

THE PENTECOSTAL evangel

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

JULY 10, 1966 TEN CENTS

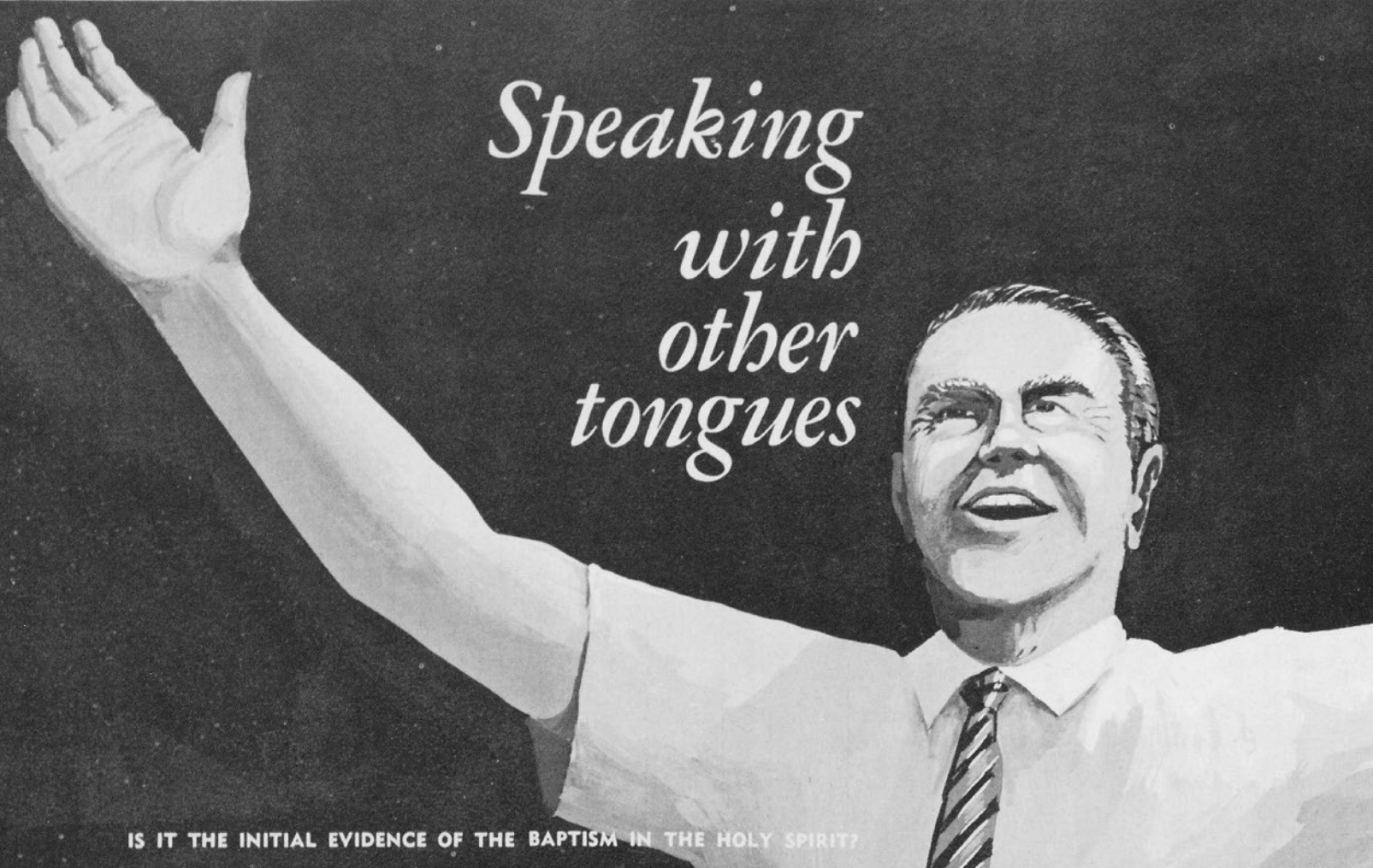
JESUS,
USE
ME



Deaf Convention meets in Springfield, Missouri.

Story on pages 16-17.





Speaking with other tongues

IS IT THE INITIAL EVIDENCE OF THE BAPTISM IN THE HOLY SPIRIT?

ON THE DAY OF PENTECOST, as recorded in Acts 2, the initial outpouring of the Holy Spirit was accompanied by three supernatural phenomena: a sound as of a rushing mighty wind, cloven tongues as of fire, and the marvel of men and women speaking with other tongues.

The wind and fire came before the believers were filled, as the evidence that the Day of Pentecost had come and as audible, visible representations of the nature of this infilling. But these signs were never repeated in the Acts. The first thing the disciples did when they were filled with the Holy Spirit was to speak in tongues. Marvelously and wonderfully they praised and magnified God in languages they had never learned.

Wind and fire had accompanied manifestations of God in the Old Testament, but for men to speak with unknown tongues was something which had not happened before. The wind and fire preceded the infilling of believers on this occasion only, but the phenomenon of speaking with new tongues was repeated on subsequent occasions.

The disciples did not *preach* in tongues. They were speaking with tongues before the crowd gathered, and this remarkable sign drew the crowd. When Peter preached to this great company, he preached in his own language which all the listeners understood.

In Acts 8 we have a record of the Samaritan revival. The Spirit-anointed ministry of Philip had resulted in scenes of enthusiasm as miracle after miracle was performed and many found Christ. The hearts of new converts were filled with joy—but not as yet with the Holy

Spirit. In fact, Peter and John came down from Jerusalem so these who had found Christ might be filled with the Holy Spirit.

When these apostles laid their hands upon the new converts, something vital happened—something so wonderful that Simon, outstanding for his own dealing in the supernatural through the use of sorcery, was willing to offer money for a power obviously greater than his own. He offered money because of what he saw. What did he see? It was not healing and miracles, for these had been abundantly evident in the ministry of Philip before. It was not joy, for this had characterized the new converts before their infilling. One could never imagine Simon offering money for an inner experience enjoyed by someone else of which he had no evidence. Is it not evident that this was a repetition of the miracle of Acts 2?

Acts 9 tells us that Ananias was sent to Saul of Tarsus so he might receive his sight and be baptized with the Holy Ghost. The actual infilling is not recorded, and thus the passage does not tell us how Paul received it. It is significant, however, that Paul later testified: "I thank my God, I speak with tongues more than ye all."

The next chapter gives an account of the Gentile outpouring. How wonderfully and supernaturally God brought together the eager Gentile seeker and the hesitant Jewish preacher. Peter, urged by the Holy Spirit, traveled to the house of Cornelius. As he told the good news, the Holy Spirit fell on the Gentile audience. Peter heard these men speak with tongues and magnify God.



By ALFRED F. MISSEN

Amazed and yet convinced, Peter hastened to baptize them in water.

What was it that convinced Peter? It was the repetition of that supernatural sign given in Acts 2. "The Holy Ghost," he later said, "fell on them, *as on us at the beginning.*" The experience of these men bore the hallmark of genuineness.

Acts 19 tells the story of 12 men who were disciples of John the Baptist, worshiping the true God under the very shadow of the great heathen temple of Diana. Paul's first question to these was, "Have ye received the Holy Ghost since ye believed?"

After they replied in the negative, he baptized them in the name of the Lord Jesus and then laid his hands upon them. As he did this the Holy Ghost came upon them and they spoke with tongues and prophesied. What a stir followed this baptism—ending with the city in an uproar!

Why did God choose tongues? The question is often asked. Let us remember that God is sovereign and that His ways are past finding out. Any answer thus can only be partial and unsatisfactory.

Speaking with tongues is distinctively a New Testament gift. Prophecy, miracles, healing, discerning of spirits, and the rest all had some place in God's dealing with the Old Testament saints. But speaking in tongues was that new thing that heralded the Day of Pentecost.

The confusion of tongues at Babel had resulted from man's pride and had led to scattering and dispersal. The profusion of tongues in the Upper Room came as a result of man's obedience and humble waiting, and the

product was a newborn church united in worship and witness.

There can be no valid ground for pride in receiving a gift so distinctly supernatural and so liberally outpoured upon unlearned as well as learned. Linguistic ability resulting from patient study and quick apprehension might well merit some degree of recognition, but that which is received by supernatural endowment gives no room for glory other than to God the giver.

Speaking with tongues unintelligible to the hearers (except it be accompanied by the gift of interpretation) is not likely to appeal to an arid intellectualism. Quite often the reverse is true. It often leads to charges of madness and emotionalism similar to those voiced on the Day of Pentecost. How wonderful, however, that God can so lay hold of the tongue, the organ of speech capable of doing so much damage, and cause it to speak mysteries unto Himself.

"What about 1 Corinthians 12:20: *Do all speak with tongues?*" asks the objector. But in this passage Paul is dealing with spiritual gifts in the regular life and ministry of the church. In verse 28 he is speaking of what God has set "in the church." All do not speak with tongues in the church, but all did speak with tongues at Pentecost, and all did speak with tongues at the Gentile outpouring in Acts 10:44. There is a distinction between an individual speaking with tongues at the time of his baptism in the Holy Spirit or afterward in private communion (which is the primary purpose of this gift), and another giving utterances in tongues with the accompanying interpretation in the church as envisaged in 1 Corinthians 14:2-13.

The question is often asked: "What about men greatly used of God who have never testified to speaking with tongues?" In this connection a one-talent Pentecostal believer is often unfavorably compared with a ten-talent non-Pentecostal leader. (Pentecostal preachers have made an outstanding contribution in the sphere of evangelism in former days in spite of active opposition from many churches—and are still doing so today without the support of many. But this is not in any way to minimize the tremendous work done by many who would not claim to be Pentecostal.)

It is never safe to argue from the experience of yourself or someone else. Our final approach must be to the Word of God. There are many things that prevent people from enjoying the experience of speaking with tongues: tradition, prejudice, fear, and—perhaps most of all—the cost in terms of their reputation in some evangelical circles. But more and more are receiving this blessing and rejoicing in this blessed experience.

Jesus Himself declared this sign of speaking with tongues would be given to a believing people. Whatever the critics may say, the fact remains that the men who wrote the New Testament were men who spoke with tongues.

Throughout the history of revivals worldwide, evidences of this gift can be traced. Today in this 20th-century revival men and women of all denominations are entering into their inheritance.

Will you cast aside all fear and prejudice and seek earnestly to be filled with the Spirit—and expect nothing less than the Bible evidence of speaking with other tongues?

—Redemption Tidings

Is Gambling a Sin?

SEVEN WEEKS AGO we published an article by James E. Adams entitled, "Never Innocent—Always Sinful." The position taken by the author—that gambling is always wrong—has been challenged.

"Everybody gambles," one man argued. "All business is a gamble. Life itself is a gamble." Evidently he is not a Christian. Non-Christians do not understand that God controls the lives and circumstances of those who commit themselves to His care.

Another man said, "What's wrong with it, if you don't go too far? Of course, anyone who gambles more than he can afford to lose is a fool," he added, "but a bit of gambling never hurt anyone." Unfortunately it's always "a bit of gambling" that leads to addiction.

The fact that gambling is on the increase does not make it right. Lotteries, baseball pools, bingo, lucky bucks—there are so many forms of gambling besides cards, dice, and roulette. Even grocery stores sometimes offer "easy money" to attract customers.

One *Evangel* reader told us that a place where she does business gave out slips to play bingo, and she began collecting numbers—"just for fun." Then one day a woman who works near her asked if she had a certain number with a certain letter on it. "If you do, my sister-in-law will win \$250 and she will share it with you."

She replied, "I will go home and look." But as she was driving home the Holy Spirit showed her where this was leading. "I realized I was not only learning to gamble, but also would be cheating," she said. "I asked the Lord to forgive me. I went home and threw all the slips away. How innocently one can get tangled with sin!"

What's wrong with gambling? It is morally wrong, for it is a violation of four important obligations we all have:

1. *Duty to God.* The Bible says we are not owners of our money, but stewards. As stewards we must give an accounting to God for the way we use the money He has entrusted to us. If we squander it on a bet we must answer to Him.

2. *Duty to Ourselves.* Gambling destroys character. It undermines one's honesty and consumes his ambition. It takes away his respect for himself and for others. Gambling makes people mean, unscrupulous, and cruel.

3. *Duty to Our Neighbor.* Gambling is an attempt to get something from someone else without giving fair value in return. One person's gain is another's loss. He who loves his neighbor will not gamble against him, unless he intends to lose—which is highly improbable. For gamblers do not help their neighbors intentionally; gambling makes them selfish.

4. *Duty to Society as a Whole.* Gambling is wasteful. It siphons off money that ought to be circulating and producing benefits for society. It does not enrich the government, even if it is legalized and taxed. The idleness, theft, swindles, drunkenness, bad debts, domestic problems, poverty, etc., it produces cost the government far more than the tax dollars it brings in.

If gambling violates our duty to God, to ourselves, to our neighbor, and to society as a whole, who can ask, "What's wrong with it?" Instead we ask, "What's right with it?"

—R.C.C.

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STATEMENT OF FAITH

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

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MORE THAN FIVE MILLION foreign nationals visited the U.S. during the past year, according to the U. S. Immigration Service. About three million were here for a year or longer.

International Students, published by an organization concentrating on evangelizing foreign students in America, says: "Not since the Day of Pentecost—when a million pilgrims from foreign lands were gathered in Jerusalem—has there been such a concentration of people from every tongue and tribe and nation in one geographical location. All the foreign mission fields of all the world have come to the churches."

This publication states there are 200,000 foreign students enrolled in American colleges and universities. There are 6,000 Muslims from Iran; 2,000 Africans from Nigeria alone. Howard University in Washington, D. C., has nearly 300 Nigerians—just in that one school.

After these students finish their education, what will they take back to their home countries? A CBS televised interview with Gunawardena, the Communist leader of Finland, revealed he had never been in contact with Communism in his own country but accepted its ideologies while he was a student at the University of Wisconsin.

Cheddi Jagan, Communist leader of Guyana, became a Communist while he was a student in Chicago; Kwame Nkrumah in Philadelphia; Tsien Hsue-shien in Pasadena.

On the other hand, when we were in Nigeria as missionaries we received a delegation of people from a village we had never even visited, let alone evangelized. The amazing message these people brought was that a young man from their village was in a university in California. He had met Assemblies of God Christians in this school and had been convinced of the reality of Christianity from their lives. He told his people in Africa to find Assemblies of God missionaries and invite them to come and establish a church. Today there is a church in this village, and about 10 other churches have been started in other Nigerian villages in that area also.

Throughout the United States there are foreign students—even many from countries now closed to Christian missionaries. There is no need to recruit a staff of missionaries that must be equipped at great expense to send overseas; no passage costs; no furlough expense. There is no need for years spent in language study to communicate with people in their own country. These students speak English—and they can be reached with the gospel in English.

After one furlough we traveled back to Nigeria on a ship with an African student returning home. While in the States this young man had been contacted by followers of nearly every false cult, but no one had ever really made an effort to tell him the way of salvation—not in the seven years he was in the U.S. Although we tried to point him to Christ, he was so confused he could never get his thinking straightened out enough to consider his need of repentance and salvation.

The next furlough we traveled back to Nigeria in company with another Nigerian student who had been in contact with real Christians all the time he was in the States. He went home with a ringing testimony for Christ.

RIGHT AT OUR DOORSTEPS

*The mission field comes
to us and we are*

blind to our opportunities


By REX JACKSON
Foreign Missions Education Editor

As a medical doctor with advanced training, he was given an appointment to the University of Ibadan teaching hospital, where in addition to his duties as surgeon and teacher he conducts Bible classes for the hospital staff and is active in a local church.

The future of missions abroad could very well depend on foreign students currently attending our American universities. Whole nations have been led into Communism by such men as Cheddi Jagan, who for a time was prime minister of his own country. These students will certainly be influential leaders in their countries which all too often have few educated men.

