

THE PENTECOSTAL evangelist

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

OCTOBER 9, 1966

TEN CENTS

**TIME TO FEED
OUR FAMILY**

HARVEST FESTIVAL

OCTOBER 9-16

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WE NEED THE SUPERNATURAL

I AM GLAD THE LORD HAS GIVEN ME a genuine Pentecostal experience so that I have known the supernatural touch of God upon my life. It means everything in these modern times. As I have gone about the country and have been privileged to speak in denominational as well as Pentecostal churches, I have come to believe that in these days the Pentecostal movement is the last bulwark of God against modernism and ritualism.

It is not denial of the doctrine of the Virgin Birth that makes a modernist. It is not denial of the Resurrection, or of the miracles performed by Christ and the apostles. All the major denominations have put up barriers of creeds and doctrines, and yet every one of them today is influenced or controlled by modernists. It is disbelief in the supernatural that makes a person a modernist, and the only thing that can stem the tide is a church that has the power and demonstration of the Spirit.

The disciples were crossing the sea to Capernaum (John 6:16-21). The Sea of Galilee is only a few miles long, but when those winds roar down through that chasm, they pile up the waves around those little boats in a hurry. Such a storm overtook the disciples, and they became afraid.

They knew something about the supernatural but they fixed their eyes on the storm. How like so many of us; when a storm of trouble comes we fix our eyes on the natural!

Jesus wasn't with the disciples. They had reason to wonder where He was. How we need the supernatural today as the storms of unbelief, the darkness of the world, and the clouds of war press in upon us. We need supernatural power.

It was wonderful to those disciples in the midst of

the storm to see Jesus walking on the water and drawing near their ship. In Him they saw something greater than the storm.

I don't believe we fully appreciate the power of the supernatural. We take such great pride in human buildings and in human power. We think a lot of the Empire State Building in New York City, but only God can make a Mount Everest.

We are proud of our jet planes and think we have really attained something with our supersonic speed, but I don't believe anybody now living has ever had a supersonic ride like that of Philip from Gaza to Azotus (Acts 8:26-40). God broke the barriers of time and space—and we're all going to enjoy that same privilege when Jesus comes.

The disciples were glad to see Jesus coming on the water, yet their first reaction was fear. That seems to be the human reaction whenever the supernatural is interjected. Somehow fear begins to rise up in our hearts, and that fear has to be overcome.

When Whitefield came to Boston in revival power, not a single church would open its doors to him. So he went out on the common and held meetings there. Then all the churches in Boston started holding special meetings to try to get the people away from him. But he started meetings at six in the morning before the other preachers were up and had a wonderful revival.

Finney used to say that whenever God begins to move in revival power, there will be new manifestations. Men are afraid of what is new and strange. Yet we have to learn that if we want real revival, we must let God bring revival in any way He wants to bring it.

The supernatural frightens some people today because they fear what seems to be supernatural is not genuinely so. There is an un failing test—to compare it with the *Word of God*.

As fear came up in the disciples' hearts, they listened

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and heard the voice of Jesus. Let's listen for the voice of the Lord. We can hear it in the Word He has left with us.

People come around with all kinds of substitutes as tests for the supernatural, but we must stick to the Word of God. And we must be careful how we handle the Word of God so that the Holy Spirit might have free course and that any other spirits might be detected.

Sometimes these substitutes even pretend to use the Word of God. For instance, I have heard people say, "I have put out a fleece," when they were seeking to know the will of God. If you will read the sixth chapter of Judges, you'll find that wasn't the purpose of Gideon in using a fleece. God honored Gideon's fleece, not to guide him, but simply to assure him of victory. Gideon

we call talent. We read the parables about the talents and liken the talents to our natural abilities. But there is only one thing God has given us by which we can do exploits for the Lord, and that is faith which touches the supernatural. God has given to everyone of us a measure of faith, and I like to apply the parables of the talents in the light of that. The servants were expected to do business with their talents. They were to trade with them and gain more until their Lord would come again and make a reckoning. Some did this, but one hid his talent, and his master condemned him for his wickedness and slothfulness.

