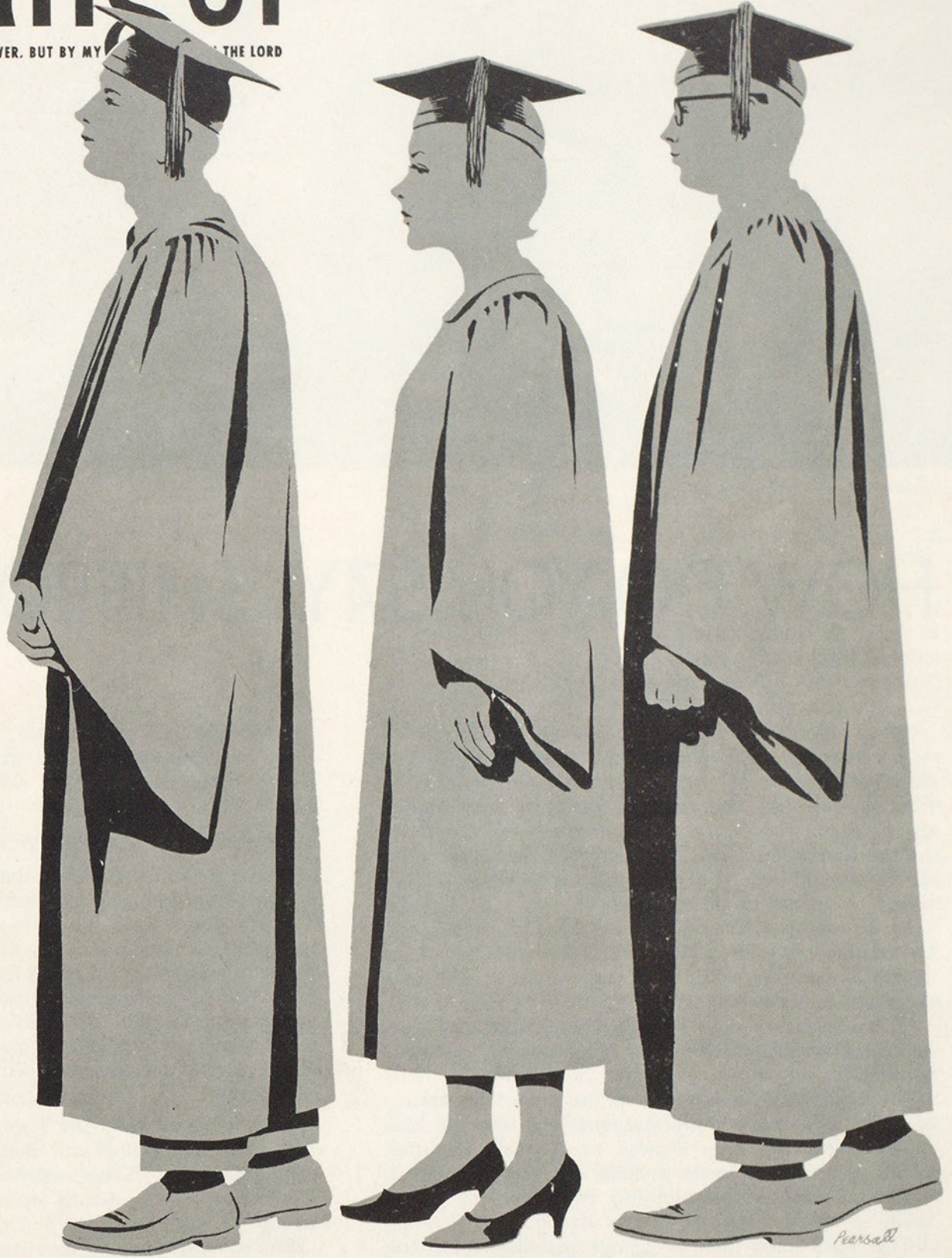


FILE COPY

THE PENTECOSTAL evangel

MAY 22, 1966 • TEN CENTS

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



TODAY IS HIGH SCHOOL DAY



HOW DO YOU SAY, "SHIBBOLETH"?

THE TWELFTH CHAPTER of Judges records an interesting situation which developed during a battle between the men of Gilead and the Ephraimites. The former, under the command of Jephthah, had trapped their enemy, whose only way of escape was across the Jordan River. The Gileadites controlled the areas where the river could be forded, and easily captured the soldiers trying to break out of the trap.

In an effort to free themselves, the Ephraimites pretended they were of another tribe. The wily soldiers of Jephthah, however, foiled their little ruse in a manner described in verse 6:

"Then said they unto him, Say now *Shibboleth*. And he said *Sibboleth*, for he could not frame to pronounce it right."

There are times when it is of the utmost importance to know who are God's people and who are not. Had these Ephraimites been allowed to go their way they would have fought again another day, but fortunately they were exposed because they could not say "Shibboleth" correctly.

There are many false teachings parading under the name of "religion" today—many even claiming identity with the cause of Christ. How important it is to know

who is false and who is true. Rather than swallowing every new thing that comes along, let's ask each professed "Christian" teaching some questions. Here are five:

1. HOW DO YOU SAY "CHRIST"?

Which do you say—"He's the Son of God," or, "He's a good Man and a great Teacher, but not Divine"?

When Jesus went into His own country to preach, instead of accepting Him as the Son of God they impudently quipped, "Is not this the carpenter's son?" They were willing to admit He had some good ideas, but would not own His deity. Their descendants are with us still—many in the guise of ministers, using the shelter of the church to advance their denial of the divinity of our Lord.

2. HOW DO YOU SAY "SIN"?

Do you say, "The soul that sinneth, it shall die"? Or do you say, "There really is no such thing as sin. Every man has to decide for himself what's right and wrong"?

Sin is more than an act; it is an attitude. It is rebellion against God's government, a defiance of His authority. God says, "Go *this* way," but the sinner says,



By **KENNETH D. BARNEY**

Pastor, Heights Assembly of God, Houston, Texas

"I want to go *that way*." God says, "This is forbidden." The sinner replies, "I will do it anyway."

Those who believe that such defiant actions should be labeled "sin" are considered out-of-date now. In the mouthings of many who parade under the Christian banner, you will not even hear the word mentioned. Some things are "mistakes," they admit; some actions are "abnormal," the result of wrong thinking, bad environment, or poor advantages; but they are not sin.

To mask ungodly living as "weakness" or anything other than sin is to make the gospel unnecessary. If sin does not exist, Jesus needed not to have died. If there is no sin there is no divine wrath from which to be delivered; therefore there is no hell.

3. HOW DO YOU SAY "SALVATION"?

Do you accept the words of Jesus—"Except a man be born again, he cannot see the kingdom of God"? Or do you say, "A man is saved by good works; by being sincere and doing the best he can"?

The New Birth is an experience completely foreign to multitudes in Christendom today. They have been taught that joining a church and living respectably is all that God requires.

When the disciples of John the Baptist inquired of Jesus whether he was actually the Messiah or not, Jesus' reply was, "Go back, and don't tell John what I am *saying*; tell him what I am *doing*. Don't tell him what I *claim*; tell him what is *happening*." That has always been the unanswerable proof of the gospel—its glorious results. And the greatest result is salvation.

4. HOW DO YOU SAY "BIBLE"?

Which do you say, "It's the unerring and infallible Word of God," or, "It is a Book with fine teachings but contains many mistakes and errors"?

During Jesus' ministry, the scribes and Pharisees never ceased to follow Him. But their purpose was not to hear His gracious teaching nor to witness His miracles. It was to find some sign of inconsistency or failure in Him or His disciples. They remind us of people who read the Bible not to receive something beneficial, but for the sake of argument and pointing out some imagined error.

The Word of God shows men what they are, which is the first step in conviction. That is why it is so unpopular with many people. A scholar of ancient Athens used to say, "Socrates, I hate you, because every time I meet you, you make me see what I am." This is exactly why men despise the Bible and why false teachers do not give the Book its place of authority.

5. HOW DO YOU SAY "ETERNAL PUNISHMENT"?

Do you take the scriptural definition, "Where the worm dieth not, and the fire is not quenched"? Or do you say, "Every man makes his own hell or heaven in this present world"?

Luke 16 gives us one of the plainest pictures of hell in the Bible. When the rich man asked Abraham to let Lazarus come to him with a drop of water to cool his tongue, Abraham replied, "Between us and you there is a great gulf fixed." The Greek word for *gulf* is *chasma*, from which we get *chasm*. This chasm between the righteous dead and the wicked dead is not temporary; it is eternally permanent, and no amount of praying or interceding by anyone on earth can remove it.

Please note that after the rich man and the beggar died, the latter is no longer called a beggar, but is referred to as "Lazarus." And never after his death is the other called a rich man. He is referred to in the scriptural account only as "he." Only the believer was called by name after death. In heaven he gained the identity of which he was denied on earth—no longer "the beggar," but "Lazarus." The rich man, on the other hand—probably often identified by others in hushed, awed tones as "the rich man"—now loses his identity. In the regions of the lost this wretch is only another nameless "he."

Stripping Christianity of its teaching of eternal punishment for unbelievers has been a favorite pastime for cultists and all false teachers down through the ages. This appeals to the sinner, but it is deadly because it is wrong.

These are days of great spiritual confusion. As evangelical Christians we cannot afford to let the enemy infiltrate us. Though we do not apply the "shibboleth" test literally, let's always be sure we know the difference between pure gospel teaching and the twisted theories of deceivers.

FILL THOSE EMPTY SEATS

"I AM SICK AT HEART when I see an Assembly with a fine church building only half filled," says a layman in California. "God help us. Those empty seats are going to witness against us at the judgment seat of Christ, especially when there are so many unchurched people all around us. Many are without God and without hope, yet they are hungry for something that will satisfy their souls. They would accept our Saviour and love Him and serve Him just as we do if they only knew what we know."

This layman believes the people of God should be busy making Christ known to all folk in the community, and he believes they should make their church known, too. He says:

"Recently I visited a town of 8,000 population and I stopped at several service stations inquiring where the Assembly of God was located. I spent nearly half an hour looking and inquiring, but no one knew of such a church—and yet the Assembly had a fair sized building located about four blocks from the center of town, right on the main highway, and it had been there for eight years!

"When I found the church and went inside, I noticed it had a very neat and attractive interior with seats for 200 to 250 people, yet there were only 75 in Sunday school."

He contrasts this with a nearby town of only 400 population where the Assembly had 85 in Sunday school that same morning. "I believe any adult in that smaller town could direct a visitor to the Assembly of God," he says. "The difference is that all the homes in the smaller town have been visited and circularized."

This layman is one of a growing number of workers in our fellowship who are advocating and using door-to-door methods of evangelism. They believe the person-to-person approach is scriptural and more fruitful than other means of building up the Kingdom of our Lord. Mass media such as newspapers and broadcasts have their place, but there is nothing as effective as a knock on the door, a personal invitation to church, and an offer of the *Evangel* and other good gospel literature. Churches that have followed this method have found that it works.

A Texas church decided on a three-month campaign of house-to-house visitation and *Evangel* distribution. They ordered 200 extra *Evangel*s per week, and each Monday night or Sunday afternoon the members went out on a systematic canvass of the community. They visited 200 new homes each week, leaving a current issue of the *Evangel* in each. At the end of the three-month period the pastor said: "We think it was a grand investment. It did not cost us much, and it certainly was very profitable to the cause of Christ. We prayed over those papers and asked God to anoint every word in them. We put out 2600 *Evangel*s and found people eager to receive them."

Any church can fill the empty seats if the congregation will make the effort. The Lord says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." He wants each house of worship to be filled. This requires time and effort from His servants. But the expenditure of time and effort, backed up by prayer and faith, will yield a good return. Try it this summer and see. God works with people who work with Him—and when God works, there are results.

—R.C.C.

THE PENTECOSTAL evangel

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

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RABBITS DON'T PRODUCE ELEPHANTS; nor do fig trees produce grapes. There is a fixed law in the universe that everything must reproduce after its kind. And there is no way to circumvent this law. It is as inflexible as God who Himself announced it at the dawn of history when He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit *after his kind*, whose seed is in itself, upon the earth, and it was so" (Genesis 1:11).

As is the case with most laws, the natural laws of reproduction have their spiritual counterpart. Henry Drummond, in his classic, *Natural Law in the Spiritual World*, has demonstrated this most effectively.

Following this concept, we conclude there is only one possible source from which the fruit of the Spirit may spring—that is the Spirit Himself.

Furthermore, the fruit which the Spirit produces is after its kind. It is singular, *fruit*; but with various facets of manifestation. Someone has likened it to the fruit of an orange tree. The whole orange is the fruit, yet an orange has many sections. So the whole fruit of the Spirit may be said to be love, but love manifests itself in a vast variety of ways—"joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23).

Love is the whole orange. Each of the other virtues or qualities is but a section in its own right. This is substantiated in 1 Corinthians 13 where love is the subject. In speaking of love's qualities Paul included all listed in Galatians 5:22, 23. Note the comparison which is by no means coincidental:

1. Joy—"rejoiceth in the truth" (v. 6)
2. Peace—"endureth all things" (v. 7)
3. Longsuffering—"suffereth long... beareth all things" (vv. 4, 5)
4. Gentleness—"is kind... is not easily provoked" (vv. 4, 5)

5. Goodness—"thinketh no evil, rejoiceth not in iniquity" (vv. 5, 6)

6. Faith—"believeth all things" (v. 7)

7. Meekness—"vaunteth not itself, is not puffed up" (v. 4)

8. Temperance—"doth not behave itself unseemly" (v. 5)

If these qualities are in short supply in our lives, it is because the great fruit, love, is itself absent. And if love is absent, we have every right to question whether the Spirit Himself is present.

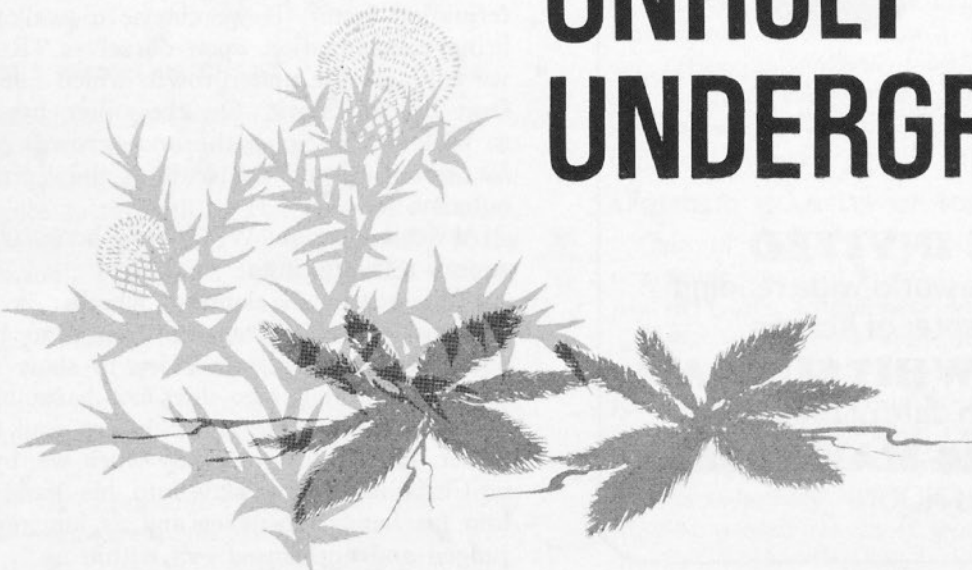
Nowhere in Scripture is there a command to bear the fruit of the Spirit. There is good reason for this. Fruit is never produced by commandments. It is always the product of proper conditions. When a plant is healthy and the soil and climatic conditions are right, there will be fruit. So it is with the Spirit. Given His proper place in our lives, the spiritual soil being properly cultivated and the spiritual atmosphere being properly maintained, He will produce His own fruit.

But the Spirit cannot produce His fruit when He is choked out by unholy undergrowth. I have seen North Dakota wheat fields virtually fruitless—no fault of the wheat which the farmer planted, and no fault of the soil, or even the growing conditions. The seed planted may have been perfect seed, and it may have been planted in ample quantity, but the problem was undergrowth. It may have been wild oats, mustard, pigeon grass, or quackgrass; whatever it was, it rendered the wheat crop almost fruitless, and in some instances fit only for burning.