Here is a whitened harvest field—right on our doorsteps. What are we doing about it? Churches in university cities should plan special efforts to get acquainted with foreign students, to invite them to church. Christians should invite them into their homes where they can see Christianity in action. The C.A.'s, the Sunday school—every department of our churches—can find opportunities. It will surely take personal involvement—but Jesus' last words to His followers were: "And *ye* are witnesses of these things."

What better opportunity might some of our qualified teachers have than to get jobs in colleges with large foreign enrollments—and then make a special effort to reach these foreign students? Or how about getting a job in whatever line of work you can do, and devoting as much time as possible to getting acquainted with these foreign students and winning them for Christ?

Certainly our Lord, if He were to visit the United States today and see this throng of foreign students, would repeat: "The harvest truly is ripe." 



THE SEA RAGED. WAVES ENGULFED THE "ROSARIO," AND IT LOOKED AS IF SHE WOULD BREAK APART. THAT WAS WHEN CAPTAIN SMITH DECIDED TO SEND OUT—

A PRAYER SOS

By BURTON PIERCE
Pastor, Assembly of God
Whitehaven, Tennessee

THE AIRWAVES CRACKLED with emergency messages. But one of the most urgent and unusual was sent from the radio room of the ship *Rosario* under the signature of her skipper, Captain Leslie Smith.

The *Rosario*, a war surplus craft, was en route from Halifax, Nova Scotia, to Jacksonville, Florida. She was creaking and groaning in every place from the excess cargo.

Captain Smith stood on the bridge looking down at the deck wallowing in the seas. Often the lower structure was completely submerged. The barometer needle was even below "stormy." This wasn't just a storm—it was a hurricane.

The crew had done everything possible to batten the hatches, but some hatches were broken and the pumps were operating full speed to get rid of water that was shipping in.

The captain stood beside the pilot and looked at the pitching mass of fury. He realized that if God didn't undertake, his ship and crew would go down.

One day I sat down with Captain Smith and his wife as they relived those hours. Captain Smith told me:

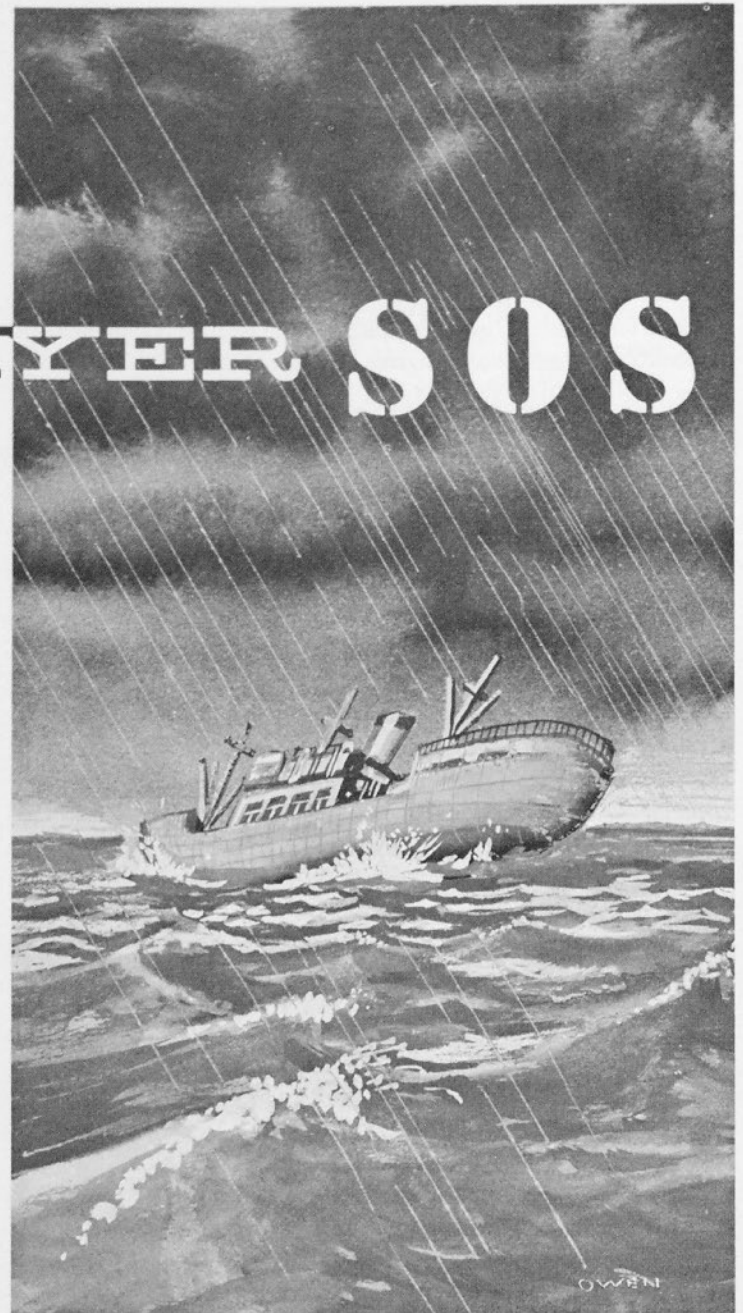
"I literally crawled off the bridge to my cabin and got down on my knees and cried out to God to quiet the storm and spare my ship and my men. I went back to the bridge and looked at the clinometer. The *Rosario* was listing to 35 degrees. It couldn't be long before she would surely go to the bottom. I feared the old war vessel would buckle and break in two.

"In my own way I tried to pray, although I hadn't prayed in years. I knew I wasn't right with God.

"I had already had my radio operator alert the Coast Guard that we were in serious trouble. There was one more thing I could do. I called the radio operator to the bridge and gave him this message to be sent to my wife: 'Ship is in immediate peril. Pray urgently for the storm to cease.'

"Upon receiving the message, the Jacksonville station immediately phoned my wife in Panama City, Florida. What happened next saved the ship and no doubt our lives."

Mrs. Smith continued the story. "It was early in the afternoon when I received the word. My mother was visiting me. We dropped to our knees and cried out to



God. A few moments later my mother suggested we go next door and ask two ladies who were great prayer warriors to intercede with us.

"The four of us got on our knees and bombarded heaven. None of us doubted that all would be well with that ship and its crew."

"There were many other ships off the coast of Nantucket in similar danger," Captain Smith said. "I learned later that my prayer SOS was monitored by these other radio operators."

This expression of faith in God thus encouraged others in danger.

"I went once more to my cabin. Clinging to my bunk, I joined those prayer warriors at home," the captain related. "I first confessed I was like Jonah—running from God. I told God if He would forgive my sins and save my ship and crew, I would serve Him with all my heart. Almost immediately the wind began to subside. Even though the waves were still somewhat high, we headed for port.


"Monitoring the radio, we learned that several vessels were sunk in the storm and others were severely damaged.

"When we tied up to dock, word got around that this was the ship that had sent out the SOS for prayer.

Captains of several ships came by and asked to read the ship's log. There were the facts: the wind velocity, the overload cargo, the ship's list. But apart from a few broken hatches, the *Rosario* was in far better shape than many of the modern vessels that were in the same storm."

For 12 years after that momentous day you could have looked over the congregation of First Assembly in Panama City, Florida, every Sunday and picked out the old sea captain, lost in worship to the Pilot of his soul.

Until his death, Captain Smith was burdened for mariners on the sea of life. He would tell them of the One who was the compass to guide them to their true destination; of the Bible—the chart to warn them of dangers; of the overshadowing power of the Holy Spirit to deliver them from the dangers that would destroy their souls; and of a God of love who could quiet the storms and bring them safely to harbor in the "Haven of Rest."

Captain Smith has now safely made that harbor. But his prayer SOS lives on in the memories of those who experienced that day with him—and in the lives of those he influenced because he surrendered to the One who can calm all storms. 

and remove the wheel. I found the brake shoe ruined and only one lug left in the hub.

Only one familiar with wooden spokes and wheels can appreciate the problem that faced this young preacher—his trip half over and him nearly frozen. But the prayer of faith was answered, and I arrived at my destination on a prayer and a wheel with one lug holding.

Two Christians living on a farm near Hannibal had rented an old store building on North Main Street and invited us to come and start meetings. The building boasted one stove with pipes, supported by wires, running the length of the building. (Yes, the pipe broke once, and what a mess! Soot, smoke, and even fire billowed from the open pipe—a common incident for a pioneer preacher.)

A platform of tile and planks, seats from an old tent, and a rug for the altar area completed the furnishings. With two months' rent paid by our friends, we were on our own. It was just God and I. It took a miracle to pioneer a church in those days. The preacher lived by faith and had few material blessings; but when he was sure of his call, believed in his God and acted accordingly, God honored the sacrifice and gave the increase.


The revival meeting started on January 25. Thirty-five people came to the altar and professed salvation in the first meeting, and many who were bound with evil habits testified of deliverance. Threats were made against me, but I suffered no bodily harm.

Later we moved into a small dwelling converted into a church. The pulpit and altar were in the center, allowing the speaker to look into two rooms. In this humble place God worked miracles of healing and deliverance. Let me tell you about one.

Mrs. Crawford Adams was afflicted with a toxic goiter and had a rapid heartbeat. She often fainted and lay unconscious. One night she asked her husband, who was not saved, if she might go forward and ask for prayer. He consented, and she was anointed and prayed for. Then it seemed as if she fainted and she appeared to be in a coma.

Her husband was concerned, and so were we. While we wondered what to do, she slowly lifted her hand. Color came back into her face, and she began to speak in the most beautiful language. The place was electrified. This Baptist lady received the baptism in the Holy Spirit and healing for her body at the same time. The place was charged with the power of God. It was a miracle, visible to all.

She testified, "When I was anointed with oil and hands were laid upon me, I felt the power of God strike me, and it seemed as though crystal-clear water flowed through my body, beginning at my head. The same power reversed itself and came through my body again, beginning at my feet. When it reached my throat, I felt something snap. My heartbeat became normal. I was healed."

This healing turned the tide in Hannibal. It was widely known and much discussed. We were able to move the services from the house to a vacant downtown theater. The press and radio became friendly, and doors were opened to us where we least expected it. This miracle of healing came through the mighty power of God in answer to travailing prayer. The same God still answers prayer today when we believe and act upon our faith. 

I WAS THERE

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

IT TOOK A MIRACLE



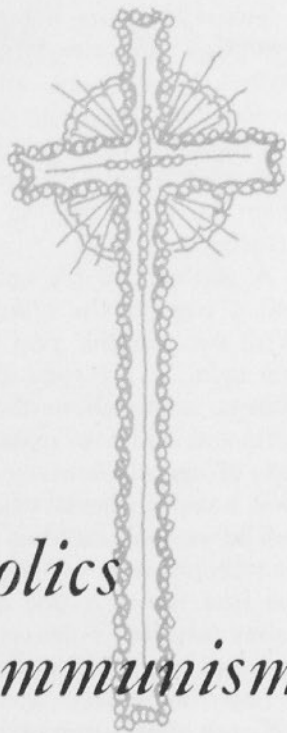
By **GLENN RENICK**
Northern Missouri District Superintendent

IT WAS A COLD DAY IN JANUARY 1928 when I started for Hannibal, Missouri, behind the wheel of a Model T Ford which gave ample proof of its seniority. The car had no heat, and the flapping curtains assured the driver of plenty of fresh air.

The trip was made in relays from one store to another along the highway, stopping at each to warm by a friendly stove, as was common in those days.

Such a trip usually afforded one incident to be remembered, and this was no exception. The thud, thud, of a rear wheel signaled trouble somewhere between two stores, and there was nothing to do but jack up the car

WHY ARE COMMUNISTS STRONG
IN ROMAN CATHOLIC COUNTRIES?
A CONVERTED PRIEST LOOKS AT—



Roman Catholics and Communism

By CHARLES A. BOLTON

MY FIRST PHYSICAL CONTACT with militant Communists was a shock. It happened one May day (International Labor Day, May 1) in Belgium many years ago. I was wearing the Roman cassock and traveling in a third-class compartment of a train.

Gradually the train seemed to fill with singing and shouting working people with red flags. There was frequent singing of *L'Internationale*, the hymn of the Communist International which proclaims that one day it will embrace the whole human race.

The song has a verse which proclaims death to the "clericals," and I was made to feel ridiculous when this was sung. Red flags with hammer and sickle were stuck into my clerical hat to the amusement of all the revelers around. I thought I was fortunate not to be thrown off the train.

Later when I was studying in Paris, there were times when a Communist revolution seemed imminent. There were mass parades and demonstrations when it was dangerous to be around for fear of firing between the Communist marchers and the armed police. At that time, the Communists were supposed to have more than two million workers ready to overthrow the government.

All this made me ask myself why Communists should be so strong in traditionally Catholic countries. Most of these Reds were supposedly Roman Catholics by origin. Later

The author is a graduate of Oxford. He also studied in Paris and Rome, and in postgraduate studies received the B.D. at Louvain and the B.Litt. at Oxford. He was in the Roman priesthood for more than 30 years before his conversion.

I knew through contacts with French priests that some of these Reds out of superstitious fear and "for good luck" had their children baptized. Meanwhile the Vatican and especially Pope Pius XI (Achille Ratti) denounced the Communists as enemies of humanity and of all religion.

Then not too long before World War II came the civil war in Spain when the Spanish bishops and conservatives paid the army officers under Franco to fight the Socialist (and supposedly pro-Russian) government. This struggle revealed that in Spain, the traditional, the "Catholic," there were millions of Communists. Today they are driven underground.

After World War II, Italy, supposedly the most Roman Catholic country of all, made it clear to an astonished world that it was the most Communist country outside the Iron Curtain. Since then we have seen the Communist takeover in Cuba (95 percent Catholic) and Communist rumblings in many parts of South America (90 percent Catholic).

IS THERE AN EXPLANATION?

If we examine the public statements of the Vatican and other Roman leaders during this century, we find plenty of propaganda against Communism. Until very recently nobody could accuse the Roman church of being friendly to Marxism. But obviously this counterpropaganda against the Communists has been a colossal failure, in those countries where Rome has been dominant for centuries—where Rome has never felt the impact and influence of the Reformation—chiefly the Latin countries of Europe and of America.

How are we to explain this manifest failure? No doubt whole books could be published on such a vast subject, yet certain guidelines for a solution of the problem may be indicated briefly.

First, in all of these countries there has been a growing anticlerical sentiment for two centuries. Voltaire and the Encyclopedists propagated this spirit in 18th-century France. Social historians of all Latin countries could produce many examples of writers and political leaders who have been hostile to the influence of the Roman church. Mazzini and Garibaldi were outstanding anticlericals during the rebuilding of Italy in the last century. It is reported that when the Italian government deliberately set up a fine bronze statue of the Dominican, Giordano Bruno, burned by the Inquisition in Rome, Pope Leo XIII thought seriously of going into exile away from Rome.

This anticlerical spirit was a reaction against the power politics and abuse of power by the Vatican and the Roman prelates. It represented a natural revolt of the human spirit against tyranny and oppression imposed in the name of religion. It represented an emancipation of the spirit of man against the superstitions and false doctrines of a semipagan religious system imposed by a ruthless and outmoded "infallible" Inquisition, masquerading as the successor of Jesus the Good Shepherd.

Second, many forces have been at work since the Industrial Revolution to promote social change and to improve the conditions of ordinary workers and laborers. Throughout many parts of the world there has been a steady rise in the standard of living, wages, education, welfare, social status, etc. The propaganda of Socialists and Communists has developed the demands of the pro-

letariat and has promoted the idea that the workers of the world will become the rulers of the world.

