the Lord.

In Judges is the account of Israel being greatly impoverished because of the Midianites. The Israelites *cried unto the Lord*. The Lord heard that cry and raised up Gideon and his 300 elite troops. "And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, *and the Lord set every man's sword against his fellow*, even throughout all the host: and the host fled" (Judges 7:20-22). And there is no record of Gideon losing one man!

That was real strategy—*divine strategy*—to cause the enemy to fight each other. Who else but our wonderful Lord could have brought it about?

That is one of God's ways of fighting a war. How different from man's way. We think we have to have guns, ships, planes, bombs, rockets. We do not stop long enough to cry unto the Lord. So the Lord just lets us do it our way—with the resulting casualties.

Another lesson from Israel's history occurred in the reign of King Hezekiah. The king of Assyria was at Hezekiah's doorstep, but Hezekiah took time to talk to God about the problem. And God's message came to Hezekiah: "Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land" (2 Kings 19:6, 7).


And notice how God brought this to pass: "The angel of the Lord went out, and smote the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose in the morning, behold, they were all dead corpses" (2 Kings 19:35).

This time the angel of the Lord fought the battle. And there is no record of Hezekiah losing any men!

Then there was King Asa who was outnumbered two to one by the armies of Zerah the Ethiopian. "And Asa *cried unto the Lord his God*, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled" (2 Chronicles 14:11, 12).

This time *the Lord* smote the enemy—and again there is no record of Asa losing a single man. How different that is from man's way of fighting. It happened when Asa cried unto the Lord.

There are other instances too where God defeated the enemy when Israel *cried unto the Lord*.

Yes, our leaders say the war in Vietnam is going to be a long war. This we can readily believe. We know also that many of our boys are going to be killed and wounded. In view of this, is it not time that America *cried unto the Lord*? 

### BOOK OF BOOKS

*Thou art a lamp whose flickering light is old,  
Yet in the shadowed hours of each dark day  
It shines anew to mark the certain way  
That leads to peace and wonders yet untold.*

*Thou art a flame which purifies the gold  
Of man's true self, and burns the dross away.  
Misshapen by the forms of cruder clay,  
A world redeemed must find thy nobler mold.*

*Thou art a blazing sun, whose warming light  
Still dries the dews of earth's repentant tears,  
Gives life to all and, full-orbed, brings to light  
A love that lives, a faith that conquers fears.*

*O Book of books! Our Lamp, our Flame, our Sun,  
Reveal! Refine! Inspire—till heaven is won.*

—ALFRED GRANT WALTON



# Needed: ONE MORE VERSION

By MEL LARSON

I WAS SITTING AT MY DESK opening a new version of the Scriptures—and wondering how many more might be coming. The Amplified Bible... the New English Bible... the Simplified New Testament... the Twentieth Century New Testament... The New Testament in Modern Speech... and not a few more.

Can we get too much of the Word of God?

No, no one will ever say that.

Can we get too many versions?

Well, there is yet another version that needs to be circulated. We have the Simplified and the Amplified. But this other one is woefully lacking in the scope of its "press run" and distribution.

It's the Exemplified New Testament.

That's what we need—the Bible translated through the lives of believers so that a dying world will see Christ and come to know Him as Saviour. *It could be that we would not need as many new versions if only we would read the old ones!* And let our lives be examples of what we read therein! Oh, the pity and sham of the barren and often bitter-filled lives of those who profess to believe in our beloved Lord and yet who never allow the mellowing of the blessed Book to go deep into their lives and make of them individuals of whom the world will say, "What is there about that person that draws and attracts me? What calm, inner peace does he have that I do not have?"

And of whom it is said, and rightly so, "They have been with Jesus."

Yes, you find such people here and there, but not often enough! Sad to say, you can well find those people who can rattle off any number of different variations of certain verses from their shelf of Bible translations *but who somehow have missed the entire point of the verse or portion. It has not been exemplified in their lives!*

We thank God we are a Bible-believing, Bible-honoring people. We also can thank the Lord that our ministers are Bible preachers and not book reviewers. Yet who among us will not admit that every time the blessed Book is opened it speaks to us personally—if we are willing to listen? That it will have a message of help for us in that very moment—if we will but clear our minds of other thoughts and get what God has for us? For we must always remember that it is the *Living Word!*

Then why do not more of us take this blessed Book and exemplify it in our lives! The wobbly world in which we live is searching for such examples, such illustrations of Bible truth walking in bodies of human clay. Oh, that we could grasp this tremendous need and allow it to sink deep within us.

Yes, we need one more version—the Exemplified Version. It does not come in printed pages and leather covers, but it walks around a confused world with

## Hear of the Bible



GREAT CHAPTERS  
DAILY READING  
PROGRAM

### GREAT CHAPTERS FOR THE WEEK OF JANUARY 23-30

Sunday .....	Exodus 10
Monday .....	Exodus 12
Tuesday .....	Exodus 14
Wednesday .....	Exodus 15
Thursday .....	Exodus 17
Friday .....	Exodus 20
Saturday .....	Exodus 24
Sunday .....	Exodus 32

### PROMISE OF THE WEEK

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exodus 15:26).

labels all over it in the largest type available: "I have been with Jesus."

