

THE PENTECOSTAL
evangel

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

JULY 24, 1966

TEN CENTS



Arizona Indian mother and child. For stories on Indian work, see pages 10, 12, and 26.

DURING HIS EARTHLY MINISTRY, Jesus often frankly and publicly evaluated the faith of those who came to Him for help. Some He scolded for their lack of faith; others He classified as having *little* faith; but two He cited for their "great faith."

These two were the Roman centurion of Capernaum (Matthew 8:5-13; Luke 7:1-10) and the Syrophonecian woman (Matthew 15:21-28; Mark 7:24-30). Their remarkable trust in the Lord has been an inspiration for believers from then until now. And analyzed in the light of basic principles, they furnish a most exciting pattern of faith.

First, consider them as persons. Both were Gentiles. According to Jewish concept, they were outside the "household of faith."

One, a respected soldier, had subordinates and servants to do his bidding. Apparently he was a man of wealth and interested in doing good, for he had built a synagogue for the Jews.

The other, a woman, was a lowly despised heathen, probably poor and servantless.

Yet resident in the heart of these contrasting individuals was a similar quality of faith.

Obviously, "great faith" is not a respecter of persons. There is an *impartial universality* in its possession and exercise. It knows no race nor color line. It asks not if a man is active in fund-raising drives, a university graduate, or the owner of a deluxe home in the suburbs. Neither does it smile upon a man just because he is the recipient of government relief programs, a high school dropout, or a ghetto dweller in a great metropolis.

Rather it involves *attitude*. Notice the humbleness of heart and mind with which both the soldier and woman approached Jesus. He said: "I am not worthy that thou shouldst come under my roof" (Matthew 8:8). Falling at the Lord's feet, she worshiped Him and acknowledged her inferiority: "Yes, I am a dog."

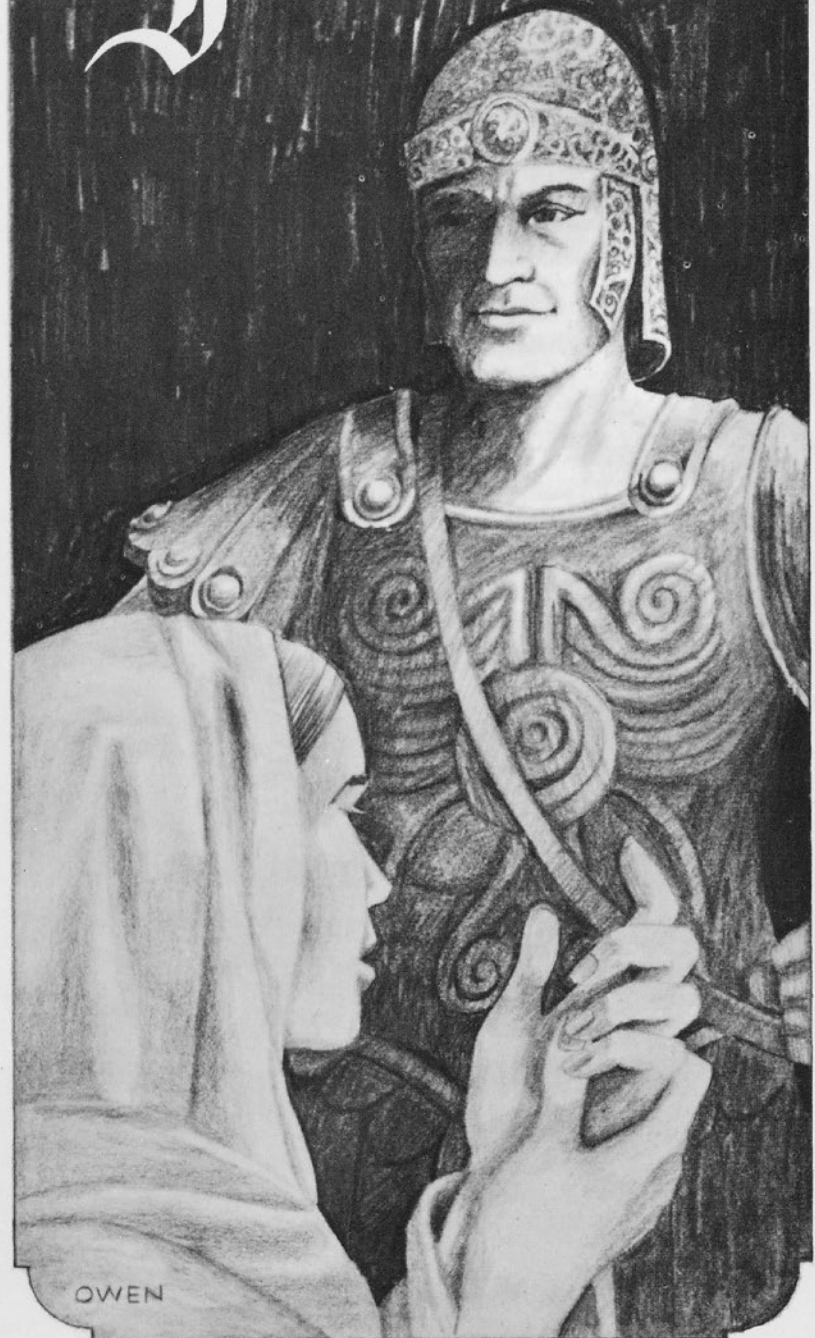
See the boldness and persistence of these two. Being persuaded that Christ had power to help them, they had one objective—to get through to Him!

Consider the *basis* of this great faith. The centurion had complete confidence in the importance of the word of authority. Finding an analogy in his own experience, he affirmed: "But speak the word only, and my servant shall be healed" (Matthew 8:8). And the woman, coolly arguing her case with simple, matter-of-fact logic, challenged Jesus on the imperativeness of human need. In essence she said: "True, Lord, I know You are the great Master of the universe and occupied with the affairs of eternity. You really have no time for an insignificant person like me. Nevertheless, You *do* know the sparrow's fall and have counted the hairs of our heads. So please, for one moment think on my desperate need."

Note the *response* of great faith—it was immediate. The man was so sure the work was done he did not think it necessary to invite Jesus into his house. And after Jesus spoke the word of assurance to her, the woman unhesitatingly went her way.

There is a sense in which faith is an act. For either of these people to have done less than demonstrate their faith by action would have been sheer unbelief. Mass healing services have their place and are wonderful exhibitions

Pattern for Great Faith



By F. HELEN JARVIS

of the mighty, miraculous power of God; but there is also real merit in the faith of a single individual who, like this woman, can leave the afflicted one at home, go to a prayer meeting, and return confidently expecting to find God has healed that loved one.

Another fact about this great faith is its complete *vicariousness*. Others were the bridge of faith between the needy one and the Lord. There is no evidence the quivering palsy victim or the demon-possessed girl had one shred of faith. And although these were incurable—call them “hard cases” if you wish—Jesus never came into direct personal contact with them. This should encourage God’s people to exercise faith for others—even those incapable of believing for themselves.

Great faith accepts the *challenge* to believe for the impossible. It makes intercession for unbelievers who care not for God, and moves the heart of God to send pungent conviction upon the ungodly and hateful. It dares pray the diseased, the blighted, and the hopeless out of hospitals, mental institutions, and barred prisons and to pray them into lives of liberty and usefulness. It intervenes at the very gates of hell for despairing suicides. It cries for the deliverance of men and women bound by cruel and damning habits. It turns aside fiery darts of unbelief and defeats the sinister purposes of the evil one. Truly “this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us” (1 John 5:14).

Above all, there is a definite *motivation*—it is a faith that “works by love.” (See Galatians 5:6.) The centurion loved his servant. The sight of the poor fellow’s tormented body must have cut to the quick the master’s heart, awakening the tenderest compassion.

The woman loved her child! No doubt she had tried all kinds of remedies, perhaps even seeking help in magical


heathen rites, but nothing availed. Probably there were times she felt it was no use to try further and she would endeavor to accept the seemingly inevitable. Then love would drive her on, engendering a hope that someday she would find a cure. Finally she heard of Jesus the Healer and, compelled by love, once more she acted.

If faith is to be great, it seeks deep *involvement*! Just as divine compassion transferred healing virtue from the heart of a loving Christ to the needy multitudes, even so an impartation of divine love and compassion for others will cushion, nourish, and impel active faith in His followers.

If there was ever a time when the world needed a demonstration of a warm and vibrant faith, great with His love and mercy, it is here and now in the 20th century. Because of abounding iniquity, the love of many for God and man is waning. It is easy to become calloused and indifferent—people look on in apathy, not lifting a finger or raising a cry to help the distressed. As never before, widespread doubt and unbelief demand that the sincere Christian examine thoroughly the quality of his faith and see if it is sufficient for the needs of the hour.

Do not say you cannot possess great faith. Faith can be cultivated to grow into stalwart greatness. Ask God for it. Remember the father who cried: “Lord, I believe; help thou mine unbelief.”

Since “faith cometh by hearing, and hearing by the word of God” (Romans 10:17), steep yourself in the Word. Read it. Think and meditate upon it continually. Refuse to doubt its promises. Respond to every impulse of faith it brings. And most of all, fully acquaint yourself with the Author and His greatness!

Oh, the great possibilities of a great faith in a great God! It is written: “The people that do know their God shall be strong, and do exploits” (Daniel 11:32). 

A Heart - and - Mouth Experience

THE BIBLE SAYS, “WITH THE HEART man believeth unto righteousness; and with the mouth confession is made unto salvation” (Romans 10:10).

First you trust Him, and then you tell it! Confession, or testimony, completes the act of faith, and brings you the assurance. When you have repented and believed on the Lord Jesus, you have met the condition, and you are saved. God’s Word declares it.

Nowhere in the Bible is the way of salvation spelled out more simply or more clearly than in the Book of Romans, chapter 10.

Salvation is near. It is as near as the Word of the gospel. Wherever the message reaches your heart, there you can be saved. “The word is nigh thee, even in thy mouth,” this chapter says. *Any place* where the Word is believed and Christ is con-
place where the Word is believed and Christ is con-
near salvation is.

Salvation is now. “Now is the accepted time,” it

says; “behold, now is the day of salvation.” No one waits for God to save him. God waits for men to act. God is always ready, and His time is now. He desires that today be your day of salvation.

Salvation is free. It is offered to men and women as a gift. We simply call on the Lord. “For whosoever shall call on the name of the Lord shall be saved,” it says. Salvation is not for sale. It is not a reward for service. It is a gift.

How does one receive it? The Bible gives this answer: You believe with the heart, and you confess with the mouth. That’s all! And that’s enough! But nothing less will do.

Your faith may not be perfect, but God’s promises are. There is nothing more reliable than the Word of God. You can never trust yourself, but you can always trust Christ. Trust Him today—then testify that He is your Saviour. Salvation is just that simple.

—Michael P. Horban

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IF UNCLE SAM'S FACE is red, maybe it is not from sunburn. Maybe it is from reading a recent editorial in *East African Standard*, the newspaper published in Nairobi, Kenya, which said:

"There is a glut of pornographic paperback magazines, mostly imported from America (whose government is taking action at home to clean up this filthy trade) openly to be seen on the counters of Nairobi bookshops and kiosks. At weekends schoolboys and girls can be seen thumbing through magazines which describe wartime tortures, usually with sexual overtones, and which deal with perversions, drug-taking, and so on."

The editorial deplored the fact that "young people all over the world, and especially in the richer countries, are growing up in a society which is losing its moral values"—and it linked the smutty books with a vicious crime in which two boys and a girl were victims of a horrible murder caused by sexual perversion and sadistic urges in the guilty who killed "for kicks." (Penologists and criminal psychiatrists have case histories which show that salacious literature has led to criminal behavior, from vicious assault to homicide.)

It added: "Britain and other Western countries have a tradition of Christian civilization and of fundamental decency which must reassert itself and cure their present social cancers. Meanwhile, it is the business of young countries like Kenya to see that unprincipled publishers and importers of sadistic and pornographic literature are not allowed to corrupt the nation's youth."

What a pity that a young nation like Kenya has to speak out against "unprincipled publishers" in the older nations. It is bad enough that pornography has become "big business" within the U. S. (with total sales passing \$2 billion) but to export it to emerging nations is a national disgrace. One of our fine Assemblies of God missionaries in Africa says:

"We missionaries are constantly angered and chagrined to see the ever-increasing volume of obscene literature which is reaching the newsstands in Africa. We are further humiliated to note that nearly all of this filth comes from America. I have yet to see any such literature from Russia or China.

"In these new nations there has been a strong, concerted effort to raise moral standards. For example, just a few years ago it was a common sight to see bare-breasted women on the streets; it was part of their age-old way of life. But nowadays this is rarely seen, if ever, except in remote areas. Some sense of moral propriety must be prompting this change. On the other hand, nude pictures of white women are available to be seen or bought by the Africans.

"While America spends millions for foreign aid, Peace Corps, and other programs to help raise the living standards, at the same time it is contributing to the moral delinquency of people who are looking for a worthy example, by allowing pornography to be exported.

"Certainly wholesome literature is a potent antidote for this printed poison, and we are glad the supply of full-gospel literature is increasing in Africa; however, it would be a great victory for America as well as a blessing for Africans if steps could be taken to ban the exportation of lewd literature."

Publishers have a responsibility to the public to uphold moral principles, and not to destroy the foundations of society. How long will public morality be sacrificed on the altars of freedom of the press, freedom of world trade—or freedom to profiteer?

—R.C.C.

"And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33).

THE CROSS IS NOT SEASONAL—something to be exalted at Easter and ignored the rest of the year. Calvary is the pivotal point of the entire Scriptures. It must become the axis around which the Christian life revolves.

Calvary was a place; the Cross was a reality. The death of Jesus Christ, the Son of God, bridged the gulf between man's sin and God's righteousness.

Calvary was a place of guilt. Christ was crucified between two thieves—as if He were the greater criminal of the three. As Isaiah had prophesied 700 years before,

By JOHN W. EVERETT • Pastor, Assembly of God, Worthington, Minnesota

A PLACE CALLED CALVARY

"He was numbered with the transgressors: and he bare the sin of many" (Isaiah 53:12).

Think of it. The only begotten Son of God, born of the virgin Mary, conceived of the Holy Ghost, died like a common criminal before the mocking gaze of a rabble crowd. Why did He do it? For one reason only: we were guilty of sin, so Christ took our guilt upon Himself and died in our place. Until the death of Jesus, the cross was an emblem of shame. It stands now as a symbol of redeeming love, because it has been consecrated by the blood of the Son of God.

Calvary was also a place of compassion. As the soldiers drove nails into His flesh and the crowd roared its approval, these words burst from the lips of Christ: "Father, forgive them; for they know not what they do" (Luke 23:34). What a prayer from the thorn-crowned Sufferer! What a revelation of the love and mercy of God welling up through the breaking heart of Christ! What a love for the proud, blasphemous, murderous, guilty sons of men! He had told His disciples, "Love your enemies, bless them that curse you." Now He demonstrated the reality of that kind of love.

Calvary was a place of derision. "The people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself if he be the Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself" (Luke 23:35-37). This motley mob of murderers took the name of Jesus—the name which is to be exalted above every name, the name before which every knee will bow—they dragged that name through the muck of human degradation.

"Save thyself," they cried. Thank God, He did not save Himself; He came to *give* Himself so we might be saved. No taunts, no jeers, no mockery could turn Him aside from His eternal purpose.

Calvary was also a place of miracles. "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst" (Luke 23:44, 45).

To this Matthew adds: "And the graves were opened;

and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Matthew 27:52-54). The whole world was thrown into chaos when Jesus died. God, who hung the earth upon nothing, shook it for just a moment to show men they were not crucifying just another man—*this was the Son of God!*

Calvary was a place of death. Uncounted men had died horrible deaths upon the brow of Calvary, but never had there been a death like this. Other men died unwillingly; Jesus said, "No man taketh my life from me. . . I lay it down." Other men died guiltily. The thief cried out, "We receive the due rewards of our deeds: but this man hath done nothing amiss." Pilate said of Christ, "I find Him innocent."

Other men died facing the unknown darkness of eternity; Jesus died with the certainty of rising again on the third day and returning to the right hand of His Heavenly Father. Other men died cursing; Jesus died praying, "Father, into thy hands I commend my spirit."

This was a death that purchased life for uncounted multitudes. A death that brought immortality to light. A death that reconciled sinful men to God. A death that puts our sins away. A death that no one else could die except the eternal, sinless Son of God.