In this development the Communists take stock of the Roman church and realize its wealth. For them it seems like a vast, capitalistic International Incorporated that has been as hostile to the rising working class as any bourgeois exploiters—to use Communist terminology. They see the popes crowned with the bejewelled tiara and living in the golden halls of the Vatican. They see the cardinals and prelates clad in scarlet and purple silks, riding in expensive cars, and living in “palaces.” In this way the hierarchy of the Roman church becomes as alien as any wealthy potentate or industrial tycoon.

In some countries like Cuba and parts of South America these new social reformers are aware that for centuries the Roman prelates have been on the side of the wealthy ruling class. The poor have remained poor and have been kept without education so they as inferiors might better serve the “superior” element. Rome has been identified with reaction.

METHODS AND OBJECTIVES

Some historians have pointed out there is a family likeness between the Roman and Communist systems. Although this may at first seem a surprise, it does make some sense when explained.

The strict and relentless party discipline imposed by Communists upon their members is paralleled by the authoritarian controls of the Roman church—especially upon the prelates who are expected to belong “body and soul” to the system. Every full member of either system is expected to show complete devotion and dedication to the common cause to the exclusion of any rival ideology. In each system there is spying, delation of suspects, censorship, and a similar method of propaganda. At times there has been revealed the same desire to exterminate the enemy. Stalin’s purges have been equalled by the massacre of Orthodox serbs by Roman Croats (involving more than a million men, women, and children) during World War II.

In both systems there has often been revealed the ambition to achieve world conquest and dominion. Ever since Boniface VIII in the Middle Ages, the Roman church has proclaimed that every soul must be subject to the Supreme Pontiff. International Communism with its motto “Workers of the world unite!” proclaims its desire to achieve world dictatorship.

THE FUTURE

Last year the Vatican instituted a new international secretariat or commission for contacts with atheism. Significantly, Cardinal Konig of Vienna was made president of the commission, as being close to the Iron Curtain countries. There is little doubt that this new outreach is a feeler towards Communism. The Vatican realizes that a large proportion of the human race lives under Communism. Some Vatican directors would like a compromise arrangement with the traditional enemy.

Will this be the collaboration of the two beasts of whom we read in Revelation 13? A world dominion and a world religion? “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads . . .” (Revelation 13:16).

—The Gospel Catholic



Your Questions

Answered by Ernest S. Williams

What does the word Selah mean? (Psalm 87:6).

According to the dictionary, *Selah* is considered “a word of unknown meaning, probably a musical sign; a pause.”

What is the significance of the Hebrew words which divide the stanzas in Psalm 119?

These words are letters of the Hebrew alphabet—Aleph, Beth, etc.

Women are presented in Ezekiel 8:14 as weeping for Tammuz. Who was Tammuz?

This was an idol before which the women worshiped. He was supposed to have been a beautiful youth, beloved by Venus, who was killed by a wild boar through the jealousy of Mars. Adam Clarke’s *Commentary* has more to say about him. His image is believed to be the “image of jealousy” spoken of in verse 5.

Should a minister express his personal views on politics and political candidates from the pulpit?

The pulpit is the place for preaching the gospel. Among the membership of any church there are usually persons who hold divergent political views. A minister who favors one side and attacks the other is in danger of dividing the membership and estranging those who do not agree with him. Let him remember he is shepherd of the entire membership.

It is right for the minister to speak out on moral issues, but he must be careful to avoid political references in so doing.

I was baptized some years ago, and then drifted away from the Lord. Now that I have come back to God, is it necessary for me to be baptized again?

This is a matter of conscience. I would advise you to do that which gives you comfort of conscience, since baptism is “the answer of a good conscience toward God” (1 Peter 3:21).

Please explain what constitutes blasphemy against the Holy Spirit.

Jesus said it was blasphemy against the Holy Spirit to attribute to Satan the miracles which the Holy Spirit performed (Matthew 12:31). It is indicated in Hebrews 6:4-6 that to renounce the Christian faith after receiving its manifold blessings would be to sin against the Holy Spirit. This was a warning against apostasy, or denial of the faith.

Jesus could speak positively concerning what constituted blasphemy against the Holy Ghost since He had perfect knowledge. We are so human, thus lacking in knowledge, that it is well for us to let God be judge as to who may have blasphemed against the Holy Spirit.

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.



Members of the Assarama Church who have been baptized in water.

Persecution Blessed

By **BENNIE D. TIPTON** • Missionary to Togo

ARRIVING AT OUR NEW POST in the Assarama area in southern Togo, I was surprised but pleased to find that about 150 Christians from another area 85 kilometers away had moved to Assarama to live.

I was somewhat apprehensive of their motive, because it isn't often (even in Africa) that almost an entire village moves. But I soon learned that the local pastor in Assarama had been riding a bicycle to the former village of these people for services. So they were his converts. They moved because of intense persecution.

When the chief of their village had seen many of his people leaving the traditional fetish worship, he had begun unbearable persecution. The chief would charge them \$4 to \$5 to conduct a single service. Finally he had their church burned.

These people came the 85 kilometers (over 50 miles) walking, riding bicycles, or (the more fortunate ones) riding in a truck. Ready to start life all over again, they brought their chickens, guineas, goats, meager household furnishings, and cultivating tools.

Since our church in Assarama was already filled to capacity, they hurriedly built a temporary palm-branch building near the local pastor's house. Thus the pastor could preach to them and then go on another two miles to his regular church.

My heart was touched as I watched them toiling in the hot sun—clearing

new fields, putting up new houses, and building a place to worship. Every Sunday the yard is swept clean, and the 21 log pews are thoroughly dusted. Since then they have also built a parsonage for their new pastor. What a price they were willing to pay to worship the true God!

Their sacrifice was not in vain. Recently 17 have been filled with the Holy Spirit, and six young men are studying French preparing to enter Bible school to train for the ministry. Also several have been baptized in water.

Since they left their old village, the chief has been killed. Continually they would plead with me, "*Pasteur*, will you go back to our home village to teach our people?"

I visited there a few weeks ago and found about 40 people trying to carry on regular services.

Since there were no road markers, one of the deacons went along to show me the way. It was almost more than I bargained for. There were ravines to cross, boulders to go around, and in many places only a bicycle trail through grass as high as the car. We spent several hours on the road and arrived just before dark, but oh how happy the people were to see us.

Without my knowing it the believers had sent a young man ahead on bicycle to tell them I was coming. I doubt that a king would have been given a more royal reception than I received. To

further show their appreciation they gave me a goat, a duck, a chicken, two pigeons, many yams and peanuts, and \$2.25 in cash.

When it came time to leave, the deacon asked to stay a few days to have services and encourage the people. Never have I met anyone more desirous to work for the Lord than this deacon. I left on Sunday evening, while he stayed until 3:30 a.m. the following Saturday. He left on foot, walked all day and night without rest, and was helping sweep the church yard when I came at 7 o'clock on Sunday morning. He had just arrived.

As I have observed the persecution and hardships of these faithful Christians, I've been reminded of the words of Christ to Peter, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30).

For missionary information write to:

ASSEMBLIES OF GOD
Foreign Missions Department
 1445 Boonville Avenue
 Springfield, Missouri 65802

THE LARGE cement-block church in the port city was full of worshippers that Sunday morning. We were attending the first of several farewell services in the national churches before leaving Africa for furlough after our third term there. In these churches were people we had learned to know and to love. The pastors were our friends who had invited us to come before our furlough.

As this first service progressed, our hearts were moved. Some of these Christians we perhaps would never see again this side of heaven. And although we were weary enough to look forward to a furlough, we were heart-sick at leaving the people we love. What might transpire in the long year of our leave?

What events might take place to change our course or that of the national church?

Would the church be sufficiently strong to withstand tribulation?

Were the Christians rooted in the Word and able to withstand persecution?

Had our national pastors received the proper training to make them responsible leaders?

These and other thoughts tumbled around my mind as we sang our worship songs that bright, warm Sunday morning.

But now my attention was drawn to the pastor as he stepped to the pulpit. "We are thankful," he said, "for the presence of Almighty God in our midst this morning. Let us continue to worship Him as we sing a prayer, 'Sweep over My Soul, Sweet Spirit.'"

As he led his people in the song, a beautiful sweetness settled upon us all. Some of the Christians sang with heads bowed, others with their hands and faces lifted heavenward. Looking at the man of God standing behind the sacred desk, I marveled to myself: *Why, his ebony face is just glowing with the glory of God! The Spirit of the Lord is upon him. He is truly leading his people into the Holy of Holies.*

A great peace overwhelmed me as the veteran national pastor, led by the Spirit of God, moved from one worship chorus to another. By the time the service was ended, we had all been spiritually strengthened.

That evening we attended another farewell service in another city. Although it was a sweltering night, that

church too was full. Again there was a lovely spirit of worship in the service.

The stature of the national pastor impressed itself upon my mind as his face beamed with God's glory. After the sermon, this man of God stepped to his pulpit and gave a challenging invitation to the unsaved to come and receive Christ as Saviour. In response to his heartfelt plea, a number of young men came forward. Without being prompted, a small army of Christians rallied around them while the pastor was still inviting others to yield to the Lord.

The altar service that followed was unforgettable. Christians and sinners alike literally stormed the gates of heaven. Hands were raised imploringly or clapped together in joy. Tears of re-



By **ESTHER CIMINO**
Missionary to Africa

Reflections of a Missionary

pentance mingled with perspiration from the hot tropical night. Sinners found their way into God's fold. The Christians rejoiced in their God with rapture revealed on their faces.

Looking upon it all, I marveled again: *These are people who know God, who have found Him more than sufficient for their own needs, and who can help others to find Him too.*

Were the pastors responsible men of God? Were the Christians rooted in the Lord?


The only answer I could find was a positive one! These were a part of the Church of Jesus Christ. They were vigorous, mature, militant, Spirit-filled, and Spirit-led. This was the Church of which Jesus said, "The gates of hell shall not prevail against it."

After we left the country, a military coup took place. Upon hearing of it, our first thoughts were of our fellow missionaries and the national church. *How will this affect them all? Is there anything we should have done differently than we did in our years of service there?*

Reflecting upon these questions, I remembered those last services from which we brought home such precious memories: songs of praise wafting heavenward like sweet-smelling incense; Spirit-filled, responsible leaders guiding God's people deeper into His love; Christians who knew God for themselves, and who knew how to help others to find Him; and the Shekinah glory settling down in the midst of the people of God.

We, along with our fellow missionaries, had pursued an aggressive Christian program in our field of labor. Training national pastors was the hub of the work. Visiting and encouraging the churches was a vital part of our activities. Evangelizing needy areas was a very important aspect. Literature distribution had proven challenging and rewarding. Ministers' institutes had been a great inspiration to the pastors.

No, there are no regrets! We would do all the same things over again.

After all, God is there! What more could anyone ask? 



GENERAL MANAGER RETIRED AFTER A LIFETIME OF SERVICE
AT THE GOSPEL PUBLISHING HOUSE

He Watched the 'Evangel' Presses Roll for More Than 40 Years

ONE MAN HAS WATCHED the weekly *Evangels* roll off the press longer than anyone else alive. He is J. Otis Harrell, who recently completed 40 years and seven months of service at the Gospel Publishing House.

With a vast amount of personal satisfaction he has watched the circulation of this magazine rise from 20,000 to the present record level of 190,000 copies a week. Uncounted millions of copies have been mailed out to all parts of the world since that day in November, 1925, when he joined the staff as a linotype operator—to say nothing of the many millions of Sunday school papers, quarterlies, books, tracts, and other publications.

When he came to Springfield there were 18 persons on the staff at the national headquarters of the Assemblies of God, including the elected officials and a janitor. Today there are 311 employees engaged in producing the literature and filling orders for it.

The present printing plant containing 100,000 square feet of floor space is a far cry from the small store building (a former meat market) which housed the printing equipment in those early days.

After serving as linotype machinist for several years Brother Harrell in 1932 was made foreman of the composing room where type and headlines are set and placed in page layout form. Other promotions followed. In 1943 he became superintendent of production. In 1952 he was named general manager of the Gospel Publishing House.

On June 15 he retired. He and Mrs. Harrell (the former Louise Lawson, whom he married in 1923), are looking forward to spending more time together on their farm northeast of Springfield and to enjoying many visits with their five children, 15 grandchildren, and one great-grandchild. Brother Harrell plans to indulge in such hobbies as fishing, writing poetry, composing gospel songs—and he intends to “spend a lot of time reading gospel literature instead of printing it.”

He will continue to devote a large part of his time to church work. “There’s still a whole lot the Mrs. and I can do for the Lord before He calls us home,” he says.

During Brother Harrell’s long years of service at the Gospel Publishing House, five additions were put on the

original building. Then, upon completion of the present plant in 1949, he helped move all the equipment and personally supervised the installation of each piece of machinery at the new site.

The publication ministry of the Assemblies of God could not have enjoyed the enormous growth it has had without men and women of ability and dedication—persons like J. O. Harrell. Born in a rural area near Mattoon, Illinois, he was reared in the western Canadian town of Oxbow, Saskatchewan. He prepared for his publishing career by attending a linotype school at Toledo, Ohio. For two years he edited and published a small weekly newspaper in Montezuma, Indiana. But gospel work was nearer his heart than a newspaper career. He had often assisted his mother, an Assemblies of God minister, in her evangelistic campaigns. He loved to sing and play the saxophone; sometimes he would sing a solo while strumming his guitar, or he would even lead the song service.

One day he wrote a letter to Springfield asking if a linotype operator was needed at the Gospel Publishing House. A reply came from the manager, the late J. Z. Kameron, inviting him to come at once. The Harrells prayed very earnestly about the matter and decided God wanted them in Springfield. And he says, “Never once from the day I came have I thought of leaving the Publishing House. My wife and I were convinced this was where God wanted us to serve Him. We put out our fleeces at the beginning and God showed us this was His will. Never once have we doubted, or wanted to leave this work.”

Thus as a young man with a bit of printer’s ink in his blood and a love for gospel work in his heart, he found a place where all his talents and interests could merge in Christian service.

A few years ago, when asked what he liked most about his position, Brother Harrell replied, “The opportunity to serve.” The greatest satisfaction in his life has been the knowledge that the Gospel Publishing House has played an important part in the growth of the Assemblies of God—and that he has helped in this.

At a dinner held in Brother Harrell’s honor, the execu-

tive director of publications, Bert Webb, presented him with a plaque in recognition of over 40 years of dedicated service to the General Council of the Assemblies of God. Brother Webb said that while he was charged with the responsibility of directing the publication work, he always depended on Brother Harrell's professional ability to administer the program. "Without dedicated persons like him, skilled and knowledgeable in the printing profession, we could not carry on this ministry," he said.

The general superintendent, Thos. F. Zimmerman, paid tribute to the good example Brother Harrell has shown, not only by his constant fidelity to the Gospel Publishing House but also by his faithful church attendance. "As church member, deacon, song leader, Sunday school teacher, orchestra director, lay preacher—whatever opportunity for service might present itself, Otis Harrell could always be depended upon to do his part. He never asked what the Movement could do for him; he only wanted to know what contribution he could make. 'How can I best serve?' was Brother Harrell's typical attitude through the years. We consider this a most admirable trait."

Brother Zimmerman cited the many lines of civic service in which Brother Harrell has participated—Boy Scouts, Kiwanis, United Fund, and others, as well as on the Springfield Board of Education, and as chairman of the Salvation Army advisory board—and pointed out that although these good causes claimed a great deal of his time, Brother Harrell never permitted them to interfere with his allegiance to his church.

The editors and all who serve on the staff of *The Pentecostal Evangel* thank God for the happy years we have had of association with Brother Harrell, and we pray that he and Sister Harrell may have good health, much joy, and rich spiritual blessing during their well-earned retirement.

The retiring general manager, J. Otis Harrell, and his successor, Homer L. Menzies, who joined the Gospel Publishing House staff 26 years ago.