Yes, an Exemplified Version.

Will you be a copy?

—The Evangelical Beacon

## DELIVERED FROM CIGARETTES

IN 1963 I WAS UNSAVED and smoked three packages of cigarettes each day. But God saved me; then one Sunday night He filled me with His Spirit, and delivered me from cigarettes. I have not had a cigarette since May 10, 1964.

My parents had become Christians a few years before this and they were encouraging me to attend the local Assembly of God. A dear Christian lady from the Assembly visited me each week. I finally began to attend Sunday school with my four children.

The first morning as I stood in church during prayer, I could not hold back the tears. I knew I was a sinner and needed help. I felt like a weary traveler arriving home after a long journey. Since that day I have been drawn closer to the precious Saviour.

My fifth child was born that winter (1963-64) and during the months I was being deeply convicted of smoking cigarettes. I could not give them up. I followed the Lord in water baptism and vowed to live my life completely for Christ. Yet I still remained a slave to cigarettes.

On Mother's Day, 1964—about five weeks after I was baptized in water—I went to the Sunday evening service feeling very despondent. I felt as though the whole world were on my shoulders. I wanted so much to be free from the cigarette habit. After the service I went to the home of one of our deacons. We all knelt in prayer, asking God to deliver me. Within one hour I was speaking in other tongues as the Spirit gave utterance. God baptized me in the Holy Spirit and set me free from the smoking habit at the same time. Praise His name!

I have not had a cigarette since that night, and the daily blessings are many as I live to serve my Master, Jesus Christ.—Mrs. Joyce Little, West Milford, N. J.

(Endorsed by Pastor William E. Myer, West Milford Assembly of God, Hewitt, N. J.)



## OF SPIRITUAL LIFE AND EVANGELISM

BY D. V. HURST

Coordinator, Spiritual Life—Evangelism Commission

C. A.'s ARE BEGINNING to look ahead to next summer and its evangelism opportunities. Let me give this corner this week to Donald Kroah, Assistant D-CAP, of the Northern New England District, as he tells of last summer's "Weekends of Witness." Perhaps you will get some ideas of what you can do!



"The months of August and September, 1965, found some 50 to 75 Christ's Ambassadors from the states of Maine, Vermont, and New Hampshire participating in a District C. A. program called *Weekend of Witness*.

"The first endeavor was conducted August 5-7 at Weirs Beach, Maine—the site of the recent 4th of July riots. The beach had received national attention when a local resident's automobile was turned over and burned by the rioters.

"With the nearby Assembly of God Church of Laconia, N. H. as their rallying point, the young people spent several hours in door-to-door evangelism in Laconia, and then traveled four or five miles to Weirs Beach where they conducted a two-hour service on the beach. An evening service was also conducted on the boardwalk of The Weirs, just a few yards from the spot where the auto had been burned.

"People from all walks of life gathered and stood by the hour to listen to the anointed singing and testifying of the young people. Several wept openly, and numbers bowed their heads and repeated the sinner's prayer publicly after C.A.'s, who had gone into the crowds to witness while the group was singing. Pastor and Mrs. William McPherson of Elizabeth, N. J., joined in with the group to add

their musical abilities, and to bring inspiring messages from the Word of God. Throughout the weekend thousands of tracts and gospel pamphlets such as the *J. C. Penney Story* by C. M. Ward and Teen Challenge's magazine *The Cross and the Switchblade*, were distributed.


"The second *Weekend of Witness* effort was conducted during the Labor Day weekend at famous Old Orchard Beach, Maine, a funspot on the Atlantic coast well known for its miles of sandy beaches and its lively amusement area.

"Using the facilities of Faith School of Theology in Old Orchard Beach as their place of gathering, Christ's Ambassadors from all over Northern New England again joined in a public witness of their faith in the gospel of Jesus Christ. Friday evening found them filtering through the amusement area, not for a breath-taking ride on the roller-coaster, nor a frightening walk through *Noah's Ark*, but to search out someone whom they could engage in conversation about the greatest thriller in the world, Jesus Christ! The Biblical promise, 'Seek and ye shall find,' was fulfilled in their quest for souls, for before the evening had come to a close many teens and adults had been personally encouraged to consider Christ and His plan of salvation.

"Saturday afternoon and evening found the group in the streets, right in the middle of the amusement area, again singing, playing, and testifying of the grace of God and the reality of Jesus Christ in their lives. Several thousand pieces of gospel literature were distributed during these services. As the street meetings progressed, literally hundreds of people stood and listened very attentively, and again many of them bowed their heads and accepted the Lord into their lives.

"As we look back on these endeavors our hearts are singing, 'Great things He hath promised, great things He hath done, and great our rejoicing through Jesus the Son.' Perhaps the greatest effect has been not upon those whom we are trying to reach, but

rather upon each of us who participated in the program. One thing seems certain: our C.A.'s have come to realize a little better that there is a deep hunger for reality in the hearts of many people in this world.

"It is our earnest prayer as a District that God will open greater and more effectual doors in the future, and that He will equip us with the spiritual strength needed to enter them." 