Calvary was a place of salvation. "Lord, remember me," cried the dying thief. The answer from the lips of Jesus has given millions assurance: "Today shalt thou be with me in paradise."

Can we comprehend it? A dying thief, a common criminal, a blight on society was the first to enter paradise through the blood of the Lamb! This demonstrated once and forever that salvation is not purchased by good works; that heaven is not a reward for a favored few, but is within reach of all who will cry, "Lord, remember me!"

Have you come to this place called Calvary and let the death of Jesus become your life? If not, accept Him as your personal Saviour. Do it today.

MAKE US A BLESSING to those whose lives we touch today," my husband often prays in our morning devotions. So often in our busy world all we do is "touch" another life, then go on, perhaps never to touch it again. What can we say that will make us a blessing? What can we do that will point others to Jesus in these "touch and go" encounters?

An unsaved woman who I seldom see, but with whom I have business correspondence about once a month has responded to my occasional references to the Lord's goodness, or a "God bless you" in closing. She now feels free to mention some of her problems and closes every letter with a request that I remember her in prayer.

A nun from a nearby monastery stops by occasionally, and my husband and I are alert for opportunities to talk with her about the things of God. We believe it is not by chance that God has sent her our way, and we pray for a clear gospel witness in our conversations.

At the hairdresser's a young woman, who I had catalogued as a shallow thinker, mentioned that she was uncertain as to what she wanted to do with her life. I asked if she were a Christian. She hesitated before answering, "Yes." Then she went on, "Well, I believe in God. I sure do. But I haven't been to church for over a year. Maybe that's what's wrong with me."

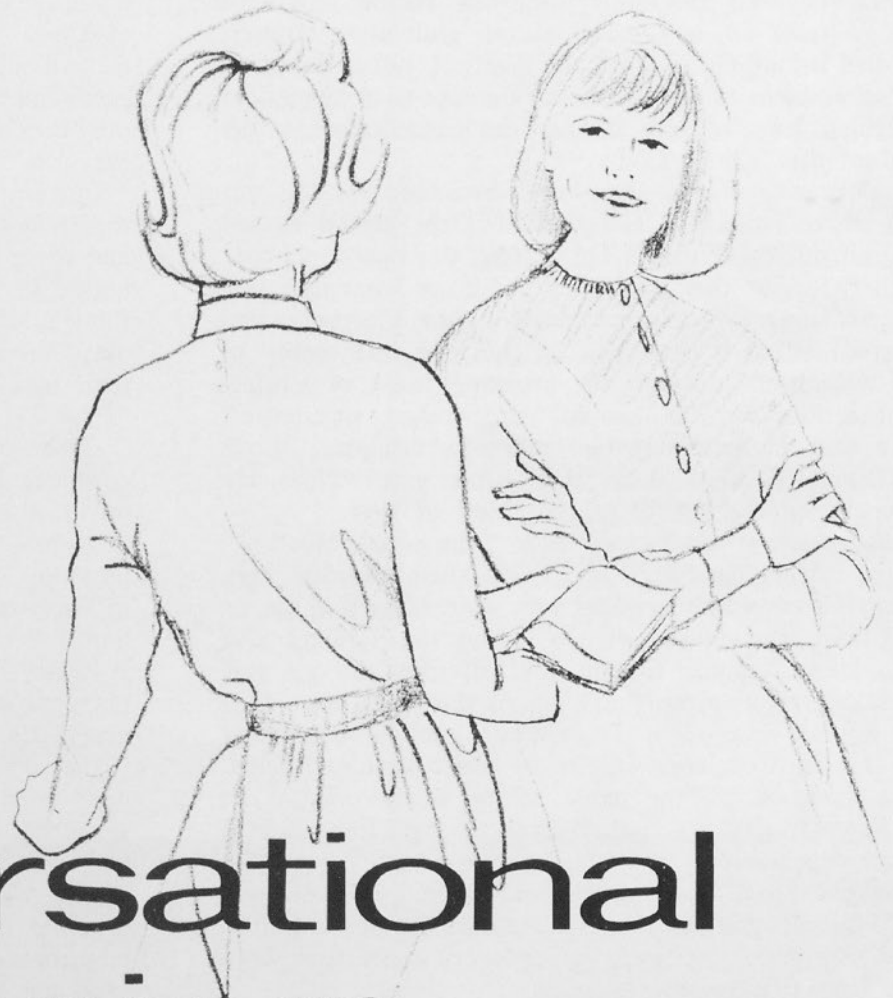
I told her that God has a plan for each of our lives

and that I was sure He had a plan for her. She asked what church I belonged to and I answered her question but soon returned the conversation to her personal relationship with God.

She brought up a question concerning the Jews who rejected Jesus, indicating that she didn't think they had any way of recognizing the Son of God. I explained to her that two comings of Christ are prophesied in the Old Testament, and that the Jews failed to recognize Him in His role as the suffering Saviour, even though that was in the Old Testament. When I began quoting from Isaiah 53, she stopped her work and listened. I explained how literally this was fulfilled in the New Testament in the life of Jesus. She asked me twice where she could find this in the Bible.

When she finished my hair she seemed reluctant to let me go and as she put me under the dryer said hopefully, "We will talk some more, won't we?" We did, and I hope we may have further conversations. Her penetrating questions showed a hunger and a searching after truth which I never dreamed was there.

One very rainy day a young woman came to our home to see a miscellaneous assortment of books we had advertised for sale. Her clothing smelled of cigarette smoke, and there was an air of worldly nonchalance about her. I went about my desk work while she looked through



Conversational Witnessing

By ELVA JOHNSON HOOVER

the books. After a bit she looked up and said, "I see you are religious. Or, I mean, you are one who practices it." I was puzzled until she held up a book on Bible study which I had included in the lot.

I had not expected the book to open the way for conversational witnessing, but was glad it did. I talked naturally and informally of our Lord and His faithfulness to us. She in turn poured out a story of how she had left the Catholic church in spite of her parents' protest, and joined a church of a large Protestant denomination. But questions plague her. Her parents still consider her a lost soul; she is "tied down" with four preschool children whom she longs to bring up in the right way; her husband is a weak Christian, a former alcoholic. And spiritual problems weigh heavily on her heart.

She grasped for whatever help I could give her and was pathetically grateful for my promise to pray for her. She bought several books and, as she was leaving I gave her another book which I believed would help her. She promised to read it, and I am praying that her life, only once touched by mine, may be blessed and helped because of our encounter.

I do not believe we need to strain to engage in conversational witnessing. The Holy Spirit will make opportunities for the Christian who is alert and aware of the doors He opens for us. If our hearts are concerned for others, He knows how to bring us in touch with them.

A young woman whose life I touched for only a few brief minutes not long ago asked me seriously, "Do you ever wonder if there is a God?" She had been exposed to some of the philosophy expressed by one of Dostoevsky's characters in *The Brothers Karamazov* who said that even if there isn't a God, people will create one because they do not like to think they are alone in this universe.

I did not show shock or surprise at the question, but simply gave witness to the assurance in my own heart that here is a personal, living God who not only exists but cares for each one of us.

A physician once asked me a similar question, and tears filled his eyes as I witnessed to my faith. He urged me to cherish that faith, for he had somehow let his own faith slip away and he counted it a tragedy. It was harder to regain, he said, than it was to lose. May those of us who have the assurance of God's existence and love in our own lives not hold back our testimony from those who grope for the Light.

Conversational witnessing progresses to dialog when there are repeated encounters with the same individual. I have known the joys (and effort) of this type of witnessing on several occasions. In between conversations I have prayed and the Holy Spirit has worked in the life of the person whom I sought to win to Christ. Whatever the effort, and however long it took, it was worth it all when finally I could kneel together with that one and pray with her until she knew Christ as her own personal Saviour.

I confess that I could wish that more of the people whose lives we touch might be brought to a decision for Christ at the end of our conversation. But I do believe that if we plant the good seed of the Word of God when the Holy Spirit gives us opportunity, God is able to follow up that person with other contacts. For whoever plants, whoever waters, it is God alone who can give the increase.



Hindrances to Prayer

By OSWALD J. SMITH

THERE ARE THREE HINDRANCES to prayer with which we must cope. Of course, if you merely fall down at your bedside in the morning, mumble a few words of prayer and then hurry to work, you do not know what I mean. I am speaking of *real* prayer—prayer that achieves its objectives. I think there are three great problems.

INTERRUPTIONS

Have you ever had the telephone ring or the baby cry or a friend call when you were at prayer? Satan knows exactly when to send distractions. I discovered I needed a *time and place* for communion with God. When I am home, my study is the *place*, and the first hour after breakfast the *time* for my prayers. While traveling or away from home, I find a secluded place for devotions. Everyone knows the time I am at prayer; so interruptions are avoided.

You too need a *time and place* for talking to God. Only then can you avoid interruptions. Your place will become so precious you will think of it as holy ground.

DROWSINESS

Have you ever become drowsy while at prayer? Perhaps you kneel, place your head on your arms, close your eyes, and try to pray. Before long you become drowsy and at times fall asleep.

When I am praying alone, I never kneel—I walk! First I clear furniture from the center of the room, and then pace back and forth as I talk to God. I have walked hundreds of miles through the years as I have prayed. I find that walking is the best physical exercise possible; so as I walk and pray, I get the exercise I need.

WANDERING THOUGHTS

Sometimes when trying to concentrate on prayer you will find yourself thinking, planning, or worrying about something else. Your mind easily leaves the hard task of concentrated prayer. So I always pray out loud. As I walk back and forth, I put my petitions into words, and by voicing them I avoid wandering thoughts. You see, I have to concentrate on what I am saying when I pray, just as I do when preaching.

While kneeling and praying quietly, time seems to go slowly. But when I walk and pray out loud I find the time goes by amazingly fast.

These are three great hindrances to prayer—interruptions, drowsiness, and wandering thoughts. Have you overcome them and become a prayer warrior for God? If not, you can! Try these suggestions!

"Lord, teach us to pray" (Luke 11:1).



Personal Experiences of Divine Healing

By P. S. JONES

IN 1925, IN THE CITY of Victoria, British Columbia, the Lord Jesus baptized me in the Holy Ghost, according to Acts 2:4. My knowledge of Bible truths was very limited, and I had to search the Scriptures for confirmation that all was well. I found it was, and have rejoiced in this life in the Spirit ever since.

I was a diabetic and had been placed on a strict diet. About that time a man of God, who had been marvelously healed under the ministry of Dr. Charles S. Price, befriended me. Lovingly and intelligently he introduced me to the truth of divine healing. This was quite foreign to me, for hitherto I had placed my whole confidence

I WAS THERE

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

in doctors and their prescriptions. My friend's explanations took root in my unclouded soul, and no doctrinal prejudice interfered with the growth of faith. One day I said to him, "I am going to get my healing." I did not understand the implications of this stand, but I meant it as far as I knew.

One evening I went to a Presbyterian church and was prayed for by the minister, who believed in divine healing. God's power was evident when he laid his hands on my head and prayed the prayer of faith.

The next day, as I sat at the dinner table and faced my diet menu, a strong conviction came to me that if I believed God had healed me I should not diet any longer. So in simplicity of faith I set aside the diet and from henceforth ate normally what was set before me, giving thanks to God.

From that time on I forgot I had been a diabetic and for many years had no physical examination. The desire for very sweet food was taken from me.

While in Calgary, Alberta, where my ministry began in 1952, I needed auto insurance, and a medical certificate was required. I went to a doctor for examination. One of the questions to be answered was, "Is he diabetic?" The doctor wrote "No." To God be the glory!

That Our Children May Know Him

By MARGIE J. SHIELDS

I STARED DOWN at the article in the campus paper written by the college editor. I felt a mixture of shock, disbelief, and anger. Where did this young whippersnapper get off saying that fundamentalism was dead or that educated people rejected religion as generally practiced?

Then as my anger cooled a fear began to creep into its place. For I remembered the students who passed through my office at the university. Remembered how very young they looked, and realized they seemed very little older than my own two daughters. In just a few years my children would be surrounded by a similar environment, besieged by these same attitudes, ridiculed for the "old fashioned" gospel they practice.

It was then that I sat back and asked myself some questions. What have I given my children? Do they have the Word of God engrained within them so their faith won't be shaken? More than that, do they have the per-

sonal witness within, and a personal relationship with Christ which will sustain them when taunts are hurled their way?

Mother and Dad, we might as well face the situation clearly. The few hours of Sunday school and church they attend weekly will not suffice. If your children are like mine (and most others), they spend hours a week before a T.V. set. This is what our children's minds are feeding on. Did you realize that the T.V. set is probably your child's greatest single influence?

Are we going to lose this generation of young people—lose them to the rapidly rising theory that God is dead? We will, unless we prepare them for what they will face in the colleges, offices, and homes of our society today. We can't keep them sheltered forever. There comes a time when they leave the family fireside. What then? Will they be swayed by every wind of doc-

Not long ago I was hospitalized and again a strict examination revealed there was no trace of diabetes.

At the time I was first prayed for, I was also afflicted with chronic appendicitis. Every few weeks I had attacks of abdominal pains and could not eat until the pains subsided. After I was prayed for the symptoms returned only once. They continued for several hours. They bothered me during the night, but the Lord gave me sleep, and when I awakened for the third time the pains had disappeared.

As I was about to take a cold bath in the morning, the enemy challenged me to take no risks after such inflammation, but I took my stand in the Lord, saying, "Satan, if you are stronger than Jesus, you win; but He is stronger than you." After that there was no more trouble. Praise the Lord!


I also had a painful rectal condition which doctors told me could only be relieved by an operation. After I took my stand in Christ, several weeks of severe testing followed. Once when tortured with pain I gritted my teeth and shouted, "Lord, I do believe."

Suddenly I heard the voice of the Spirit in my soul saying, "What are you doing?"

I said, "Lord, I am trying to believe you."

Then came the words never to be forgotten, "Well, stop trying and believe Me."

"All right, Lord," I said. "I don't understand what you mean, but I'll do it anyway." So from that time I rested my case, literally doing nothing to "try to believe." Thanks be to God, in a few weeks the Lord healed that which the doctors said could not be put right without surgery.

What the Lord said to Israel was true: "I am the Lord that healeth thee" (Exodus 15:26). 


trine, forget their church and Sunday school teaching, and be tossed into absolute confusion?

I have a close friend whose father has been an Assemblies of God minister for many years. My friend is one of four children. One brother is a minister and all are Christian workers in their respective churches. I asked my friend what she felt was the most important factor in her Christian upbringing. She told me it was a time of daily prayer in their home, as a family unit, and faithful church attendance.

Our children are growing up. Are we laying a foundation for life built upon Christ Jesus? Bringing them up the way they should go takes more than a passive attitude. We have to prepare them for what lies ahead—and who knows what lies ahead!

God kept Moses in Egypt, even in Pharaoh's court—but remember that Moses had a God-fearing mother to nurture him in his childhood.

Let us ask ourselves how much time we spend together as a family and how often we offer our children the benefit of our counsel and prayers.

Perhaps if we could see just five years into the future and view our children *then*, we would know what we must do today. We must give these children a sure foundation. And no better foundation can any man lay than Jesus Christ—so that *our* children may know Him and the power of His resurrection. 



Your Questions

Answered by Ernest S. Williams

In 1 Peter 3:21 did Peter not say that baptism saves us?

Peter there explained that baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." If a person looks to water to save him, he will be lost. If he looks to Christ to save him, and in baptism acknowledges Christ as his Saviour, his salvation will be through Christ and not through the virtue of water.

Why did Jesus say that the disciples were to baptize "in the name of" instead of "in the names of" the Father, the Son, and the Holy Ghost?

There is a beautiful truth here. To baptize "in the names" of the Father, Son, and Holy Ghost would imply there are three Gods. To baptize "in the name" sets forth that God is one in three Persons; One in Deity, fulfilling the Scripture, "Hear, O Israel: The Lord our God is one Lord."

Where in the Bible do you find the term "dog" used of a human being?

In different places "dog" is used as an insulting term. "Is thy servant a dog?" (2 Kings 8:13). It is also a term of self-humiliation. Mephiboseth said: "What is thy servant that thou shouldest look upon such a dead dog as I am?" (2 Samuel 9:8).

The Jews looked upon the Gentiles as dogs. Jesus used the term when speaking to the woman of Canaan. "It is not meet to take the children's bread, and to cast it unto the dogs" (Mark 7:27).