Real Satisfaction

By J. W. McMILLIAN

SOME YEARS AGO the owner of a factory happened to overhear a conversation between two of his employees.

"If only I had \$100. I would be completely happy and satisfied," one young lady said to the other.

Her employer listened with interest. He had recognized the girl's voice and knew her to be a conscientious, reliable worker. Since \$100 was not a vast sum of money to him, he decided it would be well worth while to have the girl "completely happy and satisfied." So the next day he handed the money to her. She was very surprised, but thanked him cordially.

A little while afterward he overheard her speaking to her friend. What she said was: "I wish now that I'd said \$200!"

Nothing this world gives can ever bring lasting satisfaction to the human heart. Fame cannot do it; yet how many people yearn to become famous. Pleasure can never bring lasting satisfaction; neither can riches. Yet many people in this world live for pleasure and riches.

King Solomon, one of the wisest men that ever lived, was a keen student of human nature. Some of his observations are recorded in *Ecclesiastes*, one of the poetical books of the Old Testament. In this he wrote: "God . . . hath made every thing beautiful in his time: also he has set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end" (*Ecclesiastes* 3:10, 11).

Augustine rightly said that "God has made man for Himself, and man can find no rest nor satisfaction until he finds it in God." A modern writer put it something like this: "There is a God-shaped blank in the heart of man." God Himself has designed man's life, and only God can meet man's deepest spiritual needs.

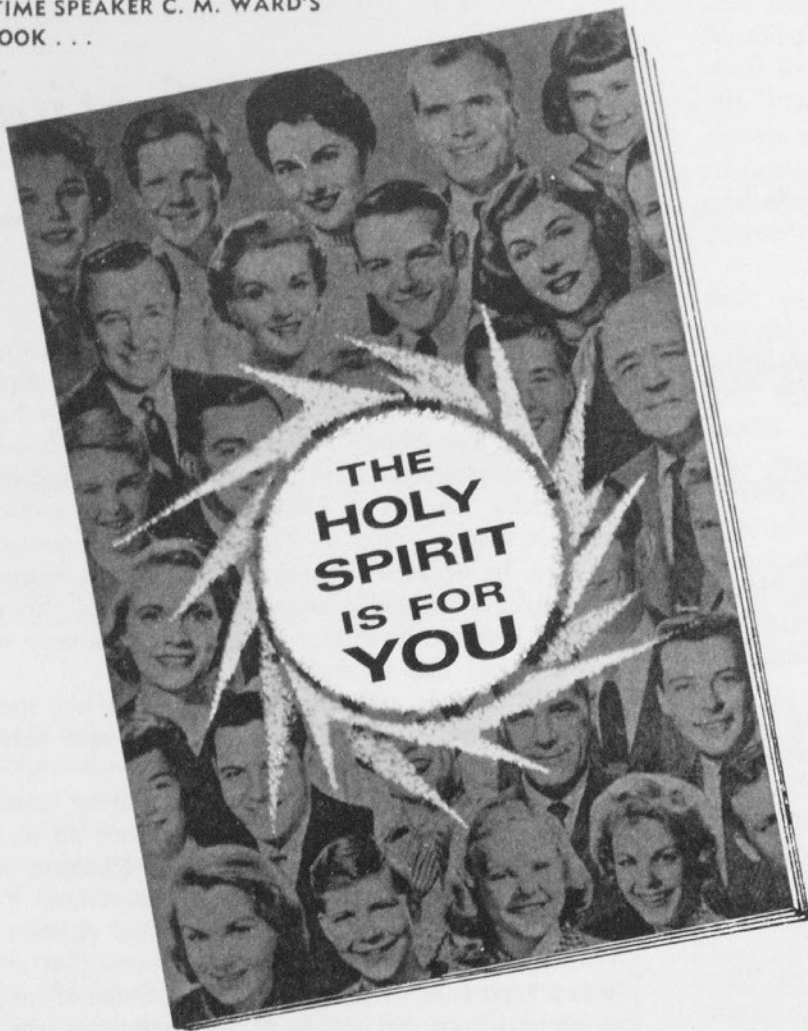
To meet the needs of man whom He had created in His own image, God became Man in the person of the Lord Jesus Christ, who is called in the Bible "God manifest in the flesh." The Lord Jesus is the only One who is able to give us complete spiritual satisfaction. He died on the cross to put away sin, which prevents us from enjoying fellowship with God. The Lord Jesus Christ said: "If any man thirst, let him come unto me, and drink."

The Bible tells us that there are streams of living water flowing out from Him that can fully satisfy man's spiritual thirst.

Are you dissatisfied with your life? Are you seeking satisfaction in money, pleasure, fame, or even in religion? These things can *never* bring lasting satisfaction. But the Lord Jesus Christ can and will save and satisfy all who come by faith to Him. He is able and willing to meet your deepest need and give you real and lasting spiritual satisfaction.

Why not put your trust in the Lord Jesus Christ *today*?

—*Messenger of Peace*



"WITHIN PRESENT MEMORY, God began a stir on our college campuses. Suddenly evangelical circles began to buzz with the news that the Holy Spirit was making His blessed presence known at clubs and inquiry groups. It hit network news. Feature articles appeared in newspapers and magazines. And instead of fanning it, instead of concentrating on this encouraging sign of revival, we turned our attention to things we thought more substantial."

These words open the first chapter of C. M. Ward's latest book, *The Holy Spirit Is for You*. The pocket-size edition is designed to be given to persons who know Christ as their Saviour, but not as their Baptizer.

Its compelling message for these church-goers is: "The baptism of the Holy Spirit is the difference between a life that is ordinary with a tendency toward drabness, and a fruitful life that is joyful and exciting."

The provocative volume presents the baptism of the Holy Spirit as God's answer for powerless Christians in powerless churches.

"This week thousands of good sermons have been preached, presenting the truth and nothing but the truth," Brother Ward states. Then he asks: "Why then the failure and barrenness? Look at the altars and the prayer-rooms—empty!"

Beginning with "Demonstration," a chapter challenging churches to demonstrate the power of God, the author moves toward the individual reader's heart. "What about it, Sunday school teacher? Do you burn with the message? Can you hardly wait from Sunday to Sunday to get into the classroom? Where is that warmth—that passion—that zeal? If it isn't there, what you call religion is a plain excuse for the real thing."

The second chapter, "Truth Is Not Enough," emphasizes that the propagation of the gospel "takes more than intellect—more than human learning. *It takes the transforming power of the Holy Ghost.* My art cannot transform men," says Brother Ward, "God can."

In the chapter "God Has More for You," Brother Ward speaks especially

to the holiness people as he says:

"The impartation of the Holy Spirit in the new birth and the baptism in the Holy Spirit are two separate and distinct experiences and should never be identified as one and the same. Furthermore, neither of them should be confused with sanctification which is a further work of the Holy Spirit in separating us from the world and unto God.

"I urge people who love the Holy Spirit and who know the touch and the working of the Holy Spirit in their lives to press on until they experience the baptism in the Holy Spirit. Do not shrink from the external manifestations! The Spirit of God has done a lovely work of grace and comfort *within* you. Now yield to His outward manifestation."

One section contains Brother Ward's account of his own baptism in the Holy Spirit when he was a junior in high school. He tells what happened to him at an altar during a summer camp meeting when the Holy Spirit came upon him:

"At that moment I knew the rhapsody of 'speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord' (Ephesians 5:19). Nothing in this world can equal it. I had anointing, unction, and language. I felt I wanted to tell the whole world about Jesus."

Describing the ecstasy that can be experienced by Spirit-filled believers while praising Jesus, Brother Ward says: "Sometimes such praise so overwhelms us that chords are struck up in our soul that we never dreamed existed, and heaven itself comes to our aid with heavenly language."

In his last chapter, "Help in Receiving This Baptism," the radio evangelist lists seven suggestions:

"First, remember that Jesus, your own Saviour is the Baptizer. (See Matthew 3:11.) No one else can baptize you.

"Second, believe that the promise is for you today. (See Acts 2:39.) This is the promise of the Father.

"Third, keep in mind that the baptism of the Holy Spirit is a gift. (See Acts 2:38.) You cannot earn, pay for, or merit this gift. A gift must be received with thanks.

"Fourth, you must yield yourself absolutely to the Baptizer, for the Holy

Ghost has been given to them that obey Him. (See Acts 5:32.)

"Fifth, praise the Lord! As we magnify Jesus, the Spirit sweeps over our souls to reinforce us in this act of love.

"Sixth, expect the evidence of speaking with other tongues as the Spirit gives utterance, as the initial evidence that you have received the baptism of the Holy Spirit. (See Acts 2:4, 10:46, and 19:6.)


"Seventh, 'tarry until. . .'. Tarrying is like courtship. It is beautiful to wait in the presence of the Lord. God will never disappoint the seeker. (See Luke 24:49.)"

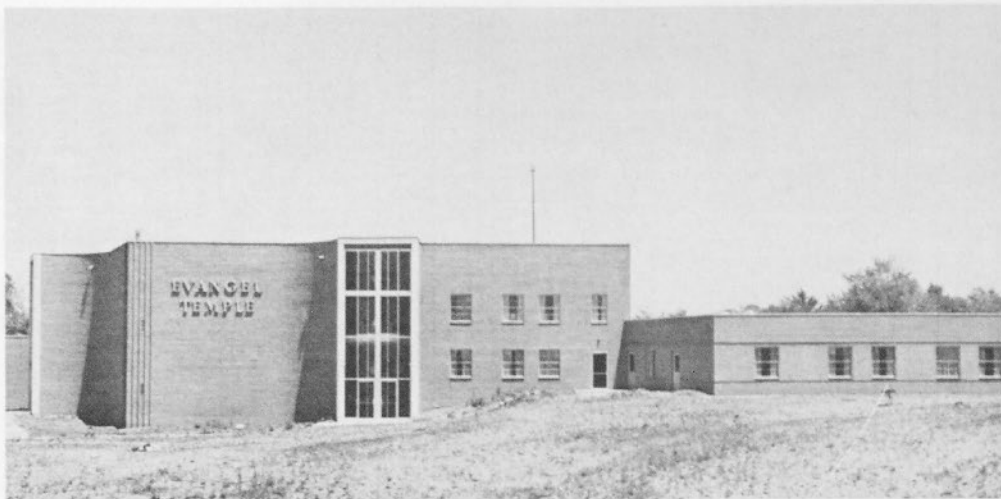
Reminding the reader of present-day developments in the religious world Brother Ward says, "In the midst of ecumenicity, the Holy Spirit is signifying *the true Bride*. A world church is getting ready for a world leader. A Spirit-filled Bride is getting ready for the marriage supper of the Lamb."

The *Revivaltime* speaker concludes with this invitation:

"Your Father desires this for you above every other benefit. Believe it!

"Your Saviour is your Baptizer. Let Him bestow this promise upon you!"

As a Spirit-filled believer, you will want to give this pocket-size book to your Christian friends and relatives who have not yet received the baptism of the Holy Spirit. Copies are available by writing *Revivaltime*, Box 70, Springfield, Mo. 65801. 




Akron Church Dedicated

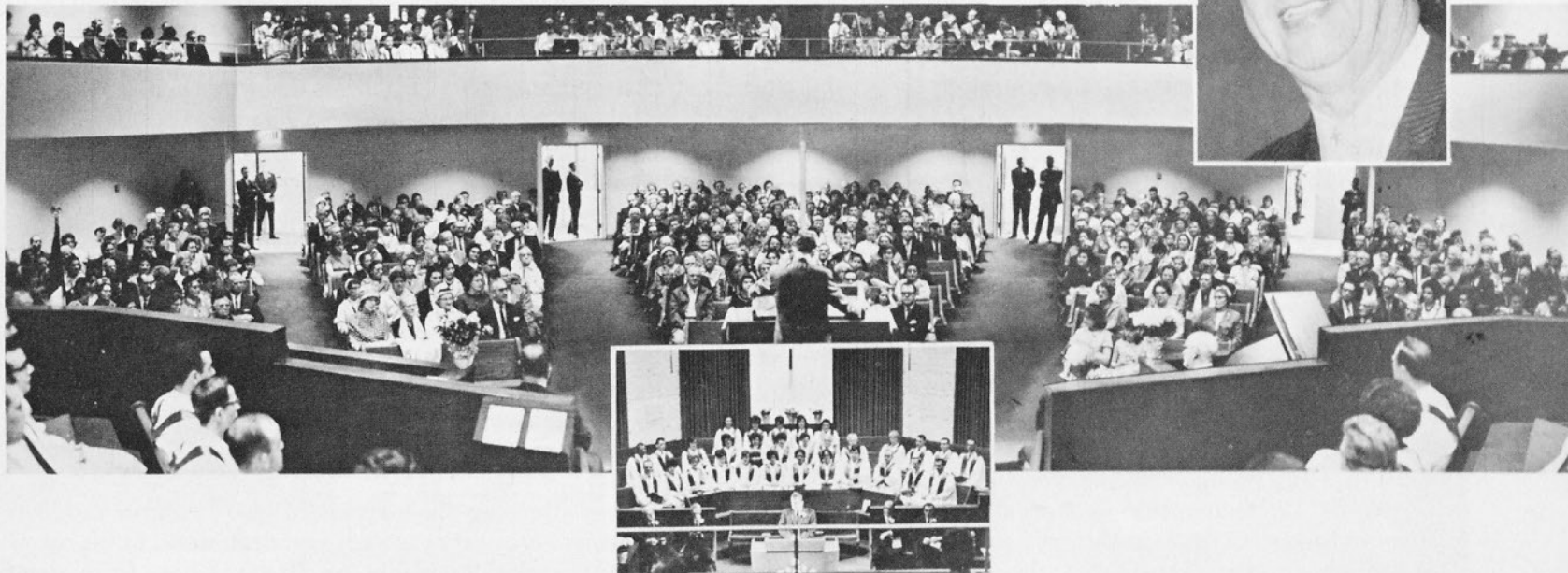
RADIO EVANGELIST C. M. Ward was guest speaker recently at the dedication of Evangel Temple, Akron, Ohio, where R. D. Dobbins is pastor. Also participating in the special service were two officers of the Ohio District Council, C. W. Hahn, superintendent, and H. R. Davidson, secretary-treasurer.

Built to accommodate more than 900 persons, the sanctuary of Evangel Temple is circular in design so that no one is more than 60 feet from the speaker. An elaborate control panel provides various lighting effects, and

two tape decks make it possible to record every service.

Valued at \$800,000, the church is equipped with the latest facilities including closed-circuit television and has a team-teaching instruction center in every classroom. 

C. M. Ward (at right) was dedication speaker at Evangel Temple, Akron, Ohio.





These appointed missionaries and layworkers among the deaf attended the 1966 Deaf Convention in Springfield, Mo.

Enlarging our borders among the deaf

By **MAXINE STROBRIDGE**
Coordinator of Deaf and Blind Ministries

"JESUS, USE ME" was the theme of the 1966 biennial Assemblies of God Deaf Convention held in Springfield, Mo., in April. This theme is the heart cry of workers and laymen who are helping to enlarge our borders among the world's deaf.

The great spiritual need of the deaf presents a tremendous challenge. Fifty ministers to the deaf who are under Home Missions appointment and more than 53 layworkers are ministering to the deaf in 100 cities in the United States. However, there are 24 states without an Assemblies of God minister to the deaf.

Recently several districts have appointed directors for their deaf work as a means of accelerating their program and reaching the deaf more quickly. District directors are now serving in Arizona, Illinois, Maine, Michigan, New Jersey, Oklahoma, and Texas. Other districts are in the process of organizing their deaf ministries and appointing directors.

These directors coordinate the work in their states and help to evangelize and also place workers in needy areas. They also serve as directors of the summer camps for the deaf, seven of which are being conducted this summer. Many deaf persons "hear" the gospel for the first time at these camps.