## GOD'S PHARMACY

THE BIBLE IS GOD'S PHARMACY. Notice the prescriptions it offers:

For care—"Be careful for nothing."

Fear—"Perfect love casteth out fear."

Pride—"Be clothed with humility."

Lust—"Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

Sin—"The blood of Jesus Christ his Son cleanseth us from all sin."

Selfishness—"He that loveth his life shall lose it."

Ambition—"Seest thou great things for thyself? seek them not."

Greed—"Seek ye first the Kingdom of God."

Doubt (as to doctrine)—"If any man will do [God's] will, he shall know of the doctrine."

Doubt (as to duty)—"If any of you lack wisdom, let him ask of God."

The carnal mind—"Our old man is crucified with him, that the body of sin might be destroyed."

Heartache—"He healeth the broken in heart."

Loneliness—"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

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Despair—"Why art thou cast down, O my soul? Hope thou in God!"

Weakness—"They that wait upon the Lord shall renew their strength."

Discouragement—"Be of good courage, and he shall strengthen thine heart."

Impatience—"Be ye kind, tender-hearted, forgiving one another."

Appetite—"I keep under my body, and bring it into subjection."

Coldness—"Keep yourselves in the love of God."

Grief—"Cast thy burden upon the Lord."

—Selected

## TRIBUTE TO THE BIBLE

TWENTY-NINE YEARS AGO, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries, where the pictures of Noah, Abraham, Isaac, Jacob, Joseph, Moses, and Daniel are hung on the wall. I passed into the music room of Psalms where the Spirit swept the keyboard of nature until it seemed that every reed and pipe of God's great organ responded to the tuneful harp of David, the sweet singer of Israel.

I entered the chamber of Ecclesiastes where the voice of the preacher was heard, and into the conservatory of Sharon where the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered into the business office of Proverbs, and then into the observatory room of the prophets where I saw telescopes of various sizes pointed to far-off events, but all concentrated upon the Bright and Morning Star which is the King of kings.

I caught a vision of His glory from the standpoint of Matthew, Mark, Luke, and John, passed into the Acts of the Apostles where the Holy Spirit was doing His work in the formation of the infant Church. Then into the correspondence room, where sat Paul, Peter, James, and John, penning their epistles.

I stepped into the throne room of Revelation, where towered the glittering peaks, and caught a vision of the King sitting upon the throne in all His glory, and I cried: "All hail the power of Jesus' name! Let angels prostrate fall! Bring forth the royal diadem and crown Him Lord of all."

—Billy Sunday

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# QUOTES

## EVANGEL READERS WRITE

### For Aged Ministers

I was deeply moved as I was praying for our aged ministers and wondering how to receive an offering for their support.

The Lord impressed me to take an old coat and put patch pockets of all colors on it, then let the people put their offering in the patches.

On Thanksgiving Day we put on a pro-



Mrs. L. C. Harris with the coat used to receive the offering for aged ministers.

gram using the older members of our church. (An 85-year-old lady played the same pump organ she had played for street services 35 years ago!) We opened the patch pockets of the old coat and found we had collected \$35 for aged ministers.

Thank God for our aged ministers and saints who have fought this fight of faith. May their last years be the best.

MRS. L. C. HARRIS  
Ocean Beach Assembly of God  
San Diego, Calif.

### There's No Going Back

I was on my way to a prayer meeting at Central Assembly here one morning soon after I received the Baptism, when suddenly it seemed my car wheels were singing:

*There's no going back,  
There's no going back;  
When once you've seen Jesus,  
There's no going back.*

*The old ways are gone ways,  
There's no going back;  
When you're going with Jesus,  
There's no going back.*

Had I listened to the message instead of being intrigued by the oddity, I might

have spared myself much conflict later. For with your acceptance of my testimony, "My Journey into Light" (*Evangel*, August 13, 1965), I knew I had reached a crisis in my religious life that I was not ready to face.

Those who have been brought up in a Pentecostal church have no concept of what such a confrontation can mean to a long-time member of one of the older denominations that has grown formal. At first, one can see only friends exchanged for strangers, beautiful surroundings for plainness, and, most devastating of all, formality for a more flexible (and sometimes noisy) type of service.

But if one's heart is hungry enough and if he keeps going long enough, in time a near miracle happens. Strangers become some of the friendliest, most sincere people one could imagine; plainness turns into beauty that needs no adornment; and wonder of wonders, above the noise one hears and feels the rushing wind of the Holy Spirit.

I became a member of Central Assembly, Austin, Tex., in September, 1965. Now for me, there is no going back. "Where He leads me I will follow."

MINNIE LEE SHEPARD  
Austin, Tex.

### Error on Purpose?

I just read Brother Zimmerman's article in the December 26 issue, in which it was stated that four and twenty beasts and the four and twenty elders fell down before the Lamb (Revelation 5:8). Did you put that in to see how many would catch the error? Brother Miller would do this in his Bible class. We would catch his error and he would know we were following him.

G. W. UTTER  
Fairmont, Minnesota

(Editor's note: Congratulations to Brother Utter for reading so carefully. The "twenty beasts" were not "planted" in the article but crept in through an editorial typist's error. Sorry.)