In Philippians 3:2 Paul warned, "Beware of dogs," evidently referring to persons who might tear and rend the gospel. In Revelation 22:15, "Without are dogs," undoubtedly refers to immoral, wicked persons since they are classified with "sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

A woman who recently came to our church went to the altar for prayer during the early part of the Sunday service. She then began a tirade. She said we did not wish to hear her, but she was going to speak even if it interrupted the pastor's message. Was she right or wrong? We do not want to hinder anything that is of the Lord.

A defiant spirit usually is not of God. To try to take over a service in such a manner appears to be a manifestation of the flesh. As believers we are to be "clothed with humility."

I think the pastor and possibly the official board should have a talk with such a person, showing love, but pointing out that such disregard for proper church order cannot be continued. If she will not listen, it might be necessary to reprove her publicly, explaining to the congregation that effort had been made privately to help her without avail.

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.



FIRST ASSEMBLY OF PHOENIX, ARIZONA, EMPHASIZED BOTH HOME AND FOREIGN MISSIONS IN ITS MISSIONARY CONVENTION WITH GRATIFYING AND AMAZING RESULTS.



Top right photo: Pastor V. Ernest Shores (second row, left) and Associate Pastor K. G. Swenson (second row, right) stand with the missionary team and their families.
Top left photo: The Harold Hanson family stands before the American Indian booth. Part of this display represents the Laveen Indian Children's Home. This booth was sponsored by the young married (Crusaders) Sunday school class.
Lower left photo: Mr. and Mrs. Paul Pipkin and Joyce representing the Far East stand beside the booth sponsored by the young married (Maranatha) Sunday school class.

"OUR ANNUAL MISSIONARY CONVENTION this year was the finest, in every respect, that we have ever had in Phoenix First Assembly of God," writes Pastor V. Ernest Shores.

The challenges presented by the missionaries stirred and inspired the church people and attracted an encouraging number of visitors to the meetings. Approximately 600 persons attended.

The convention team was made up of Harold and June Hanson, home missionaries to Indians at Laveen, Ariz., and directors of the Laveen Indian Children's Home; Don Ramsey, superintendent of the All Tribes Indian Bible Institute in Phoenix; L. M. Heath, Arizona director of the deaf work; Paul and Violet Pipkin, missionaries to Formosa; and Paul and Linda Finkenbinder, missionaries to Latin America.

The major objective of the convention was to challenge our people's missionary vision and to deepen their prayer burden. The secondary objective was to raise funds for missionary work. The pastor and the church board believe that a proper balance in home and foreign missions is necessary and important to the individual church and to the movement as a whole.

Brother Shores says, "In accomplishing our first objective we also exceeded our goal in our second objective. During the four days of the convention, we received approximately \$10,500 in cash and pledges! This was the largest amount we have received at any one time for any purpose. This represents about 30 percent of our missionary giving for the year."

It is not the policy of First Assembly to combine the full year's missionary emphasis in one event. The church has about 10 missionary rallies and services throughout the year and missionary projects which are a part of its year-round program regularly all year long.

OUR GREATEST

Missionary Convention



Left photo: Don Ramsey, superintendent of the All Tribes Indian Bible Institute, Phoenix, stands beside booth representing the school.

Top right photo: L. M. Heath, Arizona District director of the deaf work and pastor of the deaf at First Assembly, stands beside booth sponsored by the deaf church.

Lower right photo: The Paul Finkenbinders represent Latin America. The booth was sponsored by the senior C.A.'s.




Approximately 20 percent of total missionary giving in First Assembly goes to home missions; and of this amount, about one-third goes to support the deaf ministry. The church has a strong deaf work which reaches out to the Phoenix area. Another one-third of home missions offerings goes to the American Indian work, and the rest is divided among various ministries.

Brother Shores continues, "I have never felt our local church has suffered financially because of missionary giving. We completed a new church building less than two years ago. This building and land are appraised at \$750,000, and we obligated ourselves for approximately \$500,000 indebtedness in acquiring the land and building the church. I would have been afraid to incur this indebtedness had we curtailed our missionary giving in any way. Last year, the first full year of our loan repayment, was also our largest year in missionary giving. So far this year, we are ahead of 1965.

"I have a deep conviction that God will meet the needs of the local church if the vision of world missions is placed first.

"This church has had a continuous spirit of revival for several years. I feel this is due, in part, to missionary vision and burden carried by the church."

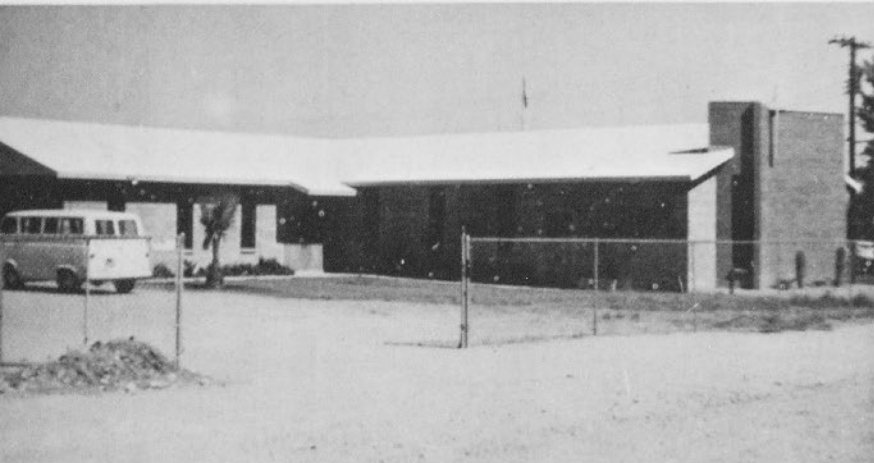
A special feature of the 1966 convention was the missionary display in the narthex of the church. Booths representing the Far East, Latin America, American Indians, and the Deaf work were furnished with interesting curios and informative posters and materials. Missionaries were present after services to talk with conventioners at the booths.

The church is eagerly anticipating its next missionary convention. The more First Assembly gives to missions, the more it has to give! 



Reaching Papago Indians in Tucson, Arizona

By VIRGIL and DONNA ZEIGLER



The beautiful new Papago Indian Assembly in Tucson, Ariz.

TUCSON INDIAN ASSEMBLY has a changing congregation. Members of Indian tribes from all over the U.S. have attended our church.

Most of the Indians from the reservation come to the city for a few months to work; then they return to their homes. We have tried to make our church a home away from home for these people. Our hearts have been thrilled as we have seen many come to the Lord, serve Him faithfully, and then return to their respective reservations to be testimonies of the saving power of Christ.

Our congregation is made up of Indians, those having some Indian blood, those who are married to Indians

or part Indians, and some white people who help in Sunday school teaching, etc. Everyone is welcome, but our main objective is to reach the Indian people of the area.

The Tucson Indian Assembly was opened in July 1953 by Mrs. Winifred Conley. At first she did personal evangelism and took the Indian people to First Assembly of Tucson. Then the Lord helped her purchase a house in which she held services. Later a church was built.

In October 1960 the Arizona District contacted us and asked us to become the pastors of the church. (The Ellsworth Kennedys, who followed Mrs. Conley at Tucson Indian Assembly, had resigned and were going to New Zealand.)

Soon after arriving we were notified that the church and property were to be taken by the state for a freeway. For months we waited, knowing that any day we could receive notice, with 30 days to vacate. We had been looking for property and had some plans for a new building; but we had no finances and had to wait until we received the money to relocate.

God directed our efforts and helped us find a piece of property in an ideal location. When we began to build, we found construction costs were entirely paid by the funds we received from the sale of the old church to the highway department.

The new church, although not quite finished, was dedicated in June 1963. Valued at \$35,000, it contains a large chapel with pine pews, a pastor's study, a room for social activities, areas for nursery and primary departments, and two other Sunday school classrooms.

At the beginning of our Indian work in Tucson, services were held in the adobe building at the left. Later the church on the right was built and used until the property was taken by the state for a freeway.





Moses Olen could not explain his presence at the little Alaskan mission; he had only stepped out to mail a letter.

WARNED IN A DREAM

By JOHN T. COVLASKY, St. Michael, Alaska

MOSES OLEN was born in St. Michael, Alaska, about 58 years ago to a full-blooded Eskimo family. In March 1964 he became very ill. Though he tried to keep up with his work, he grew worse.

At this time the Lord spoke to Moses through a dream, an event which ultimately changed his life.

Feeling exhausted one afternoon, Moses decided to rest. His mind wandered listlessly until it became fixed on an awesome procession. Before him were passing the souls of hundreds of men, some slowing and stopping in front of him. As he watched he saw his own soul come

very close and stop. The Lord then told him his life was as short as the distance between his soul and himself. He awoke frightened, knowing he was not prepared to die.

Moses thought back over the years, recalling events and circumstances which had brought him close to death. Several times his dog team had broken through thin ice hurtling him into the chilly water, a usually fatal experience with the temperature 20 to 30 degrees below zero. Another time he had barely grasped a rock as he slid from a cliff overhanging the Bering Sea. God had spared his life. Now, he felt, God was giving him one last chance.

The next day Moses walked half a mile to the post office to mail a letter. Without realizing it he then walked in the opposite direction from his house, headed toward an Assemblies of God Mission. He was not aware of going away from his house until he stood in front of the little Mission, a quonset hut. His attention was caught by a dim lantern light in the window. The inviting tones of congregational singing beckoned him in.

He entered just as the testimony meeting had begun. At the first opportunity he stood and told the congregation of his dream. Then he asked for prayer that he might be saved. The people joined him in prayer, and Moses Olen found Jesus Christ as Saviour.

He went home and told his wife of his experience. She, too, came to know the Lord. "For the first time in my life," he declared, "I feel good in my soul." Later, around Easter time, he was baptized in the Holy Spirit.

Immediately after his conversion Moses felt God would have him discard his cigarettes and snuff, habits which had bound him for forty years. He threw it on the road as he left the Mission. He has not taken up his old ways again.

Along with a full program of regular church services we carry on an extensive ministry of personal evangelism, because the Indians who attend our church are scattered throughout Tucson and the surrounding area. Our visitation program also includes regular ministry at the Indian Tuberculosis Sanatorium in Tucson, to which Indians come from all over the Southwest. We are also hoping

Missionary-pastor Virgil Zeigler of Tucson, Ariz., with his wife and children.



to reach the small reservation south of Tucson which is predominately Catholic.

We are proud of our C.A.'s. Some of them have done especially well. For instance, one has been president of his freshman class and is now president of the sophomore class of Pueblo High School, a school of 2,600 white, Spanish, and Indian students. Another boy, who graduated this June, is hoping to enter All Tribes Indian Bible Institute this fall. He feels a call to the ministry. Still another young man was chosen "Boy of the Month" by the Optimist Club of Tucson.

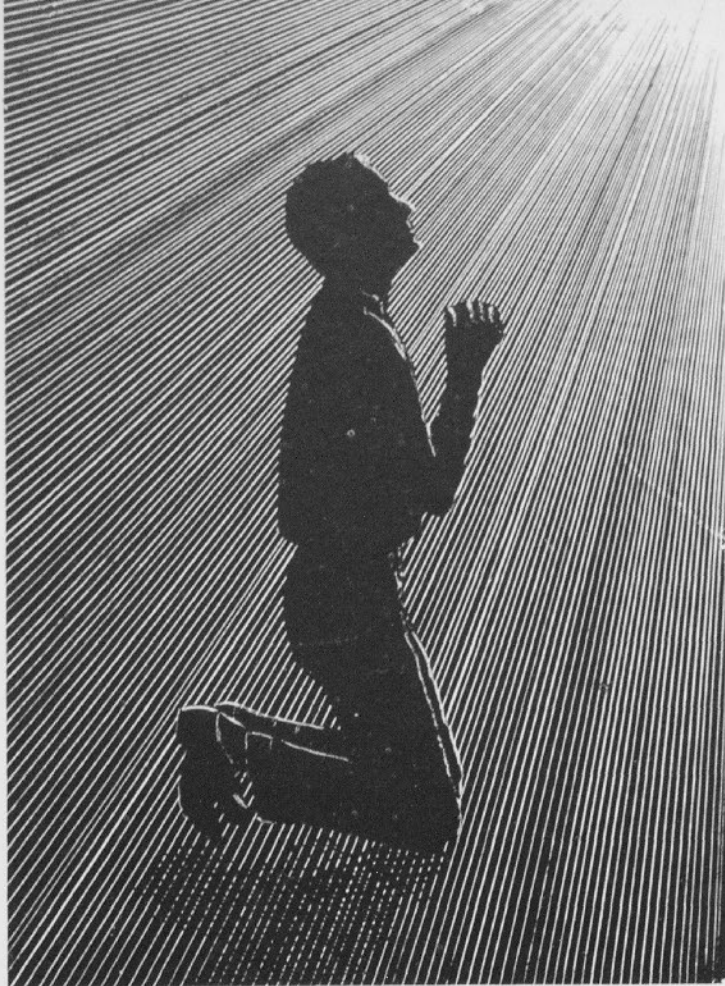
Many Indians have been influenced by the ministry of the Tucson Indian Assembly, for the converted Indians themselves have become effective soul winners on their reservations. We pray our church will continue to be a gospel lighthouse to American Indians in this area.

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

ASSEMBLIES OF GOD

HOME MISSIONS DEPARTMENT

1445 BOONVILLE AVE., SPRINGFIELD, MO. 65802



HINDRANCES AND HELPS TO FAITH

By OWEN C. CARR
Pastor, First Assembly
Beaumont, Texas

FAITH MAKES A DIFFERENCE in our lives. We cannot convince others we have faith without showing some evidence of that faith. James wrote that one may say, "I have faith," and another may say, "I have works"; and then the discussion continues, "Show me your faith without your works and I'll show you my faith *by* my works." It is impossible to show faith without works.

EXPRESSIONS OF FAITH

Church attendance is one expression of faith. It shows there is something in your life to which you are answering.

A deaf man never missed a church service. One day someone stopped him and said, "I know you cannot hear a word that is said in church, yet you never miss a service. Why do you go?"

The man replied, "I have witnessed to many that Christ is my Saviour and that I am a child of God. I go, not just for what I might receive, but as a witness to others that I belong to God."

But there is something deeper here. Our way of life and our service to God and man are expressions of our faith.

Faith is also expressed by obedience. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2:21, 22).

HINDRANCES TO FAITH

But there are hindrances to faith, and they must be removed if our faith is to be strengthened.

Health is improved by removing hindrances. A Bible school student had an allergy which kept breaking out on his body. When friends suggested he see a doctor, he informed them he was suffering for Jesus' sake.

But the condition got worse, and finally he went to

a faculty member, who also advised him to see a doctor. He said, "I want to learn about God and I'm trying to trust Him, but you tell me to see a doctor." Finally he consented to go.

"Young man, do you like chocolate?" the doctor asked.

"Oh," he said, "I love it."

"Do you eat much of it?"

"All the time," the boy replied.

"If you'll cut out the chocolate, I don't think you'll have any problems," the doctor concluded.

By removing a hindrance to good health, the student had good health.

Sometimes the development of good health hurts. And sometimes it hurts to examine our faith and see what is wrong with it; but when the hindrance is removed, our faith will be strengthened. Let us consider some things which would hinder our faith. The answer may be closer than we realize.

"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Peter 3:7). If you're a married man and are having trouble with unanswered prayers, see how you are getting along with your wife. If you dwell with her in love, it will help your faith.

When our faith seems weak, we do well also to examine our relationships with those in the church. We need to make wrongs right. Have you ever gone to someone against whom you had said something you shouldn't and tried to straighten it out? It makes you think before you say or do those things again. It is good to keep the record clear not only between ourselves and God, but between ourselves and others also. Actually, unless the record is clear between ourselves and others it is not

clear between us and God either. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1).

Peter dealt with some additional aspects of our relationships with others. We should have compassion one for another. We should feel our brother's burden, share his load; have pity for those who need to be pitied; be courteous (1 Peter 3:8-13).

James pointed to covetousness as a hindrance to faith: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:1-3). So often the word *lust* is applied only to sexual desire, but in the Bible it is applied in many ways, particularly to covetousness. Paul said, "I had not known lust, except the law had said, Thou shalt not covet."

God had given the children of Israel manna in the wilderness, but they were not satisfied. "And they tempted God in their heart by asking meat in their lust" (Psalm 78:18). They desired provision above and beyond that which God had ordained and the Word calls it lust on their part. "And he gave them their request; but sent leanness into their soul" (Psalm 106:15).