Since the last deaf convention in 1964 an Assemblies of God chaplain, Thomas Goulder, has been placed in Washington, D. C., to minister to students at Gallaudet College. Gallaudet College is the only college in the world exclusively for the deaf. During the 1965-66 school year 761 students attended from the United States and 12

foreign countries. As the Gallaudet students who are reached for Christ return to their home states and countries, they can be used by God to take the gospel to the deaf.

Workshops and business sessions at this year's deaf convention assisted ministers and laymen with the many phases of their work. Four hundred delegates and friends attended the gathering. Larry Stewart, Missouri vocational rehabilitation deaf counselor, was guest speaker for one of the workshop sessions. In many states the ministers to the deaf and the vocational rehabilitation counselors work very closely together.

Also presented briefly during this workshop session was the plan for a 1967 Vocational Rehabilitation Workshop for Assemblies of God ministers to the deaf. This workshop is made possible by a grant of \$30,000 from the United States government.

During the convention the deaf joined with the Central Bible College students for their Campus Missions Fellowship service. Convention guests and students gave \$500 for missionary work among the deaf.

On Saturday morning, conventioners viewed a short film of the deaf work in Japan. This work was started in Hiroshima within the past two years. Japanese deaf Christians are now attempting to reach the deaf in other cities.

Those attending the convention also heard of progress in deaf work in other areas. The deaf work in Korea is now under the leadership of Pastor Chey (a Korean minister) and the missionaries. National workers are now

ministering in 10 Korean cities. (Miss Betty Haney established this work during the six years that she served as a U. S. government employee in Korea. She recently accepted a position with the U. S. government in New Delhi, India.)

Wayne Shaneyfelt, Assemblies of God missionary to the deaf in the Philippine Islands since 1962, is training nationals to enlarge the borders of the deaf work there. There are 65,000 deaf persons living on these islands. Besides conducting church services for the deaf, Brother Shaneyfelt has been teaching regularly at Bethel Bible Institute in Manila. He has also established classes in the language of signs at the Luzon Bible Institute and Immanuel Bible Institute.

This fall Arsenio Valentino, a 1966 Filipino high school graduate, is planning to attend Central Bible College—School for the Deaf, Springfield, Mo. Arsenio was valedictorian of his graduating class at the Manila School for the Deaf. This Filipino C. A. has faithfully attended the services for the deaf which Brother Shaneyfelt conducts. During a recent Thursday evening prayer service he received the baptism in the Holy Spirit.

Deaf groups in America will assist Arsenio with his school expenses. Two other students, one from Japan and one from Malaysia, are also attending CBC School for the Deaf. The school offers a two-year course for the deaf who wish to prepare for Christian ministry.

Assemblies of God deaf groups in the United States are also helping to support financially the ministries to the deaf in Japan, Korea, and the Philippine Islands. For example, in 1965 the Calvary Temple Church for the Deaf in Seattle, Wash. (which has a membership of approximately 35) gave \$1,082 to home and foreign missionary work.

A highlight of the 1966 Deaf Convention was the presentation of the stirring play, "The Unshadowed Cross," by the Central Bible College deaf students and the hearing students who are learning the language of signs. Tony Callies, a deaf student, directed the play, and Lottie Riekehof served as faculty adviser. This play has



Home Missions leaders at the speaker's table (left to right) are: Mrs. Scott; Charles W. H. Scott, executive director; Maxine Strobbridge, coordinator of deaf and blind ministries; Curtis W. Ringness, national secretary; and Mrs. Ringness.

been filmed and will be available this fall to deaf groups on a rental basis.

During the closing service of the convention on Sunday morning, the congregation paused to remember the first Assemblies of God minister to the deaf, Elsie Peters, who went to her eternal reward in November 1964. Remembered also in this memorial service was Addie Chainey, wife of Missionary Sullivan Chainey who passed away in August 1964. (God used Sister Peters to lead Addie Chainey to the Lord, and He used Sister Chainey to help teach Sister Peters the language of signs. Both were faithful workers for many years.)

The following song, "Jesus, Use Me," was adapted for the convention theme song by Cathie Bonsall, a language of signs student at Southwestern Bible College, Waxahachie, Tex.:

*Jesus, Jesus, we pray that You will use us,
And fill our hearts with love for You today.
We know it makes no difference if we are deaf or
hearing.
Some can preach; we all can work and pray.**

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Below is the cast from the play "The Unshadowed Cross," given by Central Bible College deaf students and hearing students learning the language of signs. The photo at right shows the crowd of 315 at the banquet held during the convention.





Missionettes Make Music

By CHARLOTTE SCHUMITSCH

"SING UNTO THE LORD" was the theme of a recital presented by members of the Missionettes Club at the Assembly of God, Madison, South Dakota.

Mrs. Robert Garrison, pastor's wife and sponsor of the club, noticed that the girls had musical talents and felt they needed to learn to use these talents for the Lord. She made plans for the recital.

Every girl participated either by singing, playing an instrument, or giving an appropriate reading. Some of the girls had never learned hymns as part of their music lessons, but their teachers cooperated and gave them an assignment which could be used for the recital.

Fourteen girls took part in the recital. Of this number eight attend churches other than Assemblies of God although all are members of the Missionettes Club at the Madison Assembly. Through Missionettes all the girls are learning things which will help them be better Christians and workers for the Lord.

The recital opened with prayer by Pastor Garrison and concluded with everyone present singing, "God Be with You Till We Meet Again."

The Missionettes pledge, motto, slogan, Scripture, cheer, and song were presented after the last musical number. This helped the guests know more about the Missionettes program and its purpose.

Following the recital all were invited to a reception sponsored by the Women's Missionary Council of the church. This helped parents, girls, pastor, sponsor, and other guests become better acquainted.

Mrs. Garrison reports that homes and hearts are being reached through the Missionettes ministry. The girls are realizing the importance of missionary service. For example, when food slips are distributed in the church, Missionettes gladly take them, using part of their allowances to provide food for missionaries to the American Indians.

This year three of the 11-year-old girls and a 15-year-old completed the church's training course on evangelism and were granted certificates. On the closing night of the course, these girls went with an older teen-ager to call



These Missionettes of Madison, South Dakota, participated in a music recital. Mrs. Robert Garrison, sponsor, is standing at the back.

on the unsaved, putting into practice what they had learned in the study.

A sponsor has much to do with making a Missionettes club a success. Mrs. Garrison has many unusual ideas.

For example, at one meeting the girls responded to roll call by bringing gifts for missionaries to Spain who were to visit the church soon. Each girl brought an item which started with the same first letter as her first name. Through clues, the others tried to guess what the gift was.

On another occasion the Missionettes had a Spanish party and all dressed like Spanish girls. At roll call each modeled her outfit. For devotions a tape recording from the Monroe Grams family, missionaries to Bolivia, was played. Then each girl prayed for these missionaries. As a special treat for that meeting Mrs. Garrison served a Spanish dish of yellow rice and chicken.

The variety which Mrs. Garrison offers her girls keeps them interested, and God is blessing and using these girls to advance His Kingdom now.

Hear of the Bible



GREAT CHAPTERS DAILY READING PROGRAM

GREAT CHAPTERS FOR THE WEEK OF JULY 10-17

Sunday	Mark 14
Monday	Mark 15
Tuesday	Mark 16
Wednesday	Luke 1
Thursday	Luke 2
Friday	Luke 4
Saturday	Luke 6
Sunday	Luke 7

PROMISE OF THE WEEK

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6: 38).

THE OTHER SIDE OF BGMC

By BONNI ROLL - Missionary to Ghana, West Africa

DOES THE SIGHT of fellows and girls clutching a jammed BGMC barrel thrill you? It has always thrilled me.

As a district director for Assemblies of God Sunday schools in Nebraska, I was glad to see children bringing their BGMC barrels to Sunday school; and I was thrilled when the annual goal on BGMC Day was exceeded, or when our district rated first in number of churches participating in monthly BGMC giving.

Now I've had the thrill of seeing what BGMC looks like to the missionary. Would you like to take an imaginary trip with me to Ghana, West Africa, to see the other side of the Boys and Girls Missionary Crusade?

You would still see a barrel, but it would not be a small wooden one; it would be a large, steel barrel full of literature. Since many people in Ghana read English, Sunday school quarterlies are often used for religious instruction classes in the government schools. Sunday school papers and similar printed materials are put to good use in Ghana.

Did you ever see more than a million Sunday school picture cards all stacked together? I did—at our printshop in Ghana—and was I excited!

The churches in Ghana needed lessons written for African children, with visual aids and take-home cards. Now all our Sunday schools in Ghana have lesson books for adults and teen-agers, and picture rolls and take-home cards for children. Thanks to BGMC—and you!

Have you ever seen hands—small chubby hands, old bony hands, dirty hands, many hands—reaching out for a booklet or tract to read? It is a stirring sight! But I also saw my handful of tracts diminishing, and I was being mobbed. "Give me paper, madam," still rings in my ears. The supply could be replenished if I could only get back to the car, because BGMC had furnished paper and ink, and in the car were more gospel booklets and tracts.

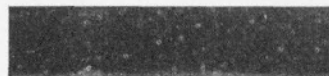
BGMC barrels make it possible for missionaries to fill these reaching hands, and the gospel can fill their minds and hearts.



BGMC will provide \$15,000 for the "Bibles for Ghana" project. The Bibles will be used in daily Religious Instruction classes in this government school.

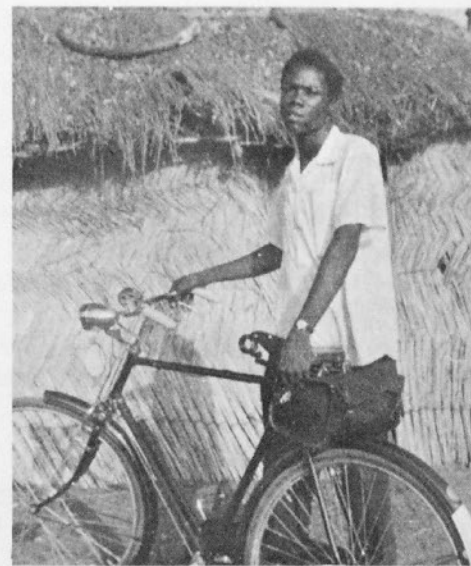
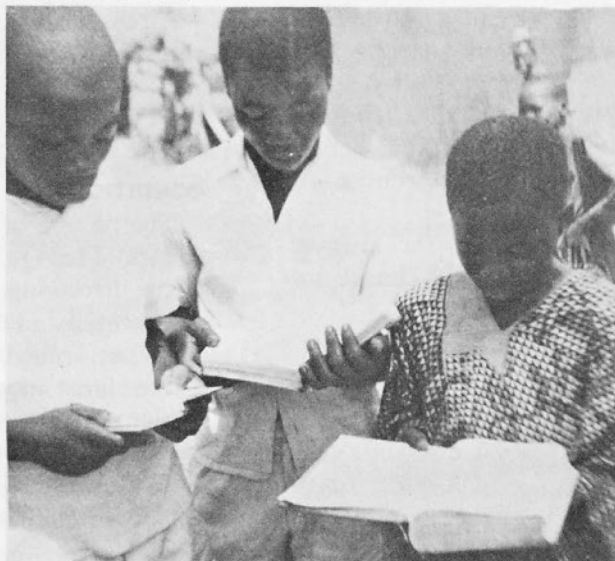
But none of us will ever be able to see all the good these pieces of literature do. A small boy took one picture card home and told the Bible story to his father. Its message reached the father's heart and made such an impression on him that he attended Sunday school and was saved. He said he had planned suicide before the picture card came to his house. So BGMC pays!

Don't forget your imaginary trip to Ghana where you saw the other side of BGMC. Keep the exciting BGMC picture clearly in mind. Remember it's only by filling the little BGMC barrels with coins that the big barrels can be filled with gospel literature for boys and girls in other lands.



Missionary Bonni Roll finds that an invitation to Sunday school must sometimes be coupled with help to get them ready.

Boys enjoy reading the Bibles which BGMC helped to provide.



"Have bike, will travel." Pastor Notab rides to bush villages to distribute literature and teach Sunday school.

THE PRAYER OF COMMITTAL

By MISS R. G. LINDSAY

THERE IS A KIND OF PRAYER we need to learn. It involves a definite transaction with God. It avoids generalities, saves time, and brings results. It is a commonsense kind of prayer.

The essence of this prayer is in Psalm 37:5: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass [literally, 'he works']." This can be summarized in these words: *commit, trust, and God works.*

To commit anything to God, it is necessary to have a definite transaction with Him.

Many pray about their needs and keep on praying as if they did not believe. They pray themselves out of faith. After praying and believing, if the outward answer still tarries, do not continue praying for it in such a way that it is evident you are not believing Him for it. If you do, you will find your faith has been weakened or has entirely gone. If God keeps you waiting for the conscious answer, tell Him you are waiting and are still believing and praising Him for the answer.

It is ruinous to faith to go back over the same ground again and again. Nothing so fully clinches faith as to be so sure of the answer that you can thank and praise God for it.

We may know we have believed the Lord if after we pray we are not restlessly planning and working for the answer to our prayer but are filled with restful praise because we have believed God's promise that He works. A sure sign we have believed is found in Hebrews 4:3: "We which have believed do enter into rest."

Prayers that pray us out of faith are the result of centering our thoughts on the difficulties rather than on God's promises. We are not to be occupied with our feelings, with symptoms of our faith or the lack of faith, but only with what God has said. The simple way is to begin calling the things we have prayed for ours and to thank God for them before we feel or see the answer. God is faithful. He cannot deny Himself.

Joshua dared claim the promised victory at Jericho on the authority of God's Word alone. Abraham "considered not his own body . . . : he staggered not at the promise of God" (Romans 4:19, 20).

If the evidence of what we have believed for always came immediately, where would faith have any chance to grow and be perfected?

WHAT COMMITTAL IS

Committal is a once-for-all surrender to God. People consecrate and reconsecrate their lives to God over and over again, not realizing that each repetition discounts the one previously made. If you were to give a book to a friend, and then went and repeated that gift day after day, soon nobody would know to whom the book belonged.

In Old Testament times, when an offering was once laid upon God's altar, from that moment it belonged to the Lord. No man dared stretch forth his hand to retake it. When you surrender to God, the next thing to do is to believe that God accepts that surrender and reckon it to be His—and keep on reckoning this.

To commit suggests not only bringing the matter to God but also leaving it there. This matter of bringing it to God is hard enough, but leaving it there is even harder. Yet this is necessary if God is to work.

Suppose you have something wrong with your watch. You take it to the watchmaker and ask if he can repair it. After he looks at it, he tells you he can. Then you take the watch and say, "Thank you," and go your way. Will your watch be repaired? No! If you want it repaired, you must leave it with the watchmaker.

So often when we pray we ask the Lord if He will undertake a certain difficult thing for us. He says, "Yes," and yet we fail to leave it with Him—and nothing is done.

Look at another analogy. A small boy brought up in a large city asked his parents if he could plant some Indian corn in their garden. He committed the seed to the ground, burying it out of sight. He watered it. And although he hardly expected it to come up the first day or two, he could not resist the temptation of digging it up to see how it was getting along. Of course, he raised no corn from that planting. He had to begin all over and plant new seed; and in due time gathered a harvest.

Some things we commit to God we treat exactly like the boys did those grains of corn. We commit them to Him and water them with our prayers and tears, but we are impatient. It is hard to wait. We dig them up to see how they are getting along. This blocks God's working. *Never dig up in unbelief what you have sown in faith.*

After we have committed something to God, we must not act as we did before. Usually He does not want us to do anything but trust Him. If there is anything else to do, He will make it plain. Nothing must be done inconsistent with the faith of committal.