Undergrowth is the enemy of the fruit of the Spirit. Paul calls it the "works of the flesh." We may have received the Spirit, but unless we eliminate the works of the flesh, His ability to produce His fruit in our lives will not be possible any more than the ability of sown wheat to produce a harvest where it is choked by undergrowth.

Undergrowth must be eradicated; otherwise it will destroy the field. And I have seen it happen, both naturally

By R. L. BRANDT — Pastor, First Assembly, Billings, Montana



UNHOLY UNDERGROWTH

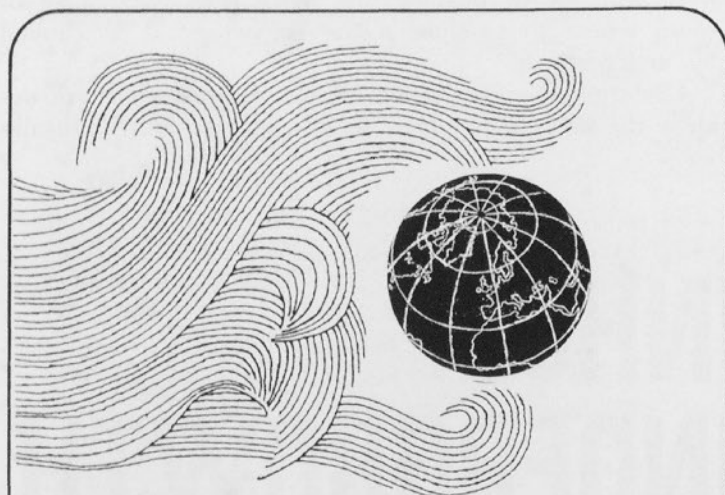
and spiritually. Within a mile of my parental home was a large field which at one time had produced fine crops of wheat. But due to careless farming an undergrowth of quackgrass began. Soon the whole field was blighted, and the wheat crops diminished to almost nothing. Finally the farmer gave up and for years that large field produced no wonderful wheat crops like the adjoining fields. The undergrowth had conquered.

As long as we Christians live in temples of clay we are going to experience a contest between the undergrowth (the works of the flesh) and the Spirit. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:17).

From the earliest beginnings of the Church the enemy has employed his clever devices to destroy the Church's effectiveness. He apparently knows, better than we do, that if he can hinder the fruit of the Spirit in the Christian's life, he can also render the Christian ineffective as a witness to an unsaved world. And he may even destroy the Christian altogether.

Antinomianism, like a serpent charming its unwitting victim, continues to make its subtle advance. This is the venomous doctrine that Christ's righteousness is imputed to unholy believers—that it makes little difference how you live if only you have accepted Christ. Such teaching not only militates against the fruit of the Spirit, it damns the soul.

If we would have the Spirit bear His blessed fruit in our lives, we *must* eliminate the undergrowth. The farm ruined by undergrowth has in recent years been recovered and is today yielding excellent crops—but only because the quackgrass has been destroyed.



YOU ARE INVITED
to participate in the world-wide reading
of the 2nd Chapter of Acts on
PENTECOST (WHITSUNDAY)
the traditional birth date of the Church
SUNDAY—29 MAY, 1966
at HIGH NOON

The Scriptures have not left us ignorant about the identity of the undergrowth. As clearly as the fruit of the Spirit is identified, so clearly are the works of the flesh revealed. They are called by their names so that none need be confused by generalities. Every Christian should be completely aware of each one.

Here is the list with definitions added:

- (1) Adultery—"violation of the marriage bed, unchastity in action or thought."
- (2) Fornication—"illicit sexual intercourse of unmarried persons."
- (3) Uncleaness—"moral impurity."
- (4) Lasciviousness—"lustful, exciting lust."
- (5) Idolatry—"worship of other gods."
- (6) Witchcraft—"tampering with the spiritworld."
- (7) Hatred—"hostility."
- (8) Variance—"wrangling, contention, debate."
- (9) Emulations—"jealousy."
- (10) Wrath—"passion (as if breathing heavily), fierceness, indignation."
- (11) Strife—"faction, contention."
- (12) Sedition—"disunion, division."
- (13) Heresies—"a choice, a party, disunion."
- (14) Envyings—"ill-will, spite."
- (15) Murders—"taking of life, hatred."
- (16) Drunkenness—"intoxication with alcoholic beverages."
- (17) Revellings—"carousal (as if letting loose), rioting."
- (18) And such like—"things of similar nature as those listed above."

Let these invade the Christian life and the fruit of the Spirit will die on the vine. In fact, the Scriptures are even more emphatic than that: "Of the which I tell you... as I have told you in times past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:21).

What then is the cure? One thing. Eradication! Nothing less will do. And how shall this be done? Paul has the answer: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh" (Galatians 5:16). The Spirit cannot produce His fruit apart from our cooperation. The "walk" is our responsibility. The fruit-bearing is His.

Our walk, which is governed by our will, is the determining factor. If we choose to walk in the flesh, we bring condemnation upon ourselves (Romans 8:1), and we cultivate the undergrowth which militates against the fruit of the Spirit. On the other hand, if we choose to walk in the Spirit the undergrowth can find no place for sprouting and the fruit of the Spirit is the natural outcome.

A word from A. W. Tozer's book, *Of God and Men*, sounds a helpful note:

"It is extremely doubtful whether he (the devil) has any real power unless we give it to him. Chrysostom once preached a great sermon to show that nothing can harm a Christian who does not harm himself.

"Over the humble and obedient soul the devil has no power. He can harm us only when we, by unspiritual and un-Christlike ways, play into his hands. And we play into his hands whenever and as long as we harbor unjudged and uncleansed evil within us."



PHOTO BY HAROLD M. LAMBERT

THE BEST NEWS OF ALL

By ARTHUR HEDLEY

EXCUSE ME," said the white-haired artisan as he stopped me one day. "I felt I must tell you this. Today is the anniversary of when God pardoned my sins."

It meant so much to him, even many years afterward, that he had to tell me—almost a complete stranger—of God's mercy to one who had sinned against Him.

The gospel is "good news," the greatest and grandest message ever revealed and proclaimed to mankind. We sorely need to realize this anew in our day until we are lost in wonder, love, and praise; until we feel impelled to do all in our power to fulfill our Lord's command to "preach the gospel to every creature."

"Every creature" takes in our loved ones, friends, neighbors, fellow workers, and the vast millions who live in heathen darkness.

So many of us find it much easier to give generously for others to take the gospel than to speak a good word for Christ to a next-door neighbor. If we are silent, how will men be led to the Saviour?

THE GOSPEL IN THE PERSON OF CHRIST

In a very real sense, the Lord Jesus *is* the gospel, for the good news we are to proclaim is bound up in His person, His eternal deity, His incarnation, His life of perfect obedience to the will of His Heavenly Father, His full atonement for the sins of the world by the "sacrifice of himself" (Hebrews 9:26-28), His victory over death and the grave, His ascension and mediation as our great High Priest (Hebrews 7:24-27), His promised return and reign (John 14:3; Revelation 11:15-17).

All this and much more is included in the glad tidings of the gospel, and find their fulfillment in Christ—and in Christ alone.

Down through the ages and even in our day many false Christs have appeared and dared claim they were invested with divine powers (Matthew 24:24). Our

Lord has clearly shown how such base pretenders are to be tested and exposed (Matthew 7:15-20).

DANGERS OF A REDUCED GOSPEL

The gospel is Christ; but the great sin and weakness of the Church is that she is failing to *proclaim* the good news. In many churches a false gospel is proclaimed, a gospel of works instead of justification by faith in Christ's finished work at Calvary. The gospel is reduced to a system of ethics, thus lacking the power which the risen, living Christ alone can give to forgive man's dark past, to regenerate the soul, to make men a new creation in Him (2 Corinthians 5:17).

A false or reduced gospel leaves man's last state worse than the first. "If you believe what you like in the gospel," said Augustine, "and reject what you dislike, it is not the gospel you believe but *yourselves*."

The most serious menace to the mission of the Christian church is not the secularism without but the reduced Christianity within. Man's vital need is forgiveness of sin, reconciliation with God, power to overcome self and sin, a future hope which robs death of its terrors, and a high purpose to inspire him to live nobly and unselfishly. A reduced gospel will never meet man's needs.

APOSTOLIC EXAMPLES OF FORGIVENESS

One of the notable characteristics of the apostolic preaching was that it did convey to men the wonder and joy of God's forgiveness in Christ.

Peter, who knew the full blessedness of forgiveness after his sad fall, was able to tell those guilty of the terrible sin of crucifying their Messiah that unconsciously they had been fulfilling God's redemptive plan. They had been guilty of Christ's death—but on His part it was a *voluntary* death. Christ could truly say of His life: "No man taketh it from me, but I lay it down of myself" (John 10:18). It was "by the sacrifice of him-

self" (Hebrews 9:26) that He fully atoned for the sins of the world (1 John 2:2). His resurrection and ascension confirmed God's acceptance of Christ's offering which was made once for all. Through that offering man can be forgiven, reconciled, and restored to fellowship with God.

Because Christ freely gave His life, Peter could proclaim to the Jews full, free, and instant pardon because "him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

Paul, who called himself the chief of sinners (1 Timothy 1:15) and who had such an amazing experience of God's mercy (1 Timothy 1:12-14), glorified in the sovereign grace of God revealed in Christ Jesus "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

FORGIVENESS—FORCE FOR RIGHTEOUSNESS


Since all men have gone astray into the paths of sin (Isaiah 53:6), we all stand in desperate need of divine forgiveness. The glory of the gospel is that it offers a perfect pardon to all who truly repent and trust wholly in the finished work of Christ for salvation.

It is an incomparable experience to know that God, for Christ's sake, has pardoned all our sins to be remembered against us no more. Multitudes can recall the very day and spot where they found peace through the blood of His cross. No matter how many years have passed, they can still sing with thanksgiving and joy:

*"Happy day, happy day,
When Jesus washed my sins away."*

As the fact of forgiveness and the joy which accompanies it transform our whole being, and as we walk with the Lord in the light of His Word, we grow in grace and bear effective witness for the Saviour.

God's forgiveness is the greatest force for righteousness. The pardoned sinner sees in the light of the Cross what it cost Christ to cleanse him from sin. Sin is now abhorred and forsaken. Moved with gratitude and love to God, the redeemed live to do His will and lead others to Christ.

Truly the gospel is good news—the best news of all. But it is good news only to those who believe and receive Christ as their personal Saviour. 

Baby Healed of Blood Deficiency

WHEN OUR BABY Gary Dewayne, was born April 5, 1965, he was bleeding internally and externally (just under the skin of his entire body). The doctors said he had an insufficient number of blood platelets and they could do nothing for him.

He also had pneumonia and an enlarged liver and spleen. They did not expect him to live through the first night.

Our church and other friends banded with us in prayer, and God intervened. He touched Gary's body that night, so that the bleeding stopped. The doctor could

COLLEGIANS AT MSU SAY—

WE FOUND

IN AN AGE WHEN THE SEARCH FOR TRUTH captivates but frustrates most collegians, there are some who can testify they have found reality in knowing Christ and in living for Him through the power of the Holy Spirit. United through the facility of Chi Alpha, official Assemblies of God college organization, these young people are establishing a powerful beachhead on the secular campuses of America.

An illustration is the Chi Alpha group at Memphis (Tennessee) State University. Through the support of local Assemblies of God churches—First Assembly of God in particular—full-gospel students have an effective, productive ministry to the 13,000 students enrolled at MSU.

First of all, weekly Bible study and prayer sessions brought dynamic new life to the Pentecostal young people themselves.

Ronnie Burgess, president of the group, expressed it this way: "My heart was dry and lifeless before the fullness of the Spirit of the Lord came to me. I had led youth groups, sang, testified, and talked about God. Yet the entanglements of my own mind and life had never allowed me to let the full revelation of Jesus shine into my heart. Then the power of the Holy Spirit took over and began transforming my life into the image of Christ."

Other Chi Alphans began to respond to the impact of God's Word. Each weekly meeting brought new transformation and reports of victory. A senior optometry student described what happened as being a movement "from one plateau of faith to another." The group grew. A dynamic attraction caused young people from other denominations to attend.

Carol Anne, a Baptist girl now attending Mississippi

not understand why this had happened because the number of blood platelets had not increased!

When Gary was six days old, he was free of pneumonia. On the 17th day we brought him home from the hospital. The following week, tests showed that the blood platelet count had come up to normal! His liver and spleen also were much improved.

We took Gary in for a routine checkup when he was six months old. The doctor examined him and pronounced him a well, normal baby.

We are so thankful that God is still answering prayer and working miracles.—Mr. and Mrs. H. L. Stephens, Jr., Dallas, Tex.

(Endorsed by Pastor H. L. Summers, Second Avenue Assembly of God, Dallas, Tex.)

REALITY



By RICK HOWARD • College Youth Representative

College, attended the Chi Alpha cell meetings at MSU. "In these weekly group meetings we studied the Book of Romans," she said. "The Bible began to speak to me as never before."

Soon her boyfriend, a fellow student, was baptized in the Holy Spirit. Randy described his experience as being "the beginning of a new and exciting walk with God. Now the Bible is real. Old songs have new messages. Life has new meaning and purpose. Worship has depth and power."

A Methodist boy, formerly a cheerleader, became involved. He learned to praise the Lord and soon was baptized in the Holy Spirit. Following this experience he reenrolled in college and now plans to attend seminary. "Fellowship with the Lord Jesus Christ has been magnified through the experience of the baptism in the Holy Spirit," Bill explained. "I now want to bring the reality of Christ into hearts that don't know the truth."

Janet, a dynamic brunette Presbyterian, now attends a sophisticated Eastern girls' school. During the summer she too was reached by the MSU Chi Alpha beachhead. She admits that her first contacts with Pentecostals "frightened me and sent me home in tears." Out of desperation she turned to the Scriptures and heard the Lord calming His disciples' fears as He walked to them upon the water. She read the Bible carefully and came to believe that "Jesus Christ calls us to a life that is supernatural." Janet described her personal Pentecost this way: "When the Lord imparted the fullness of the Spirit to me, it was as if the veil was again rent in two and I could walk into the Holy of Holies and speak to One who was now completely Lord. I saw Him as supreme, the Lily of the valley, the Rose of Sharon, the Beloved, the Fairest of ten thousand. He became all He had promised to become."


When Janet returned to her school, the Spirit used her to establish a beachhead there for God. Over 20 other girls have been baptized in the Spirit and a nearby theological seminary has also experienced a renewal of spiritual life.

As the revival continued, God honored the MSU Chi Alpha chapter. Their president was elected president of the Memphis State University Religious Council—an enviable position affecting all campus religious life. His witness to fellow council members led a young Lutheran to seek and receive the baptism in the Spirit. "I began to think of God and not myself," she said recently. "A warm glow seemed to fill my body. The more I thanked God the closer I knew He was drawing toward me—and then, with one glorious hallelujah, the Holy Spirit was with me and I was in complete surrender."

Through Chi Alpha another Baptist fellow, a senior

at MSU, was led to a vital reality in Christ and the baptism in the Holy Spirit. Through Bible study and the group's sensitivity to the Holy Spirit, John grew in his own spiritual life. "At first I thought the baptism in the Holy Spirit was a be-all and end-all, one-time experience. I know now it is only the open door to a life for Jesus. That door led to a path of abundant life. This path is a path of glory for Jesus and joy for me in Him."

Space is insufficient for the complete story which continues to grow each day. Memphis State University is but one of the 2,500 major educational institutions in the United States. The field to harvest overflows with almost seven million students. The ivy-covered towers seem to stand like walls of Jericho in their resistance to the gospel of Jesus Christ. But look again. Vital beachheads of full-gospel students are penetrating the defenses. The shouts of victory persist.

Janet, the Spirit-filled Presbyterian, has worded it beautifully: "I have walked in the Spirit now for over six months, and He has taught me that the Spirit also leads into the wilderness. There we are to stand with Christ on 'It is written.' Before receiving the baptism in the Holy Spirit, the wilderness meant no water. Now 'He turneth the wilderness into a standing water' (Psalm 107:35). I have found a new quality and consistency of relationship with Him. I am allowed to see Him work, and to participate in His continuing ministry." 