### Sounds Off on Music

As a musician and instructor of music I am in a position to observe the teen-ager in his relationship to popular music and the related current fads. Please permit the following observations in response to the reference to "Beatle" haircuts in "Let's Break Down the Bed" (*Evangel*, October 17, 1965).

The question involved is not so much a matter of hair length or musical structure as it is of motivation and underlying cause. Rock and roll, as well as the related primitive rhythmic instincts of aboriginal peoples represents music stripped of much of the restraint that refinement and culture—both musical and social—have brought to it.

It is no accident that the uninhibited rhythms and self-abandonment of this type of music has its strongest appeal to the young person just emerging into full physical development, or to the native who has little, if any, moral restraints. The primary danger of such expression lies in arousing these basic emotions. Of course, such music also contributes to the present mania for conformity and lack of individualism.

This is not to say that everyone should become a fan of Bach. But on all levels

there can be music which is tasteful and beneficial.

Perhaps we adults could help by questioning many of our "gospel" songs which have little to distinguish them from the general run of pop music—other than the mention of God and religious values which are tacked on—but whose basic characteristics are still primitive rhythmic instincts.

Give the teens credit. Their music, at least, is not sacrilegious.

BURL RATZSCH  
Benson, Ariz.

### Newspaper Reprints Christmas Article

I felt you would be interested to know that our local newspaper, *The Daily Sun*, reprinted an article from the *Evangel*. The article, "Dear Santa, There's Going to Be a Change" (*Evangel*, December 6, 1965) was reprinted in its entirety in James C. Geggie's column, "Across the Religion Editor's Desk."

The editor noted that the article was called to his attention by a woman who was not a member of the Assemblies of God but who was given a copy of the *Evangel* by a neighbor.

Our pastor, Louis Hauff, also read the *Evangel* article in a church service. It was very good.

MRS. W. E. NICOLL  
San Bernardino, Calif.

### On Safe Driving

Your editorial, "Jesus at the Wheel," is great! Thank you!

EDWARD R. WELLES  
Bishop, Episcopal Church  
Kansas City, Mo.

### A Continuing Challenge to Help

Thanks for publishing the testimony of how God spared our son Ronald last spring (*Evangel*, July 18, 1965). We certainly want everyone to know how wonderful God is to those who call upon Him.

We have now received the fourth letter from *Evangel* readers who were blessed and encouraged to believe God for deliverance in the lives of their own loved ones. They asked us to pray and believe with them for victory. These letters have challenged us to pray for the needs of God's children everywhere.

We enjoy reading the *Evangel*. Week after week we've been thrilled to read articles about the very things the Holy Spirit has been speaking to us about just prior to receiving the paper.

JAMES AND IRENE ERDMAN  
Colville, Wash.

### An Absolute Necessity

Thank you for your wonderful paper. It is so good to hear and see the gospel at work. Ever since a child, I have been hungry to see God's kingdom in action. I was raised a Lutheran and am a Lutheran pastor's wife. In 1952, God baptized me with the Holy Spirit. I have hungered desperately for a fuller life in the Lord and for fellowship with His people. This I find in *The Pentecostal Evangel* and in the services in the Pentecostal church when I have opportunity to go—which is not very often. Therefore, the magazine is an absolute necessity to me.

Name withheld by Editor

### Eliminate "Pentecostal"?

The *Evangel* is getting better and better. I feel your last visitation *Evangel* was tops—the best you have ever put out.

Have you ever considered eliminating the word *Pentecostal* from the title of the magazine? I am as Pentecostal as anyone in our movement, having been in Pentecost for over 30 years, but I wonder if this word may keep some from reading the wonderful message we have to present.

A PASTOR IN ARIZONA

### Seeing the Potential

One night recently the Lord Jesus seemed to stand beside me, showing me a photograph of non-Christian people. Without commenting on the photograph, He simply asked, "Do you know why there is so little power in the church today?"

"No," I replied.

And the Lord said, "It is because you see people as they are rather than as they would be under the blood of Jesus."

Since God saw fallen man as he could become under the blood of Jesus, it no doubt comforted Him to realize it wouldn't be a lost effort to give His Son.

This was quite a message of God's love to my heart. It applies to worldly, carnal Christians as well as to poor derelict drunkards and drug addicts.

If we see each other as we could be, perhaps we will pray for one another until we actually fulfill the potential purchased for us by the precious blood of Jesus.

IRVIN NEWINGTON  
Winters, Calif.

### A Minister Writes

I am not affiliated with the Assemblies of God, but I enjoy your paper thoroughly. A member of the local Assembly gives it to me.

I receive several magazines but get more good out of the *Evangel* than all the rest.

A MINISTER IN OREGON

### Appreciates Healing Testimonies

I want to express my appreciation for the quality and the textual content of the *Evangel*.

I especially wish to commend you for the testimonies of healing through prayer which have appeared so often of late. I have been in Pentecostal ranks for 34 years. Sometimes I have wept when we have had an evangelist who hasn't said anything about the baptism in the Holy Spirit or healing during the course of a 10-day or two-week meeting.

If we Pentecostal believers fail to emphasize these two doctrines, then we have no excuse for existing as a denomination.