CONDITIONS OF COMMITTAL

The Word of God tells us, "When ye pray, believe" (Mark 11:24). Many simply pray and think there is virtue in saying prayers. But God calls our attention to the necessity of believing. This is not simply believing in God, but believing for the very thing we are asking for.

We must not merely believe God will answer our prayer some time, for that would be putting off God's working and would amount to hope instead of faith. We must believe we *have* the answer even though we neither see nor feel that we have. (See 1 John 5:14, 15.)

God says, "Now faith is" (Hebrews 11:1)—not faith

shall be. It is a present tense of believing and having. Faith begins now.

The faith one has must be more than a mental willingness to believe; it must be a faith founded on God's promise. You must believe it is God's will to answer this particular prayer. If you so believe Him, you can begin to thank Him. If you can honestly thank God from your heart that He has heard you, you can be sure your faith is sufficiently perfect for Him to work. Then you can say, "Lord, I believe Thee and praise Thee."

His Word says, "By prayer and supplication, with *thanksgiving*, let your requests be made known unto God." Thus pray until you can believe and thank Him for the answer—and He will work.

COMMITTAL FOR FINANCIAL NEEDS

A certain church had a large indebtedness. The young pastor endeavored in every way to meet the need but all in vain. He prayed but seemed to get no answer.

Then God spoke to him: "Commit this to Me and trust Me, and I will work." God gave him an appropriate promise: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19). With a definite act of faith the pastor committed the church and all its affairs to God, claimed the promise, and said, "Lord, I thank Thee and praise Thee."

He retired for the night but could not sleep. After tossing on his bed for an hour or so, he sensed a suggestion that he ask God to provide for the need. He saw this suggestion was from the enemy, but since he could not sleep, he knelt by his bedside and said, "Lord, I committed this matter to Thee and I told Thee I believed Thou wouldst work; Lord, I still believe Thee and I praise Thee."

He again retired, but was still unable to sleep. Several times the suggestion came that he pray about the need. Each time he responded with this prayer: "Lord, I still believe Thee and praise Thee." Then he fell into a quiet sleep. When he awakened, there was real peace. God abundantly provided for the need; and also taught the young pastor the wonderful lesson of committing and trusting—and seeing God work.

COMMITTAL FOR HEALING

Healing also is accomplished by the same kind of committal and faith. A young woman was suffering from dropsy, swollen twice to her normal size. After using all rational means and the help of kind physicians, she worsened. She saw there was nothing to do but commit herself and her case to God and say, "Lord, I believe Thee and praise Thee." It was not long until she recovered her former health and strength and also gained a blessed nearness and fellowship with her God.

COMMITTAL FOR SALVATION

Many Christians, praying for the salvation of loved ones, do not understand this prayer of committal.

A mother had a sinful son. Her neighbor quoted to her the texts: "The promise is unto you, and to your children" (Acts 2:39); and, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). She told her to commit her son to the Lord and believe these promises; then to tell the Lord that she believed Him and praised Him.

The mother committed her son to God. Shortly afterward he was marvelously saved.

Perhaps one of the most remarkable cases like this was that of a woman who gave this testimony in a church in a large city:

"I have a son who lived a life of sin. I brought him up in the right way, but he rejected all I had taught him and started on the downward path. I did everything a mother could do; I pleaded with him, prayed for him—but nothing seemed to avail.

"After years of anguish and trials, I heard God whisper to me, 'Why do you not commit him to Me? You cannot do anything with him.'

"By an act of faith I committed him to God. I told the Lord I believed that He took him and I thanked Him. I expected an improvement, but he seemed to get worse. When I prayed, the only kind of prayer I could pray was, 'Lord, I believe Thee and I praise Thee.'

"I would sit up waiting for my son at night. He would come home late, sometimes intoxicated. It would have broken my heart if I had not believed in God, and I would quietly say, 'Lord, I believe Thee and praise Thee.'

"One night I looked out and saw they were bringing my boy home on a stretcher. He had cut his throat, and was unconscious! No one can describe the feelings that came to my heart. I felt I must pray for him, for there were still some signs of life. But the only prayer I could offer was, 'Lord, I still believe Thee, and praise Thee.'

(Continued on next page)



HE NEEDS...

Our government goes all out to provide its fighting men the things they need—from bullets for battle to medication for malaria.

Through the Servicemen's Division we move to meet the *spiritual needs* of our men in service.

Our government makes no bones about the cost of bullets. We must be equally frank in asking your financial support of the servicemen's ministry. If you did not give on Servicemen's Day, please give generously now. There *are* great spiritual needs. We *must* meet them.

SERVICEMEN'S DIVISION ☆☆☆☆☆

1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802

"While I was thus kneeling and praying, the tears coursing down my cheeks, he opened his eyes and said, 'Mother, pray for me.' The surgeon came, and finding the jugular vein had not been severed, sewed up the wound. My son recovered."

The boy's life was changed; he gave himself to God. "That happened a few years ago," the mother continued. "I have just received a telegram from him saying, 'Mother, I have entered the ministry, and today I preach my first sermon.'"

This is a wonderful way of faith—to commit everything to God and bow before Him in prayer until we believe Him; and then stand upon that faith, praising Him. God answers prayer, and there is no kind of prayer more effective than the prayer of committal.

COMMITTAL FOR THE SPIRIT'S FULLNESS

Many today desire a real Pentecostal fullness of the Holy Spirit. It is God's will that we should have His Holy Spirit. He has promised we would have power after the Spirit comes upon us. He is more ready to give us the Holy Spirit than earthly parents are to give good gifts to their children. We ought to bow before Him and claim the Pentecostal fullness and baptism in the Holy Spirit.

The prayer of committal again gives us the secret. After we believe Him, we can quietly say, "Lord, I believe Thee and praise Thee." Keeping in that attitude before Him we will see the heavens open, and God will baptize us "with the Holy Ghost and fire." It takes real faith to persevere when we see no special change. Yet we can keep looking to Him and saying, "Lord, I still believe Thee and praise Thee." This attitude should be maintained until the Holy Spirit manifests His presence within us.

Do not be satisfied until there is a definite manifestation and assurance of the supernatural anointing of His power and Spirit. Then the promise will be fulfilled: "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

Many of God's children need a fresh anointing of His Holy Spirit. Wait before Him, claiming what you need. Then keep on believing and praising, no matter how long you may have to wait. *Every moment of waiting is a moment of His working.* This may involve deeper heart searchings and deeper applications by faith of the precious blood of Jesus. Believe against and over every barrier. Believe and praise no matter how deep the rut your mind and spirit are in, and despite the lethargy of your own self. Believe and praise even if Satan whispers that you are a hypocrite for practicing what you do not feel. Believe and praise all the more heroically; for even though you may not *feel* it, you do *mean* it.

Do not say you *take* the answer to your prayer. Rather continue to say, "I *took* and *have* the answer because God declares that we shall have what we take." (See Mark 11:23.)

Begin to pay your debt of praise and adoration to God. Do not hinder God's workings, but let your prayer of committal merge into faith, and your faith into praise. This will enable God to defeat the devil on your behalf—and to pour out upon you such a blessing that there will not be room to receive it.

—Abridged from a tract published by the author.

TESTIMONIES OF HEALING

JESUS CHRIST THE SAME YESTERDAY, AND TODAY, AND FOREVER (John 1:1)



GROWTH INSTANTLY REMOVED

GOD INSTANTLY HEALED me of a growth a few months ago.

For two weeks the growth had bothered me. I knew I would eventually need surgery, because my brother had a similar growth which did.

At our worship service the congregation prayed for me. God instantly removed the growth. I praise Him for healing my body. He has once again proved His faithfulness unto me.—By Pastor James Occhipinti, Assembly of God, Mount Holly, N. J.

MARVELOUSLY HEALED BY GOD ALONE

I WAS A COLLEGE STUDENT when I was stricken with multiple sclerosis in January 1957. By August I was confined to a wheelchair. After a slight remission of the disease I managed to finish another semester in school with the aid of a walker and wheelchair. From that time on, in spite of physical therapy and medication, I "was nothing bettered, but rather grew worse," like the poor woman described in Mark 5:26.

The disease progressed until by 1960 I was numb and paralyzed up to my shoulders. Pressure sores developed from poor circulation. I suffered from severe and painful muscle spasms which even pulled my hips out of their sockets. I had to remain in a sitting position so long that my muscles became hard like bone. I could not straighten out and my back was severely arched.

Doctors said they could help my condition some by operations. (All this time I did not know about divine healing or the baptism of the Holy Spirit. Later an orderly in the hospital explained these truths to me from the Bible and from his own experiences of healing.)

After the operations, the hip socket incisions failed to heal except on the surface. *Staph* infection caused them to swell up and break open, with heavy drainage following.

The doctors at the University Hospital, Columbus, Ohio, administered drugs to fight the infection, but those that could kill the infection caused a reaction in my body and could not be used. So they withdrew all medication. I lost 18 pounds during this ordeal.

When the doctors could do no more for me they sent me home, hoping that by eating home cooking I might be able to regain weight and strength to fight the in-

If God has healed you recently, we invite you to write out your testimony for publication. This can encourage others who need healing to believe and receive the Lord's healing touch. Please make your testimony as brief as possible, and ask your pastor to sign it. Then mail it to: *The Pentecostal Evangel*, 1445 Boonville Ave., Springfield, Mo. 65802.

fection. One doctor said the draining incisions would probably never heal. We knew by that time that no one could help me but God.

Six months after I left the hospital our family moved to the vicinity of Maysville, Ky. The Lord led us to Faith Assembly of God in Maysville, where we learned more about His healing power.

In April 1961 my mother and I received the baptism in the Holy Spirit. I was prayed for several times, and on July 11 our pastor, Brother W. E. Brannan, and his wife came to our home and prayed for me. Although I did not feel any difference at the time, all of us received assurance of my healing.

The next morning I began to realize several afflictions were gone. The symptoms of poor circulation were absent, and the color of my skin was normal. My vision had been unstable, dimming each time I had a temperature or exerted myself, so that I could not see to read or do anything else most of the time. Now my vision was perfectly clear. The incisions which had drained for 14 months were healed, and have not drained since. The muscle spasms also disappeared at that time. I know that God alone has done all of this.

We have been trusting the Lord alone for our healing, since we learned that He could meet our every need. We have not been to a doctor or taken even an aspirin since 1961, and God has never failed to touch our bodies and keep us well during this time. I give Him all the glory for this healing. Praise His wonderful name!—Jane Walton, Route 1, Ripley, Ohio.

(Endorsed by Pastor W. E. Brannan, Faith Assembly of God, Maysville, Ky.)

BACKSLIDER'S EYE HEALED AFTER HE RETURNS TO GOD

AS THANKSGIVING DAY drew near last year, it promised to be anything but a happy time. Doctors told me I would have to return to the hospital after the holidays for an operation to remove my eyeball!

But, thank God, before the year ended my soul had been saved and my eye healed by divine grace and power.

The trouble began on September 30, 1965, when I got a piece of steel in my eye through an on-the-job accident. The company doctor examined the eye but could not find a trace of the steel, so I returned to work. However, the eye continued to be irritated. The company doctor explained that it would take time to heal, as the eyeball had been scratched.

After a week of severe pain, during which my eye became inflamed and watered continually, I went to our family doctor. He sent me to an eye specialist, who treated me for a month for an ulcer on my eye. He said it had been caused by rust particles from the steel that had remained in the eye. This resulted in a rare fungus growth on the eyeball.

I was in the hospital for 17 days while four specialists worked to arrest the fungus. But it continued to grow. They allowed me to go home for Thanksgiving and Christmas, but I was scheduled to return the first of the year for removal of the eyeball.

I had been backslidden, but during this time I came back to the Lord. Pastor Coyce Pollard encouraged me

to trust God for my eye. One week after I came home from the hospital I returned to the doctor. He was amazed to find my eye almost completely healed. He told me that at the most I would lose only 25 percent of my vision. Two weeks later he said it would be only five percent. The eyeball did not have to be removed.

I know it has been God who saved both my eye and my eyesight. Before this accident I believe I was among the greatest of sinners; but, praise the Lord, He touched not only my eye but my heart as well.—Bill Martin, 3608 Howard St., Fort Worth, Tex.

(Endorsed by Pastor Coyce O. Pollard, Liberty Tabernacle Assembly of God, 3712 Collins, Fort Worth, Tex. Pastor Pollard writes: "As a result of this affliction and healing, Bill Martin and family have been saved and baptized in water. He has received the baptism in the Holy Spirit. They are regular attendants of our church and Sunday school, and are enthusiastic workers. Brother Martin feels a call to the ministry.")



WHAT WILL HAPPEN NOW?

WHEN AGE OR INFIRMITY forces a minister to retire from his last pastorate and vacate his last parsonage, what then? It may be he and his wife need a place like Bethany, a retirement home for Assemblies of God ministers and missionaries and their wives.

Bethany Retirement Home was built to meet a growing need for a place in which to care for our veteran ministers and missionaries who have come to their last years without a home of their own.

July 24 is Bethany Retirement Home Day. This is a special day when the entire constituency can remember our pioneers of the faith in a tangible way. All contributions designated for Bethany Retirement Home will be used to decrease the mortgage on Bethany and to supplement operational expenses. Do your part on July 24—contribute generously to:

BETHANY RETIREMENT HOME
Department of Benevolences
1445 Boonville Avenue Springfield, Missouri 65802

Caring, an informative bimonthly publication of the Department of Benevolences, is sent free on request to persons interested in Assemblies of God benevolences ministries.

Conquest of Jericho

Sunday School Lesson for July 17, 1966
 JOSHUA 6:1-5, 12-16, 20, 21

BY J. BASHFORD BISHOP

THE MIRACLE OF CROSSING THE JORDAN was marvelous indeed. But now Jericho, a strongly garrisoned city which appeared invulnerable, loomed large and foreboding before Israel's eyes. God, however, had a word for His people:

"March around the city once a day for seven days. Let the priests lead the way, bearing the ark and blowing their trumpets. As for the people, let them be still. On the seventh day, march around the city seven times. At the end of the seventh time let the priests blow a long blast on their trumpets and let all the people shout! Then the walls of Jericho will fall down flat."

Israel obeyed God. They marched. They kept quiet. They waited. Then they shouted. As God had said, so it came to pass. Jericho's massive walls crumbled, and Israel took the city. This story suggests how we too may overcome our Jerichos.

1. *Spiritual victories may be won by means and methods which appear ridiculous to the natural mind.* How absurd and unreasonable God's way of taking Jericho must have seemed to Israel and her enemies. How Jericho's inhabitants must have taunted God's people from the

ANOTHER JERICO ABOUT TO CRUMBLE?



walls! God's methods and ways are not ours. He takes the weak things of the world to confound the mighty. He uses insignificant things and ordinary people to bring to nought the wisdom and might of man. Why? So no flesh may glory in His presence; to demonstrate that spiritual victories are not attained by human ingenuity, merit, or power. (See 1 Corinthians 1:17-29; 2:14; 2 Corinthians 10:3-5; Ephesians 6:12-17.)

2. *The victory proves the value of persistence.* Thirteen times the Israelites marched around the city. Why did God keep them waiting so long? To test their faith and the depth of their desire to possess the city. Suppose they had given up too soon! Again and again the Bible teaches us the value of persistence, "Ask... seek... knock" are commands that carry the assurance of victory!

3. *The victory was not won by Israel's own efforts but by obedience and faith.* "By faith the walls of Jericho fell down," stated the writer of Hebrews 11. Whose faith? The people who proved their faith by obeying God and marching around the city. Faith, which is putting into practice God's Word and acting upon it alone, is the condition of all spiritual progress and victory.

4. *The victory was accepted before it became evident.* God said to Joshua, "I have given into thine hand Jericho." Not, "I will give," but "I have given." (See 6:2.) The Holy Ghost is not a faulty grammarian. He meant what He said. God had already given Jericho into the hands of Joshua, and Joshua was simple enough to believe it!