Rick Howard speaking at a Chi Alpha banquet.



Memphis State is one of over 50 American campuses with an officially chartered Chi Alpha group. Contact groups are meeting on many additional campuses. A free monthly magazine, *CAM* (*Campus Ambassador Monthly*) is sent to all Assemblies of God students attending non-Assemblies colleges. If you would like further information concerning Chi Alpha, or if you know someone who should be receiving *CAM*, write to Chi Alpha, National C. A. Department, 1445 Boonville Avenue, Springfield, Missouri 65802.

IT WAS LATE SPRING IN 1916 in a rough community 12 miles from town in central Texas when the rumor got around that some peculiar people were coming to hold a brush arbor meeting. Many tales accompanied the report as to what they preached and how they carried on. The peculiar people turned out to be Brother and Sister Frank R. Anderson, who did a great work for God in the South for many years. They are with the Lord now.

My mother, who was an invalid, had used crutches for some years, and the doctor gave her no hope of being well anymore. She raised her family right and tried to live right. My father was a rugged, honest Texas farmer with no time for religion of any kind. But during this meeting I saw my father help my mother on her crutches down the straw-covered aisle to the altar.

Mother had followed the messages of the minister for several days as he preached full salvation, the baptism in the Holy Ghost with the evidence of speaking in tongues, divine healing, and the coming of the Lord. After a few minutes at the altar, one of her crutches went one way

the crowd waving a large knife, saying, "If that preacher baptizes my wife I will cut his throat before he gets on dry ground." It really was a tense time, for people knew how mean he was. But his wife was baptized. When she came up out of the water shouting and speaking in tongues, the sheriff's knife went sailing over the tank dam and he hit the water, Stetson hat, boots, and all, crying, "Preacher, baptize me! My family is going to heaven and leave me!"

Brother Anderson fearlessly pushed him back saying, "I don't baptize people who have not repented." But the ex-sheriff replied, "I was saved since I left the bank." He was then baptized, along with a number of others who were saved while looking on.

When the Andersons started a meeting in another community 20 miles from our home, many of the saints went back and forth to help. The first person to receive the Baptism there was Brother John Hall who owned the little telephone exchange in the ranch community. For days he never answered "Hello." Instead, there was a clear loud "Hallelujah" on the line every time someone called. It helped stir that community to the extent that about 100 were saved and baptized in the Spirit.

After these great meetings the evangelists went on to other fields. The people held cottage prayer meetings, some of which lasted nearly all night. About this time my mother burned two pairs of good boxing gloves, and my father bought seven Bibles at one time for use around the family altar. But with parents and brothers and sisters saved, I stubbornly held out to enjoy the world, or so I thought.

After attending a dance on a Saturday night I would often find Mother praying in the corn shucks in the barn when putting my saddle away. On cold nights she would be by the kitchen stove, always praying for her wayward boy. I would say, "Mother, get some rest. The Lord will save me when He gets ready." Her answer was, "Son, I think He is about ready." A powerful sermon it was.

In 1918 when influenza was taking entire families I was the only one to get it in our family. We had gone to another county to work because of dry weather. After three weeks with flu and double pneumonia, I was given less than eight hours to live. I gave in and asked for someone to come and pray for me. They could not find a minister who believed in divine healing, so my father phoned home and two farmers and the telephone exchange man came, driving through a snowstorm all day in an open Model T Ford. It was dark when they arrived, and they were very cold. It broke my heart to see men do so much good for a "no-good" like me.

My first real earnest prayer was, "Lord, if there is any more love like that I sure need it." I believe He heard my prayer. As those brethren with my family prayed around that bed in the little log cabin, there was a red glow in the ceiling as if a hole had been burned in the roof. A bright light appeared and I reached for it. As I did, it enveloped me like a warm shower from my head down. Every pain left; every sin was gone. I spoke in other tongues for an hour and a half. I felt so light and clean inside and out. I was up for breakfast the next morning, though I had had no food for four days, had lost 30 pounds, and suffered constantly.

I would not exchange conversions with Saul of Tarsus. I was there when God saved me and it's as real today as it was in 1918.

I WAS THERE

ONE OF A SERIES OF EYE-WITNESS ACCOUNTS OF EARLY PENTECOSTAL REVIVAL DAYS, WRITTEN BY VARIOUS PIONEER PASTORS, EVANGELISTS, AND MISSIONARIES

MY FIRST EARNEST PRAYER

By **J. K. GRESSETT**
Arizona District Superintendent

and the other another way. Mother came up the same aisle running and shouting, and Father came right after her. This great miracle opened the way for a glorious revival that swept the country, for the entire community knew how sick my mother had been for so long. She was healed instantly, and received the Baptism a few nights later.

Brother Anderson had a water baptismal service at a ranch tank each Sunday for six weeks. One Sunday the wife and daughter of a tough ex-sheriff were to be baptized. That man paraded at the edge of the water before

"MY PROBLEM," JIM TOLD ME, "IS THAT I HAVE A HARD TIME RECONCILING THE BIBLE WITH WHAT I LEARNED AT THE UNIVERSITY." HE URGED ME TO—



BACK YOUR CHRISTIAN COLLEGES

By HOWARD E. GRAVES

"BACK IT WITH ALL YOU HAVE!" These were the words of a brilliant young attorney to me, an Assemblies of God minister. The words concerned our Christian colleges and were spoken as I sat in the plush office of my long-time friend, Jim.

We had been friends for at least 10 years, since the day I had had the privilege of leading him to a saving knowledge of Jesus Christ.

From the very beginning, Jim had shown real potential, both in spiritual and material gain. His display of brilliance on most any matter could not be denied.

Shortly after his conversion, Jim received a call from the Lord to be a minister of the gospel. The call came so clear that others recognized it as well. Immediately he began to plan to attend an Assemblies of God college.

Jim was married and had three fine boys, so finances were a major factor in his decision to spend the first two years in a secular junior college rather than a Christian college.

The two years went quickly and Jim graduated with honors. A scholarship to a leading university was given to him, and he entered the next fall. Two years later, with a B.A. degree, Jim again received a scholarship, this time to law school. Another four years saw him with a degree in law and a license to practice in California.

Jim is now a successful attorney. But what about his spiritual life?

We talked about many things. Nearly eight years had passed since I had last seen Jim, and so much had happened. The conversation turned toward religion, and our personal experiences with the Lord.

I immediately recognized that the years of study in the secular field had brought doubt into his mind concerning the Word of God. The teachings of atheistic professors had undermined his faith in the Bible. Remember, Jim was a very young Christian when he entered college.

As our discussion progressed, the conversation grew more serious. "No one will ever understand the mental and spiritual agony I have gone through over the years," he said.

Every Sunday morning finds Jim and his wife and seven children in a neighborhood church, but he is not the same.

"What about your experience with the Lord 10 years ago?" I questioned. He assured me that no one could ever convince him it was not real when he found the

Saviour. "My problem," said Jim, "is that I have a hard time reconciling what I learned in the university with the Bible. I doubt its divine inspiration now. I'm presently wrestling with the resurrection of Jesus Christ."

For the Christian who has learned to take the Bible as the final word, Jim's dilemma seems strange; but we live in a generation of men who are inquiring and learning. Jim is not rebellious toward the gospel. In fact, he is sorry that things have turned out as they have. My prayer is that God will again help him believe. Like so many young people, this brilliant man took the words of his professors as the last word, even if they contradicted the Bible.

During the conversation, I mentioned I would soon have a son old enough to enter college. Great concern became evident upon Jim's face. In earnest tones he said: "I could not begin to counsel you on spiritual things, nor could I counsel you on whether or not you should send your son to a secular college. But this one thing I know: if he attends a secular college, he will have conflict and trouble because of the seeming contradictions between science and the Bible."

At this point I mentioned that the Assemblies of God has several accredited colleges.

With a serious and even regretful look in his eyes, my friend said, "Back your Christian colleges with all you have."

No one needed to interpret his words or his countenance. Our conversation had rekindled some of the old conflicts he had faced. He had come to regret his decision to attend a secular college. It had cost him his spiritual life.

I encouraged him as well as I could, telling him that if he would earnestly seek the Lord, the Holy Spirit would calm the troubled waters in his life. I assured him that his spiritual experience could be renewed. Then I left his office.

The busy freeway and long miles home gave me plenty of time to think. My heart was filled with compassion for one who might be a Christian today if he had attended a Christian college. I determined in my heart that day, somewhere between Los Angeles and Corona, California, I was going to fulfill his earnest plea concerning our colleges.

Will you join with me in becoming better acquainted with the Assemblies of God colleges near you, and "back it with all you have"?

FROM THE DAWN OF HISTORY MEN HAVE
BEEN TRYING TO MAKE GOD
COMFORTABLE TO LIVE WITH.

the
CROSS
and

its
**COUN-
TERFEIT**

By D. J. AYLING

SATAN SAID TO JESUS "If thou be the Son of God, cast thyself down..." (Matthew 4:6).

But Jesus said to the people, "And I, if I be lifted up... will draw all men unto me" (John 12:31).

These statements represent the ways in which man wants to find God and the way in which God wants to find man.

Men always seek to bring God down to their level so they can meet Him as an equal. "Surely He will tolerate our peccadilloes and failings; if so, we shall get along together all right," sums up man's attitude.

But God always wants to lift men to His level to meet Him as Saviour; to lift them from their sin and squalor and set them in a new realm of blessing and purpose.

Today the Cross and its counterfeit bid for the souls of men. Let us consider their respective claims.

MAN'S WAY

Man's way to find God is to bring Him down to man's level.

"Cast thyself down." The inference is clear. In this age, argues the world, you must not expect men to repent, turn from sin, and live holy lives. Instead, do the spectacular. You need a public image, a jingly slogan, a give-away gimmick; then men will begin to sit up and take notice.

"Cast thyself down." Let an angel or two bear you down from the temple roof; practice a few sensational stunts;

come right down to men's level; that is the way to win the world. So Satan would persuade the Saviour.

In men's eyes he was right. This is the way men have always wanted religion. Right from the dawn of history men have been trying to make God comfortable to live with. Our beat-group hymnists, our rock 'n' roll parsons, our beer-drinking vicars are all symptoms of the epidemic of religious "get-togetherness." This strange virus inflates a man's pride and covers his sin—but it destroys his soul.

Yet if God is to be God, how could He meet men on these terms?

1. *The world suggests that we bring God down to our intellect.* If God would allow Himself to be put in a test tube and examined as a specimen, how pleased the world would be. Let Him come down to our intellectual level, then we shall believe. As though our puny minds could take in Him "whom the heaven and the heaven of heavens cannot contain!" There is plenty of evidence bearing witness to the reality of God, but when it comes to actual discovery, the Bible still gives us the only true way. "He that cometh to God must believe that he is" (Hebrews 11:6).

2. *The world suggests that we bring God down to our image,* as though we may make God in our image rather than be made in His. This idolatry is stronger today than ever before. We

bow before our sex symbols and worship the human form. We murmur our adulation before the products of our age. We grovel before the sciences until they rise in mushroom-shaped clouds and we wonder whether it is God or the devil that we have conjured up. But across all this God cries, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

3. *The world suggests that we bring God down to our behavior.* The ancients also debased worship to this level. They brought their gods from Olympus and gave them the same faults and failings they had themselves. Thus they did not feel the need to be any better.

This is our world today. If God will accept us as we are, we would like to have the insurance policy of religion with us—but let God be like us. Well may the apostle say in that dark chapter of Romans, "Who changed the truth of God into a lie," for God's way of salvation is exactly the opposite of man's. He does not cry, "Equality, unity, and fraternity." He holds before us the bleeding form of His Son on a cross and cries, "Look unto me, and be ye saved, all the ends of the earth."

GOD'S WAY

God's way to be found is to lift man up to God's level.

To those who always want God to come down to their level, may I whisper something? He did it 20 centuries ago! We hated Him so much for it that we spiked His Son on a cross. Yet now He uses that very Cross to lift us back to Himself. Listen! He says "I, if I be lifted up, will draw all men unto me."

Reverently let us examine the ways in which God would bring men back to Himself. How can He hope to lift us back to Himself from Calvary's cross?

1. *God lifts us by Himself.* "There was no other good enough to pay the price of sin." This is the first message God would nail to the Cross. In Christ's eyes gradually everyone else around that Cross faded away, and He was by Himself. In the first hours of that agony He had words of comfort to offer to a weeping mother, a red-eyed disciple, a dying thief—and even a prayer for those who put Him there. Then they slipped out of His vision till even His adversaries seemed to leave Him alone. Then, terror of

terrors, God stole away from that dreadful place and left Him alone with the world's sin. But Christ's blood is pure enough to cleanse it all. He only could save us and He only has.

2. *God lifts us with Himself.* With those arms outstretched He reaches out to lift to that terrible vantage point all who would be saved, and He shows them the view from the Cross. Only from here are you able to see things as they really are.

From the Cross you will see how terrible our sin is that it would do this to the pure Son of God.

From the Cross you will see how great Christ's sufferings were that He should go through all this for us.

From the Cross you will see how great God's love must be that He should choose this way to save us when there was no other.

If you would be saved you must open your eyes to a view of yourself, the world, and the Saviour that the flesh naturally shrinks from. But in looking you will live!

3. *God lifts us to Himself.* Yet higher still He lifts us; not simply to His feet to gaze in wonder at Him; not just to His side that we may look at men as He did; Christ will lift you to the highest place of all—He will lift you to His heart.

Yet you may say, "Christ is no longer on the Cross but in the glory." Yes, and He will not relinquish His hold upon you; He will lift you there as well. In fact a Christian's whole life is simply letting Christ lift him higher with Himself.

You have only to think for a moment of the Cross and you can feel Christ drawing you. As you gaze at His dying form, you will feel He draws your pity. Look at those who put Him there, and He draws your shame. Remember His sinless life, and He draws your longings to be better. Think of why He was there, and He draws your sin from its lurking place in memory and brings it openly to view. Stand there still, and He will draw your conscience till it throbs with accusations. Finally He will draw your love, and you will not want to leave Christ—ever.

Every age has its challenge; ours is not unique. Tomorrow there will be fresh demands to find new ways to touch the crowd. Yet the answer is simple: do not lower the standard; lift up the Christ!

—Elim Evangel



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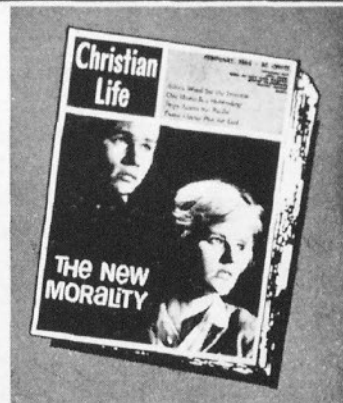
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MISSIONARY HEALED IN SOUTH AFRICA

By VERNON PETTENDER • Missionary to South Africa



Missionary Vernon Pettenger by the grace of God has returned to labor in South Africa.

"IT IS ONLY BECAUSE of the grace of God that you are here." Those were the words I heard from a leading South African heart specialist as I sat in his consulting room.

As he examined me, he said, "There are blood clots all through your body, and only the grace of God has allowed you to be alive."

I was then rushed to the nearest hospital where I remained for 16 days with pulmonary thrombosis.

A month before this, when we were working in the Bible school at Rusten-

burg, Transvaal, I collapsed one morning, gasping for breath. I couldn't breathe and there were pains in my chest. The doctor said I was suffering from nervous exhaustion and encouraged us to go away for a week or two of relaxation before the next school term.

We followed his advice, but while away from home I began to cough up blood. Knowing something was seriously wrong, we decided to go to Johannesburg for a specialist's check-up.

On January 6, 1964, we drove 575 miles across South African roads and another 70 miles the next day into Johannesburg. It was then we heard the words of the heart specialist. He said for me to have traveled that distance without one of those clots hitting my heart was in itself a miracle.

I was aware of God's presence as I lay in the hospital, and 16 days later I was pronounced perfectly recovered with no injury to the heart at all. The lungs had healed, and I was able to move about normally once again.