R. T. MESSER  
Wenatchee, Wash.

### Still Teaching the Way

The *Evangel* is a great blessing to me. (I am alone.) I'm sure it is a blessing also to those who often read my copy.

In this day when so many Christians are becoming cold and indifferent, the *Evangel* is still teaching the way true to the Word of God. I've always liked the practice in each article of giving the reference where each scripture used is found.

MRS. CHARLES TURNER  
Larned, Kans.

### "A Victory for School Prayer"

Thank you for publishing my article, "A Victory for School Prayer," in the October 17, 1965, issue of the *Evangel*.

I have learned of a mistake in this article. It stated that the courts' disposition of the *Stein vs. Oshinsky* case was favorable toward the practice of offering prayer in public schools. This was incorrect; somehow my notes (on which the article was based) became confused. But I can assure you that the main points of the article are correctly stated and can be documented.

Statements made by the courts on this issue of prayer and Bible reading in the public schools are widely misconstrued. False interpretations have been placed upon them in many places, even by lawyers.

As I explained in my article, the legality of these practices was investigated very thoroughly by our local school board here in the Scotts Valley Union School District in Santa Cruz, California, and Mr. Edwin B. Swanson, superintendent of the school district, told me that when they studied the question they were amazed at the amount of misunderstanding and misconstruction of court decisions they encountered. Prayers are still being offered in the schools here.

While *required prayers* are forbidden by the Supreme Court's ruling, *voluntary prayers* are not forbidden. As the court said in the case of *Zorach vs. Clauson*, there is "no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence."

Christian parents need to contend for their rights. This is the U.S.A., not the U.S.S.R.

MRS. JOHN MANCHESTER  
Santa Cruz, California

### Spiritual Help Compensates for Increased Price

Enclosed is my renewal for two years. When I realize the spiritual help I've received in the past (almost 40 years), I feel compelled to write.

I'll never forget the old yellowed copy of the *Evangel* I read and reread back there in my room in Wilmington, Del., while I was trying to work in a worldly church and at the same time running over to 23rd and Pine for something so new, strange, and wonderful. The testimonies of healing caught my attention the most in that old paper.

Who knows what two years will bring forth! Perhaps Jesus will have come. God bless you, and may the *Evangel* continue on a high spiritual plane till Jesus comes.

MISS ARLENE TYRRELL  
Nichols, N. Y.

### Why Not Share It?

I decided that if the *Evangel* is a blessing to me, it can be a blessing to someone else too—so I share it with others.

Maybe you could tell your subscribers to save their copies and pass them on to neighbors and other friends on Sunday afternoon. Many have never seen the paper before, and they like to read it.

WALTER H. SHADDINGER  
Chesapeake, Virginia



## IF YOU CARE, LEAVE THE BEST...

Yes, if you do care enough about them, you will leave the very best. No matter how large or small your estate, you have definite wishes as to how it will be used after your death. To be certain your desires are carried out, *you must leave a valid will.*

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# NEWS OF THE CHURCHES

OSSINING, N. Y.—The Gospel Assembly here was stirred and blessed of the Holy Spirit through the anointed ministry of David W. Flower, superintendent of the Southern New England District, during a revival crusade. Several accepted Christ as Saviour, and several testified to healing in their bodies. The church was greatly challenged to revival and reaching the lost for Christ.

A unique family service was conducted one evening when entire families sat together in the same pew. The church was filled to hear Brother Flower's inspiring sermon on "The Family."

During the past seven months the congregation and the pastor have reached over 1,700 homes with the gospel of Jesus Christ. This has resulted in several finding salvation in the Sunday school and church services.

One family reached through door-to-door evangelism was Hungarian—a former Catholic family. The mother and a teen-age daughter have been saved, and all the younger children are in the Gospel Assembly.

—Robert J. Lundstrom, pastor

\* \* \*

DAINGERFIELD, TEX.—Seven were saved and six believers received the Holy Spirit in recent revival services at First Assembly here. Buddy Hicks was the evangelist.

A move of God's Spirit produced a high spiritual tide which continued through three weeks of meetings. Visitors came from

other denominations and some received the baptism of the Holy Spirit.

—C. H. Jones, pastor

\* \* \*

BAKERSFIELD, CALIF.—Some 20 were saved or reclaimed during revival services recently concluded at Planz Assembly here. Evangelists Tommy and Esther Lance ministered during the two-week meeting. Attendance was excellent. Many young people prayed through to a refilling of the Spirit.

The anointed singing of the church choir and evangelists added to the spiritual tide of revival. The entire church was blessed.

—E. L. Shaffer, pastor

\* \* \*

GARDEN GROVE, CALIF.—Garden Grove Assembly here recently had a successful revival crusade with Evangelists Johnny Barton and Mike Lasky. Some 50 accepted Christ as Saviour, and 25 believers received the Holy Spirit during the two-week campaign.

The ministry of the Word was well received, as was the musical ministry of the evangelists. The church is praising God for this great move of the Spirit. The revival continues in the regular services, and the congregation is believing God to do more because of this crusade.