A woman wanted a diamond ring so much that she said, "I don't care if it is a sin; I want it." Any time you can want something regardless of whether it is a sin or not, that desire in itself is sin. There are many things legitimate in themselves, yet when we desire them to the extent that we do not care whether it pleases God or not, we are creating barriers to our faith so that God cannot answer our prayers.

Jesus tells us, "What things soever ye desire, when ye pray..." (Mark 11:24). It is good to pray about our desires to be sure they are in harmony with God's will. The Holy Spirit in us makes intercession for us according to the will of God. And if we listen, the same Spirit will speak to our hearts and show us what might be hindering His working in our lives.

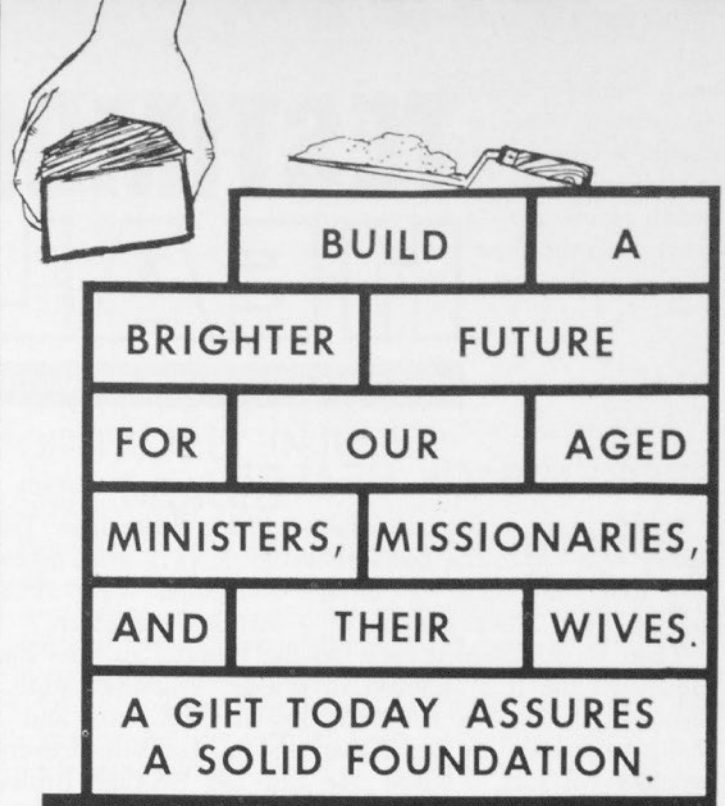
HELPS TO FAITH

There are also some positive helps to faith. Our faith depends a great deal on our relationship to God. When our personal relationship to God is as it ought to be, then our faith will be in good working order.

"So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). If you want faith, you must know what God has said; so turn your attention often to the Book. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Romans 10:8). This Word is a word of faith.

Abraham is remembered for his faith. "Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken [the Word], so shall thy seed be. And being not weak in faith... he staggered not at the promise of God [the Word] through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised [the Word], he was able also to perform" (Romans 4:18-21).

A man in need came to Jesus, and Jesus said unto him, "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief" (Mark 9:23, 24).



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 Bethany Retirement Home will be placed in a fund that is used to decrease the mortgage on Bethany and supplement operational expenses.

Build a brighter future for our aged ministers, missionaries, and their wives by a generous gift that assures a solid foundation for the support of:

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

Sometimes we may become proud that our faith seems strong. But this man said, "I believe; help thou mine unbelief." In other words, "I'm trying; I want to believe. But, Lord, I'm confronted with the evidences. I have a son who needs help and nothing is happening. God, help my unbelief."

When we can come to God with open faith and as honest of soul as this man was, confessing that we are trying to believe but that we need help with our faith, God will come and strengthen our faith and help us.

"And the apostles said unto the Lord, Increase our faith" (Luke 17:5). As we search our hearts before God and seek Him with fasting, our hearts are changed. It does not change God; it changes us. It brings us into a right relationship with God so He can work.

Prayer is not talking God into seeing our way or convincing Him He should fulfill our requests; rather it is laying hold upon the promises of God, between us moving every obstacle between us and God, between us and others, so God can meet us according to His Word.

Open your heart and ask God to remove those things from your life that would hinder His working; and ask Him to increase your faith.

TESTIMONIES OF HEALING

JESUS CHRIST THE SAME YESTERDAY, AND TODAY, AND FOREVER (Hebrews 13:8)



BROKEN BACK HEALED

I WAS BUILDING A BARN when I had the accident. The doctor sent me to the hospital. When X rays were taken, they found my back was broken and pulled apart about half an inch. They put me in a cast and stretcher.

Then Pastor Brown came to the hospital to visit me. He asked me if I believed in prayer. I assured him I did. I have been a child of God for 10 years and I really believe in my heart that the Lord can heal every sickness; in fact, I know He can. So Brother Brown and my wife prayed for me and they had special prayer at the church. The next morning all my pain was gone and I could walk. I was healed.

The doctors were at first reluctant to remove the cast, so I was healed five days before they removed it and released me from the hospital.

This happened in the fall of 1964. Now—a year and a half later—I am in good health and my back is stronger than it was before. I cannot praise God enough for what He has done for me.”—Ray Edwards, Eucha, Okla.

(Endorsed by Pastor Curtis V. Brown, Assembly of God, Spavinaw, Okla.)

CHILD HEALED OF ASTHMA AND ALLERGIES

DANNY, OUR FOURTH CHILD, was born with allergic bronchitis and asthma. From the time he was five days old until God so wonderfully healed him, he was constantly sick with a cold and labored breathing.

Danny was allergic to cow's milk so he was on a special kind of canned milk. He was also allergic to trees, grass, dust, feathers, and many other things. Almost anything made him sneeze.

We were not saved. We had always gone to church, but not a full-gospel assembly, and knew nothing of God's healing power. However, our three older children had gone to vacation Bible school at the Assembly of God that summer. Almost every Sunday they asked to go to Sunday school there.

In December 1963, when Danny was 10 months old, the Assembly pastor came and invited us to their worship services. He witnessed to me about the Lord Jesus and His saving power. He knew nothing of our problem with Danny's illness but he told me of several healings he had personally seen.

On January 10, 1964, the children and I went to visit that church. I was saved that night. The children were all saved later. We became regular attendants and enjoyed the Wednesday Bible study. One night we studied the fifth chapter of James. As the week went by, I thought constantly on the 14th and 15th verses.

The following Sunday night, during the altar service, I was prompted to go to the crib room and get Danny. I took him up for prayer and can still remember the prayer our pastor prayed. The Spirit of God was upon us in a mighty way. Danny was healed. We went home that night and gave him a glass of milk. We watched him empty it. Then we gathered up things that had formerly made him sneeze and put them in his face. Again nothing happened. We praised God from morning till night for healing him. We had been running to the doctor and drugstore for a whole year and had spent almost a thousand dollars on him.

Danny is now three years old and a very healthy little boy. Thank God for His healing power—Sharon L. Osman, Chino, Calif.

(Endorsed by Howard E. Graves, former pastor, First Assembly, Corona, Calif.)

YOUNG MOTHER HEALED OF CANCER

IN AUGUST 1963 the doctor told me I had cancer. But God miraculously healed me, and He also healed our baby daughter, Kimberly, whose feet and legs were not straight.

As a young mother of 22 I wept and my heart was filled with fear when the doctor told me I had cancer. Three doctors confirmed this and gave me only one year to live. But I was blessed with a wonderful Christian family who believe in divine healing, so we prayed together that God would undertake.

My pastors, Brother and Sister Arnold Hashman, came to my house and spent a long time building my faith through God's precious Word to believe for healing. As we prayed together, hope filled my heart.

During this time I learned that Kimberly's little feet and legs were not straight. The doctor said she would have to wear steel braces. In my concern for her, I didn't realize that God was healing my own body. But (praise God!) as my church and family kept praying, and as my pastor kept encouraging my faith, God healed me of the cancer and He also touched my baby's feet. She has never had to wear braces. Today she wears regular shoes and runs everywhere. Truly our God is good.

The doctor examined me in January 1964 and said, "I don't understand it, but a miracle has taken place." A recent checkup confirmed the Lord's marvelous healing work.

I want to give my testimony everywhere I go. Christ has not changed, but He still heals today! I love Him with all my heart.—Mrs. Marilyn Austin, Pontiac, Mich.

(Endorsed by Pastor Arnold Hashman, First Assembly, Pontiac, Mich.)

BACK INJURY HEALED

FOR EIGHT YEARS I suffered pain from a back injury. God saved me in September 1964. Six months later He filled me with His Spirit and healed my back.

The pain in my back had steadily grown worse. The doctors couldn't find the trouble and so weren't able to help much. I found walking and standing extremely difficult and painful. I learned to sit to iron, but even that became painful if I sat very long at one time.

When God saved me, I asked Him to heal my back—but I didn't have faith to believe He would. One day I read in the *Evangel* a marvelous testimony of a woman who had been healed of crippling arthritis. It said she realized that although she was asking God to heal her, she didn't really believe He would because she still used her cane. She discarded her cane and within a short time she was completely healed of arthritis.

This testimony spoke to my heart. From that day I no longer sat down to iron, and I began to believe God for my healing. After about three months, as I was praying one night, my back felt as if it were glowing. This happened several times, but the pain was still there. My sister said perhaps God was healing me gradually, so I began to thank the Lord. The glowing became more intense, and the pain began to leave.

Now He has completely healed me. I can walk, sit, or stand (and even stand for hours ironing) without pain.

The Lord also healed me of hay fever, for which I am very grateful. I praise Him for all He has done.—Mrs. Ray Bergen, Dameron, Md.

(Endorsed by Pastor Dean H. Harvey, Patuxent River Assembly, Lexington Park, Md.)

HEALING AMAZES DOCTOR

WHEN I WAS A YOUNG MOTHER I became very ill. Doctors discovered I had an abscess as large as a grapefruit on one lung. Surgery followed. After three months in the hospital, I was allowed to go home, but was too weak to care for my two small children.

Three years later I had to return to Philadelphia for another lung operation. Following these two operations, and the removal of one lung, the doctors felt I had very little chance to live. For five years I had to have a drainage tube in an opening in my back.

I had missed going to church the 11 years I had been sick, and I was anxious to get back to the services again; so even though the drainage tube was still in my back, I began to attend church.

About a year later, the Lord touched and healed me. I started to remove the tube one night to change the bandages, and found the large hole was covered with smooth new skin. Excited and happy, I told my husband and children, and called my local doctor. He couldn't believe what I told him on the phone! Later I returned to the Philadelphia hospital for an examination and the

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.

doctor said my back had been stitched in such a way that it was impossible to close it without grafting skin in the large opening. But God had performed a miracle!

This healing took place 20 years ago. Since then I have been well and have done my own work. How I praise God for His great mercy and wonderful love.—Mrs. Wesley Tome, York, Pa.

(Endorsed by Pastor S. W. Brewer, First Assembly, York, Pa.)

CRITICALLY INJURED BOY HEALED

ON JANUARY 8, 1966, our seven-year-old son Kevin fell on a steel reinforcing rod at the construction site of a new home. The rod made a five-inch laceration in his leg and then continued through his body, perforating the rectum and the intestines in six places.

By the time the doctors operated at 1:30 Sunday morning, he was so filled with peritonitis there was very little hope for his life. The doctors did what they could and then told us to pray.

For a week Kevin remained in a critical condition, antibiotics and glucose being administered intravenously night and day. Round-the-clock prayer was made by local church friends.

The next Sunday morning, while prayer was being made in his behalf in many churches, he suddenly took a decided turn for the better. That evening the doctor told us that for the first time it looked as if he would make it!

We were told it would take him six months to recover. When he made such rapid progress, they shortened it to six weeks. On the 13th day after the accident he was released from the hospital, and a week later he returned to school!

We thank God, not only for the miracle performed in Kevin's life, but also for the wonderful testimony to God's power this has been in our city.—Mr. and Mrs. Troy Compton, Dodge City, Kansas.

(Kevin is the grandson of Noel Perkin, Executive Director Emeritus of Foreign Missions in the Assemblies of God. The testimony is endorsed by Lloyd R. Bilhimer, pastor of First Assembly, Dodge City, Kansas.)

STIFF ANKLE HEALED

IN MARCH 1965 God healed my left ankle that had troubled me for many years.

It happened at First Assembly in Elizabeth. Evangelist Richard Vinyard was praying for those who needed the Lord's healing touch. My left ankle had been stiff since a car door slammed on it 35 years ago. Brother Vinyard prayed—and as he did, I believed. God instantly healed me.

My ankle had been stiff so long I had grown accustomed to the difficulty in going up and down stairs. But now that the stiffness is gone, I am always reminded of God's healing touch as I descend stairs, for my ankle is strong and steady. I praise God daily for His healing power.—Lillie Kempf, Tom's River, N. J.

(Endorsed by William F. McPherson, former pastor, First Assembly, Elizabeth, N. J.)

JOSHUA ACTS IN FAITH

Sunday School Lesson for July 31, 1966

JOSHUA 10:6-14, 24, 25

BY J. BASHFORD BISHOP

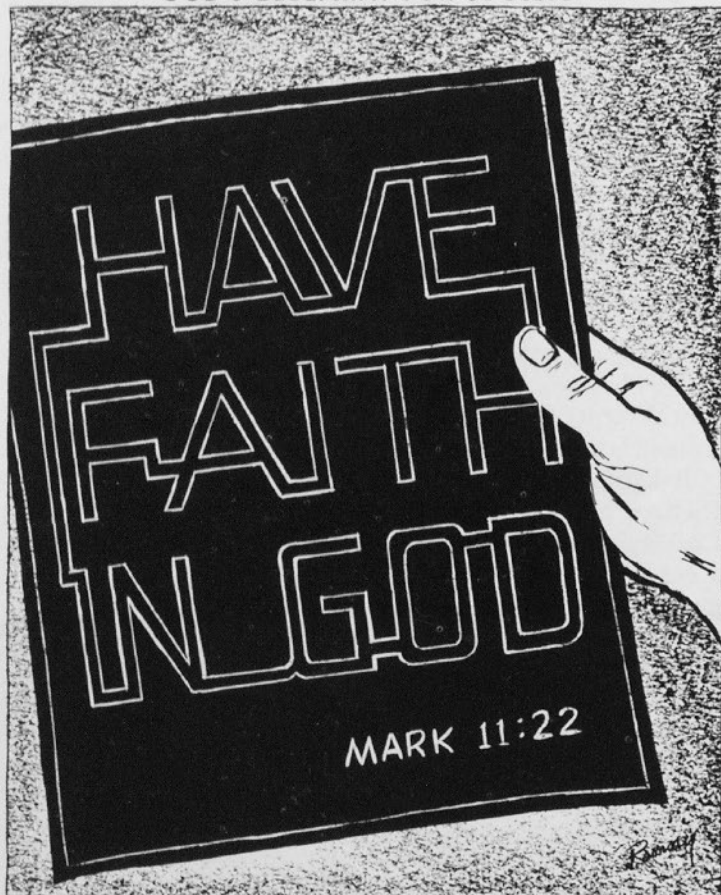
ADONI-ZEDEK, KING OF JERUSALEM, organized a league of nations to protect himself against the conquering Israelites. When Gibeon went over to Israel's side, his fear increased, because the resources of that city were added to Israel's. Consequently, Adoni-Zedek began to attack Gibeon. The men of the city sent a frantic appeal to Joshua for help.

THE HISTORIC ENGAGEMENT (Joshua 10:1-11)

Joshua Helps Gibeon. Joshua's willingness to help those who had deceived him is worth noticing (vv. 1-9). However, the Gibeonites now, in a sense, shared the afflictions of God's people. Their connection with Israel brought them security, but it brought them trouble too. So it is today. The man who is saved and joins the church militant must share her dangers as well as her blessings (John 15:18; Luke 14:27, 28).

The Lord Helps Joshua. Armed with God's promises Joshua, in one of his swift night marches, covered the 20 miles from Gilgal to Gibeon and fell upon the surprised

GOD'S BLUEPRINT FOR SUCCESS



enemy. As the enemy fled, a barrage of stones from the artillery of heaven decided the battle. God was fighting for His people! (See vv. 10, 11.)