With all due respect to our well-known song, "Victory Ahead," we believe it would be more scriptural to sing, "Victory just now." It was not only "victory ahead," but "victory from beginning to end"! Israel was not so much advancing toward victory as advancing *in* victory—and there is a real difference between the two. "Whatever things ye desire, when ye pray, believe that ye receive [present tense] them, and ye shall have them" (Mark 11:24).

5. *The victory reveals the value of the shout of faith.* Israel was commanded to be silent for seven days. Then the people were commanded to shout. There is a time to be still, but there is also a time to shout. There is no need to shout unless it is in obedience to God. Furthermore, shouting is not a substitute for righteousness or faith, but the fruit of it.

Joshua said, "Shout; for the Lord hath given you the city" (6:16). Yet Jericho appeared just as formidable as it had the first day! But the people obeyed. They "shouted with a great shout" (6:20). What did they shout about? We believe they shouted and rejoiced because the city was theirs. For once they acted like true sons of Abraham. When God promised Abraham a son in his old age, "he considered not his own body now dead... but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform" (Romans 4:19-21).

The late Smith Wigglesworth said, "You must learn to take the victory and shout in the face of the devil, 'It is done.' No man can doubt if he learns to shout!"

6. *The victory over Jericho assures us we can be "more than conquerors through him that loved us"* (Romans 8:37). Our Jerichos will fall as we look to Christ in faith, and obey!

HIS FAVORITE TARGETS

THERE IS A CURIOUS LITTLE FISH that hunts its prey like a modern Polaris submarine. The archer fish, found in the waters of the East Indies, gets its food by ejecting tiny drops of water from its mouth with terrific force. There is a deadly accuracy in its aim. It can hit an insect from 12 to 20 inches away—and sometimes as far distant as 40 inches.

Favorite targets are those insects which rest on the surface of the water, or on branches hanging low over the water. The archer fish prefers a target that is still. It seldom wastes a shot on insects that are moving; but let them rest at ease within its range of fire and they soon will be on the archer fish's dinner menu.

Satan's favorite target is an idle Christian. His "fiery darts" are more likely to find their mark when we are resting. The best spiritual life insurance is to keep active in the Lord's service. Those who keep busy for God are least likely to fall prey to the enemy.

—DAWN THORN

WESLEY'S PROOF OF INSPIRATION

I BEG LEAVE to give a short, clear, strong argument for the divine inspiration of the Holy Scriptures. The Bible must be the invention of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they are writing it, saying, "Thus saith the Lord," when it was their own invention.

2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

3. Therefore I draw the conclusion that the Bible must be given by divine inspiration.

—JOHN WESLEY

SHADOW OF A MIGHTY ROCK

IN YOSEMITE NATIONAL PARK we stood on the rim of a magnificent gorge based on one of the greatest rock formations in the world. We listened with awe as our guide told us about this block of solid granite, which is 400 miles long, 80 miles wide, and deeper than man has fathomed.

As he talked, one of those sudden violent mountain storms came up. The guide quickly directed us to a projection of that granite and then into a cave formed by it.

Outside, the storm broke with such fury that for a moment we were frightened. Then the guide reminded us we were sheltered by all that solid granite. How foolish to fear the storm when we were in the rock!

As we waited for the storm to pass, I could not help but think of the great Rock which shelters all who seek its protection from the storms of life—the Rock Christ Jesus. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalm 91:1, 2). Storms come to all of us, but we are not without shelter. "When my heart is overwhelmed: lead me to the rock that is higher than I" (Psalm 61:2).

—KATHERINE BEVIS

JULY 10, 1966



WHERE MAY JOY BE FOUND?

Not in unbelief—Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in pleasure—Lord Byron had a life of pleasure if anyone did. He wrote: "The worm, the canker, and the grief are mine alone."

Not in money—Jay Gould, the American millionaire, had plenty of that. When dying he said: "I suppose I am the most miserable man on earth."

Not in position and fame—Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood a struggle; old age a regret."

Not in military glory—Alexander the Great conquered the known world in his day. Having done so, he wept because, he said, "There are no more worlds to conquer."

Where then is joy to be found? The answer is simple: in Christ alone. He said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22).

—Selected

TRUTH IS TRANSPARENT

THE ROSE USES neither paint nor perfume. It's just itself. That is the touch of its Maker. Truth is transparent. The window glass is clear. The whole house is open to inspection. That's the touch of God. The child of God needs neither the paint of profession nor the perfume of good deeds. He needs only to be made and kept clean by the shed blood of Jesus; then to live clean and true in the simple round of his daily life.

—S. D. GORDON

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NEWS OF THE CHURCHES

SIX-YEAR-OLD CONNECTICUT CHURCH DEDICATES NEW FACILITIES

GROTON, CONN.—More than 400 persons attended the dedication service of the new Calvary Temple here.

Calvary Temple is of a contemporary design constructed primarily of lava-block and brick. The main building measures 48 by 80 feet, and the sanctuary seats 300 people.

The building contains a pastor's receiving office, a church office, choir room, a large downstairs auditorium, six classrooms, and a kitchen. A carport aids passengers in inclement weather.

Calvary Temple operates a pre-school nursery each weekday.

David Flower, superintendent of the Southern New England District, brought the dedicatory address.

Other guests present were Bert Webb, assistant general superintendent; John Thompson, presbyter; and Russell Pier, president of Faith School of Theology.

The mayor of Groton and the town counselor congratulated the congregation for the new building.

The Barrington College Choir provided special music for the service.

In June 1961 Pastor and Mrs. Joseph C. Stanley began holding services in a home in Groton. There was no other Pentecostal work in town. They then held services in the Groton Grange Hall and a local junior high school before constructing the new church.

—David Wyns, minister of education

Photos show the Barrington College Choir singing at the dedication, and the exterior of the church.



DARDANELLE, ARK.—There were 20 saved and 10 filled with the Holy Spirit in special services at First Assembly here with Evangelist Jerry Knibbe of Upland, Calif.

Over 200 visitors from various denominations attended the meetings. The final Sunday was Decision Day, and 270 were present.

—Don D. DuVall, pastor

* * *

TAUNTON, MASS.—First Pentecostal Church here is grateful to God for a real move of the Holy Spirit. In meetings just concluded with Evangelist William McPherson there were visitors present in each service. Some came to the altar for salvation; others were refilled with the Holy Spirit. A number were healed.

—R. E. Piedmonte, pastor

* * *

MONTICELLO, FLA.—First Assembly here recently concluded revival meetings with Evangelist E. J. Stufflebeam of Tallahassee, Fla.

About 12 came to the altar for salvation. One young man was saved after he went home.

A number of people were refilled with the Holy Spirit, and many healings were reported.

—O. E. Thompson, pastor

* * *

WALLACE, N. C.—Two families were saved and joined El-Bethel Assembly here as a result of evangelistic meetings with Evangelist and Mrs. Paul J. Graban and their sons of Vineland, N. J.

There were 17 decisions for Christ recorded and many rededications. Seven people received the baptism of the Holy Spirit.

The revival spirit is still evident here, and fruit is resulting. The mayor gave the evangelists free accommodations for their trailer in his trailer park.

The week following these services the pastor received instant healing for a deaf ear.

—Donald J. Harris, pastor

* * *

ELGIN, ILL.—First Assembly here is thankful for a 46 percent increase in Sunday school attendance during 1965. Church membership increased 23 percent and the church's income was up 21 percent.

A new \$135,000 sanctuary has recently been built to accommodate the church's continuing growth.

Two acres of land just outside the city were purchased. Challenged by Pastor Coy R. Cleghorn, many people gave sacrificially, and the land was paid for within six months.

—Edgar T. Moos, associate pastor

* * *

PAGEDALE, MO.—The Sunday school record of this new church was broken twice during two weeks of special services at Bethany chapel here with Evangelist Mel Heady.

One was saved, several were healed, and the entire church was blessed and uplifted.

The work here was started in November 1965.

—D. E. Massey, pastor

SPANISH-SPEAKING CHURCHES UNITE FOR CITYWIDE CAMPAIGN

MIAMI, FLA.—Over 400 people made decisions for Christ when the Latin Assemblies and other Spanish-speaking Pentecostal churches here joined forces for a citywide evangelistic campaign in Evangel Temple at the end of March.

In almost every service, the auditorium was filled with Latin people eager to hear the gospel preached by Evangelist Tommy Barnett. Of those who responded to the altar calls, a large percentage made first-time decisions. Many heard the gospel for the first time.

Brother Barnett and the Spanish choir provided special music.

The last night the campaign moved to the Miami Auditorium which accommodates 2,000 people. In this service 200 came to the Lord for salvation. Many of those saved at this service had never been in an evangelical meeting before.

Harry Bartel and Andres Roman served as interpreters for Brother Barnett.

Through the help of *Light for the Lost*, a New Testament was presented to each new believer and literature for a follow-up Bible course in the local Spanish Assemblies has also been provided.

—Andres Roman and Beryl R. Green, missionaries

MUSKEGON, MICH.—Central Assembly here recently held special revival services with Evangelist William Caldwell.

People were saved, healed, filled, and refilled with the Holy Spirit. Many wonderful miracles were witnessed.

The church praises God for everything that happened during these services.

—Bernard Ridings, pastor

* * *

TALLAHASSEE, FLA.—Southside Assembly here recently enjoyed a week of special services with Evangelists Michael and Peggy Lord and Ruble Enlow.

Three believers were filled with the Holy Spirit, and the whole church was greatly blessed.

—Alford F. Sands, pastor

* * *

LAFAYETTE, IND. — Eight were saved and two baptized in the Holy Spirit recently during special services at First Assembly here.

The Singing Lunsfords were the evangelists.

—C. E. Hackett, pastor

* * *

PARMA, OHIO—Bethel Temple here recently enjoyed a real spiritual awakening during special services with Evangelist Walter Kronberg.

Many were saved and baptized in the Holy Spirit. Others testified to divine healing as Brother Kronberg prayed for them.

—Louis R. Davidson, pastor

* * *

SAN AUGUSTINE, TEX.—First Assembly here was recently challenged from the Word of God by the ministry of Evangelist Ben J. Mikulek of Nacogdoches, Tex.

Six were saved, and 14 received the baptism in the Holy Spirit.

There were many testimonies of healing. One lady received hearing.

She was then able to enjoy the services and later received the Holy Spirit.

—John Gibson, pastor

* * *

ARDMORE, OKLA.—Baum Assembly here praises God for moving in two weeks of special services recently held with Evangelist Hazel Burns.

There were three saved, three reclaimed, seven baptized in the Holy Spirit, and seven refilled with the Spirit. Many reconsecrated themselves to the Lord.

—Willis R. Kennedy, pastor

* * *

CAMDEN, ARK.—Despite an outbreak of influenza in the area, many people came to Cullendale Assembly here to attend special services with the Singing Lunsfords.

Two were saved, two were baptized in the Holy Spirit, and many were refilled with the Spirit in the services.

A record number of 177 visitors attended.

The church is expecting to experience results from this meeting for many months to come.

—Jerry A. King, pastor

* * *

PHILADELPHIA, PA.—Calvary Temple here praises God for the results of six weeks of special meetings with the Paul Olson Evangelistic Party of Minneapolis, Minn.

Scores of decisions for Christ were recorded. Many received the baptism of the Holy Spirit, including some from the denominational churches. Over 400 first-time visitors attended the services.

On Sunday nights during the crusade the Olsons presented a series of dramatic illustrated sermons. These were a great means of bringing individuals to Jesus Christ.

One of the sermons, "The Lord's



COURTESY—PHILADELPHIA DAILY NEWS

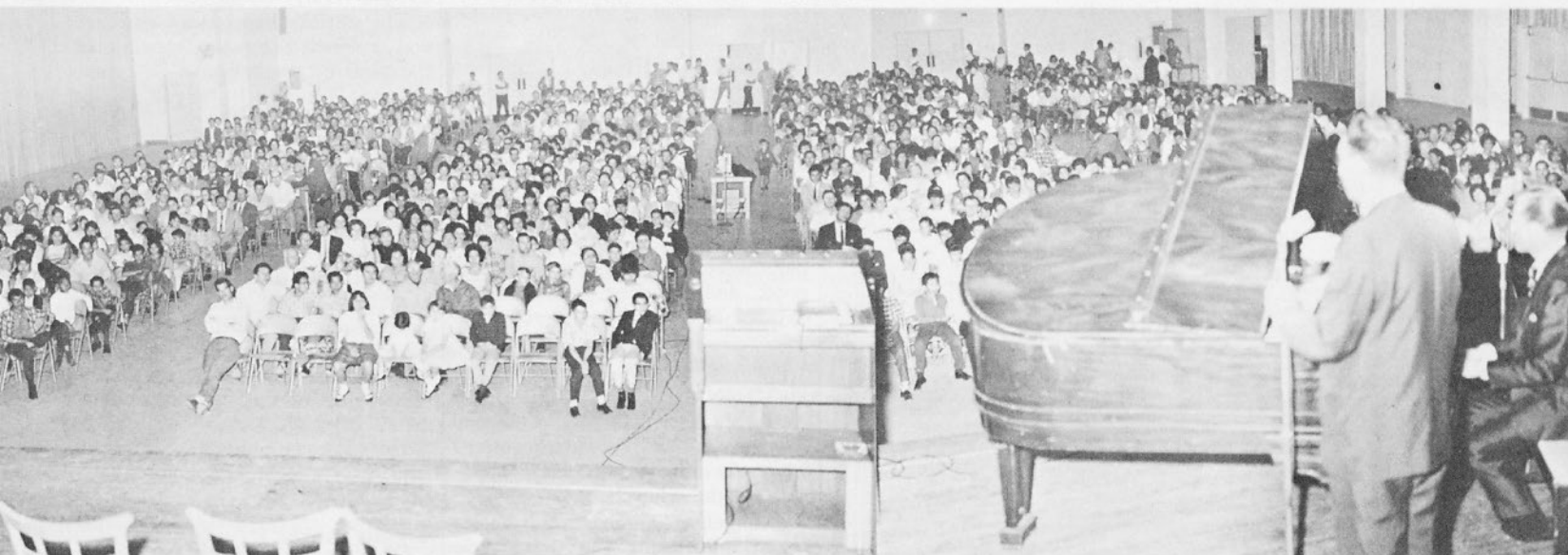
A portion of the Sunday evening crowd at the new Calvary Temple, Philadelphia, Pa., during the Paul Olson evangelistic meeting. Lower photo shows Pastor A. T. Calvanico and Evangelist Olson rehearsing script with costumed actors for the dramatized sermon, "Rags to Riches."

Supper," created such public interest that it was publicized in one of Philadelphia's major newspapers.

A television program challenging listeners to realize that God

is not dead but alive within the hearts of men today had a great impact on the area. As a result, many more people came to the crusade services.

—A. T. Calvanico, pastor



Crowd attending the citywide crusade in Miami, Fla., for Spanish-speaking people.



Congregation of the First Assembly gathers outside the church on dedication Sunday prior to the ribbon-cutting ceremony. In the photo at right, Pastor L. Wayne Pitts assists Mrs. Pitts in cutting the ribbon. Watching the ceremony are (left to right) Gary Chapin, minister of education, and Dewaine Lee, minister of youth and music. The shovel, held by Brother Pitts, was used at the groundbreaking.



NEW FACILITIES HELP CHURCH GROW

ST. PETERSBURG, FLA.—There were 476 people present for the dedication of First Assembly's new church building here.

First Assembly, founded in 1928, is located on the north side of town in one of the faster growing sections.

The church is on a three-and-one-half-acre site with a 620-foot frontage. It has 10,560 square feet of floor space, air conditioning, and a paved parking lot for 100 cars. The auditorium seats over 400.

The church property, including

furnishings, is appraised at \$178,000.