—R. G. Markey, pastor

\* \* \*

McALESTER, OKLA.—Ten accepted Christ and three were baptized with the Holy Spirit during revival services at First Assembly here. Evangelist and Mrs. Ernie



Pastor C. W. Quattlebaum (in foreground, wearing glasses) prays with a new convert during the meeting with the Olson Party at the Sheffield Assembly in Kansas City, Mo.

Rogers of San Jose, Calif., ministered the Word. Attendance was good and much faith was born in the hearts of God's people.

—Jack L. Roberston, pastor

\* \* \*

KANSAS CITY, MO.—A glorious revival has been witnessed at the Sheffield Assembly here recently. In two weeks of services with the Paul Olson Evangelistic Party of Minneapolis, Minn., 75 were saved or reclaimed. Tears of conviction flowed freely as hungry souls found their way into the Kingdom of God.

The sacred music presented by the party each night was a blessing to all. Brother Olson and the party employed an unusual method of presenting the gospel by dramatizing their sermons, which helped

draw many new people into the church.

—C. W. Quattlebaum, pastor

\* \* \*

HUNTINGTON STATION, L.I., N.Y.—The Assembly of God Pentecostal Church here has enjoyed the blessings of God in three revival campaigns during the last several months.

A "week in the Word" was spent with Evangelist and Mrs. Jeffreys Williamson and their son from England. Following these services was another week of meetings with Evangelist Albert Fisher of Niagara Falls.

Several months ago, a children's crusade was conducted by Rose Marie Meringola. This helped to make new contacts for the church.

—Charles Shaffer, pastor

## DEDICATE MINNESOTA CHURCH

WHITE BEAR LAKE, MINN.—Calvary Assembly here recently opened its new church facilities. More than 350 attended the dedication service.

The new plant, valued at \$85,000, was erected at a cost of \$35,000. The difference is the 5,000 hours of labor donated by the members of the congregation.

Four walnut-stained laminated beams support the structure. They rise 40 feet and are covered with clear, cedar decking. Walnut furniture and pews covered in tur-

quoise are complemented by a deep red carpet.

The eight-year-old Assembly has outgrown its Sunday school classroom facilities, and an educational unit is being considered as a project for the coming year.

H. P. Rohde, superintendent of the Minnesota District, officiated at the dedication. Also participating were E. B. Adamson, sectional presbyter; and Kenneth M. Freiheit, district secretary-treasurer. Robert J. Strand is pastor.



Interior of the sanctuary showing the three crosses and the two strips of stained glass that reach the ceiling. (Pastor Robert J. Strand, inset)

## DISTRICT COUNCIL

41ST ANNUAL TENNESSEE DISTRICT COUNCIL—Feb. 8-10 at First Assembly of God, Memphis, Tenn. Guest speaker, T. F. Zimmerman.—by Earl E. Blythe, district superintendent.

## C. M. WARD TO ADDRESS INDOOR CAMP MEETING

TALLAHASSEE, FLA.—C. M. Ward, *Revivaltime* radio evangelist, will be the featured speaker at an indoor camp meeting to be held at the First Pentecostal Holiness Church in Tallahassee, February 21-25. Services will be held nightly at 7:30. The meetings are sponsored by the Tallahassee Chapter of the Pentecostal Fellowship of North America (PFNA). K. L. Claycomb is chapter secretary.

## DEPARTMENTAL REPORTS STILL AVAILABLE

THERE IS a supply of the biennial reports and financial statements of the Assemblies of God departments at Headquarters, as presented to the General Council at Des Moines, Iowa. These reports, printed and bound, are available for 50 cents each from the General Secretary, Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri 65802.

## WITH CHRIST

ARTHUR JOSEPH MALIN, 54, of Jasper, Tex., was called into the presence of the Lord November 14, 1965. Ordained in the Arkansas District nine years ago, Brother Malin pastored churches in Texarkana, Ark., and Jasper, Tex. He is survived by his wife Mildred and three children.

MARVIN E. STUBBLEFIELD, 76, of Cleveland, Tex., went to be with the Lord November 21, 1965. An ordained minister of the South Texas District for 42 years, Brother Stubblefield served as an evangelist and pastored churches in Cyril and Bristow, Okla., and Midland, Livingston, Knight, Hull, Saratoga, Rosenberg, Houston, and Cleveland, Tex. He is survived by his wife Martha and two children.

GEORGE REAVES LAMB, 71, of Leon, Iowa, went to be with the Lord on October 1, 1965, after 15 months' illness. An ordained minister in the Iowa District for 48 years, Brother Lamb pastored the Leon Assembly of God for 50 years. He is survived by his wife Eva and three married children.

OSA E. CREIGHTON, 82, of Yuma, Ariz., was called to her eternal reward December 7, 1965.

Sister Creighton, the widow of J. B. Creighton, was an ordained minister of the Southern California District for 25 years. She was an evangelist, Bible teacher, and pioneer pastor, having pastored churches in Banning, Calif., Casa Grande and Yuma, Ariz. She was superannuated in 1956. She is survived by a son, three daughters, nine grandchildren and 10 great-grandchildren.

MYRTLE CAREY, 81, of Fort Worth, Tex., passed away September 20, 1965, following a lengthy illness. A superannuated minister, Sister Carey served as a licensed evangelist with the North Texas District for over 40 years prior to her illness. She is survived by a daughter and granddaughter.