We rejoiced over what God had done, but it wasn't until a year and a half later—in July 1965 while on furlough—that we knew the rest of the story.

We were to hold a service in Las Vegas with Pastor Wilbur Wacker of Trinity Temple. When we arrived there, he said, "I want you to meet a lady in our church, Sister Emma Jacobson, who is in her eighties."

Before the service we were introduced to Sister Jacobson, one of the

dear saints of God in that fine church. She told us that back on January 6, 1964, while she was sleeping, she heard a voice in the middle of the night saying, "Emma! Emma! Emma!"

At first she thought someone was calling her, but as she awakened she realized it was the voice of God. She got out of bed and heard the words, "Pray! Pray!" As she got down on her knees, the name *Pettenger* came before her again and again. She said she had never before felt such a burden of prayer. She sought the face of God and prayed through until that burden lifted.

The next morning she phoned her pastor to ask what was the matter with Mr. Pettenger. He said, "I don't know. I haven't seen or heard from him in years."

Two months later they received a letter from my wife telling about my illness and our plans to return for our normal furlough. Brother Wacker immediately gave Sister Jacobson the letter. When she had read halfway through, she said, "I knew it! I knew it! God spoke to me."

We missionaries thank God for thousands of prayer warriors such as Sister Jacobson who live so close to God they can hear His voice and pray for needs on the mission field.

While on furlough these past few months, I have had to have serious surgery on my eyes. Once again I have seen the mighty hand of God work in my body. Now we are able to return to the field with His hand upon us, ready to do what He will have us to do in Africa.

"...USE IT RIGHT AWAY FOR JESUS"

ONE SUNDAY MORNING a few weeks ago, Mrs. Olan Howard, a member of the First Assembly in Sedalia, Missouri, stepped into my office. With her was her nine-year-old daughter Shirley.

Mrs. Howard said, "Brother Buntenbach, Shirley has something to tell you."

"I want to be a missionary," Shirley told me, "so I have been saving dimes for my schooling. But I have been thinking. It will be a long time before I am old enough to go to college. I want to give my money to some missionary who can use it right away for Jesus."

Shirley handed me an envelope with \$5 in dimes. I was so impressed that I ask for her cooperation in a plan. I told her that in a few days Missionary and Mrs. Clarence Van Dolsen would be with us in a special missionary rally, and I would be delighted if she would give her savings to them publicly. She agreed. The evening the missionaries were with us she gave them the offering.

Now the Van Dolsens are in language study, on their way to Uruguay. And Shirley is a partner in their ministry.

By FLOYD T. BUNTENBACH • Pastor, First Assembly, Sedalia, Missouri



Shirley Howard, standing beside Pastor Buntenbach, gives her offering to Missionary Clarence Van Dolsen. Shirley believes that now is the time to do something for missions.

STATISTICAL HIGHLIGHTS

From the 1965 Annual Foreign Missions Report *

920 Missionaries	79 New Missionaries
80 Overseas Bible Schools	13,282 National Workers Overseas
17,047 Overseas Churches and Preaching Points	1,632,513 Members and Adherents Overseas
\$9,052,361 Given to World Missions	\$5,638,734 Given to Foreign Missions
9,296 Churches gave at least one offering to missions	456 Churches did not give an offering to missions
1,530 Churches gave less than \$100 to missions	1,788 Churches gave more than \$1,000 to missions
Top Church in Giving—Calvary Temple, Seattle, Washington	Top District in Giving—Southern California

ASSEMBLIES OF GOD

* Released March 15, 1966

IS IT NOW OR NEVER?

By GAYLE D. ERWIN • Pastor, First Assembly, Alexandria, Louisiana

WHAT IS the world's biggest problem? Is it the threat of communist conquest? The possibility of nuclear devastation? Poverty and disease?

Although these are very real and immediate, another problem that looms on the horizon may well overshadow all others—it is *the population explosion*. While its urgency is not as readily apparent as some others, many scientists and economists are now calling it the greatest of the world's problems.

Certain conditions we observe tend to obscure the problem of overpopulation. Many areas of our land take pride in the rapid increase of their population; they compete with other cities and regions for the industry that will prosper the present inhabitants and lure additional residents. We can

still drive for hours through open, sparsely settled areas. A substantial portion of our tax dollar is used for storing and distributing an increasing food surplus produced by a decreasing number of farmers.

But we must not let these present situations dim the ominous probabilities of the future. Even now we see signs that alert us to the problem of too many people. Cities are being strangled by their very size. Traffic is no longer a local but a nationwide problem. Educational institutions sag under the weight of booming enrollments.

Just how much should this concern the Christian? A glance at the future will tell us.

Should our Lord tarry, in A.D. 2000 (just 34 years from now) the

world's population is projected to be seven billion, with 325 million living in the United States.

Before you read these next figures, remember that the world is not successfully feeding its present three billion plus inhabitants. In just 85 years the population will be seven times higher than it is now. This means 22 billion people in the world and 716 million in the United States.

Five dilemmas confront the Christian world because of the multiplying population. How these are met may well determine the outcome of man's last days on earth.

APATHY

We must shake ourselves from the lethargy of an apparently remote situation and realize that we of the Assemblies of God are just three *million* (our approximate worldwide constituency) in a generation of lost *billions*.

Each year the unsaved population is growing at an ever-increasingly greater rate than the redeemed. This in itself should move us to bear the burden of missions.

Yet the modern desire to avoid getting involved has infected the ranks of Christianity. The vision of hordes of souls perishing has been dimmed by the ease and prosperity of today. The realization of 70 people dying without God each minute once stirred our hearts, but that figure is much larger now.

PAGAN GROWTH

The population of underprivileged and pagan nations is increasing at a rate 50 percent faster than that of the more prosperous nations which send out Protestant missionaries.

A common reaction today is that

The population of the world is presently growing at the rate of 150,000 people a day.

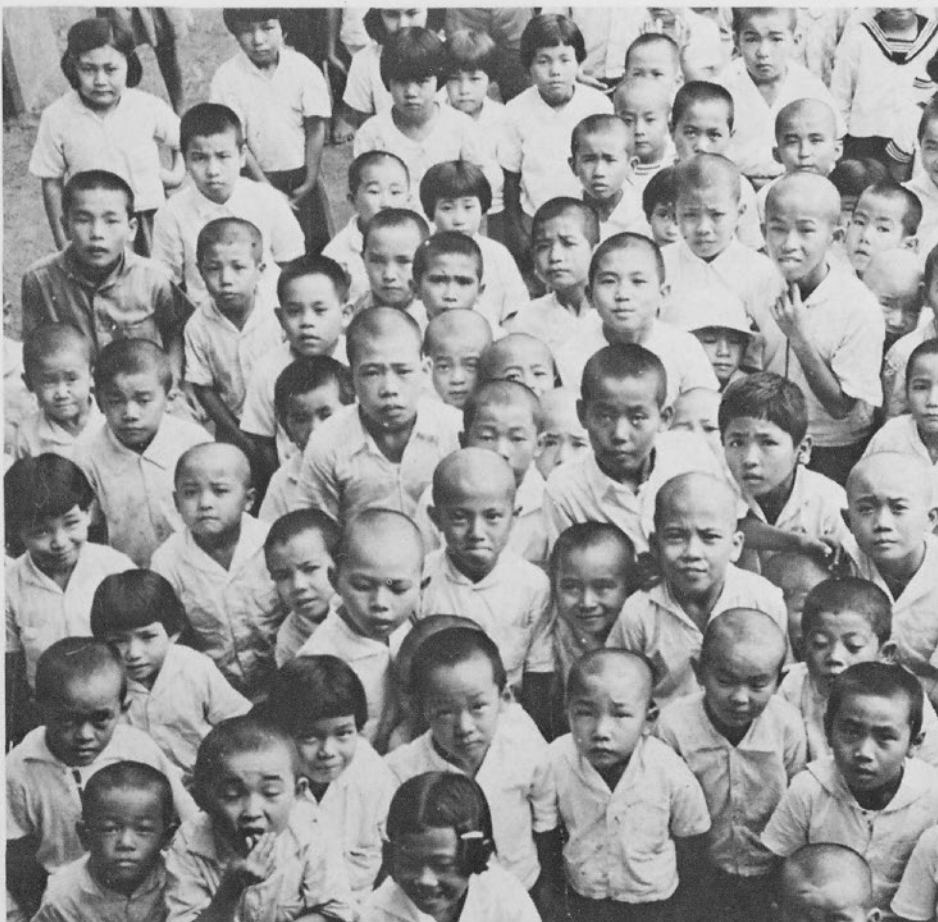


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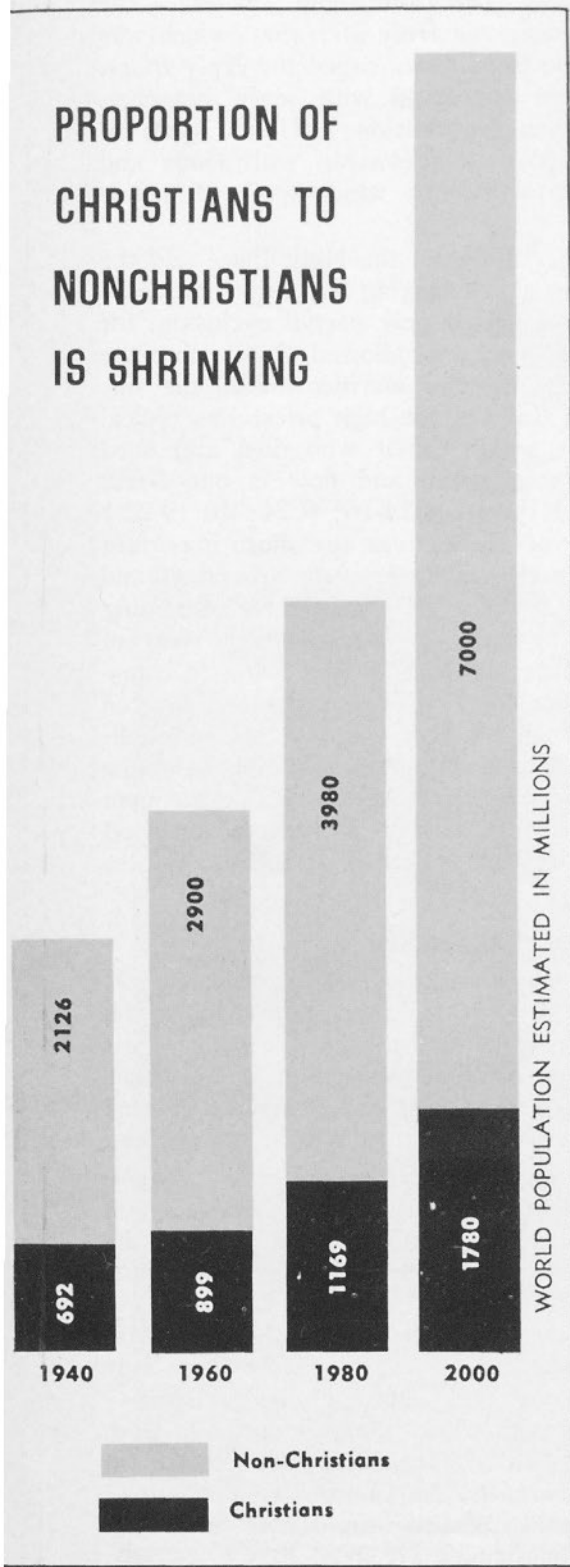
there are too many of *them*. There is a basic error in this kind of thought, for in the eyes of God their existence is as justified as ours. God does not honor civilization; He honors righteousness and faithfulness.

What does faithfulness mean in the face of the population explosion? It is partly revealed to us in the next problem.

OUR GROWTH

If the present Assemblies of God growth rate of doubling every 16

PROPORTION OF CHRISTIANS TO NONCHRISTIANS IS SHRINKING



years continues, it will take 160 years to win three billion people. But by that time the world's population will be near 40 billion, according to some authorities. If by an increased effort we would double our numbers every 10 years, which is certainly within the power of the Holy Spirit working through us, it would still fail to keep pace with the population explosion.

ENDING PROSPERITY

Some experts believe the earth can support a maximum of 15 billion people if every portion of fruitful land would be used to the fullest (in a manner similar to that of the Netherlands). This limit will be reached in about 50 years.

Some economists state that only 10 years remain in the growing and abounding prosperity of the United States. Within that time other nations undergoing their industrial revolutions will demand for themselves the raw materials they presently send to us. We will probably be battling merely to remain alive in competition with others who will want the ground we live on and the food we eat. Who can then support missionaries? We will no longer be the world's bankers and evangelists.

WARS OF NECESSITY

Great difficulty is foreshadowed for us in the Vietnam situation. Past wars may be mild compared to the future when overpopulated nations face the choice of dying of starvation or conquering and decimating a neighbor for his land and resources. Open doors for the gospel may close more rapidly from this factor than from the sweeping tide of nationalism in this present day.

It has been true in the past that even the other man's war drained our pocketbook. This makes our fourth and fifth dilemmas compound each other.

As we see these problems, our course of action becomes clear. We must awake and act *now* while there is hope. To succeed we cannot depend on doubling our number every 16 or even every 10 years. We must do more, if we are to do our share toward evangelizing the world.

If our ambitions in the next 10 years are *go, give, and send*, rather than *get, gain, and ease*, we can do the impossible.

The times call for sacrifice, or we will stand with the blood of billions upon our hands.



CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

1966 SCHOOL OF MISSIONS

MORE THAN 100 missionaries currently home on furlough and more than 50 new appointees gather in Springfield each June for the School of Missions. Established by the Foreign Missions Board some years ago, the annual school has undoubtedly been one of the most important factors in our missions advance in recent years.

The board appoints no person finally who has not attended the School of Missions. All missionaries home on furlough, both husbands and wives, are required to attend if they have not done so in the last five years.

The curriculum consists of a strong emphasis on the major objectives of our foreign missions program—the indigenous church, evangelism, and national training.

Traditionally, the school has brought outstanding leaders from the evangelical missionary scene, such as Dr. Clyde Taylor of the EFMA (Evangelical Foreign Missions Association) office in Washington, D.C. Again this year he and other guest lecturers will bring to the missionaries a fresh picture of spiritual opportunities in today's world.

There are also periods of Bible study and prayer. All the delegates will be housed on the campus of Central Bible College, where the chapel and other facilities will be used for lectures and classroom work.

Certainly the missionary calling, if successfully carried out today, involves some of the most complex relationships that the Church of Jesus Christ can engage in. How to travel and live abroad as Americans as well as ministers of the Lord Jesus Christ and not to offend in either category requires considerable wisdom.

The friends of the missionary program are requested to pray that during these two weeks (June 7-17) the Holy Spirit may make a deep deposit in the lives of these dedicated followers of our Lord who are scheduled to carry the light of the gospel to the dark corners of the earth.

THE PATTERN OF BLESSING

Sunday School Lesson for May 29, 1966

EXODUS 40:12-19, 34-38

BY J. BASHFORD BISHOP

AT MT. SINAI Israel entered into a relationship with God which may be likened to a marriage. To Israel it was said, "Thy maker is thine husband" (Isaiah 54:5). In the Scriptures Israel is spoken of as the wife of Jehovah.

Carrying out this figure, we may say that the tabernacle was to be the place where Jehovah and His wife would be "at home" after the nuptial ceremony. "Let them make me a sanctuary; that I may dwell among them" was God's directive (Exodus 25:8).

THE PLAN OF THE TABERNACLE

The Outer Court. Surrounding the tabernacle was a fence about 150 by 75 feet in size, hung with white linen—typical of God's righteousness possessed by Him and imparted to man (Revelation 19:8). This fence taught the Israelite that his sinfulness excluded him from God's holy presence and produced a sense of need and

unworthiness (Isaiah 6:1-7; Luke 5:8; 18:13). There was a *door* opening into the court, typical of Christ (John 10:9; 14:6), our means of access to God.

The Brazen Altar. This stood just inside the door to the court. Here the Israelite met the priest who offered the sacrifice on his behalf at the altar. This altar typified the Cross where *The Lamb* of whom all others were typical was slain for our sins.