God is blessing in the new church. Some were saved the first day, and attendance has increased 20 percent in all the services.

Arthur Graves, president of South-Eastern Bible College, Lakeland, Fla., was guest speaker for the dedication. The college choir provided special music.

—L. Wayne Pitts, pastor

MISSISSIPPI CHURCH SHOWS PROGRESS

HATTIESBURG, MISS.—Victory Assembly here recently celebrated its ninth anniversary and thanks God for the progress the work has made.

The church was begun in an abandoned tavern in May 1957. Two years later the work had

grown, and a 36- by 60-foot auditorium was built.

Recently the church was remodeled. The new building is 88 by 60 feet. Walls were painted, floors tiled, a roof lifted, and new outside doors were installed.

Colonial scratch brick was added to the outside of the church and annex. A steeple with a cross was also installed.

The C.A.'s recently purchased a large sign for the church.

The church now has an office, a nursery, and 10 large Sunday school rooms. Current indebtedness is \$12,000.

Victory Assembly's average Sunday school attendance is about 90.—Iva Harris and Thelma Denney, pastors

At left is the church sign purchased by the C.A.'s. Below is the remodeled brick church and annex.



ROGERS CITY, MICH.—Faith Assembly here recently concluded two weeks of special services with Evangelist and Mrs. John Wibley.

The Lord's presence was richly felt in each service as the Wibleys ministered from the Word of God and in music. Each night many people gathered around the altar to seek the Lord.

—Robert H. Cilke, pastor

* * *

ROCHESTER, N. Y.—Glad Tidings Church here was blessed by a week of special services with Evangelist J. Don George.

The people appreciated the hearty music and Christ-centered ministry of the evangelist. They prayed and sought God around the altars each night.

Many visitors attended the services.

—Ernest A. Steffensen, pastor

* * *

TALLAHASSEE, FLA.—Ivan Assembly here recently experienced a real "old-time revival" during a God Save America crusade with Evangelists Michael and Peggy Lord and Ruble Enlow.

There were 10 saved and four baptized in the Holy Spirit. Christians were blessed. Attendance was good, and services continued six days beyond the original schedule.

—H. C. Cooksey, pastor

* * *

McMINNVILLE, OREG.—First Assembly here has just concluded six weeks of special meetings which have proved a great blessing to the church.

Evangelist Thomas Hernandez began ministering the first week. The presence of God was so real

in the services that he remained a second week.

By the end of the second week 26 had been filled with the Holy Spirit, and a number had been saved.

Brother Hernandez could not remain longer because of a previous commitment, but Evangelist Jesse Berry came and ministered. The momentum of the services continued another four weeks, and the church was blessed in an outstanding way.

—Warren H. Cornelius, pastor

* * *

QUITMAN, TEX.—First Assembly here recently enjoyed a two-week campaign with Evangelist Randy Stewart of Tyler, Tex.

Four individuals were saved or reclaimed, and four were baptized in the Holy Spirit.

The entire church was enriched and refreshed by the moving of the Spirit.

—Charles W. Hyde, pastor

JACK RISNER JOINS RADIO DEPARTMENT

SPRINGFIELD, MO.—Jack Risner, New York District Christ's Ambassadors president and Sunday school director since 1963, has been named field representative of the Assemblies of God Radio Department.

He succeeds Stanley V. Michael who was recently appointed national secretary of the Department of Benevolences.

As field representative, Brother Risner will contact local churches,

handle relationships with radio directors and station managers, and supervise tours of the *Revival-time* choir.

Brother Risner, a native of Guita, Mo., is a 1950 graduate of Central Bible College. He and his wife, the former Jean Cooke, met while singing in the *Revival-time* choir together. They have three sons and a daughter.

Following ordination in 1952 by the Nebraska District, he conducted evangelistic ministries throughout the nation for about a year.

The new *Revivaltime* field representative has pastored in Burwell, Nebr., and Westfield and Buffalo, N. Y. He also was the Royal Rangers director in the New York District.

LYLE CURTIS ELECTED SUPERINTENDENT OF WISCONSIN-NORTHERN MICHIGAN

APPLETON, WIS.—Lyle E. Curtis has been elected superintendent of the Wisconsin-Northern Michigan District at the annual district council held here. He succeeds Darwin H. Heuser who resigned to become pastor of Calvary Temple, Waukegan, Ill.

Brother Curtis has been assistant superintendent for the last six years and was district secretary for 11 years before that.

He has been a member of the Board of Regents of North Central Bible College, Minneapolis, Minn., and has served on the Foreign Missions Board.

Brother Curtis has pastored in

Lodi, Adams, Watertown, and Monroe, Wisconsin. He has been in his most recent pastorate, Wisconsin Rapids, for nearly 14 years. The church there has doubled in size, and a new building was recently erected and dedicated.

Under Brother Heuser's leadership, the district has acquired three new parsonages and a new office building. Additions and improvements have been made at the Spencer Lake Campgrounds.

Home missions work has been consolidated, and several new churches begun. A "breakthrough church" is being constructed in

southwest Milwaukee. Area prayer conferences have been conducted each January.

Brother Heuser has served as chairman of the Board of Regents of North Central Bible College. Sister Heuser has served as district WMC president.

Otto W. Lemberg was elected assistant superintendent. Charles A. Anderson was elected secretary-treasurer at a special council meeting in September 1965.

WITH CHRIST

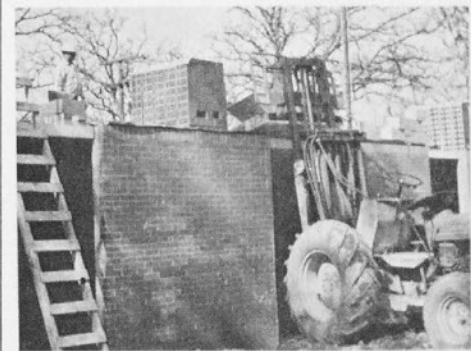
GEORGE W. CLARK, 56, of Rock Island, Ill., went to be with the Lord April 30, 1966.

Brother Clark, ordained in 1942 by the Illinois District, served pastorates in Elgin, Blue Island, Des Plaines, Danville, Galesburg, and Rock Island, Ill. He was the pastor at Bethel Assembly in Rock Island for over 10 years. He also served as a missionary to Guatemala and El Salvador in 1945-49 and to British Honduras 1953-54. He is survived by his wife Lucille; a son David W. Clark, assistant pastor of Bethel Assembly; two daughters, and eight grandchildren.



ANNOUNCEMENT

CAMP MEETING—Austin Section of the North Texas District, at Camp Ben McCulloch, August 3-11. C. L. Stewart, speaker. For information contact W. W. Cothran, Box 7, Georgetown, Tex.



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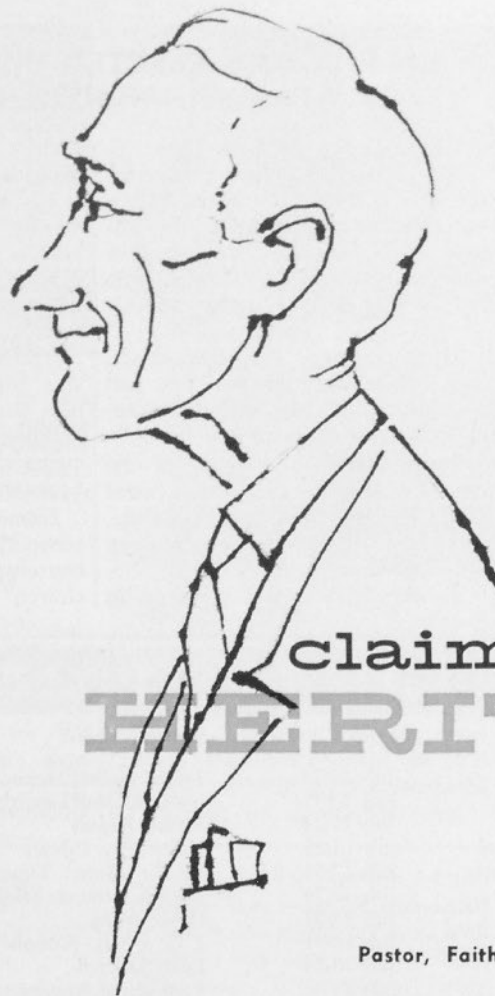
STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Eufaula	First	July 12-24	John & Robert Stephens	Wilbur O. Stephens
	Gilbertown	Lusk	July 3-17	Colen & Carol Lassiter	James H. Cooper
	Marion	Pineview	July 17-24	Robert Rogers	Lyman Broadhead
Ark.	Prichard	Full Gospel	July 18-24	Joel & Mrs. Palmer	Melvin Byron
	Fort Smith	New Bethel	July 17-31	W. E. (Gene) Thompson	R. A. Thompson
	Lake City	First	July 10-24	Loyd & Rebecca Middleton	Chester Esmond
	Leola	Faith	July 18-31	Hoyle Ming	Carroll Taylor
	N. Little Rock	Rose City	July 19-31	J. C. & Mrs. Nichols	W. N. Harris
Calif.	Searcy	First	July 10-24	Leon Morrow	Robert O. Turman
	Delano	First	July 13—	Fred Diehl Evangelists	Don Trimmer
	Lancaster	*First	July 17-22	Christine Hild	Fred Cottriel
Ill.	Upland	First	July 17-31	Burnie Davis	Marvin Kilgore
	Rockford	First	July 10-17	Ralph E. Leslie	E. A. Manley
Ind.	Farmersburg	A/G	July 12-24	J. E. Friend	Glen Duncan
	Hammond	First	July 17-August 1	John F. Brodie	Walter C. Hanneman
Kans.	Shawnee	**A/G (area-wide)	July 10-24	Bennie R. Harris	Paul McNeese, chmn.
	Wichita	Evangel	July 20-31	Bob McCutchen	C. E. Dewitt
Ky.	Taylorsville	Glad Tidings	July 20-31	Bill & Naomi	L. C. Godwin
	New Iberia	First	July 10-22	Reuben H. Welch	Harmel E. Moss
La.	Shreveport	Glad Tidings	July 17—	Patsy Ruth Allen	J. Mitchell Cason
	Deale	First	July 15-17	"Little Joe" Peterson Tm.	A. J. Moses
Me.	Kezar Falls	A/G	July 14-24	Bill McPherson	Avery-Lindberg
	Coldwater	*A/G	July 11-15	Dedelow-Friederici Team	Alfred Hamlin
Mich.	Flint	*Calvary	July 18-22	Dedelow-Friederici Team	Nathan Birdwell
	Madison Hgts.	*Wayside	July 18-24	Carl E. Gammel	Argus L. Kent
	Brainerd	A/G Tab.	July 17—	Bob Ludwig	Melford Olson
Minn.	Duluth	*Glad Tidings	July 12-17	Paul Hild Family	Harland Upton
	Aberdeen	First	July 17-31	Grover & Carolyn Dunn	Ernest A. Bane
Miss.	Amory	First	July 13-17	The Michael Lord Party	T. M. Wiginton
	Chaffee	A/G	July 10—	Leroy W. Morgan	W. H. Marshall
Mo.	Monett	A/G	July 5-17	Glenna Byard	Nolan Wilkins
	Springfield	Central	July 13-17	Neil Eskelin	E. E. Krogstad
N. Y.	E. Northport	***Gospel Church	July 17-24	Irving & Mary Lou Howard	James J. Steffens
	Barnesville	A/G	July 20-31	George Butrin	Loren O. Beans
Ohio	Lorain	**Broadway	July 17-August 7	William Caldwell	Keith A. Smith
	Jones	A/G	July 17-31	Hale-Turner Team	J. R. Wyatt
Okla.	Oklahoma City	Faith Tab.	July 10—	Bob Larson	S. J. Scott
	Sapulpa	South Heights	July 17-31	Freddie Salisbury	E. R. Roberts
	Milwaukee	First	July 20-31	The Tanner Team	Bennie Harris
Oreg.	Portland	Evangel Temple	July 17—	Fred Diehl Evangelists	Joseph Dunets
	Portales	*First	July 5-17	Billy & Kathy Long	Earl G. Vanzant
N. Mex.	Bradford	**A/G (area-wide)	July 15-31	Rudy Cerullo	Walter Schell
	New Castle	*First Pentecostal	July 10-15	Norman & Evelyn Hays	Richard G. Mohrman
Pa.	Newport	**A/G	July 12-31	Charles Morris	Wm. P. Strausser
	Jackson	*First	July 17-22	Gladys Voight	Douglas Karnes
Tenn.	Dallas	Stevens Park	July 6-17	Tommy & Esther Lance	Harry Rose
	Grand Prairie	***Lakeland Hgts.	July 10—	Patsy Ruth Allen	Lee W. Richard
	Houston	Glendale	July 17-22	A. G. & Mrs. Calaway	R. E. Leatherwood
	Seagoville	First	July 3-18	Chas. & Mrs. McKnight	Don Bell
	Victoria	**First	July 10-15	A. G. & Mrs. Calaway	D. L. Blackburn
Va.	Triangle	First	July 6-17	Don & Sharon Parker	W. C. Blewitt
	Wash.	Bingen	A/G	Knouse-Stovall Team	C. L. Myers

*Children's Crusade

**Tent Revival

***Youth Crusade

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



claim your HERITAGE

By JAMES P. MONSON
Pastor, Faith Assembly, Beech Grove, Indiana

ONCE, IN ST. PAUL, MINNESOTA, I stopped for a few moments at a small terrace overlooking the Mississippi River. Inscribed on a park bench there I saw the words "OUR INSPIRATION . . . OUR HERITAGE . . . OUR BENEDICTION."

The *inspiration* was there in the churning green waters of the great Mississippi below.

Behind the terrace the silver-domed state capitol stood for the enviable *heritage* of freedom-loving people.

I looked around for something that might symbolize the *benediction*. I didn't see it in the great river. I didn't see it in the stately building. I saw it in a little old man who came to sit on the bench.

His gray hair, his hollow cheeks, his drooping shoulders seemed to say that surely his days, even his hours were numbered. He was in the eventide of life. Then I saw the truth: God meant for death to be the benediction of earthly life.

Turn to your Bible and you will read such declarations as, "The sorrows of death compassed me" (Psalm 18:4); "For I know that thou wilt bring me to death, and to the house appointed for all living" (Job 30:23); "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" (Psalm 89:48)

That is the Bible way of saying that the final act, the benediction, of this life is death. But this benediction is not the end of all things. Death is not extinction. For the child of God, death is both the benediction to this life, and the invocation to the next. To say "good night" here is to say "good morning" in a day that knows no night. To die here is to begin to live there where there is no death.

But to have this inspiration for the benediction of our lives, we must recognize and claim our spiritual heritage now.

Apparently the old man I saw that day did not fully realize what his spiritual heritage was, for his attitude revealed hopelessness. He could not say with Balaam, "Let me die the death of the righteous, and let my last end be like his!" (Numbers 23:10).

Apparently he did not know that while "the wicked is driven away in his wickedness . . . the righteous hath hope in his death" (Proverbs 14:32). It is this hope that is the inspiration of every child of God who looks forward with peace to the benediction of this life. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1). These are words of inspiration to live by and a heritage of faith that can make our last moments a benediction.

Yet thousands are dying every day without ever claiming the priceless heritage that can be theirs through Christ Jesus. There is no inspiration in the conclusion of a Christless life. In fact, there is no "benediction," really, at the end of such a life; for the word according to its literal meaning bespeaks happiness and well-being!

How about you? Have you given this subject any consideration? Just as our national heritage guarantees us certain things through the Constitution, so does our spiritual heritage through the Lord Jesus Christ. He died to make it possible for you to live an abundant life, to die a victorious death, and to enter heaven to live in the presence of God forever. This is your heritage. Claim it by faith in Jesus Christ who said, "Him that cometh to me I will in no wise cast out" (John 6:37). 