God has given a measure or talent of faith to each of us. He wants us to use that faith to reach out and touch Him so that great things might be done for His glory. You will lose your faith unless you use it. God wants that faith to grow. He wants us to grow in the knowledge of God and in this acquaintance with the supernatural.

In Zechariah 4 there is a wonderful picture. The prophet in his vision saw a candlestick of gold with a bowl upon the top of it and seven lamps fed by seven pipes through which the oil flowed down from the bowl. There were two other golden pipes, or spouts, through which oil flowed into the bowl above. These two spouts had no visible connection. The prophet could not see where the oil was coming from, but somehow that oil continued to flow in.

People wonder how in the midst of the storms of life we still have this glory in our souls. They wonder where it comes from. They don't see our connection with the supernatural. They look at our natural circumstances and they don't see much difference between us and the rest of the Christians, but we have a connection that the world cannot see. In the vision there were two olive trees supplying that flow of oil. The prophet was told these stood for two supernatural beings. The lesson he learned was that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Thank God for the supernatural fountains that feed our lives with the oil of the Holy Spirit.

There's a wonderful illustration in *Pilgrim's Progress*. Christian is taken into a room and he sees the fire on the grate. The flame crackles and burns. He sees one standing by pouring water on this flame. The man douses it with water all the time, yet the fire doesn't go out. Christian is puzzled. Then he is told that Satan is pouring water on the fire. Christian is taken around on the other side and there stands One, the Lord Jesus Christ, with an oil can, pouring oil on the flame. You know what happens when you put water on oil. The oil just keeps coming to the top. You can't put out oil fires with water! As the devil drives up the waves of the sea around us and tries to drench us, he can't put out the fire because we're connected with the Oil Giver. Hallelujah!

Pentecost, you know, is an explosion; and explosives have propulsive power. If you are having a struggle and are discouraged because you can't seem to make any headway for God, get down on your knees. Pray until you get in touch with the mighty reservoir of God's power. As you reach out in faith, God will send His mighty supernatural power—and the supernatural will supply your every need.

TODAY!



Chapel Address by **STANLEY M. HORTON**
Central Bible College

already knew the will of God. He had God's Word, and so have we. Let us accept no substitute for it.

I heard of a man who wanted to divorce his wife, so he said, "Lord, if you heal a certain person, I'll take that as a sign I should divorce my wife." God in His mercy healed that person, but I'm sure that was not a sign the man should divorce his wife. God is not going to withhold His healing hand from someone just to please the flesh of someone else.

God wants us to be a supernatural people proclaiming supernatural truth in supernatural power. The supernatural will solve all our problems. When the disciples took Jesus on board, the Bible says, "Immediately the ship was at the land whither they went" (John 6:21). They had struggled so hard. The storm had been fierce. They had rowed and rowed, yet it had seemed they would never make their way through those rough waves. There are so many churches just struggling along. The workers are rowing and rowing, but it's so hard to get souls saved. Oh, friends, just let Jesus come on board! Let the supernatural come on the scene, and all will be different.

How we need the supernatural. Yet it takes us a long time to learn this. It took Moses a long time. He thought he was to deliver his people and he went out and killed an Egyptian. God wanted him to know it wasn't by his physical strength that deliverance would come. Neither was it by political power nor mental ability. God put him out on the backside of the desert for 40 years—until he lost confidence in natural things. I imagine by that time he got a little dull in his mathematics—or whatever he had learned in the universities of Egypt. So many of us forget that it isn't just our skills and our talents God wants. He does use those, but only as He is able to anoint them by the power of the Holy Ghost. We are nothing without the anointing.

Sometimes we put the emphasis on the side of what

National Day of Prayer

WEDNESDAY, OCTOBER 19, will be a National Day of Prayer, by proclamation of the President of the United States. This provides a special opportunity for each church to stress the importance of prayer, and it is hoped that appropriate services will be held that day in every community, accompanied by good publicity.

This is the 14th anniversary of the act of Congress by which the President of our country is instructed to "set aside and proclaim a suitable day each year, other than a Sunday, on which the people may turn to God in prayer and meditation." The secular news media have come to treat the annual event very lightly. Scant mention has been made of it in the press or on the air, due perhaps to the innocuous terms in which the proclamation is sometimes expressed, or to a sense of public apathy.