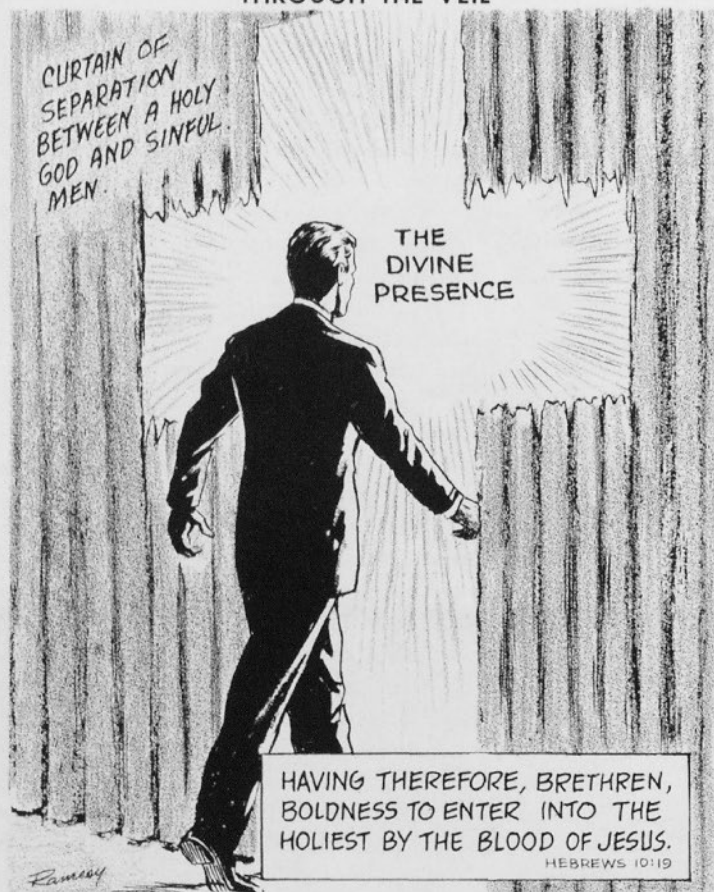
The Laver. This great circular basin of brass stood beyond the altar in front of the door into the tabernacle. Here the priests washed before they performed their sacred duties. This signified that purity must come before service and is essential to fellowship with God.

The Holy Place and Its Furnishings. The tabernacle had two compartments. The front room was twice the length of the back room, *the Holy of Holies*, which was a perfect cube. In the front room, called the *Holy Place*, were (1) the golden lampstand with seven branches, which spoke of divine illumination; (2) the table of showbread, which spoke of fellowship with God; and (3) the golden altar of incense, which spoke of prayer and intercession.

The Holy of Holies. Between the Holy Place and the Holy of Holies hung a veil barring the way into God's presence. This veil suggested only *partial* exclusion, for once a year the high priest was allowed to pass into the Holy of Holies—there to offer sacrifice for all the sins of all the people. In this act, the high priest was typical of (and in contrast with) Christ who died and shed His blood for us, rose again, and now is our *Great High Priest*. (See Hebrews 4:14-16; 9:24; 10:19-22.)

Within the Holy of Holies was the most important article of the tabernacle—the *ark of the covenant* and the *mercy seat*. This ark was an oblong chest containing the two tables of the law; it represented the seat of God's government over Israel. The Hebrew word translated *mercy seat* means *covering*. The mercy seat covered the ark which contained the Law—signifying God's holiness in contrast to Israel's sinfulness. Israel had broken God's law and needed a covering for her consequent sinfulness. This was provided in the sacrificial blood which *covered* that which spoke of Israel's sinfulness—and ours.

THROUGH THE VEIL



THE PURPOSE OF THE TABERNACLE

1. *The tabernacle may be regarded as Jehovah's palace*; the Holy of Holies His throne room; the priests His ministers of state. Into the Court came the people, His subjects, to offer their gifts as expressions of gratitude, and their sacrifices as a confession of their having violated His laws and as an admission of their need of forgiveness.

2. *The tabernacle may be regarded as Israel's schoolhouse*, where the people learned the ABC's of redemption truth. Every article in the tabernacle—and many of its parts—taught them lessons concerning God's holiness, His way of salvation, and their sinfulness and need.

The tabernacle is a type of the individual New Testament believer (2 Corinthians 5:1). The Holy Place may represent man's soul and the Holy of Holies his spirit—that part of his being with which he communes with God.

The tabernacle is also a type of the New Testament Church. Like the tabernacle, the Church is composed of many parts representing the believers, and is filled with the Holy Spirit (Ephesians 2:21; 1:20-22).

THE INDIGENOUS CHURCH IN THE FAR EAST

"NEW CHURCHES ARE BEING DEVELOPED CONSTANTLY"



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



In the Marshall Islands energetic students worked on the Bible school building during the day and studied at night. Such co-operation builds a strong indigenous church.

THE ANCIENT DC-3 threaded its way through the rocky mountain passes, sought and found an elongated cow pasture, made several runs over the field to disperse the goats and cows, and in a cloud of dust settled precariously near the deeply rutted roadway at the end of the field.

Even before the propellers stopped turning the plane was surrounded by an enthusiastic group of smiling tribal people—who evidently were Christians.

Thus I dropped into the midst of a classic example of the *indigenous church*. This self-reliant church among the tribal people of northern Burma has become a yardstick by which many other indigenous church movements are measured.

The Christians greeted and embraced me and my party with a warmth of Christian affection. Men and women vied with each other for the privilege of carrying luggage on their stalwart shoulders.

Then the party snaked its way up through the mountain passes onto a spur of the Himalayas where the Silver Jubilee Convention was to be held.

Almost by a miracle a convention city sprang up. Men, women, and children, wielding heavy machetes, leveled underbrush and cut down sizable trees. A large pavilion made of bamboo poles, grass, leaves, and branches was soon erected, which would seat several thousand people. Other buildings "marched" up the hillside—dormitories, cookhouses, bathing facilities, and a nice three-room bamboo house for their visiting field secretary.

All food and housing were adequately cared for by the local Christians. All the visiting missionaries had to do was smile, eat, preach, and pray.

And what a convention this was! Thousands of people, after wending their way over precarious, threadlike mountain passes, attended the convention. People were saved and filled with the Holy Spirit. Believers were taught and established in the Word. This vibrant church was given a fresh infusion of life. It even built houses for resident missionaries and paid the air fare of the visiting field secretary. Here is the ultimate tribute to missionaries who knew how to found a church with proper New Testament principles. The Burmese church governs itself, supports itself, and propagates itself.

FACTORS WHICH HINDER THE INDIGENOUS CHURCH

Unfortunately, such ideal conditions are not present everywhere. All missionaries have not shown this breadth

(Continued on next page)



Indonesian Pastor R. H. Wowiling welcomes his congregation to the dedication of a new indigenous church at the city of Wasian.

of vision. Here are some factors that hinder the establishment of the indigenous church.

A. Old paternalistic systems. In areas where missionaries have supported, sponsored, nurtured, and babied churches, the work remains weak. The example and influence of such systems often hinder the spread of true indigenous churches in contiguous areas.

B. The misguided activities of sincere American friends who wish to institute a Christian foreign aid program. Many organizations are assiduously raising funds in the United States and sending them abroad to support pastors and national evangelists and to construct church buildings. Under controlled conditions in a totally integrated program a *very small amount* of such funds may be of benefit, but the widespread and misguided administration of such largess will ruin and stultify a work very rapidly.

A classic example of this is the church which was ruined by one million dollars. Up in the mountains of China a strong, aggressive work was established years ago. One of the missionaries was beaten to death by bandits. One million dollars was raised in the United States as a memorial and was sent to the field to erect orphanages, dormitories, and churches, and to support pastors. In two years the church was completely ruined through internal strife, wrangling, and loss of dependence on God. Not a vestige of it remains today!

FACTORS WHICH ENCOURAGE THE INDIGENOUS CHURCH

A. Faith in the workability of New Testament patterns. Frankly, many Americans seem to think that United States greenbacks, produced and used in sufficient profusion, can accomplish anything. This is a great fallacy politically and spiritually. The same factors which produced churches in Paul's day produce them today. Faith that the gospel is powerful; faith that the preaching of the gospel will bring conversions and revival; faith that converts can bring other converts into the church and thus propagate the church; faith that the newly estab-

lished church can provide its own housing; faith that it can develop its own ministry and its own supervision—these factors are foundational.

B. Proper perspectives and priorities in the ministry. Orphanages have their place. Radio ministry has its place. Literature distribution (even from airplanes or balloons, if you wish) has its place. But there is no substitute for the ministry of divinely called, wholly dedicated, full-time missionaries going into the highways and byways, witnessing, preaching, nurturing converts, and establishing churches.


When a church has been established and is ready and strong, it can ask for orphanages and schools, and missionaries can assist in these. A radio ministry can be instituted to bring converts into the established churches. Literature campaigns can be waged to draw still more people into the local church. But first a proper foundation must be laid.

The record of the Assemblies of God in the Far East in regard to the indigenous church is heartwarming.

In the islands of the Pacific, the message jumps from island to island. Students coming to the Bible schools bring their own coconuts, rice, and *taro*, and they catch their own fish. They would not think of asking the missionaries for support. Pastors depend on their congregations for support, and catch a few fish if they are not adequately provided for.

In Korea the new churches being developed constantly are completely supported by the local people. Churches (even if made of cast-off U. S. Army tents, mud, and old newspapers) are kept clean and neat. Pastors always make a fine appearance, even if they own only one suit of clothing and one white shirt.

For many years, not one penny of American money has been invested to support Indonesian pastors. Only in metropolitan areas has American money been used to help erect churches. The work is strong and progressive, reaching from the northern part of Sumatra all the way to Ambon on the east—a distance of over 3,000 miles.

Thus the Assemblies of God continues to grow and set the pace for a truly indigenous church. May this church grow and develop until Christ returns to claim His own. 

The national pastors of the Assemblies of God in Burma serve in one of the most indigenous church bodies in the world today.



YOU CAN SHARE

Dear Sir:

I have really from the depths of my heart enjoyed *The Pentecostal Evangel* this past year.

My wife is scheduled to go to the hospital for an operation soon. We need your prayers for her and for us since we have two small children in school.

I am not financially able to renew my subscription to the *Evangel*, so may I ask a favor? Will you please let me have the magazine for a while longer until I can get straightened out? I don't feel I can make it without the *Evangel*. My wife enjoyed it so much and looks forward to getting it. She doesn't stop until she reads it through. She keeps them and turns back to them again and again.

Again, thank you for the *Evangel* this past year. We hope you can let us have it a while longer.

With Christian love,

* * *

To Whom It May Concern:

I would like to get this paper (the *Evangel*) sent to me. I will pay whatever has to be paid just as soon as I can. But my age and disability make it hard for me to get any work.

I seldom get to church because I don't have money to travel the distance. The church is 104 miles from here.

Love to all,

* * *

These are excerpts from two recent letters. Because interested friends have contributed to our Free *Evangel* Fund, we were able to tell these friends, "Yes, the *Evangel* will come to you for another year."

Besides such subscriptions sent to persons and institutions in this country, we have been able to send more than 150 subscriptions to the International Edition of the *Evangel* to persons living outside the U.S. This missionary outreach was possible only because of gifts from our readers who wanted to share in this ministry.

The Free *Evangel* Fund now is low. This outreach ministry can continue only as your gifts make it possible. (Those gifts, of course, are tax deductible.)

Please send your gift, designated for the Free *Evangel* Fund, to the Assemblies of God, 1445 Boonville Avenue, Springfield, Mo. 65802.

GREAT CHAPTERS FOR THE WEEK OF MAY 22-29

Sunday	Daniel 2
Monday	Daniel 3
Tuesday	Daniel 5
Wednesday	Daniel 6
Thursday	Hosea 14
Friday	Joel 2
Saturday	Jonah 1
Sunday	Jonah 3

PROMISE OF THE WEEK

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2: 28, 29).

Hear
of the
Bible



GREAT CHAPTERS
DAILY READING
PROGRAM



Your Questions

Answered by Ernest S. Williams

CORRECTION: In the article, "Memories of Azusa Street Mission," published April 24, Ernest S. Williams was quoted as saying: "I returned to Los Angeles in September 1907. I was filled with the Holy Spirit on October 2 of that same year." This was incorrect. The year was 1906. The editors apologize to Brother Williams and to the readers for this error.

Is the Holy Ghost the same as the Holy Spirit?

Yes. The term *Holy Ghost* is old English, while *Holy Spirit* is present-day usage. Both terms are used interchangeably in the King James Version; for example, in John 7:39—"This spake he of the *Spirit*, which they that believe on him should receive: for the *Holy Ghost* was not yet given. . . ."

Please explain what the Urim and Thummim were.

We do not have much knowledge regarding these, and there is no record of their use after the Jews returned from the captivity in Babylon. We know that the meaning is Light and Perfection. I believe they were precious stones which were part of the breastplate worn by the high priest in his ministry (Exodus 28:30). They were used in casting lots to discern the will of the Lord (Numbers 27:21).

Why did Jesus say to the woman of Canaan, "It is not meet to take the children's bread and cast it to dogs"? (Matthew 15:26).

Jesus largely confined His earthly ministry to the Jews of Palestine. Since He was "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Romans 15:8), the woman, who was a Gentile, had no claim on Him as "the son of David." But when she appealed to Him as "Lord," her petition was granted.

Since the atonement for the sins of the world was made by Jesus, He is not meeting souls on the basis of their racial background, but on the basis of His atoning work.

Do you not believe that God would have let us know for certain the date on which Jesus was born, if He had wished us to celebrate His birthday? Why should the children of God identify with the ungodly who use Christmas as an occasion for sinful reveling?

I think it is lovely for Christians to observe one day a year in remembrance of the birth of our Lord Jesus. It is good to remember that lowly shepherds were visited by the angels, and that Wise Men came to worship Him. And it is always in order to remember the truth that, "Unto us a child is born, unto us a Son is given."

We do not join in the sinful reveling of the ungodly, but we need to guard against other temptations. It is possible for us to place more emphasis on Christmas program activities and the giving and receiving of gifts than on honoring our Lord at that season.

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.



On her regular visits to the Atlantic County Jail in Mays Landing, N. J., Mrs. Robert LeMon takes copies of the Bible provided by the American Bible Society for distribution to prisoners. With Mrs. LeMon is Correctional Officer Allan Ogram.

A Heart For Troubled Youth

"NEVER UNDERESTIMATE THE POWER of a woman," goes an old saying. Thus did Irene C. Brown, Atlantic City, N. J., staff writer for the *Atlantic City Press*, begin her article about the work of Mrs. Robert LeMon, wife of the pastor of Grace Assembly of God in Atlantic City.

The writer continued, "When feminine intuitive power is combined with the spiritual fervor of a licensed woman preacher who has a zeal to help youth with problems, something is bound to happen."

When Sister LeMon discovered that no one ministered in the Juvenile and Women's Divisions of the Atlantic City Jail, she asked for and received permission to minister there.

Mrs. LeMon also has permission to visit the Women's Division of the County Jail in Mays Landing, N. J. Here she has the privilege of personally counseling each prisoner and attempting to bring her to a decision to accept Christ as Saviour.

Sister LeMon is granted the courtesy of attending all juvenile closed courts held in Atlantic City. These are heartrending cases.

From working with young people she has come to realize that a youth center is needed—a home where the youth can be given spiritual guidance as well as other aid.

Mrs. LeMon hopes to establish such a youth center in connection with the work of Grace Assembly. She notes that people who need help are often reluctant to enter a church. But in the center she would help the young people cope with their situations and adjust.

She says, "You can reform people, but they need a *change of heart* and life. They do what they do because of what they are. If the spiritual problem is solved, other things will work out."

But Mrs. LeMon feels the center is needed *now*. Already, professional people—nurses, teachers, and others who have worked with troubled youth—have offered their services.

Last summer God worked a miracle. Brother and Sister LeMon approached the mayor and city commissioners for a stand located near the busiest spot of the Boardwalk, the "Steel Pier." This was to be used as a gospel center. Their request was granted.

Robert Bartlett, director of Teen Challenge Center in Philadelphia, Pa., has pledged his support for the project this season. The stand is in the process of being erected now. During the day it will be manned by workers who will distribute Gospels, do personal work, and conduct services every night.