JAMES MONTGOMERY DAVIS, 88, of Fort Smith, Ark., was called into the presence of the Lord October 9, 1965. Brother Davis served as an evangelist. He was ordained in 1940 in the Arkansas District and was superannuated in 1955.

JULIA (TAYMAN) SHORT, 47, of Brunswick, Md., was called into the presence of the Lord June 30, 1965. Sister Short was licensed to preach by the Potomac District in 1957. She is survived by her husband, James F. Short, Sr., who is pastor of the Assembly of God Tabernacle in Brunswick, and two children.

MICHAEL LALEFF, 74, passed into the presence of the Lord on October 12, 1965. Brother Laleff was an ordained minister of the Southern California District. He served as an evangelist and Bible teacher. Born in Bulgaria, he had a remarkable testimony of conversion from atheism.

ROBERT EDWARD O'BERRY, 56, of Durant, Fla., went to his eternal reward October 3, 1965, after a sudden heart attack. He was ordained to the ministry in the Potomac District in 1961. He pastored in Emporia, Va., eight years and was pastor of the Pleasant Grove Assembly in Durant at the time of his Homegoing. He

is survived by his wife Aliaze, one daughter, three sons, nine grandchildren, a sister, and three brothers.

ESTANISLADO FLORES, 72, of San Antonio, Tex., passed away due to a heart attack October 24, 1965. Brother Flores was an ordained minister with the Latin American District for 36 years. He served as a pastor and an evangelist. His pastorates were in San Benito, Kingville, Pharr, Yoakum, and San Antonio, Tex. He is survived by his wife San Juana, five sons, and two daughters.

WILLIAM T. JOHNSON, 79, Columbus, Ga., went to his eternal reward October 22, 1965. Brother Johnson was ordained by the Georgia District in 1939 and served as a sectional presbyter. After serving as pastor of the Riverview Assembly in Columbus, Ga., he became pastor in Dexter, Ga. Later he was assistant pastor at North Highland Assembly in Columbus. He is survived by his wife Annie and three children.

# EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ala.	Mobile	Crichton	Feb. 2-13	Gene Burgess	Clarence Cope	
	Mobile	First	Feb. 2-13	Don & Dixie Cox	Frank Martin	
	Sylacauga	Trinity	Feb. 1-13	Joel Palmer	Morris Hyatt	
Ariz.	Winkelman	First	Jan. 18-30	Richard Ellison Family	Johnny Dickerson	
Ark.	Cherry Valley	Bay Village	Jan. 23-30	Royce & Mrs. Lowe	Archie Carson	
	Horatio	First	Jan. 30-Feb. 13	E. Mathers & T. Pharr	James Walker	
Calif.	Burlingame	A/G	Jan. 26—	Thomas Hernandez	Douglas Farrington	
	Chico	First	Jan. 26-Feb. 6	Garfield J. Unruh	George Elrod	
	Compton	Trinity	Jan. 18—	Knouse-Stovall Team	Grace Elliott	
	Escalon	A/G	Feb. 1-13	Marvin Schmidt	R. A. Wilson, Jr.	
	Lincoln	Full Gospel Church	Feb. 1—	Neville & Beulah Carlson	Carl W. Oney	
	Manhattan Beach	Bethany	Jan. 23-26	Fisher-Cheek Team	Don Hedges	
	Olivehurst	*First	Jan. 30-Feb. 4	Charles Senechal	Searl W. Stover	
	San Bernardino	Del Rosa	Feb. 1-13	Bobby Black	Ron Wiseman	
	Yuba City	First	Jan. 30-Feb. 13	Hattie P. Hammond	Duane Trulin	
	Fla.	Dundee	A/G	Feb. 1-13	Don & Sharon Parker	Edgar Davis
Ga.	Eagle Lake	First	Feb. 1-13	Freddy Clark	Carnel Bruce	
	Jacksonville	Bethel Temple	Jan. 16-30	Grover & Carolyn Dunn	Clyde B. Wasdin	
	Kissimmee	Calvary Chapel	Jan. 26-30	Ernest & Mrs. Berquist	C. W. Cook	
	Melbourne	First	Jan. 18-30	Ralph & Faith Leslie	Stafford Anderson	
	East Point	Tri City Tab.	Jan. 26-Feb. 6	Keetah Jones	Charles Cherry	
	Springfield	First	Jan. 26—	Bob Ludwig	G. E. Mandel	
	Perry	A/G	Jan. 30-Feb. 13	K. E. Matschulat	Boyd Hoferman	
	Kans.	Independence	First	Jan. 31-Feb. 6	Clarence E. Lambert	Lloyd A. Clements
	Tribune	A/G	Jan. 30-Feb. 6	Roy H. Tregenza	Geoffrey Duncombe	
	Mich.	Detroit	Southfield	Feb. 1-13	Arthur & Anna Berg	Robert L. Clark
Minn.	Lansing	Mt. Hope	Jan. 30-Feb. 6	John & Mrs. Wibley	Carl F. Graves	
	Muskegon	Central	Feb. 1-13	Wm. Caldwell	Bernard Ridings	
	Redwood Falls	A/G	Jan. 27-30	George Rasmussen	Gary A. Carlson	
	Natchez	First	Feb. 2-13	Ed Eaton	W. H. Richardson	
	Mo.	De Soto	A/G	Jan. 30-Feb. 13	Maxine Willis Team	A. M. Roberts
	Houston	First	Jan. 26—	B. P. Carroll	Joe Combs	
	Steele	Denton	Feb. 1-13	J. C. & Mrs. Nichols	P. T. Huffman	
	Nebr.	Mitchell	A/G	Feb. 1-13	I. D. Rayborn	Troy Allen
	N. Mex.	Albuquerque	Revival Tab.	Feb. 1-13	Wilburn H. Fisher	W. F. Watkins
	Ohio	Girard	First	Jan. 25-30	Dave & Mona Lewis	Delmar Ross
Okla.	Girard	Summit	Feb. 1-6	Dave & Mona Lewis	Richard Barth	
	Jenks	Airview Tab.	Jan. 30-Feb. 13	Donnell-Holler Team	F. C. Cornell	
	Wetumka	First	Jan. 26-Feb. 6	Samuel V. Calk	Luster Young	
	Oreg.	Noti	A/G	Jan. 30-Feb. 13	Fisher-Cheek Team	D. O. McGregor
	Pa.	Harvey's Lake	Emmanuel Mission	Jan. 25-30	Duane M. Wessman	Forest T. Nelson
	S. C.	North Charleston	A/G	Jan. 30-Feb. 13	H. A. & Mrs. Strange	B. F. Kittrell
	Tex.	Austin	First	Jan. 30-Feb. 4	J. G. Hall	Carl Martindale
		Dallas	Oak Cliff	Jan. 26—	Jimmy & Mrs. Swaggart	H. C. Noah
		Houston	*Eastex	Jan. 30-Feb. 8	Lloyd Bates	Harry Coons
		Muleshoe	First	Jan. 26-30	Tommy & Esther Lance	J. W. Farmer
Va.		Roanoke	First	Jan. 30-Feb. 4	Knott-Olson Team	C. R. McKeel
Wyo.	Riverton	Glad Tidings	Jan. 26-Feb. 6	Doyle H. Thompson	D. R. Elkins	
Canada	Sudbury, Ont.	Glad Tidings Tab.	Jan. 30-Feb. 13	J. W. & Mrs. Beam	David Mainse	