THE HEAVENLY ENABLING (Joshua 10:12-14)

God's Control of Nature. Seeing the darkness would prevent his completing the conquest, Joshua dared to command the elements to assist him! Those who deny the possibility of miracles either do not believe in God's existence or believe He is a victim of His own laws; or they think He wound up the universe at the time of creation and let it run on by itself. But *what saith the Scriptures?* God not only created the universe but He also sustains it in its operation, so that when He wishes to do so He can suspend one of its laws and interpose a higher one—thus working a miracle!

God's Interest in History. This battle in which the sun stood still was decisive in the history of the world. Says one writer: "It was a battle for freedom, for purity, for true religion in opposition to tyranny, idolatry, and abominable sensuality; for all that is wholesome in human life in opposition to all that is corrupt; for all that makes for peaceful progress in opposition to all that entails degradation and misery."

A Lesson in Diligence. The mighty miracle at Beth-horon proved to be the exception to the old saying, "Time and tide wait for no man." Time did wait then, but never since that day! Many a person has begged or wished for more time—the condemned murderer, the sinner to whom life is sweet—but all in vain. The clock ticks on; the sun moves on; we cannot prolong time! Therefore, our chief concern should be to "redeem the time" (Ephesians 5:16). We pass through this world but once. Only that which is done for love of Christ will last. We shall give an account to God for the way we spend our time. Let it be used to count for eternity!

A Lesson on Prayer. Joshua must have spoken with the miracle-working faith listed in the New Testament among the gifts of the Spirit (1 Corinthians 12:8, 9). And "the Lord hearkened unto the voice of a man" (v. 14). God is still the same. He hearkens unto the voice of men when they cry—if that cry is the expression of intense desire, living faith, and submission to His will. Very often prayers are not answered because we pray without having any fixed purpose; or we pray for things which are outside the specific will of God. But when we have met the conditions we are well on our way to praying the kind of prayer that changes things!

A Well-authenticated Miracle. For many years the prayer of Joshua and the resultant miracle were the butt of criticism and ridicule from unbelievers and skeptics. Says Sidney Collett, in *All About the Bible*:

"Few passages of Scripture are supported by such remarkable corroborative evidence, both from an historical and scientific point of view, as is this story.

"First of all it should be noted that Joshua's prayer, 'Sun, stand thou still,' should be rendered as in the margin, 'Sun, be silent,' or, 'be inactive.' It is generally held among scientific men that it is the action of the sun upon the earth that causes the latter to rotate upon its axis. So Joshua's words appear to express with striking scientific accuracy exactly what, upon this hypothesis, would have to take place to provide for an unusually long day; namely, the rotation of the earth upon its axis would have to be 'slowed down' by a temporary diminution of the action of the sun."



BLINDFOLDING THE LORD

"And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face" (Luke 22:63, 64).

DR. SAMUEL M. ZWEMER has so ably pointed out why they blindfolded our Lord: "Was it not because His eyes were filled with such a holy wonder at their unbelief, eyes full of compassion for their ignorance, and yet flashing with a light that smote their consciences like a flame of fire? They could not bear to look Him in the face."

We can blindfold the Lord Jesus by accepting views and ideas that rob Him of His essential deity or water down His death to that of a mere martyr. We blindfold the Saviour by accepting unsound views concerning the Bible. Oh, do not blindfold Him!

*"Oh, let me see Thy features,
The look that once could make
So many a true disciple
Leave all things for Thy sake!
The look that beamed on Peter
When he Thy name denied;
The look that draws Thy lovers
Close to Thy pierced side!"*

—ROBERT LEE

IT WAS HIS BUSINESS

JOHN VASSER once met two ladies in the lobby of a Boston hotel and immediately presented the claims of Christ, the Son of God.

Later the husband of one of the ladies entered the lobby and found them in tears. When he asked why, they explained, "A strange little man has just been talking with us about Christ and pleading with us to get right with God."

"Well," said the man, "if I had been here I would have told him to go about his business."

"My dear," replied his wife, "if you had been here, you would have thought he *was* about his business."

—JAMES A. STEWART

THE DELIBERATE CHRIST

THERE IS SOMETHING SUBLIME in Christ's deliberation. He was never hurried; He allowed no man or thing to rush Him. Calmly He carried out the plan of His life in every detail. Every day brought its allotted duty, and He waited till it was fully done.

On His way to the home of Jairus, they tried to push Him because of the urgency of the case; but He calmly waited until the poor woman, who touched the hem of His garment in the crowd, had received His blessing. Then He called her to Him, and without haste or excitement added His gracious words and sent her on her way rejoicing. Afterward He calmly passed on to the home of Jairus.

So still we shall always find Him at leisure; and amid all disturbances, agitations, and shocks, there is one heart that is unmoved and calm.

When we call upon Him in our distress, we sometimes think He ought to leave the universe and attend to us; but He can afford to wait, and we can afford to let Him.

He often waits when we think He ought to hasten

the answer to our prayers. But perhaps He is planning a much larger answer than we imagine; and when it comes, we shall find it involved many more lives than our own, and many links other than our immediate blessing.

Sometimes the delay is necessary for our discipline and our preparation for the blessing when at last it comes. We ask Him to save some soul, but perhaps that soul is not yet ready to be saved. Sometimes the preparation requires many a trial and lesson of humiliation and suffering, until that sinning one shall come to the end of himself and be ready for the mercy of God.

But while God's answer waits, it always grows; and when at last He pays His promise, He pays it with compound interest added.

—A. B. SIMPSON

PHARMACEUTICAL SALVATION

A CERTAIN ASSOCIATION of pharmaceutical manufacturers, stressing the lifesaving prospects of new drugs, states that if the U.S. death rate had remained at the 1937 level more than four million Americans living today would be dead. They claim that seven out of 10 of today's prescriptions call for drugs not even known as recently as 1950.

The cynic asks: "What are they saved *for*? To fall prey to germ warfare or nuclear holocaust?"

But the thinking man asks: "What are they saved *from*?" His answer is waiting in the Bible. To die with a meaningful faith in Jesus Christ is not death. It is the entrance to life in a new dimension—everlasting life! To experience physical death without this faith is death indeed. "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

—MARY J. TREGENZA

DAVID LIVINGSTONE'S BROTHER

HAVE YOU HEARD OF JOHN LIVINGSTONE, brother of David Livingstone, the famous missionary-explorer? When John Livingstone died he was "the richest man in Perth County, Ontario, Canada, with an estate valued at \$500,000, plus life insurance of \$500,000."

The two boys grew up together in a simple Scotch home, and both were under the same instruction. The time came, apparently, when both boys made decisions affecting their whole lives. John decided to make money; David decided to forsake all and follow Jesus. John lived in luxury and died in wealth; David died in a miserable hut in Africa, alone except for a few faithful helpers.

Almost a century later, it is clear which man made the better choice. The world has forgotten John but it will always remember his brother. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me;...if any man serve me, him will my Father honor" (John 12:24-26).

—Reformed Presbyterian Witness

REVIVAL AT

KWAMBONAMBI

By HAZEN WOLVERTON • Missionary to South Africa



A bicycle provides Mbokazi's transportation.

IN 1958 ANDREAS MTIMKHULU and his wife pioneered the Pentecostal work at Kwambonambi. They nailed together a few slabs to build a church that was truly indigenous but it would hardly hold two dozen people. However, it was a start, and the people met regularly in this tiny building.

In 1962, Mtimkhulu, since he was engaged in secular work, invited Philip Mbokazi to come and carry on the Lord's work. There were difficulties—the work was so small there was almost no income; Mbokazi had a large family; and reserve laws restrict the movement of Africans—but God seemed to be in the change. Because Mbokazi had relatives in that area, the

chief agreed that he could come and live there if Mtimkhulu would share his land. Mtimkhulu was glad to do this because he was anxious for the work to go on, and they have lived and worked together harmoniously ever since.

In a day or two he had erected a small, asbestos building that housed the Mbokazi family, and this served as a meeting place until 1964 when the government gave us a site on which to build a brick church.

The main reason why the work grew was constant visitation. I have never known Mbokazi to accept secular employment, and yet we could never find him at home. Any time we would drop



Part of the Kwambonambi congregation beside the new brick church. These converts have come mainly through Mbokazi's constant visitation.

in unexpectedly, he would be away. He was always visiting, visiting, visiting. He has worn out more bicycle tires than anyone else we know. There is not a person for miles around that has not been contacted repeatedly and made aware that someone cares for his soul and stands ready to help him find God.

As is the case with most large families, they have had financial problems, but Mrs. Mbokazi has stood faithfully with her husband in establishing this indigenous work. She has organized their eight children to care for a large garden and fruit trees. Their clothing is always clean and neat. Never have the Mbokazi children missed school because of lack of school fees as so many African children do. Nor have they ever had *kwashiorkor*—that malnutrition disease that kills many African children every year, even in families with regular incomes. One little daughter died very unexpectedly, but she had received the Holy Spirit, and God had showed both her and her mother that she was going to be with the Lord. It was an experience that brought the family closer to God rather than being the dreaded tragedy of a heathen home.

Now the Mbokazis have taken into their hearts and home a little twin boy named Richard, who was born to relatives. Old Zulu law demands that one twin must die. As the parents were not Christians, they were caught between the fear of reprisal from “ancestral spirits” if they let both boys live, and the fear of legal intervention if they killed one twin. When the

Mbokazis offered to take Richard, the parents decided the spirits might be appeased if the twin boys would grow up apart from each other. Richard could not have found a happier Christian home. All the Mbokazi children have received the Holy Spirit (the youngest in their recent revival), and all are a blessing to the work.

The oldest son, Ephraim, graduated from our African Bible Training Institute and works in our tent evangelism team. He and his co-worker, Douglas Mathonsi, went to his home church, and revival broke out.

Kwambonambi means “Place of Bad Spirits.” Perhaps it was so named because it is a low, hot area that has been plagued by malaria in years past. While the message of Pentecost is not unknown in those vast reserves, certainly the average person there was much more familiar with evil spirits than with the Holy Spirit prior to the revival. As the local congregation sought the Lord for hours night after night, people who had been visited began to come in. Methodists came and were filled with the Holy Spirit. Young people from another Pentecostal group received and took the blessing back to their own church and to their school. Even followers of Shemba—a rabid African leader—came and were blessed.

Gradually people packed their new church building to the walls. Voices of those asking Christ to forgive their sins mingled with those that were being baptized in the Holy Spirit. Those who had been filled were overwhelmed with God’s good-

ness; and any little gathering during the day was an occasion for prayer and praise. Small children as well as young people and adults stood in the presence of the Lord Jesus with their arms raised and tears streaming down their upturned faces. No count was kept of the number who received the Holy Spirit, but they all told us, “baningi, baningi” (Many, many). This revival has continued for months.

Purse strings were loosened (literally for these people carry little draw-string bags). Some who had given little started bringing fruits and vegetables and chickens along with their monetary tithes. The women’s group—Women’s Missionary Council—raised money to buy more benches for the church.

The young people took on new life, so that we expect Bible school candidates to come from the church.

The revival stirred Mtimkhulu, the former pastor. He resigned his job. The fire burning inside gave him no rest until he decided to work for God again. He pointed to a distant mountain where he had preached and said he has been invited to return and work among the people of that area. So the gospel spreads because God has visited His people in a special way in Kwambonambi.

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

Former Pastor Mtimkhulu, at left with his wife and daughter, started the church in Kwambonambi and later invited Philip Mbokazi, shown with part of his family, to pastor the church.



A Church at the Point of Death

By MORRIS CHALFANT

TO THE CHURCH AT SARDIS John was instructed to write, "Be watchful, and strengthen the things which remain, that are ready to die" (Revelation 3:2).

This church did not appear outwardly to be at the point of death, but that was Christ's appraisal of its condition. It is still true today that towering steeples, pointed arches, and stained-glass windows are not necessarily signs of spiritual life and power, even if there be an exuberance of activity. A fireless altar in Old Testament times was a sign of death and desertion. It meant that people had ceased to worship their God, and this is the danger today. When we lose the fire of God from our souls it is a sign that something has gone wrong, regardless of our outward activities.

As a church decreases in spiritual power, she increases in ritualistic forms until at last she denies the power and trusts the forms. John said of Jesus, "He shall baptize you with the Holy Ghost, and with fire." When this divine fire is lacking we seek substitute. We turn to man for inspiration and to the world for standards of success. We begin to rely on men, methods, money, and management.

In Sardis there was a whole church of professors in this condition. Any church is, on a large scale, what its members are on a smaller scale. Sardis professed more than she possessed. "Thou hast a name that thou livest, and art dead." She had done a great work for Christ in years gone by, and her fame lived on, but her spiritual life had died out. God's verdict was, "Famous, but dead."

It is possible to lose Christ in the midst of religious activity, and to let programs become a substitute for power. The Pharisees never stopped attending church, praying, fasting, or tithing, and yet Jesus said to them, "On the outside you are like whited sepulchers, but within you are full of dead men's bones." They looked alive, but they were spiritually dead.

In Ecclesiastes 8:10 we read, "And I saw the wicked buried, who had come and gone from the place of the holy." Notice that these wicked had not frequented the taverns of the dance halls or the gambling dens, but "the place of the holy." They were church people who had somehow lost what they once possessed, and continued to go through the motions.

A dead church talks about prayer; but a live church prays. A dead church talks about the Holy Spirit; but a living church relies upon Him. A dead church talks about salvation; but a living church hears the cry of newborn babes in their midst. It takes life to produce life. The church must be a living organism if it is to bring life to those who are dead in trespasses and in sin.

In the church at Sardis, characterized by formalism and ritual, Christ said there were still a few whose lives matched their reputation. These He promised would walk with Him in white, "for they are worthy."

There are Christians today who find in Sardis an

uncomfortable reminder of their own poor spiritual condition. Their profession, based on the memory of a real experience with God and of fires long since burned low, exceeds their present possession. Their reputation is better than their life. They use a Christian vocabulary and busy themselves with Christian activities, but the burning coals of devotion have turned into ashes of neglect on the altars of their hearts, and they are at the point of spiritual death. But there is hope for such!

The Sardis church was in a critical condition, but it was not hopeless. The Lord Jesus not only diagnosed the trouble in Sardis, He also prescribed a cure. He was not willing to leave this church at the point of death, so He said, "*Be watchful . . . strengthen the things that remain. . . Remember therefore how thou hast received and heard, and hold fast, and repent.*"

There is hope today. "Draw nigh to God and he will draw nigh to you" is still the way back to spiritual victory and power.

May the Spirit of God never have occasion to say to us, "Thou hast a name that thou livest, and art dead." He wills that we have life.

*Set us afire, Lord; stir us, we pray;
While the world perishes we go our way,
Purposeless, passionless day after day!
Set us afire, Lord; stir us, we pray.*

Love in Search of a Word

By JAMES E. ADAMS

SIDNEY LANIER THE POET said, "Music is love in search of a word."

Surely this was true in the life of William Cowper who suffered a nervous breakdown, thereby terminating his preparations for a legal career in London.

In one of his attacks of melancholy Cowper determined to end his life by throwing himself into the Thames River. He hired a cab; but before they arrived at the river a particularly dense fog rolled in. This so confused the cabman that, after driving around for about an hour, he stopped and admitted to his passenger that he was lost.

Cowper alighted from the cab to give the driver more careful directions for reaching the bridge over the Thames. To his great surprise he saw that his wandering had brought him back to his own door. Strongly affected by what seemed to him divine intervention, Cowper dismissed the cab and hurried to his room. In worshipful wonder, gratitude, and love he wrote his famous hymn,

"God Moves in a Mysterious Way His Wonders to Perform."

Like Cowper, Joseph Scriven was subject to attacks of deep depression. His fiancée had accidentally drowned on the eve of their wedding. He never married. Some years later he wrote, "What a Friend We Have in Jesus." His love for Christ found expression in this testimony:

"In His arms He'll take and shield thee,
Thou wilt find a solace there."

Had these men not tasted the bitterness of defeat and depression, they might never have searched for words to express their devotion to the Friend that "sticketh closer than a brother." And they would have missed being a blessing to countless others.

A drunken man came home one night realizing he had about reached the end of the road. He looked through the window and saw his faithful, often-mistreated wife. She was ironing clothes—and singing! Curious, he came closer and caught the words: "What a Friend We Have in Jesus!"

The drunkard thought, "If Christ can cause my wife to sing at midnight, He can help me stop drinking whiskey." Christ did give him victory and saved his soul.