The newspaper article quoted Mrs. LeMon as saying, "If youth don't go to church, then we must go to them. Nowhere in the Bible do we find God telling the sinners to come to church. It's the responsibility of Christians to go into the highways and byways of the world and preach the gospel."

Mrs. LeMon further states, "The Good Shepherd left the 99 safe in the fold and He went looking for the *one* that was lost." She feels this parable expresses the Lord's concern for lost souls; thus, it becomes the basis of her own philosophy. She has a heart for troubled youth.

WHEN SUMMER IS ENDED



By **CHARLES W. H. SCOTT**
Executive Director of Home Missions

IN A FEW MORE WEEKS we will look back to the summer of 1966 and ask ourselves, *How did we spend the time?* Paul exhorted the Ephesians to "walk circumspectly . . . redeeming the time, because the days are evil."

Besides enjoying the usual weeks of vacation, camp meetings, and other summertime activities, we would do well to make the months ahead a time of fulfilling our mission to America. We must herald the gospel of a *living God* and the saving power of His Word through our Lord Jesus Christ. Hungry hearts everywhere are asking about the Pentecostal experience. We who know the power of this experience should launch campaigns this summer to spread the good tidings.

We must initiate a program of evangelism in every

community. This includes gospel crusades involving street meetings on shopping plazas, saturation programs with Evangelism Literature for America materials (available at cost from the Spiritual Life—Evangelism Commission at headquarters), and a community canvass as a witness for Christ. All these afford opportunity for ministry.

In some areas tents or brush arbors may be used in reaching the untouched. Newspaper stories of unusual happenings in your church, which make for reader interest, may be accepted by local editors.

Many of our larger churches would find an extension of their influence by starting new assemblies, thus becoming "mother churches." By investing a few of its members and by loaning its credit, an established church can provide the nucleus of workers and the needed property to launch a new assembly in a nearby community. Many of our churches which have followed this procedure testify that the new assembly has had remarkable growth and the "mother church" has prospered too.

Fellowship sections have also mothered churches by pooling their funds to support a pioneer assembly.

Branch Sunday schools have been the foundation for many new churches during our history. The inner cities of our great metropolitan areas present a challenging mission field for *Urban Missions* in storefront chapels and other buildings.

Many other avenues of opportunity confront us. Let us lift up our eyes and behold the fields ripe unto harvest which await our ministry throughout the summer.

May the multitudes not say, "The harvest is past, the summer is ended, and we are not saved," because we failed to go into the highways and byways to reach the lost and bring them to Christ during the summer of 1966.

... a relevant message

The message of Pentecost is appropriate for our fast-paced age because man hasn't changed. His needs are just as great as they were in the days of the Early Church. And the power of the Spirit is just as necessary today as it was then for victorious Christian living. You have this message. Are you sharing it? The Spiritual Life Edition of *The Pentecostal Evangel* is designed as a tool to help you share the message of Pentecost.



No date appears on the cover of this two-color, 16-page issue, making it appropriate for year-long use. Ideal for community-wide distribution, visitation efforts, church visitors, and personal use. Just \$3 for 100 copies, postpaid in the U.S. Ready for immediate shipment.

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1445 Boonville, Springfield, Mo. 65802

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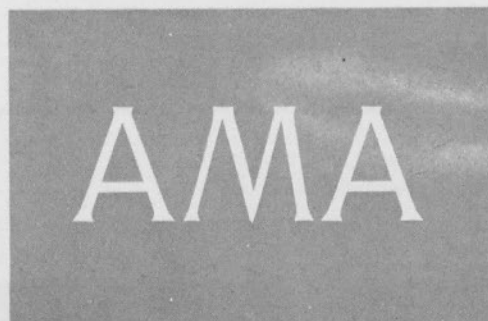
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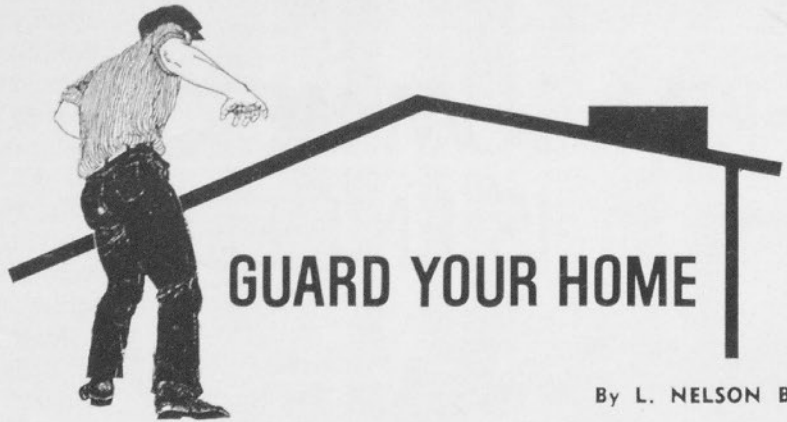


A Word from
THOMAS F. ZIMMERMAN
 General Superintendent of
 the Assemblies of God

TWICE YEARLY, Assemblies of God churches are asked to receive an offering for Aged Ministers' Assistance. The money received from these contributions is disbursed in monthly checks and in emergency assistance to aged and infirm ministers and missionaries who may have no other means of support. I take personal pleasure in inviting churches to cooperate in this worthy ministry to help support the great pioneers of our movement.



Sunday, May 29
 is offering day for
AGED MINISTERS' ASSISTANCE
 DEPARTMENT OF BENEVOLENCES
 1445 Boonville Avenue
 Springfield, Missouri



By L. NELSON BELL, M.D.

HAS YOUR HOME BEEN ROBBED? The master thief of the ages is abroad and at work. Our pockets are being picked, our homes robbed, our most treasured possessions rifled. Spiritual seed is being plucked from our hearts and minds, and in its place the seed of doubt and error is being planted.

Many of us are unaware of the robbery. Like birds that are fascinated by the glitter of a diamond but are equally fascinated by a worthless bauble, so we seem satisfied with things of this world, with human speculations and solutions, when we should settle for nothing less than what proceeds from God's love and grace.

Like the victim of an adept pick-pocket we have been robbed without knowing it. Like a householder walking in a dream we have been unaware of the removal of priceless treasures from our homes. Like the naive prey of a flimflam artist we have permitted things of eternal value to be replaced by trivialities.

We ought to search our homes to see whether they have been robbed. If they have been, certain important things will be missing, and things of no permanent value will have been put in their place.

The Bible. Almost certainly a Bible will be found somewhere; but if it is covered with dust or crowded into a bookcase with unused books, it might as well be a thousand miles away.

There will be many books in the home. Daily newspapers and news magazines will be there, of course, as will professional journals and various other kinds. But in the robbed house the Book of the ages will be absent as a lamp to keep the inhabitants from stumbling and a light to lighten their path.

If the Bible is absent, there will be ignorance where there should be understanding, uncertainty where there should be certainty, confusion where

there should be peace, weakness where there should be strength, and—most serious of all—trust in man where there should be reliance on the Son of God.

The family altar. The victim of the master thief will find that there is no place in the home where the family gathers to read God's Word and pray, no source of reference higher than self and other humans, no force to bind the home together in the face of the tensions that are an inevitable part of our world.

Communications. There will be a number of radios and at least one TV set. There will be a telephone, perhaps with extensions to various rooms. But all messages, incoming or outgoing, will be with people.

In the robbed house communication with God will be severed. There will be no two-way contact with the One who inhabits eternity, no asking for and receiving of divine guidance. There will be no time when with faithful and obedient hearts those who live in the house wait quietly to hear a Voice saying, "This is the way; walk ye in it."

Yes, the robbed house will be devoid of one of God's most precious gifts—the privilege and power of prayer.

Values. The house where Satan has had his way will be a place where values are utterly confused. There may be an abundance of material things, but the things that last for eternity will be absent. Fun will be substituted for joy. The praise of men will be chosen rather than a "Well done" from the Lord of the universe. The gratification of physical desires will be the chief interest, and anything that calls for self-denial will be rejected. Self will be paramount as Christ is crowded away from the door of the heart.

Discipline. Both self-discipline and the discipline of children will be absent. Parents will lack those disciplines that proceed from the Christian faith and that make personal example a witness in itself. Children will be denied the character-forming discipline they so desperately need during the developing years.

Grace at meals. A triviality? No, an acknowledgment of God as the source of all good things, and the very least we should offer as we partake of His bounty. The enemy of souls tries to rob our homes of grace at meals and of anything else that gives honor and glory to God.

The Lord's Day. In the robbed house Sunday is a holiday, not a holy day. Instead of physical rest and spiritual refreshment the day provides opportunities for catering to the body and to secular matters.

The Sabbath, a part of God's economy and loving provision for mankind, is desecrated to man's immediate and eternal loss. If God's day is not honored, on Monday morning there is,

instead of a refreshed body, mind, and spirit, only tiredness and frustration.

But a home need not be robbed. There are modern devices that make robbery difficult. Alarm signals may be installed to warn when a burglar is at work. Doors and windows can be securely locked.

And just as one's house may be protected against thievery, so the home may be made strong against the master thief—Satan. God has provided safeguards for individuals and for their homes. When these safeguards are used properly, there is perfect safety.

At the top of the list is the two-way communication system, always open to and from our Heavenly Father. Faithful study of God's Word brings both wisdom and warning. The prayer channel open at all times makes possible cries for help answered by words of encouragement and guidance.

What is necessary for the individual is also necessary for the family as a whole. When God's means are used, the master thief finds himself thwarted. Many people know their

homes are not safe; they know they have been robbed of the things that count. Discouraged and frustrated, they turn to tawdry replacements. But others do not even know they have been robbed.

At the doors of heart and home there stands One who longs to enter and set up the needed safeguards. Christ wants to take over so there will be no further robbery. He wants to instill in every heart and home the means of grace that enable us to distinguish between valuables and cheap substitutes.

In the things God has provided there is complete protection. There is an amazing provision for restoration of what has been lost.

Long before modern insurance companies thought of the protection provided in a home-owners policy, God has provided the perfect protection against the most wily of all thieves, the devil.

He wants us to take out such a policy now!

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54 TULSA CHURCHES SPONSOR EASTER CRUSADE

ENTHUSIASTIC CROWDS of some 1,800 persons recently attended the Assemblies of God Easter Crusade in Tulsa, Okla., to hear *Revivaltime* Evangelist C. M. Ward. With nightly services April 4-9, climaxed by an inspiring afternoon meeting on Easter Sunday, the crusade was conducted at Tulsa's beautiful new Civic Assembly Center.

Planned with the cooperation of the Tulsa area's 54 Assemblies of God churches, the crusade was the city's first united effort to present the ministries of the Assemblies of God.

Special music for the series of meetings was provided by a different church choir each evening. Song leader for the entire crusade was Jack Carter, associate pastor of Central Assembly in Tulsa.

Others working in conjunction with Chairman Lynn Beeson, pastor of Red Fork Assembly, were Pastor J. R. Cissna, Home Gardens Assembly, finance; Pastor H. D. Pieratt, Carbondale Assembly, personal workers; Pastor Taylor Davis, Bethel Temple, devotional chairman; and Pastor Patrick

Wootton, Bruner Assembly, ushers. Also working to coordinate the crusade was Pastor V. O. Brassfield, Lewis Avenue Assembly.

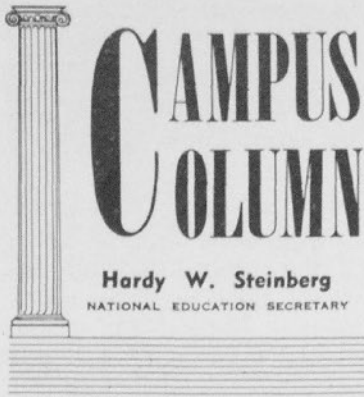
Don Mallough, pastor of Faith Tabernacle, coordinated the advertising and promotion of the week-long gathering.

Crowds filled the Civic Assembly Center in Tulsa, Okla., during the Easter crusade with C. M. Ward. In the photo at right is Jack Thurman (center), mobile homes dealer who pays for *Revivaltime* released over KOME in Tulsa. With him are C. M. Ward (right), and his pastor, V. O. Brassfield of the Lewis Avenue Assembly.



PHOTOS BY GUY C. EIDSON





NEW DORMITORY NAMED FOR ROSWELL FLOWER

The new dormitory being constructed at Central Bible College, Springfield, Mo., is being named for J. Roswell Flower, retired general secretary of the Assemblies of God, according to President Philip Crouch.

The close association which Brother Flower has had with the college throughout the years makes the name choice most appropriate. He was in the group of men who visited the northern edge of Springfield 44 years ago when the 15-acre plot of ground was chosen for the site of Central Bible College.

Brother Flower has served on both the board of directors and the board of administration. He also has been a part-time faculty member.

Occupancy of the new dormitory is scheduled for September 1, 1966.

F. J. LINDQUIST IS HONORED

Recognition of the conferral of an honorary doctorate upon F. J. Lindquist by North Central Bible College was made before his congregation at the Minneapolis Gospel Tabernacle recently.

Dr. Lindquist, founder and first president of the college, received the degree at the 1964 commencement exercises of North Central Bible College.



President G. Raymond Carlson (right) presented degree to F. J. Lindquist (fourth from left). Others shown are (left to right) James G. King, D. H. Mapson, Mrs. Lindquist, and M. C. Nelson.

AMBASSADOR CHRISTIAN SCHOOLS DEDICATED

A host of friends of Ambassador Christian Schools, Downey, Calif., gathered recently to dedicate the buildings, facilities, and land to the Lord.

Principal speaker was W. H. Robertson, Southern California district secretary and director of education.

Following the inspiring message District Superintendent L. E. Halvorson officiated in the formal dedication ceremony, part of which was broadcast over a local radio station. The dedicatory prayer was offered by Pastor Allan Snider of Long Beach, and special music was provided by the Ambassador High School Choir.

The presence of the Lord was very real as the facilities were dedicated to the training of young people and the advancing of God's Kingdom.

Ambassador Christian Schools had its beginning at Torrance (North) Faith Christian Assembly several years ago and was sponsored by the churches of

During the church service G. Raymond Carlson, president of NCBC, read the citation again: "In recognition of your vision for the expansion of God's work, your faith to believe it possible, and your courage to found an institution for the preparation of workers for the Kingdom of God, we confer upon you the degree of Doctor of Divinity."

President Carlson referred to one of the first catalogs printed for North Central Bible College. It was noted that the objectives of the college have not changed in some 30 years since Dr. Lindquist founded the school. Offerings in Bible are very similar to what they were then.

An oil portrait of Dr. Lindquist, presented by the class of 1965, was on display for the recognition service.



W. H. Robertson (left) spoke at dedication of Ambassador Christian Schools. District Superintendent L. E. Halvorson officiated in the formal dedication ceremony of the school.

Harbor section. It was then known as Ambassador High School.

Last summer the present property—3½ acres of choice land and three large school buildings—was purchased for \$250,000. (The land alone is valued at that amount.) Ambassador High School was moved to this new location last fall, and an elementary school of eight grades, plus a preschool program, were opened. The name was

then changed to Ambassador Christian Schools.

There are approximately 167 students in high school and 65 in the elementary school. Nineteen dedicated persons make up the staff.

Testimonies from students and their parents give strong evidence that God is blessing the school and is working wonders in the lives of many of the youths.

TENNESSEE ADOPTS SCHOLARSHIP PLAN

The Tennessee District, realizing the need to encourage young people to study for the ministry, recently adopted a plan which will benefit Tennessee students enrolled in a Bible college.

The 41st Tennessee District Council approved the setting up of a "Ministerial Student Scholarship Revolving Fund" and encouraged each church in the district to contribute on a regular basis.

A proposed plan suggests the loan be made to worthy students from Tennessee definitely planning to enter the ministry. Repayment would not begin until the student has completed his training and taken a pastorate, or until one year has elapsed.

A unique feature of the plan allows a 50 percent discount of the loan if the student returns to Tennessee and pioneers a church remaining there in home missions work for three years.

BETHANY STUDENTS CHALLENGED BY MISSIONARY CONVENTION

"His Hand Extended" was the theme of the annual spring missionary convention at Bethany Bible College, Santa Cruz, Calif.