\*Children's Revival

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

A WELL-KNOWN PREACHER was about to retire one night when there came a knock at the front door. Upon answering it he found a poor little girl drenched with rain.

As he stood looking into her thin, haggard face, she inquired, "Are you the preacher?"

"Yes, I am," he replied.

"Well, won't you come down and *get my mother in?*"

The preacher wisely answered his little inquirer: "My dear, it is hardly proper for me to come and get your mother in. If she is drunk, you should get a policeman. He is dressed for this stormy weather."

"Oh, sir," she replied. "You don't understand! My mother isn't drunk; she's at home dying, and she's afraid to die. She wants to go to heaven, but doesn't know how. I told her I would find a preacher to get her in. Come quick, sir; she's dying!"

The preacher could not resist the appeal of the little night caller, so he promised to come as soon as he was dressed. He accompanied the little girl through the night. She led him into the slum district to an old house, up a rickety stairway, along a dark hall, and finally to a room where the dying woman lay.

"I've got the preacher for you, Mother. He wasn't ready to come at first, but he's here. You just tell him what you want, and do what he tells you, and he'll get you in!"

At that the poor woman raised her feeble voice and asked, "Can you do anything for a sinner like me? My life has been lived in sin, and now that I'm dying I feel that I'm going to hell, but I don't want to go there; I want to go to heaven. What can I do?"

By his own admission, the great preacher stood there looking into that woman's face and thought, "What can I tell her? I have been preaching salvation by reformation, but this poor soul has gone too far to reform. I have been preaching salvation by character, but she hasn't any. I've been proclaiming salvation by 'ethical

culture,' but she wouldn't know what the word means—and besides, she hasn't time for that."

Then it came to him, "Why not tell her what your mother used to tell you as a boy? She's dying, and it can't hurt her even if it doesn't do her any good."

So bending down toward her the preacher began—"My dear woman, God is very gracious and kind, and His Book, the Bible, says, 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"


"Oh," exclaimed the dying woman, "does it say that in the Bible? My! That ought to get me in. But, sir, my sins, my sins!"

It was amazing the way the verses came back to him. "My dear woman," he continued, "the Bible says that 'the blood of Jesus Christ His Son cleanseth us from all sin.'"

"All sin, did you say?" she asked earnestly. "Does it really say, ALL sin? That ought to get me in."

"Yes," he replied, kneeling down beside her. "It says ALL sin. The Bible also says, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.'"

"Well," she said, "if the chief got in, I can come. Pray for me, sir!"

With that the preacher prayed with that poor woman and SHE GOT IN. And in the process, he confessed, "While she was getting in, I MYSELF got in. We two sinners, a preacher and a poor dying woman, were saved together that night in the little room." 

**'GET  
MY  
MOTHER  
IN'**