How well we know the greatness of the pressure and tension in this modern era. Half the hospital beds in this country are occupied by people with mental trouble and nervous disorders. Among them are Christians who collapsed under some terrific calamity or strain.

It is a long time between church services. Quite a few hours separate morning and evening prayers. Sometimes we can work the whole day without hearing a cheery word from a fellow Christian. But at the ironing board, the typewriter, the machine, we can have peace in our souls. We can fellowship with our Lord by humming, whistling, or singing a hymn.


Soon after I started to work in a different area of our shop, I heard a fellow humming as he worked. There was something familiar about it, but I had to move on before I was sure it was a hymn. One day I heard him whistling, "Jesus Is the Sweetest Name I Know." He and I don't go to the same church, but we love the same Lord. And at breaks we have sweet fellowship together.

But whether we meet a friend or not, the fact remains that a song of praise in the soul helps to lighten the burdens of the day. And if some unforeseen event should happen, God will brighten that dark hour for the one who keeps in touch with Him with a hymn.

A certain farmer had an unusually fine crop of grain. But a few days before it was ready for harvest, a terrific wind and hailstorm destroyed it.

After the storm was over the farmer and his little son went out on the porch and surveyed the devastation. With tears in his eyes the boy looked up at his father, expecting to hear words of despair.

But love was searching for a word. And from the depths of his soul that godly man began to sing softly, "Rock of Ages, cleft for me, let me hide myself in Thee." Years later the boy, grown to manhood, said, "That was the greatest sermon I ever heard."

Music is love expressed in words. Let us develop the good habit of speaking to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to Him who loved us and gave Himself for us (Ephesians 5:19). 



Elderly residents of Assembly Homes, Inc., thoroughly enjoy the tape recordings of Revivaltime's broadcast services. Often they listen to the same tape several times.

THROUGH USE OF REVIVALTIME
TAPE RECORDINGS—

BROADCAST BLESSINGS ARE EXTENDED


THE BLESSINGS OF REVIVALTIME never end, but continue on long after the radio waves of the broadcast cease their crackling journey throughout the earth. By means of tape recordings the message is repeated and the joy of the gospel broadcast is recreated over and over in many places.

An example of this unique "added" ministry of *Revivaltime* is cited by L. D. Kramer of Glenwood, Minnesota, founder and president of Assembly Homes, Inc., a group of nonprofit nursing homes in the North Central states.

Brother Kramer, an Assemblies of God minister of the Minnesota district, tells how the tape-recorded ministry works:

"We receive regularly from the *Revivaltime* office tape recordings of the original *Revivaltime* broadcasts, just as they are released over the radio networks. We circulate every tape-recorded broadcast on a regular schedule through the eight Homes we operate in Minnesota, and through other Homes we have in nearby states. In this way, the residents of each Home have an opportunity to hear at their pleasure the inspiring preaching and beautiful music of the *Revivaltime* broadcasts."

Many of the older folk in the Assembly Homes normally do not have opportunity to hear the original radio releases of the program. Others find it difficult to catch and understand it from the radio. With the tape recorder, the sound can be amplified sufficiently for all to hear, and often the tape is run a second or third time to assure all of full enjoyment and benefit.

Revivaltime is happy to furnish tapes for the benefit of those who otherwise might not be able to hear the weekly broadcast. 

Many Ministries-One Church

By RICHARD E. ORCHARD • Pastor, Assembly of God, Willmar, Minnesota

IN THE GREAT COMMISSION we find the general command to "make disciples of all nations." What wonderfully unique ministries God has developed to accomplish this task.

Moses, the lawgiver, had the training of the palace atmosphere combined with sheep-herding in the desert. Elijah came from the solitary wilds beyond Jordan, and Ezekiel arose amid the captives in a strange land. Isaiah, the silver-tongued young orator, was familiar with the king's court.

God selects His messengers for particular tasks, each for his peculiar ministry depending on the status in life, the background development, the endowments of Grace, and the need of the times in which he lived.

UNIQUE FOR A PURPOSE

A writer once said, "Since God does not call each of His servants to precisely identical tasks, neither does He use precisely identical means for their preparation. As the Lord of all operations, God retains the right to use particular forms of discipline or training, and often, too, the added test of suffering, as means to an end. For His goal is a ministry that is not common or general, but one that is specifically designed for the service of His people in a given hour."

Peter, Paul and John are prominent among the writers of the New Testament. The substance of their actions and writings indicates their special ministry; and something

happened in each of their lives which was a key to the nature of their respective ministries.

CASTING

When Jesus called Peter, he was "casting a net into the sea," and Jesus said, "Follow me, and I will make you fishers of men." This act of casting a net became a key to his ministry. He was a key man in the formation of the initial church, the one evidently who conducted the business meeting in Acts 1, the speaker on the Day of Pentecost, the one who brought the fulness of the gospel to the house of Cornelius. Peter reached the masses on several occasions with a repentance message, and great numbers of men were caught in the net.

BUILDING

The ministry of Paul was very different from that of Peter. Paul had been a tent-maker by trade, a significant picture of a ministry that constructs, builds, provides warmth and shelter.

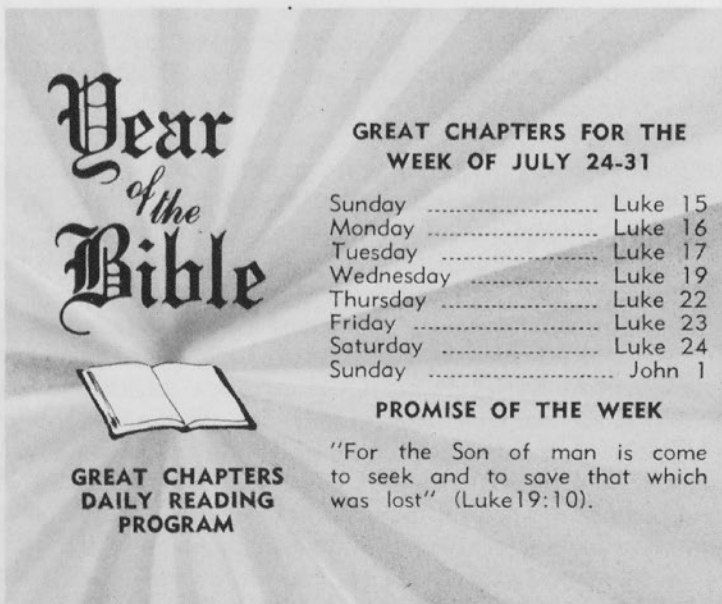
Peter's vision of the outreach of the gospel was in the nature of a formless sheet let down from heaven, filled with beasts and birds and creeping things, showing that the gospel was universal in its intention. But Paul, under the Spirit's guidance, takes that shapeless conception and gives it form and meaning. He is a builder of churches. God is not satisfied with millions of souls simply being brought into the nets. Rather He wants believers to be unified into the body of Christ, under one Head, called to be His Church, His Bride. God wants to express Himself not only through individuals, but through the entire body. So Paul speaks of himself as "a wise master builder." He helped to lay the foundation, and then built on that foundation, and encouraged others to labor and build upon it. He exhorted us to be careful how we build, warning against the use of cheap materials as wood, hay and stubble, but to build out of the substances that will last forever before the gaze of God.

So Peter was a caster forth of nets, and Paul was a tent-maker.

MENDING

When Jesus found James and John, the sons of Zebedee, they were mending their nets. This indicates that the nets were broken, of no use until the mending was done. The Early Church had gone along only a few years when the need arose to do some mending.

Paul, in Philippians, said: "All seek their own, not the things of Jesus Christ." And to Timothy he wrote, "All they of Asia have turned away." This indicated a desperate spiritual state in those provinces. They seem



**Hear
of the
Bible**

**GREAT CHAPTERS FOR THE
WEEK OF JULY 24-31**

Sunday	Luke 15
Monday	Luke 16
Tuesday	Luke 17
Wednesday	Luke 19
Thursday	Luke 22
Friday	Luke 23
Saturday	Luke 24
Sunday	John 1

PROMISE OF THE WEEK


"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

**GREAT CHAPTERS
DAILY READING
PROGRAM**

to have departed from his standard, and missed something of the divine purpose. In the Acts, John worked alongside Peter and the other apostles, but John's true ministry was not really manifest until Peter and Paul and the rest were gone. Then God used John to call the churches back.

At the end of the New Testament period, the enemy of men's souls found entry into the house of God, and caused God's own people, the heirs of redemption, to turn aside from His ways. You will note throughout the New Testament that the ministry of John is always restorative. He is mending the nets. He is calling the church back to God. His Epistles point to the basic need of all members of the church—love for God and love for one another. He holds up belief in the deity of Christ as cardinal to the faith. His letters to the seven churches are a plea for overcoming in the face of a breakdown of the principles of faith.

TO EACH HIS OWN

One of these ministries—casting, building, mending—belongs to every one of us. You may be a personal worker or an evangelist—casting the net, introducing the gospel to someone. You may be a builder—exhorting, edifying, shaping and molding the life of a congregation. Or, you may be a mender—seeking to restore, to bring someone back to faith from a condition of failure. Whatever ministry God has given to you, "wait on this ministry." Those who sow, and those who water, and those who reap shall share together in the day when the records of God are opened and the rewards given. 

Afraid to Get Their Feet Wet

By **EDGAR McELHANNON**
Chugiak, Alaska

ONE FOGGY NIGHT, while itinerating in the state of Arkansas, my wife and I approached a bridge and saw a young fellow standing on it. We had nearly reached our destination—the home of friends with whom we would spend the night.

We locked the car doors and I rolled down my window a little as the young man came near. He could hardly walk straight so we supposed he was drunk; but as he poured out his story, we learned otherwise. A few minutes earlier the car in which he and seven companions were riding had missed the bridge and plunged over the embankment, landing very near the edge of the water.

I got out and turned my flashlight in the direction of the wrecked car. The sight was appalling. The car was hanging over the river's edge; a car seat floated in the water; young people were lying about; one girl was trapped in the car. Some were crying out in pain, "Someone help us! Do something!" I rushed with my wife to our friends' home, notified the state police, and then returned to the accident scene.

When the state police and ambulance arrived, we had


to wade down the river to carry out the teen-agers. By this time a great number of people had gathered on the bridge looking down on the scene. Several had followed us down the steep embankment, but when they saw they would get their feet wet they disappeared!

We called to those on the bridge, "Will some of you please help carry these young people?" We saw two men coming down the embankment, so we waded on into the river. When we turned to see if they were following us, we discovered they too had vanished. They did not want to get their feet wet! But finally we were able to get some men to wade in with us.

Today as we view our field of labor in Alaska, we see children and young people in far worse condition than those youngsters in the accident. Two of the young people were unconscious. Others with broken bones cried, "Someone please help us!" In Alaska, we see homes broken up because of sin, and children whose lives are in a worse condition than those with broken bones. We see young people who are as unaware of the plan of salvation as the two who were physically unconscious.

Christians not wanting to become involved in other people's troubles have failed the youth of today. Oh, that God would help us to have enough compassion to be willing to become involved with those who need Christ so we can lead them to Him! May the love that took Jesus to the well of Samaria, to the socially outcast woman, and to the home of a man who was considered to be a sinner, fill our hearts today!

Luke 10:30-35 records Jesus' parable of the good Samaritan. The Samaritan saw the need and did something about it. He treated the man's wounds and had someone take care of him until he recovered.

Can we Christians today continue to view the world and hear the young people cry, "Somebody help me," without being moved to action? Are we willing to "get our feet wet"? 

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Homefront Highlights

TEEN CHALLENGE MINISTRY

Former Addict Helps Others

The Lord is using the testimony of a former drug addict to help others bound by narcotics. The converted addict, Benette Cipollo of Yonkers, N. Y., has helped Teen Challenge in its ministry to troubled youth of the city. He regularly attends the services of the Yonkers Assembly of God with his wife and six children.

Mr. Cipollo used dope for 14 years and faced a prison term when he entered the Teen Challenge Center looking for help. There he opened his life to God's saving power and became a new creation in Christ Jesus.

ALASKA MINISTRY

Stars and Stripes Raised

Members of the outstation church in Birch Creek, Alaska, proudly raised the flag sent to them by E. L. Bartlett, U. S. senator from Alaska.

Mr. and Mrs. Patrick Donadio, former pastors in Ft. Yukon and at the Birch Creek outstation, asked Senator Bartlett if this remote mission could obtain a flag

which had flown over the U. S. Capitol. The Alaskan senator promptly complied with their request.

Birch Creek is accessible only by air, and its population consists mostly of several generations of one large family.

AMERICAN INDIAN MINISTRY

Bible Translated

The Apache Indians of the Southwest now have the New Testament in their native language.

Our hearts rejoiced this week along with the Apache people as the Wycliffe Translators and the American Bible Society presented to us for the first time the Apache New Testament. Two of the translators remained with us for a while helping us to read and teach from the new translation.

—Pearl Foster and Ann Hoffmann

Tribal Election

Mr. and Mrs. Leo Gilman, missionaries at Canyon Day (Ft. Apache), Ariz., were given charge over two precincts in the White Mountain Apache Indian tribal elections recently. The young man

was elected as tribal chairman requested prayer for God's help as he directs the domestic affairs of his tribe in the coming year.

Building Construction

Thomas A. Koons of Cuba, N. Mex., and his congregation are making bricks for their proposed Indian church. It will be of adobe construction, 28 by 40 feet. Robert Lunis, pastor of the Gallina Spanish Assembly, is helping in the project.

The North Texas District is aiding the L. E. Davises of Lancaster, Tex., in church improvement. A building is to be moved onto the church property to serve as an educational wing. Missionary Davis and the Indian men of the congregation will do the necessary repair work.

From the Indian Bible Schools

The curriculum and class schedules are taking shape for the next term of the Indian Bible School in Elwha, Wash., reports Director Robert Kenney. The purpose of the short-term school is to ground Indian converts in the Bible.

Two staff positions remain open at the All Tribes Indian Bible School, Phoenix, Ariz. A maintenance man and a relief cook are needed for the coming academic year. If you are interested, please write for further information to: Don Ramsey, 4123 East Washington St., Phoenix, Ariz. 85034.

Notes of Victory

Charles Slater of Devils Lake, N. Dak., reports that the Lord has blessed the new Indian work he has begun at Tokio, a few miles from Devils Lake. Tuesday night services have averaged 40 and a new Sunday school is attended by 15.

Lonnie and Alma Thomas, missionaries on the Salt River reservation near Scottsdale, Ariz., have recently organized a Women's Missionary Council with 14 members. These ladies have already raised enough money for two altars for the auditorium and are now planning to buy songbooks.

Lula Morton, missionary in Gallup, N. Mex., has begun construction on a new mission building. The Navaho Indians in the area are showing increased inter-

est in the work, and the Sunday school is growing.

Leonard Everly, missionary at Dulce, N. Mex., reports the highest Sunday school attendance in the mission's history.

Alta Washburn, missionary at Phoenix, Ariz., has seen 20 new people attend her services. Of these, 10 have been saved and eight filled with the Holy Spirit.

Albert Holland, missionary in Lower Brule, S. Dak., entered the hospital recently for very serious surgery to relieve pressure on his spinal nerves. The operation was successful, and God is giving him a rapid and amazingly pain-free recovery.

Infant—ry

On March 8, Joe and Betty Hanna, teachers in the All Tribes Indian Bible Institute in Phoenix, Ariz., became the parents of William Joseph, who weighed 8 lbs., 9 oz.

Joseph Gregory is a new member of the Floyd Beckstrand family, missionaries in Rapid City, S. Dak. He was born on March 27.

FOREIGN LANGUAGE MINISTRY

Chinese

Several Chinese have been saved in San Francisco's Laguna Honda Home for the elderly and afflicted. During April and May, 12 were saved and eight received the baptism in the Holy Spirit.

For the past six months we have been going monthly to Visalia, about 250 miles south of San Francisco, where there is another Chinese community. During our short ministry there, five women have accepted the Lord and two have been baptized in the Spirit. David Lim, who has been our assistant pastor in the English-speaking church for the past year, is now pastor of this new section.

—Vallance and Lula Baird

Latins to Convene

The Latin American District Council of the Assemblies of God will convene August 10-12, 1966, at Angelus Temple in Los Angeles, Calif. T. F. Zimmerman, General Superintendent of the Assemblies of God, will be the speaker.

This flag which once flew over the U. S. Capitol now will fly over the missionary outstation in Birch Creek, Alaska.