Wesley R. Hurst, home secretary of the Foreign Missions Department in Springfield, Mo., was guest speaker.

Drawing from his missionary

background as both missionary and administrator, Brother Hurst challenged students with the great task of world evangelization.

During the week of missionary emphasis, Brother Hurst spoke twice daily in the morning chapel services and evening rallies. During the day, he had opportunity to talk with students personally concerning their interest in missions. Many responded to the challenge of God's Word.

Bethany Bible College presents a missionary emphasis in both the fall and spring semesters. Last fall over \$12,000 was pledged by students for the missionary outreach.



Wesley R. Hurst chats with Nic Anderson, student missionary president of Bethany Bible College.

**HURST NAMED
PRESIDENT OF
NORTHWEST COLLEGE**

D. V. Hurst, coordinator of the Assemblies of God Spiritual Life—Evangelism Commission, has been named president of Northwest College of the Assemblies of God, Kirkland, Wash.

The new president, instructor at two colleges since 1948, suc-



D. V. Hurst

ceeds Charles E. Butterfield, who is retiring after more than 18 years at Northwest College.

Brother Hurst will be administrator for the new 35-acre, \$2 million campus in suburban Seattle overlooking Lake Washington.

A native of Anndale, Minn., Brother Hurst is an alumnus of North Central Bible College, Minneapolis, and graduated *cum laude* from Sioux Falls (S. Dak.) College in 1947 with a bachelor of arts degree. While there he was listed in "Who's Who Among Students in American Colleges and

Universities" and was named to Phi Delta Kappa, national speech fraternity.

He was granted a master of education degree from Drury College in Springfield, Mo., in 1958. During his last year of study he served as president of the graduate student body.

Brother Hurst began his ministry in 1944 and was ordained in 1946 by the South Dakota District. After serving as assistant pastor for three years, he returned to NCBC as an instructor in 1948.

In 1951 he became workers training supervisor for the National Sunday School Department in Springfield and in 1955 was named assistant national secretary of the department.

He remained in that position until 1958 when he was named national secretary of the Radio Department. He was producer-narrator for *Revivaltime*, international broadcast service heard weekly on ABC.

After six years with the Radio Department he was named to his present position as coordinator of the Spiritual Life—Evangelism Commission. He is also a part-time instructor at Central Bible College.

Brother Hurst has written two books produced by the Gospel Publishing House—*Ye Shall Be Witnesses*, and *And He Gave Teachers*. He is the coauthor of a third, *The Church Begins*.

He and his wife, the former Agnes C. Berg of Sioux Falls, were married in 1944. They have two children, Jayne Renee, 17, and Richard Michael, 12.

**PRESIDENTIAL
INAUGURATION SET
AT SAGC FOR MAY 25**

On May 25 Southwestern Assemblies of God College, Waxahachie, Tex., will observe inaugural ceremonies for Blake L. Farmer, president of the college.

Dr. Farmer served as interim president by invitation of the Board of Directors from September 1964 until they could recommend to the Board of Regents in November of that year that he be named president.

Dr. Farmer received his doctor's degree in administration from Baylor University, August 27,



Blake L. Farmer

1965. His dissertation, "College with a Purpose," is a history of Southwestern dating back to its origin in Enid, Okla., through its amalgamation with the Southern Bible College and Shield of Faith, and up to 1965.

**URGENT NEED
FOR TEACHERS**

THERE ARE openings in Assemblies of God colleges for two deans of women (with masters' or bachelors' degrees) and for instructors in the following areas: English, Speech, Business, Biology, Education, Music, and Men's Physical Education.

If interested, please contact the Department of Education, 1445 Boonville, Springfield, Mo. 65802.

**A. A. WILSON DIRECTS
SEMINAR AT SAGC**

A. A. Wilson, for 31 years pastor of Evangel Temple in Kansas City, Mo., and a former Executive Presbyterian of the Assemblies of God, recently addressed a two-week seminar at Southwestern Assemblies of God College, Waxahachie, Tex. The classes, made up of Bible students and local pastors, dealt with ministerial problems. Fifty-four students and ministers enrolled for the seminar.

Students were challenged to new heights of faith by Brother Wilson's pioneer spirit and his richly anointed ministry. His teachings on ministerial responsibilities were presented most convincingly. The recounting of his experiences through the years had a tremendous influence on the ministerial students.

Brother Wilson, who resides in Springfield, Mo., was named "Honorary Chaplain of Southwestern."

**CONSTRUCTION BEGINS ON EVANGEL
COLLEGE ACTIVITIES BUILDING**

Evangel College, Springfield, Mo., reached another milestone on April 5, when construction of the activities building began.

The building, expected to be in use during the 1966-67 school year, is a result of the dedication of members of the Council of Evangel College.

As of April 1 this year, \$233,000 has been raised by Councilmen for the development plan, which includes the activities building. The goal is \$400,000 by next October.

The building will contain a regulation basketball court, other physical education facilities, and faculty offices. Bleacher seating capacity will be 1,500.

Architecture is a different application of the hyperbolic paraboloid design and thin-shell concrete construction used for the college library. The roof of the activities

building, of concrete reinforced with high tensile steel, will span 150 feet without supporting pillars. Highest peaks of the roof will be 43 feet above the ground.



Architect's drawing of the new activities building at Evangel College.

The lower part of the outside walls will be faced with brick; the upper part will be glass with aluminum mullions and opaque fabricated panels.

Length and width of the building, not including offsets or roof overhang, will be 220 by 142 feet. There will be two projecting lobbies, 38 by 24 feet, one on the

east side of the building and the other on the west. The lobbies will contain trophy cases donated by the Class of 1965. An electric scoreboard, given by the Class of 1964, will be used in the gymnasium.

The fireproof building will also have a mezzanine.



DIRECT REPORTS FROM MANY LANDS FOREIGN NEWS DIGEST

Liberia

Motorcycle for Missions

The Assembly of God in Pinole, Calif., recently presented a Honda motorcycle to Missionary Jacob Kocker for his work in Liberia, West Africa.

During the missions services in Pinole, Mr. Kocker related how he and his wife walked 100 miles to a remote jungle area to minister. The chief had sent a delegation of men to the Kockers three different times (a total distance of 600 miles on foot), to ask them to come to their village.

The Kockers worked among the people in that village for six months before returning to their mission station.

After hearing this story, members of the Pinole Assembly wanted to do something to help. With the cooperation of the local Honda dealers, they were able to purchase the vehicle and present it to the missionaries.

Upon returning to Africa, the Kockers plan to establish their headquarters in the Cape Palmas area of Liberia, where they will train Liberians to be pastors and evangelists among their own peo-

ple. The motorcycle will be used for short errands and to travel to remote villages.

—Lehman E. Myatt

France

Gypsies Reach Gypsies

The Lord is blessing His work here in France. In less than 15 years we have baptized over 7,000 Gypsies. Over 20,000 Gypsies have left their former religion to become full-gospel believers.

We are encouraging these Christians to reach other Gypsies with the gospel. Several Gypsy preachers have left France to preach to those scattered in other parts of the world.

Some time this year an international center for Gypsies will be built in France.

The national French ministers have agreed to give out 100,000 gospels in which will be placed invitations to enroll in a Bible correspondence course.

In the past, evangelists have been able to reach only the small Protestant minority of France—which is less than two percent of the entire population. This year we are planning a Global Con-

quest evangelistic campaign in Paris. Already we have started printing Light-for-the-Lost literature. There will be millions of tracts, handbills, and gospels passed out to communists and people of all religions, including Gypsies.

Join us in the task by praying for this field. —Kenneth Ware

North India

Revival in Bettiah

God answered prayer in Bettiah, near the border of Nepal, where the Assemblies of God has a school and an orphanage for girls. (Miss Thelma Tate is the principal and manager of this institution.)

When we received the invitation to come for special meetings, we accepted it as a golden opportunity to minister for Christ. We began to pray daily for God to send an outpouring of the Holy Spirit during the meetings.

The 130 Indian and Nepali girls attending the school come from many places in India. Some are orphans, some come from nominal Christian homes, and some come from non-Christian homes. Many Hindu and Muslim parents send their children to Christian schools so they will receive good education and training.

Because of the prayers of American friends and the daily prayers of those in Bettiah prior to our arrival, there was a spontaneous response to the preaching of the Word.

On the third night of the meetings three girls received the infilling of the Holy Spirit. This was the beginning. The girls who received began to pray with other girls until they also received. Without being called to do so, large groups of girls left the dormitory and came to the church to pray at five every morning. Many stayed to pray rather than go for their breakfast.

Within five days 62 girls received the baptism in the Holy Spirit, one teacher received for the first time, and many were re-filled. Every girl in the graduating class was baptized in the Spirit. It was thrilling to see so many of the orphan girls respond.

We agreed with many who said that it was their greatest time of blessing because it was our first

time to be in such an outpouring of the Holy Spirit. How we rejoice with hearts thankful to God for answering prayer.

—Harry Shumway

Another Year at Woodstock

I have just returned to Mussoorie in preparation for the opening of the Woodstock School. En route I visited the Willis Longs in Asansol. Over 100 have received the baptism in the Holy Spirit in cottage prayer meetings there.

—Virginia E. Watts

Argentina

200,000 People Homeless

One of our churches was unroofed when tremendous storms of hurricane proportions damaged buildings and flooded rivers all over northern Argentina. According to newspaper reports, over 200,000 people were left homeless.

A national pastor has been elected to take care of the evangelistic center, so we will be able to devote more time to the national work and studies now.

Our family spent two weeks traveling in the interior, visiting churches, and preaching. The missionaries and national brethren are doing all they can but we are still short of workers and are not able to take advantage of many opportunities.

—Louie W. Stokes

Nigeria

Missionaries Needed

The conditions throughout Africa do not encourage the natural man to come here, but this seems an especially good time for gospel work.

We have many requests to help in areas where Assemblies of God churches are developing.

A delegation of brethren from Eggede recently came to make another plea for someone to help in that area. There is a great opportunity among the Idoma people now if someone would go there.

Many problems confront us this year. Abakaliki is now without a missionary, and such newly enlightened areas are crying desperately for someone to help them. Bansa will be without anyone for a year. In northern Nigeria there will be only the nurse at the dispensary by the end of this year. In the west, the Lagos area will



Board members S. Coats, J. Plunkett, L. Webb, and B. Barkley stand beside motorcycle purchased for Missionary Jacob Kocker. Pastor Lehman E. Myatt of Pinole, Calif., stands at pulpit.

be without help; and for some years now, Port Harcourt has been without a missionary. The midwest also is without a missionary.

The plateau pastors, the pastors from the eastern Cameroon area of northern Nigeria, the Ogoni pastors, the Eggede pastors, the Abakaliki pastors, and the midwest pastors have all requested by proper channels that we come to help them. I wish we were five people!

Everyone of these areas presents a wonderful opportunity for those called of God.

—Harry Pennington

Brazil

Half Year's Rain in Four Days

You probably have read how Rio de Janeiro received a half year's rain in four days. The city was flooded with water, mud, and debris. The poor who live on the hillsides suffered the greatest loss with the destruction of homes and belongings and the death of loved ones.

We escaped with only some slow leaks in the roof.

From what we have learned, on-

ly three believers from our churches died. Many had to stay with friends or in the churches until temporary housing was available.

Our new Volkswagen arrived and is in daily use. Thanks to all the C. A. groups throughout Illinois who helped make its purchase possible.

We receive from 50 to 100 letters a week telling of the great blessings people have received through the weekly radio broadcasts. In January alone we heard from 15 of the 22 states in Brazil. Many requests come for prayer, as well as letters telling how God has met people's needs.

Part of each week is spent writing and translating materials. Arvid Ohnell's correspondence course on the Book of Acts has been translated and is ready to be printed.

Another term of Bible school is underway with 80 students. Pray with us for this important work as well as the other areas of ministry in which we are engaged.

—Carl Hultgrin

Film Draws Crowds

Our most recent meetings have



Several times each week the choir of the Assemblies of God in Rio de Janeiro is heard over a number of stations in Brazil.

been in the public squares of some of the smaller cities. A friend who owns a 16 mm. sound projector accompanies me, and we show a salvation-healing film, after which I preach a short message and pray for the sick.

God is blessing this street work, and it is proving a powerful witness to the reality of the Bible. The crowds in the public squares vary from about 500 to several

thousand. The number who accept Christ may be from 8 to 10 in small meetings to hundreds in larger ones. Also many are healed.

In one city the Roman Catholic priests invited us back again and helped us by announcing over their radio station that we would have an evangelistic meeting in the public square. We greatly appreciate their kindness to us.

—Ed Malmin

MISSIONARY NEWS NOTES

Missionaries returning to the United States for furlough are the **Charles Hauns** (Peru), the **James Barnards** (Liberia), the **Harry Bartels** (Colombia), the **Glenn Staffords** (Burma), the **Robert Creels** (Togo), the **Delmar Kingsriters** (Malawi), **Ruth Couchman** (Argentina), the **Everett Hales** (Bolivia), the **Harold Mintles** (Honduras), the **Ralph Cobbs** (Nigeria), the **T. L. Schultzes** (Dahomey), **Sarah**

Johnston (Hong Kong), and the **Ray Trasks** (Burma).

Returning to their respective fields are the **Morris Plottses** (Tanzania), **Marie Juergensen** (Japan), **Trella Hall** (Spain), the **Paul Cunninghams** (Mexico), the **Perry Dymonds** (Guatemala), the **Dan Masers** (Honduras), **Pearl Estep** and **Flora Shafer** (Bolivia), the **John Pecks** (Mexico), and **Ruth Anderson** (Ghana).

Newly appointed missionaries going to the field are the **James Berrys** (Sierra Leone). The

Reginald Stones (Uruguay) are now in Costa Rica in language study.



Marie Juergensen



Ruth Anderson



Trella Hall



Pearl Estep and Flora Shafer



Mr. and Mrs. John Peck



Reginald Stone family



James Berry family



Paul Cunningham family



Perry Dymond family



Mr. and Mrs. Morris Plotts



Mr. and Mrs. Dan Maser

NEWS OF THE CHURCHES

WARREN McPHERSON TO HEAD PUBLIC RELATIONS FOR ASSEMBLIES OF GOD

SPRINGFIELD, MO.—Warren F. McPherson, 40, pastor of First Assembly in Parsons, Kans., and former Servicemen's Division head, has been appointed secretary of public relations for the Assemblies of God. He will assume duties June 1.

Brother McPherson succeeds Carl G. Conner who resigned March 8 to accept the pastorate of First Assembly in Winston-Salem, N. C.

Brother McPherson will serve as circulation manager of eight publications, including *The Pentecostal Evangel*, with a combined circulation of over 300,000. He will supervise public relations with the press, promote and supervise conventions and seminars, and oversee the Audio-Visual Service.

A 1950 graduate of Central Bible College, Springfield, and ordained by the Southern Missouri District in 1952, Brother McPherson first joined the headquarters staff in 1954. He headed the Ser-



vicemen's Division and was promotions coordinator of the National C. A. Department.

He has also served pastorates in the New England District including a pioneer church in Newport, R. I. He became pastor of the Parsons congregation in 1964.

Brother McPherson is married and has two sons.

MIFFLINTOWN, PA. — God blessed recent evangelistic meetings at the Assembly of God here. About 15 people were saved under the ministry of Evangelist and Mrs. Andrew Basell of Lansing, Mich. Many believers reported definite healings in their bodies. God honored His Word which was preached in the power of the Spirit.

—H. A. Christopher, pastor

* * *

VENDOR, ARK.—The congregation of Big Creek Assembly here is rejoicing in the Lord after three weeks of special services with Evangelists Arlis and Janice Thrasher.

Fourteen were saved, four were filled with the Holy Spirit, and three were refilled during the meetings. The spirit of revival continues in the church.

—Donald Hathcock, pastor

* * *

LITCHFIELD, OHIO — The Lord blessed the Assembly here recently during two weeks of special meetings with Evangelist and Mrs. Curtis Sample of Elizabeth, Pa. Some accepted Christ as Saviour. Four received the fullness of the Spirit.

The church enjoyed the ministry of Brother Sample and also

Fairview Assembly here with the Donnell and Holler Team. There was good attendance each night.