Orville Alexander family



Dean Jackson family



Billy Joe Williams family



Mr. and Mrs. Joseph Liechty



Jacob Escalante



Mrs. Florence Wheeler



Mrs. Ernestine Coffman



Carol Norris



Olive May Kessi



Mr. and Mrs. Dale Miller

HOME MISSIONARY NEWS NOTES

New Appointees

Twelve new missionaries recently received appointment under the Home Missions Department. Of these, eight will minister to the American Indians, two will go to Alaska, and two will work with the deaf.

Mr. and Mrs. **Orville Alexander** of Siletz, Oreg., will be missionaries to the American Indians.

The Alexanders have gained much preparatory experience from eight years of pastoral work in Siletz, a predominately Indian community. Brother Alexander is ordained with the Oregon District.

The Alexanders have three children: Nancy Ann, 13, Orval Dale, 11, and Darlene May, 8.

Mrs. Ernestine Coffman of Fayetteville, N. C., has received appointment to the American Indian field. She has pastored the Indian Assembly in Fayetteville for three years and has credentials with the North Carolina District.

Mr. and Mrs. Coffman have two sons: Gary, 18, and David 17.

One new appointee to the Indian work is himself a full-blooded Indian. He is **Jacob Escalante** of the Southern California District. Brother Escalante is presently the pastor of a successful Indian Church in Winterhaven, Calif. He received his education at the All Tribes Indian Bible School, where he majored in Bible.

The Escalantes have seven children: Ben, Bonnie, Blanch, Florene, Sheila, Serena, and

Nathan. They also have two adopted children, Randall and Connie.

Claude George Jr., La Push, Wash., has received missionary appointment to American Indians in the Southwest.

Brother George has studied at the Northwest College of the Assemblies of God, Kirkland, Wash. He has credentials with the Northwest District and has pastored for one year in Canada.

The Georges have three children: Carmen, 18, Linda, 16, and Douglas, 15.

Dean Jackson of Lancaster, Calif., will assist Mrs. Dorothy Terry with her Indian work at White Cone, Ariz., near Indian Wells.

Brother Jackson has had two years of college, majoring in Bible and theology. He and his wife Lucille have done pioneer work in both Mississippi and California. He is licensed with the Southern California District.

The Jacksons have three children: Charles, 6, Deborah, 4, and Cynthia, 1.

Joseph Liechty is already working with the American Indians in Scottsdale, Ariz., co-pastoring with Brother and Sister Lonnie Thomas on the Salt River reservation.

The Liechty's have pioneered churches in Ohio, Indiana and Kentucky. Brother Liechty is licensed with the Arizona District.

Miss Carol Norris of Leavenworth, Kans., is also a new missionary appointee to American Indian ministry.

Miss Norris is a graduate of Central Bible College, Springfield, Mo., and holds a B.A. in elementary education from Emporia State Teachers College, Emporia, Kans. She has taught in public school and is licensed with the Kansas District.

Mrs. Florence Wheeler of Chandler, Ariz., has received appointment to work with the Charley Greathouses in their Indian church at Chandler, Ariz.

Mrs. Wheeler has served as a supply pastor and evangelist to the Indians and is licensed with the Arizona District.

Billy Joe Williams of San Bernardino, Calif., is one of two newly appointed missionaries to Alaska.

Brother Williams attended Southwestern Assemblies of God College, Waxahachie, Tex., for two years, majoring in theology. He is licensed with the Southern California District.

The Williamses have three boys: Michael Dale, 9, Quinton David, 5, and Daniel Paul, 1.

Miss Olive May Kessi is the other recent appointee for missionary work in Alaska. She hopes to work in a children's home.

Miss Kessi holds a B.S. degree in recreational leadership from Oregon State University.

The **Dale Millers** are new missionaries to the deaf. Both are already engaged in deaf ministry. They have credentials with the Wisconsin-Northern Michigan District.

Changes on the Fields

Edward Brothers, pastor of the Indian church at Little Boston, Idaho, will become pastor of the Indian church at Lapwai, Idaho, this month. George Kal-

lappa, the present pastor at Lapwai, is entering evangelistic work.

Mr. and Mrs. Frank Evans, missionaries to American Indians in Wellpinit, Wash., will be going to McDermitt, Nev., July 31 to pastor the Indian church there.

Miss Ann Hoffmann is leaving Bloomfield, N. Mex., and joining Missionary Pearl Foster at the Cedar Creek Assemblies of God Mission, Whiteriver, Ariz. Doris Carlson, who has been assisting Sister Foster for some time, will be moving to a lower elevation because of her health. Miss Hoffmann was previously associated with Sister Foster in Indian Ministry at Cedar Creek.

Berenice Warren is no longer working with the Duane Johnsons at Polacca, Ariz. She is entering another field of ministry.

Mr. and Mrs. Patrick Donadio have moved from Ft. Yukon, Alaska, where they were missionaries, to take the church at Point Hope, Alaska. The Robert Lantzes, missionaries at Stevens Village, will replace the Donadios at Ft. Yukon.

SHARE YOUR BLESSINGS?

If this issue of the *Evangel* has been a blessing to you, why not share it with your friends? For extra copies, send \$1, and we will mail you 15 copies. Order number 2724. Our address is: *The Pentecostal Evangel*, 1445 Boonville Ave., Springfield, Mo. 65802.

The Lamb for the Donkey



By OLIVE M. KELLNER

THE FACT THAT DIVINE HEALING comes through the mercy of God alone was made real to me by a curious personal experience.

When I was a young mother, I had a problem with my nerves. I was prayed for again and again but continued to suffer until I could not stand even the cries of my own baby.

One day as I lay on the couch I asked my husband to pray for me again. He asked if I had any faith, and I answered, "No."

"What's the use of praying for you then?" he replied. He had prayed so many times before.

Our church was going to have a 10-day convention soon, so he suggested that I wait till then to be

prayed for again. But I replied, "I am going to be prayed for according to God's Word." This showed I had more faith than I thought, for, "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

I rose from the couch and got on my knees. My husband came and laid hands on me and prayed for me. As he prayed, the Lord gave me an illumination of the truth in Exodus 13:13. Here it is stated that if an Israelite had a firstborn donkey and wanted to save its life, he must redeem it with a lamb.

In my mind I visualized the Israelite going to the sheepfold and searching for a spotless lamb, then taking both the donkey and lamb to the priest in the tabernacle.

Then the Lord let me see that the priest didn't examine the donkey at all but carefully scrutinized the lamb. It was the sacrificial lamb that must be perfect in order to redeem the donkey. If the priest found the lamb without blemish, he took it and sacrificed it—and the donkey went free.

The Lord spoke to me and said, "You are the donkey; Jesus is the Lamb." He helped me understand He was not examining me to see if I was worthy, but that He accepted Jesus' righteousness in my behalf because I trusted in Him. *He* was spotless and sinless, and because *He* had gone to Calvary for me, I was free. Praise God, I did go free, healed by the power of God. Soon after I was healed, our 10-day convention began. We had two services each day and

three on Sunday, and I did not miss one. Hallelujah!

One Sunday night some years later I had an attack when my heart first pounded, then stopped, and my body grew cold. My husband stood by my bed and prayed earnestly, and God brought me back from the brink of death. The next morning I was weak, so we kept looking to the Lord.

On Tuesday as we were praying the Lord renewed the truth of Exodus 13:13 to me as though I had just received it. It permeated my very being, and as I walked the floor before the Lord, these words were repeated over and over in my heart:

*I am the donkey, Thou art the Lamb;
That's why I come just as I am—
Not in a righteousness of mine,
Only in that which is Thine,
Imputed through faith in Thy blood,
Precious Christ, Thou Son of God.
Thou hast come and saved my soul,
By Thy stripes I am made whole.
Thy dear Blood doth now atone
For me before the heavenly throne.
To Thee be glory, Thee alone.*

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NEWS OF THE CHURCHES

ST. LOUIS, MO.—The congregation of Trinity Tabernacle here recently presented a 1965 Ford Country Sedan station wagon to Miss Thora Brooks, a "missionary" from the church.

Sister Brooks ministers to children in the Ozarks. She began this work about 30 years ago in and around Fredericktown, Mo.

Transporting children to and from Sunday school is one of her tasks. She has had to make several trips because of inadequate space in her compact car.

The church felt she needed a larger automobile, and money for a new station wagon was raised.

Sister Brooks is supported by Trinity Tabernacle, of which she is a member.

—*J. A. Drysdale, pastor*

* * *

CUSHING, OKLA.—First Assembly here has experienced revival and expects the revival spirit to continue.

Four were saved, four reclaimed, one baptized in the Holy Spirit, and another refilled with the Spirit in special meetings with Evangelist Eddie Wilson of Dallas, Tex.

Many visitors came to the meetings; the attendance was very

PENNSYLVANIA CHURCH EXPANDS FACILITIES

BRAVE, PA.—The Assembly of God here recently dedicated a new addition to the church. Presbyterian Elmer W. Schink was the dedicatory speaker.

The new facilities give added Sunday school rooms, a basement, restrooms, and an improved appearance to the front of the building.

The brick veneered addition is valued at approximately \$8,000.

—*Alvin F. Bradfield Jr., pastor*

good. Sunday school attendance the final Sunday was the second highest for this year, exceeded only by the Easter attendance.

—*Clyde C. Miller, pastor*

* * *

WADENA, MINN.—The Assembly of God here has benefited from two consecutive evangelistic campaigns.

Evangelist Paul I. Anderson of Sleepy Eye, Minn., conducted one week of meetings; the Paul Clark family of Rockford, Ill., held the other.



A number of individuals were saved and others reclaimed during the services.

—*Lloyd K. Stormoen, pastor*

* * *

SALEM, OREG.—Forty people were won to the Lord at Central Assembly here recently in a two-week meeting with the Lowell Lundstrom Evangelistic Team. Over 300 new people visited the church during this time.

The altars were filled each night as people were broken before God. There is a real hunger for a

closer walk with Him and a renewed emphasis on the family altar.

—*E. G. Wellman, pastor*

* * *

COVINA, CALIF.—Six people—including two high school students—received the baptism in the Holy Spirit at the Assembly of God here during two weeks of special services with Evangelist J. Billy McIntosh.

The people were stirred night after night as they sat under the ministry of the Word.

—*J. B. Lindsey, pastor*

GEORGIA CHURCH HAS RAPID GROWTH IN FOUR YEARS

GAINESVILLE, GA.—In four years Calvary Temple here has grown rapidly. There were 21 people present at the first services in a one-room frame house. In April Calvary Temple averaged 160 in Sunday school, and 207 were present for Easter services in the beautiful new church.

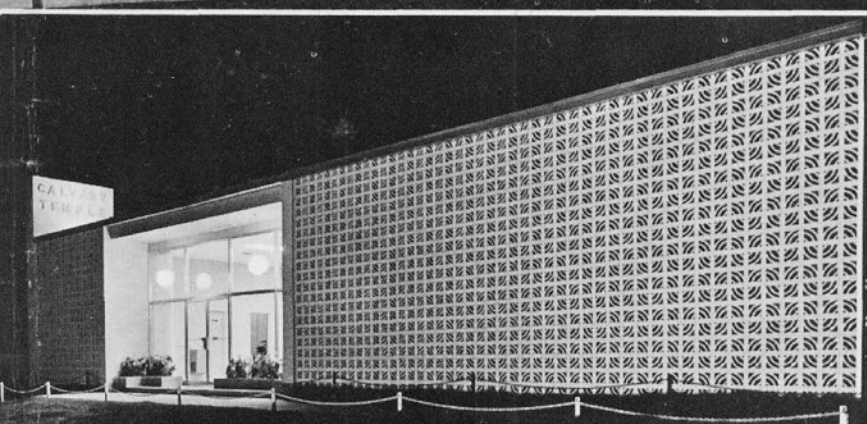
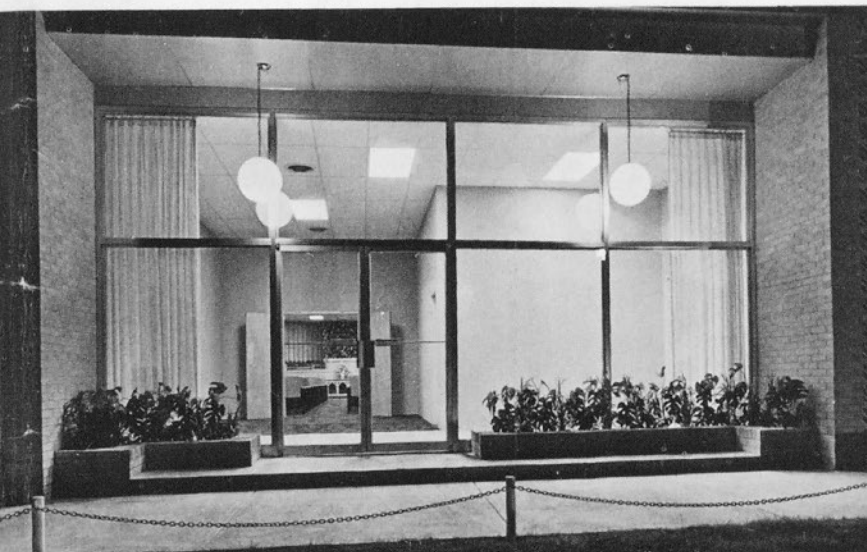
The Sunday school has set new records for six consecutive months.

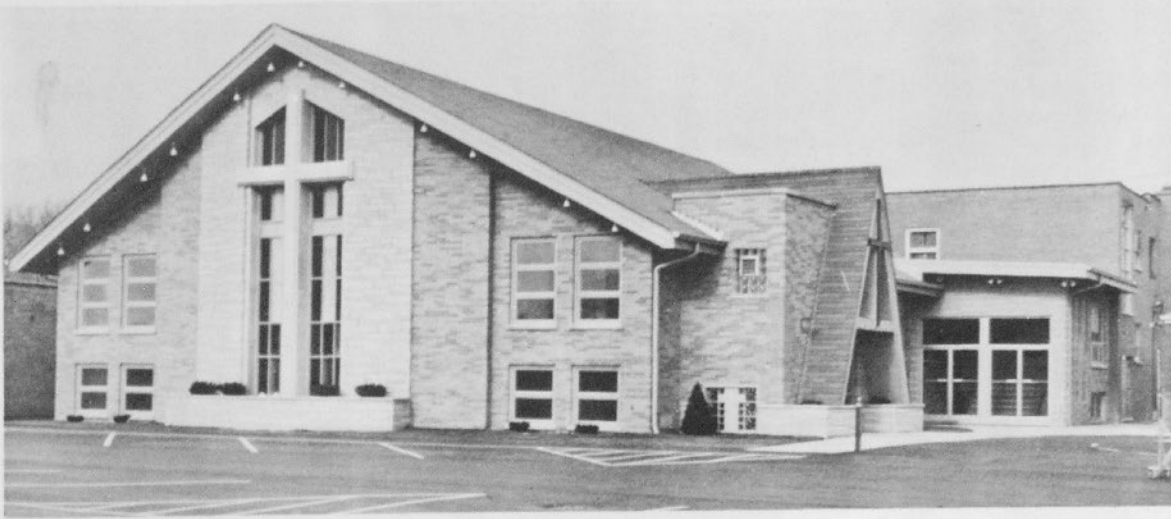
Calvary Temple is air-conditioned, has wall-to-wall carpeting, cushioned opera seats, and 20 classrooms. The auditorium seats 300. The structure is appraised at \$120,000.

Calvary Temple has recently concluded special meetings with Evangelist Quentin Edwards. God is greatly blessing this new church.

—*Andrew Daniel Jr., pastor*

Photos at left show the exterior of the church at night and the front entrance looking into the foyer of the church. The lower photo shows the choir on the platform.





NEW SANCTUARY DEDICATED BY ILLINOIS CONGREGATION

MELROSE PARK, ILL.—Community Gospel Church here recently dedicated a new sanctuary to the Lord.

E. M. Clark, Illinois district superintendent, brought the dedicatory message. J. Robert Ashcroft, president of Evangel College,

Springfield, Mo., was a special guest since he was instrumental in organizing the church 22 years ago.

The new sanctuary costing approximately \$125,000 is of contemporary architecture. Wood furnishings are in warm fruitwood

and the upholstery and carpeting are in soft blue.

A handcut limestone cross behind the pulpit can be seen from inside and outside the church. The sanctuary seats 450 with accommodations for an additional 150.