—A. L. Beggs, pastor

* * *

EAGLE LAKE, FLA.—The Assembly of God here enjoyed a series of meetings recently with Evangelist Freddie Clark. A number of individuals accepted Jesus Christ as Saviour, and four were filled with the Holy Spirit.

—Carnell Bruce, pastor

* * *

ANDREWS, TEX.—First Assembly here just closed eight weeks of revival services with Evangelist and Mrs. L. C. Eldridge of Bakersfield, Calif.

There were 35 who came forward for salvation and rededication, and 17 who were filled with the Holy Spirit. Many also reported healings.

—R. V. Luna, pastor

* * *

CENTREVILLE, VA. — The power of God fell as believers tarried until two and three in the morning at Highway Tabernacle here during special services with Evangelist and Mrs. A. B. Marks.

Many were filled with the Holy Spirit and others were refilled. Several people were saved and many healed.

A five-year-old girl with one blind eye was healed.

God moved in a special way every night. The church was greatly encouraged and strengthened.

—Thomas W. Godfrey, pastor

BEREAN SCHOOL HAS HIGH ENROLLMENT

SPRINGFIELD, MO.—The Berean School of the Bible, correspondence division of the Assemblies of God Department of Education, averaged 115 course enrollments each month in 1965, according to Hardy W. Steinberg, national secretary of education.

It was the ninth consecutive year for enrollment to average more than 100 a month. A total of 725 certificates were granted for completed courses last year.

Begun in 1948, the correspondence school serves many laymen and housewives interested in Bible study, besides Christian workers, ministers seeking refresher courses, and some ministerial candidates. Total course enrollment since 1948 is 18,333.

Courses are written by outstanding Bible scholars and include Old and New Testament Studies on the Life of Christ, Prophetic Light, Dispensational Studies, Book of Acts, and Studies in Revelation.

The school offers 11 courses, each segmented into two to 12 textbooks. Examinations are given for each text and appropriate diplomas are awarded for completed study programs. Course registration fees range from \$6 to \$19 depending on the texts used.

Credits earned through the Be-

the flannelgraph series on John Bunyan's book, *Pilgrim's Progress*, by Sister Sample.

—John E. Horn, pastor

* * *

AMARILLO, TEX.—Twelve were saved and one filled with the Holy Spirit during special meetings at

ALL NATIONS DAY

ANACONDA, MONT.—At its first missions convention the Assembly of God here presented a most unusual feature—*All Nations Day*. Held early this year, the convention was planned by Pastor W. L. Roset, with Russell Kensingner (Nicaragua) and Alfred F. McGrew (Indonesia) as missionary speakers.

On *All Nations Day* members of the congregation who were born in other lands or who were direct descendants of immigrants represented their native countries.

In the picture taken on that occasion, the people participating are (left to right): Al Blaskovich, whose parents were born in Yugoslavia; Mrs. Blaskovich, of English descent; Elmer Westin, born in Sweden; John Eide, born in

Norway; Mrs. Ira Smith, representing the Negroes of the world; Missionary A. F. McGrew, in native costume representing Indonesia; Bill Staton, who has lived in Anaconda for over 60 years, representing the U.S.; Pastor

W. L. and Mrs. Roset, born in Canada; Mrs. Fred Beierle, born in Germany; Fred Beierle, born in Bulgaria; and James Carpenter, born in Lebanon. Standing in front is little Kathy Cummings, representing the American Indians.



rean School of the Bible are recognized by South-Eastern Bible College, Lakeland, Fla., and Central Bible College, Springfield, Mo.

ANNOUNCEMENT

DEDICATION—May 22, 3 p.m., at the new First Assembly of God, Silver Spring, Md. District Superintendent Kelley Wigfield is the speaker.—by J. L. Pittman, pastor.

WITH CHRIST

CHARLES B. MARTIN, 70, of Campbell, Calif., went to be with Christ March 14, 1966. Licensed with the Northern California-Nevada District in 1947, Brother Martin served the Assemblies of God fellowship as an evangelist.

MARY KISTLER, 89, of Hatfield, Pa., went to her eternal reward March 6, 1966. Ordained in 1918, Sister Kistler served as evangelist and assisted her late

husband in pastorates in Audubon and Bergen, N. J.; Bedford, Chambersburg, and Waynesboro, Pa.; and in Cumberland, Md. She was superannuated in 1944.

JAMES J. LONDIS, 79, of Brooklyn, N. Y., was called into the presence of the Lord February 27, 1966. Ordained by the New York District in 1959, Brother Londis served a pastorate in Brooklyn. He is survived by his wife Pauline, five children, 10

grandchildren, and three great-grandchildren.

EDITH MAE CRANE, 74, of Seattle, Wash., went to be with the Lord March 18, 1966. Sister Crane, ordained in 1939, was a member of the Northwest District. She served pastorates in Ipswich, S. Dak., and Seattle, Wash.

CHARLES B. LIKE, 78, of Muscotah, Kans., was called Home on March 8, 1966, after a brief illness. Licensed by the Arkansas District in 1941, Brother Like pioneered a church in Hiawatha, Kans., and served pastorates in Carden Bottoms and Scotland, Ark., and in Muscotah, Kans. He is survived by his wife Viola and six children.

NORMAND J. THOMPSON, 59, of Porterville, Calif., was called Home to be with the Lord February 17, 1966. Licensed by the Southern California District in 1954, Brother Thompson was pastor in Porterville for 5½ years and was active in Bible teaching and men's prison farm ministry. When overtaken by ill health he turned to writing. He wrote a "Chapel Chimes" column in four newspapers. His articles appeared in many religious periodicals, including *The Pentecostal Evangel*. God honored this ministry. He received letters from people in foreign lands (as well as the U.S.) telling how they had been blessed and one man in India said he found the Lord Jesus as his Saviour through reading an article by Brother Thompson published in the *Evangel*. He is survived by his wife Anna Mae.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Ozark	First	May 31-June 12	Ralph E. Leslie	Luther Tadlock
Ark.	Cabot	First	May 25-June 5	Ernie Rogers	Don E. Jones
	Revis Hill	A/G	May 23—	Tom F. Ogdon	David Rhoads
Calif.	Cottonwood	A/G	May 23-June 5	Ray & Elaine Leonard	Lyndell B. Witt
	Escalon	A/G	May 17-22	Ralph Bender	R. A. Wilson Jr.
	Forest Hills	Community	May 22-27	Loretta Kaupanger	Leonard Harris
	Highland	A/G	May 24-June 5	Thomas Ming Sr.	Bob Turner
	Palo Alto	Christian Center	May 24-29	Fisher-Cheek Team	Wm. Pickthorn
Colo.	Cortez	A/G	May 25-June 5	Keetah Jones	Paul Harrington
	Paonia	A/G	May 31-June 12	Neville & Beulah Carlson	Charles Shaklee
Conn.	Norwalk	Parkway	May 24-29	Charles Meppelink	H. J. Meppelink
Fla.	Jacksonville	Southside	June 1-13	Ernie Eskelin	J. B. Davis
	Mulberry	First	May 25-June 5	B. R. Minton	T. A. Williams
Ga.	Atlanta	Mapleton	May 24-June 5	Harvey D. Ferrell	Houston Miles
	Dublin	First	May 25—	Nettie Parham	Cecil Gray
	Savannah	First	May 29—	Grover & Carolyn Dunn	Hayward Chapman
Ill.	Carmi	A/G	May 17-29	Norman & Evelyn Hays	Everett M. Lee
	Granite City	First	May 18-29	Jack West	J. Boyd Wolverton
Ind.	Greenfield	A/G	May 24-29	Harry V. Vibbert	J. Grigsby
Ind.	Hammond	First	May 29-June 10	Paul Clark Family	W. C. Hanneman
Kans.	Junction City	First	May 25-June 5	Kenneth M. Stottlemeyer	Frank Tatum
La.	Allemands	Des Allemands	May 25—	W. E. (Gene) Thompson	Cecil Janway
	Haynesville	***A/G	May 29-June 3	A. G. Calaway	Eva Hernandez
	Minden	First	May 29-June 12	B. P. Carroll	L. E. Hunter Jr.
	W. Monroe	Bawcomville	May 24-June 5	J. C. & Mrs. Nichols	Charles F. Tolbird
Md.	Baltimore	Bethel Tab.	May 15-22	Curtis Sample	H. Jack Morris
Mich.	Pontiac	First	May 24-June 5	Arnold & Anita Segesman	A. Q. Hashman
	Taylor	Pentecostal	May 29-June 12	Don & Sharon Parker	Doyle S. Vaughn
Minn.	Winona	A/G	May 25-June 5	Roland & Leanna Hastie	W. W. Shaw
Miss.	Ellisville	Glad Tidings	May 22-June 5	Colen & Carol Lassiter	Joe Luker
Mo.	Dawson	A/G	May 24-June 5	Stanley & Mrs. MacPherson	Derrel Friend
	Hannibal	Calvary	May 16-29	G. W. Hathcock	Norman Hale
	Iberia	*A/G	May 31—	Lyll Parsons	Robert Middleton
	Independence	Englewood	May 15-22	Bob & Jeri Winford	Bill Sharp
	Lamar	A/G	May 17-22	Stanley & Mrs. MacPherson	L. R. Sturgis
	Mt. Vernon	A/G	May 29-June 12	Glenna Byard	Samuel Adams
	Pleasant Hill	A/G	May 29-June 12	Maxine Willis-L. Morrison	H. E. Richardson
Mont.	Baker	A/G	May 25-June 5	W. James Shivers	John E. Brown
N. J.	Iselin	A/G	May 25-June 5	Dave Tonn	Harry W. Schaumburg
	Newark	Bethel	May 29-June 12	Howard Rusthoi	Albert W. Earle
N. Y.	Jamestown	A/G	May 24-June 5	Duane M. Wessman	R. L. Buckingham
Ohio	Toledo	First	May 25-June 5	Jerry Knibbe	G. G. Martin
Okla.	Howe	A/G	May 15—	Tom F. Ogdon	M. C. Jones
	Oklahoma City	Evangel	May 24-29	Winferd Mack	Floyd Poag
	Stillwater	**Calvary	May 29—	Patsy Ruth Allen	Charles Morrison
Pa.	Neffs Mills	A/G	May 31-June 12	Harry J. Vaughn	George F. Holland
	Windber	First	May 31-June 12	George E. Van Ripper	B. F. Richter
R. I.	Wakefield	First	May 29-June 5	Eugene & Mrs. Fiddler	Anthony Testasecca
S. C.	Orangeburg	First	May 18-29	C. M. Hicks	Herbert Winslow
	Williamston	***First	May 20-June 5	Larry Clevenger	H. Gordon Moore
Tenn.	Burlison	****Detroit	May 29-June 3	Gladys Voight	Thomas C. Wiltshire
	Knoxville	Woodlawn	May 25-June 5	Don & Dixie Cox	J. L. Shaffer
Tex.	Houston	Oak Lawn	May 25-June 12	William Caldwell	Hardie G. Weathers
	San Angelo	Campus Blvd.	May 25-June 5	Tommy & Esther Lance	E. A. Pack
	Wharton	A/G	May 25-June 5	Bill & Naomi Hayes	Thomas Proctor
	Willis	First	May 29—	B. Greer-R. Anderson Tm.	Floyd Sorter
Utah	Ogden	First	May 29-June 10	Charles Senechal	Kenneth Brethhouwer
Va.	Lee Mont	First	May 24-June 5	"Little Joe" Peterson	S. C. Rust II
Wash.	Lynden	A/G	May 24-29	Larry Franks Party	Cornelius Rientjes
	Seattle	****Evangel Temple	May 29-June 3	Christian Hild	Walt Buck
W. Va.	Elkins	A/G	May 30-June 12	David Dean	Caleb C. McAfee Sr.
Wis.	Milwaukee	Gospel Tab.	May 26—	John G. Hall	Ernest J. Moen
Canada	Stratford, Ont.	Bethel Tab.	May 25-June 5	Bobby Jones	John Richardson
	Toronto, Ont.	Evangel Temple	May 24-29	Wallace S. Bragg	Laurie Price
	Montreal, Que.	Evangel Pent.	May 27-June 5	Bill McPherson	Fred Parlee

*Tent Revival

**Youth Revival

***Area Wide Tent Revival

****Kid's Krusade

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

MAY 22, 1966

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APRIL 1, 1966

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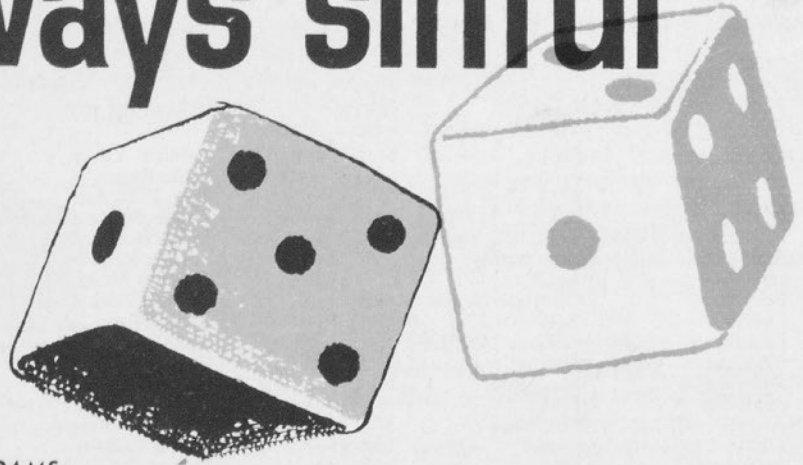
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NEVER INNOCENT— always sinful



By JAMES E. ADAMS

LET'S SEE NOW. Sam won the baseball pool yesterday. Who won it the day before? Oh, it was you, wasn't it, Harry?"

I had just walked up to several fellow employees in time to catch this bit of conversation.

Harry looked at me furtively and stammered, "Y-yeah, s-sure."

I wasn't interested in their gambling activities, so I walked away. But I couldn't forget about Harry. He is a Christian.

I thought I would give Harry a chance to talk if he wanted to. So during the afternoon coffee break I walked back to his desk. "How's business?" I asked.

Ignoring my question Harry said, "Guess you noticed I'm in the baseball pool."

I nodded my head.

"Jim, it's only 50 cents a day. It's the only gambling I do. I enjoy the anticipation, the bit of excitement, the thought I may win a couple of bucks. I don't think it's so wrong."

"Then why are you telling me all this?" I asked.

"Well, you were there. You heard..."

"But Christ was there too. He knew this before I did. Can you pray and tell Him gambling is not so wrong?"

Harry sighed and shook his head. "I know it's wrong."

"In fact, gambling is sin, isn't it, Harry? And we must repent, confess, and forsake sin."

The buzzer sounded. "Break's over. See you later, Harry."

As I walked toward the time clock that evening, I felt a hand on my shoulder. It was Harry. "Thanks, Jim," he said. "I dropped out of the baseball pool. I sure feel better."

People flip coins, play the numbers, place bets, and

roll dice. They call it innocent pastime, relaxation, and fun. Whatever they call it, gambling is never innocent. It becomes habitual and is sin.

Sin results from self-will. The gambler is selfish. He becomes so occupied with his obsession he thinks only of himself. A public schoolteacher in Las Vegas, Nevada, says he has 14 more pupils in his sixth grade class than he can teach efficiently. Nevadans gamble away multiplied thousands of dollars, but they say school construction is too expensive. And the teacher reported that in one month six of his pupils fainted in class from hunger.

Sin degrades. So does gambling. Newspaper headlines stated a frenzied mob of 500 harness-race bettors, angered over a six-horse accident that wiped away their twin-double wagers, rioted for more than an hour at the multimillion-dollar Roosevelt Raceway in New York State. A score were taken to the hospital, and at least 10 were arrested and charged with assault. A reporter, watching from the press box, said, "They were like animals."

Sin separates man from God. So does gambling. Sin starts small—a thought, a lie, an unkind deed. If it remains unconfessed and is allowed to accumulate, one loses all desire for the Lord. Gambling starts small—tossing for Cokes or coffee, matching coins, and (like Harry) 50 cents in the baseball pool. Finally, gambling becomes habitual, selfish, and degrading. Gambling is sin and as such will reap eternal judgment.

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