—J. Keith Loyd, pastor

NORTH MIAMI, OKLA.—The Assembly of God here reports 42 saved and 14 filled with the Holy Spirit during a revival which started in the regular church services last September.

In that month 12 were saved as the Lord began moving. In October Evangelist Fred Briley of Fields Landing, Calif., held special services in the church. Six others were saved.

The Lord continued to move. More were saved and filled with the Spirit.

In January Evangelist Lula Ware of Miami, Okla., came for services. During her two weeks of ministry, 10 found Jesus as Saviour and three were baptized in the Spirit.

Of the 42 who have been saved, about 30 are still attending the church. Some have found other church homes.

The church is growing as the revival continues. During a recent month the average Sunday school attendance was 127.

—Charles W. Lawson, pastor

CLINTON, KY.—First Assembly's congregation drew closer to the Lord during a special meeting with Evangelist Melvin Heady of St. Louis, Mo.

One person came forward for salvation, and many young people dedicated their lives to the service of Christ.

—Truman Davis, pastor

COLORADO SPRINGS, COLO.—A number of people were saved at First Assembly here during special services. The church was

blessed by the ministries of Evangelists Samuel J. and Leenetta Scott and Russell E. and Palmerine Pratt, all of Oklahoma City, Okla.

Shortly before these meetings a new all-time Sunday school record of 507 attendance was set.

—Lloyd Christiansen, pastor

BRIDGEPORT, WASH.—Bethel Assembly here was greatly blessed in recent meetings with Evangelist John Tappero.

One was saved, and three received the infilling of the Holy Spirit. Many others were spiritually helped as Brother Tappero ministered on the Holy Spirit and the Spirit-filled life.

—Claire T. Richards Jr., pastor

HANNIBAL, MO.—First Assembly here has experienced real growth under the leadership of Pastor Spencer A. Weddle. Records have been broken in all departments of the church.

Average Sunday school attendance has increased approximately 30 percent, with a record-breaking 435 last Easter. Many new families have been added to the church.

A building program has been launched and enthusiasm is running high. A choice site has been purchased and already is almost debt-free.

Active Royal Rangers, and Missionettes programs are in full swing as are junior and senior C. A. groups. Along with the growth, a spiritual move has been evident.

—Noble Coleman, Sunday school superintendent

KENT, OHIO—God's blessings continue to rest on the Assembly of God here after two successful evangelistic campaigns.

The first was held in March with Evangelist John Matso of Clarksburg, W. Va. Another was conducted in May with Evangelist and Mrs. Andrew Basell of Lansing, Mich.

Many have been saved, healed, and filled with the Spirit. The pastor of a denominational church in

the community sought the baptism of the Holy Spirit. A Catholic family was reached because of a healing.

The Sunday school record has been broken recently.

—E. D. Speich, pastor

ROCHESTER, MINN.—The Assembly of God here recently enjoyed wonderful services with the Tanner Team of Willmar, Minn. A number of people were saved and filled with the Spirit. The entire church was blessed by the meetings. —O. E. Carter, pastor

FORT WORTH, TEX.—Boulevard Assembly here experienced a real move of God recently in a two-week meeting with Evangelist Jack Pruitt.

Altar services lasted past midnight as many people were saved and baptized in the Holy Spirit. Ten people joined the church. Large crowds attended the special services.

A morning prayer meeting held daily for over a year has contributed to the move of God upon the church.

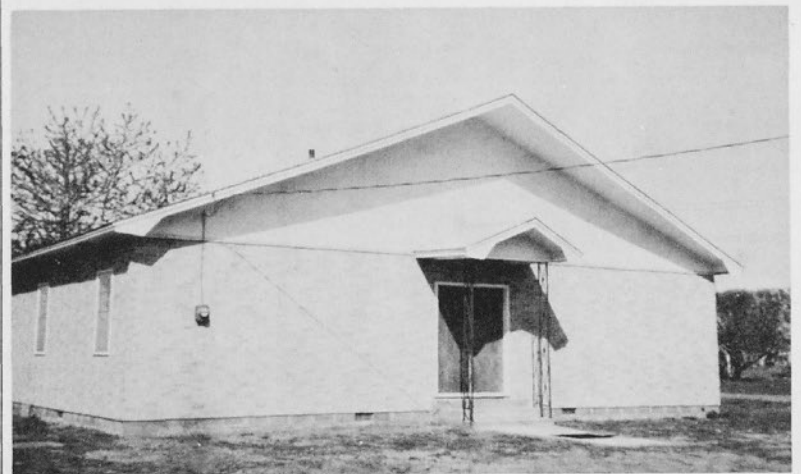
—C. L. Stewart, pastor

CAHOKIA, ILL.—Emmanuel Assembly here recently concluded a campaign with Evangelist and Mrs. Jimmy Turner of Madison, Ill.

Brother Turner's Spirit-filled ministry in word and song blessed the church. Revival fires continue to burn in the regular services.

The Sunday school record was broken during the special services.

—Charles J. Lance, pastor



MISSOURI CONGREGATION DEDICATES CHURCH

CLARKTON, MO.—The Assembly of God here recently dedicated a new church building to the glory of God.

Southern Missouri District Secretary-Treasurer James E. Griggs officiated at the service. The sectional presbyter, D. B. Shaw, led in the prayer of dedication.

The new church is a frame

building 44 by 58 feet. It was constructed at a cost of about \$6,500, but is valued at more than \$10,000.

Besides the auditorium, there are five classrooms, rest rooms, a nursery, and new pews and church furniture.

Elvis Costephens has been pastor of this congregation for eight years.

YUCCA VALLEY, CALIF.—The Assembly of God here recently held special services with Evangelist Genele Jeffers of Glendora, Calif.

A number of people were saved or reclaimed, and others baptized in the Holy Spirit.

Several received a healing touch in their bodies. After prayer one man removed his hearing aid and testified he could even hear breathing.

The entire church was edified and is rejoicing in the blessings of the Lord.

—George D. Scott, pastor

BON SECOUR, ALA.—First Assembly here has experienced a real move of the Spirit of God in nine weeks of special services with Evangelist and Mrs. David L. Campbell of Grand Prairie, Tex.

People in the entire county have been stirred for God as never before. Literally thousands have been reached through different evangelistic efforts.

Brother Campbell ministered on

the city streets, in hospitals, in many places of business; and for the last five weeks of the meeting, God gave the church a daily broadcast on the local radio station.

Many were saved and filled with the Holy Spirit. People from other denominations came and sought the baptism in the Spirit.

—S. R. Maulden, pastor

CARLSBAD, N. MEX.—The presence of the Lord continues to abide at First Assembly here after special services with Evangelist Eddie Hundley of Ft. Smith, Ark.

A number of people were saved and numerous unusual healings were experienced during the crusade.

Many were baptized in the Holy Spirit, including a Methodist Sunday school teacher. People of other denominations were also filled with the Spirit. One man could hardly speak English for four days after being filled with the Spirit.

—R. Kenneth George, pastor

LEXINGTON, KY.—Bethel Temple here recently held special services with Evangelist and Mrs. John E. Friend of Hartford City, Ind.

Many knelt at the altar to be saved or reclaimed. Others were filled or refilled with the Holy Spirit.

Several families were renewed in the faith and are being a great blessing to the church and the kingdom of God.

Attendance was excellent. People from other denominations visited the services. An all-time high Sunday school record was reached during the meetings.

—LaVern Snyder, pastor

BRENTWOOD, CALIF.—The Assembly of God here has just closed a successful series of meetings with Evangelist and Mrs. L. L. Ferguson of Hartford, Ill. Several people gave their hearts to the Lord. Others sought deliverance and for the Holy Spirit to fill their lives.

—Clyde C. Hawkins, pastor

GARY, IND.—Many decisions were made for Christ during a week of special evangelistic services at Christian Assembly here. Stewart Robinson of Springfield, Mo., was the evangelist.

On one night alone 19 individuals accepted Christ as Saviour. Many were reclaimed during the services.

The entire congregation came forward on the final night to rededicate themselves to God as Brother Robinson preached on his vision of hell.

—M. D. Macchia, pastor

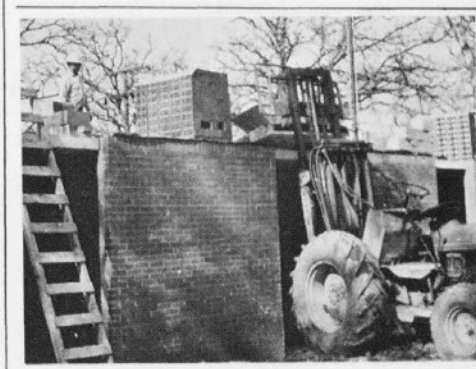
ANNOUNCEMENTS

19TH ANNUAL SECTIONAL CAMP—Aug. 2-11 at Poteau, Okla. Don Brankel, speaker. Facilities available for trailer parking. For information, write: Walter Swaim, Box 534, Heavener, Okla.—by Walter Swaim, sectional presbyter.

OLD-FASHIONED CAMP MEETING—July 22-31 on grounds of the Daniel Memorial Children's Home between Fairfield and Palestine, Tex. Speaker is F. Don Rippy.

TENT MEETINGS—July 19-Aug. 15 at the Assembly of God, Port Jefferson Station, N. Y. Special speakers: Leon L. Miles, Walter Fisher, and E. T. Quana-bush.—by Magne Norval, pastor.

MORTGAGE BURNING-HOMECOMING—Aug. 7 at the Assembly of God, Monett, Mo. All former pastors and members are invited to attend.—by Nolan Wilkins, pastor.



INVEST IN EDUCATION

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I am interested in helping to finance CBC's new J. Roswell Flower Residence Hall. Please send more information.

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EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Blue Mountain	A/G	July 31-August 7	Robert Rogers	Herbert Hicks
	Clanton	Temple	July 25-31	Joel & Mrs. Palmer	Harold White
	Fairhope	A/G	July 24-August 7	Colen & Carol Lassiter	G. L. McKinney
Ark.	Phenix	Girard—(a.m.*)	August 1-14	Gary & Annese Chapin	Emory Andrews
	Camden	*Cullendale	July 31-August 5	Billy & Kathy Long	Jerry A. King
	Fayetteville	First	July 31—	Branham & Steele	D. Wayne Danner
	Greenwood	First	July 31-August 14	Lindell & Mrs. Ballenger	R. A. Fox
	Hatfield	A/G	August 2—	J. B. & Mrs. Essary	G. D. McClung
Calif.	Pine Bluff	Forest Park	July 27-August 7	Charles Ogdon	Harold Thompson
	Herlong	A/G	July 31-August 5	Loretta Kaupanger	H. M. Ninemire
	Hollister	*A/G	August 1-7	Phil & Claudene Young	DeWayne Gorrell
	Manteca	First	July 24-29	Loretta Kaupanger	Don Annas
Conn.	San Jose	*Bethel	July 31-August 7	Christian Hild	Leland Keys
	Naugatuck	*Full Gospel Tab.	July 24-29	Gary & Annese Chapin	Edwin Antin
Fla.	Crestview	First	July 31-August 14	B. R. Minton	S. L. Breland
	Pensacola	Ferry Pass	July 25-31	H. Syvelle Phillips	John W. Sowell
Ga.	Chickamauga	Gospel Tabernacle	August 2-7	W. W. & Mrs. Martin	Edwin C. Smith
	Columbus	Beallwood	July 31-August 14	Quentin Edwards	Eugene Gustafson
	Tifton	First	July 27—	Glen Shinn Family	O. L. Stokes
Iowa	Perry	*A/G	July 26-31	Paul Hild	L. H. Kyle
Kans.	Kansas City	Bethel	July 24-31	Roy H. Tregenza	Paul G. Johnson
	Salina	First	July 31-August 7	Bob Larson	Fred Prather
Mich.	Ontonagon	A/G	Aug. 2—	Bob Ludwig	Frank E. Sarbo
	Dexter	First	July 26-August 7	Loyd & Mrs. Middleton	O. M. Montgomery
Mo.	Marshall	*First	July 31-August 5	Charles J. Senechal	Warren LaRose
	Thomasville	Pine Hill	July 26—	Maxine Willis-L. Morrison	Wm. V. Lourance
	Carlsbad	First	July 29-31	R. H. Marshall	R. Kenneth George
Ohio	Johnsville	First	August 1-7	Culpepper-Gourlas Team	Terry Diehl
	Okla.	Comanche	Corum	July 31-August 14	E. Mathers-T. Pharr Team
Oreg.	Midwest City	**Soldier Creek	July 26-31	Victor Etienne	J. C. Girkin
	Milwaukie	First	July 20-31	The Tanner Team	Bennie R. Harris
	Sweet Home	A/G	July 27-August 7	Thomas Ming Sr.	Richard J. Jeffers
Pa.	York	***Municipal Stadium	July 28-August 7	Tommy Barnett	Bill Richey, Chmn.
Tenn.	Knoxville	Forest Avenue	July 24-August 5	Knott-Olson Team	P. H. Lowe
Tex.	Atlanta	First	July 24—	B. P. Carroll	Terry Johnson
	Daingerfield	First	July 27-August 7	Samuel & Patricia Calk	Charles H. Jones
	Farmersville	***First	July 31—	Patsy Ruth Allen	C. W. Goforth
	Longview	Central	July 27-31	Tommy & Esther Lance	Jerry Shipman
	Rockwall	First	July 31-August 14	H. A. & Mrs. Strange	F. T. Jenke
Va.	Waxahachie	*First	July 24-29	A. G. & Mrs. Calaway	L. W. Dollar
	Richmond	Bethel	July 27-31	Neil Eskelin	Harry C. Wiles
Canada	Edmonton, Alta.	Central Tabernacle	August 1-31	W. Clifford Nelson	Robert Taitinger

*Kids Crusade

**Teen Revival

***City-wide Revival

****Youth Crusade

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



nothing can be hidden

By WILDON COLBAUGH

RECENTLY A HIGHLY RESPECTED bank president was discovered to have embezzled funds from the bank he served. Unable to face the social consequences of his secret sin, he took his own life.

Whether our sins are open or secret, small or great in our own estimation, they must be accounted for. Nothing can be truly hidden, "but all things are naked and opened before the eyes of him with whom we have to do" (Hebrews 4:13).

While society rightfully condemns the bank president who takes funds unlawfully, each member of society, each individual, has his own sins which he must face sooner or later.

Early one morning as Jesus taught in the temple, the scribes and Pharisees brought to Him a woman, "taken in adultery, in the very act." Applying the Law to her particular sin, these men said, "Moses . . . commanded us, that such should be stoned: but what sayest thou?"

Jesus could have sided with the accusers and become an accomplice in the woman's death. This might have brought Him into favor with the people, for it would have heightened their own feeling of righteousness at her expense. But Jesus stooped down and wrote on the ground "as though he heard them not."

When the scribes and Pharisees pressed Him for an answer, He stood up and said, "He that is without sin among you, let him first cast a stone at her" (John 8:7).

Again He stooped to write on the ground. He was not even looking at them, but they felt His searchlight of purity upon their hearts, and none could lift a finger. "Being convicted by their own consciences," they went out silently, one by one.

When Jesus looked up, all the accusers were gone, and only a greatly humbled woman, filled with regret for her sin, stood before Him. With great compassion

He asked, "Woman, where are those thine accusers? hath no man condemned thee?"

Turning hesitatingly toward Jesus, she must have wept as she replied, "No man, Lord."

Then Jesus said to her, "Neither do I condemn thee: go, and sin no more."

In the presence of Jesus, every sin and wrong we have committed is known. No righteousness of our own can hide our sin, nor sin of another excuse it. His very presence condemns us all as sinners, lost and undone. Before Jesus, both the accused and the accusers were guilty. The accusers which had joined forces at the beginning were judged individually, and went out "one by one," each acting on his own, according to the accusation of his own conscience. "All have sinned and come short of the glory of God."

Though every sin we have committed is revealed before His all-seeing eyes, yet the Bible assures us that God, for Christ's sake, will forgive the penitent.

Right now, where you are, God knows your sins—those you may have hidden from men and those you could not hide. He wants to forgive your sins. If at this moment you will lift your heart to Him, acknowledge that you know you have sinned and need His forgiveness, then He will blot out every sin and make you a new creature with new desires and goals. "The Lord . . . is not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

"He that covereth his sins shall not prosper," but, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Come to Jesus now. Receive His forgiveness and enjoy the blessing of a clean heart and the hope of eternal life with Jesus Christ our Lord.