Last year, we venture to say, 99 percent of the members of our Assemblies were unaware of the Presidential proclamation. The people who went to midweek prayer meeting that third Wednesday night in October went there out of habit; the people who are not accustomed to attending prayer meeting were absent as usual; and the pastors did not even mention the Day of Prayer for they were not aware of it.

One problem is that the Day of Prayer is not proclaimed early enough for church magazines to give it advance publicity. As this *Evangel* goes to press, the proclamation has not yet been made; but Bill Moyers, special assistant to the President, has announced that President Johnson intends to proclaim the third Wednesday in October 1966 as a National Day of Prayer. Let this be a day when all of us will pray unitedly for our country. If all the praying people of America will lift their hearts and voices to God that day, pleading for mercy and blessing, the Lord will surely come to our help.

God deals with a nation as He deals with an individual. If we sin He cannot bless us. Unless we judge ourselves by confessing our sins, we are certain to be judged with the punishment God has decreed upon all sinners; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The Lord has said: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Our land needs to be healed. It is torn by racial strife, plagued by lawlessness, and infected with lust of every kind. The lust of the flesh, the lust of the eyes, and the pride of life have turned people's hearts away from God and drawn them out after carnal pleasures and worldly possessions. Sins of the flesh have reached epidemic proportions. We live in a permissive, self-indulgent society where there is altogether too much tolerance toward evil. Freedom is the cry of the hour. Freedom is good, but it can be a frightening and destructive thing if it goes so far as to deny the Lordship of Christ and the authority of the Scriptures. Freedom without the fear of the Lord results in anarchy.

On the National Day of Prayer let us pray for ourselves, first of all, and then for our country and its leaders, its cities, its schools, its churches, its servicemen, its homes. Pray for a return to righteousness, for, "Righteousness exalteth a nation, but sin is a reproach to any people," and the Bible plainly says, "The wicked shall be turned into hell, and all the nations that forget God."

—R.C.C.

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THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802

DURING A REVIVAL CRUSADE in Calcutta, India, where Mark Buntain is the missionary pastor, I was passionately pleading for souls during the altar call. Among dozens who came forward for salvation were two men, both obviously intoxicated.

The taller of the two whispered to me, "Sir, do you think God can help my friend?"

"Not only your friend," I replied, "but God loves you also. He can save you and set you free."

"Not I, sir," he said, "there is no hope for me."
(For the record, that man was found dead just weeks afterward. He died in a drunken stupor.)

But what happened to Jim Mix, the other drunk who had come to the altar? He was saved, sobered up, and set free. Throughout the crusade in Calcutta he was testifying nightly to the power of the gospel in his own life.

Jim Mix, born in Russia, had escaped with his father during the 1917 Revolution. While a young man he joined a circus which toured the world and became a daredevil motorcycle rider. An accident broke his back; the circus moved on and left him in India.

Turning to the bottle, Jim became an alcoholic, and was enslaved for over 20 years. But Christ set him free.

The Jim Mix story does not end there. When I left Calcutta, Jim told me, "Brother Edwards, I'll still be here living for Jesus when you return."

After two years of evangelism in America, I returned to Calcutta. When I reached the great Evangelistic Center, Jim Mix met me at the gate. "I'm still saved and living for Jesus!" he exclaimed. He had spent the two years as caretaker of the mission grounds.

Brother Buntain confided that Jim hadn't had an easy road living for Jesus. For two years he had had his ups and downs; for two years he had kept the missionary praying that God would help him to stay true to Jesus.

However, for two years this new convert had also kept telling everyone he knew that Christ alone can set men free. He was unashamed of Jesus. Everywhere and to everyone Jim had witnessed.


Quite a number came to church because of Jim's witnessing, for is it not true that "God hath chosen the weak . . . to confound . . . the mighty"? (1 Corinthians 1:27).

But the story doesn't end there either.

Recently in Calcutta, two years after Jim Mix found Christ, I gave another altar call for souls. A handsome young Muslim businessman made his way to the front. He had searched for reality and peace all his life. At an altar of prayer, the Christ of Calvary met him and came into his life. What a thrilling testimony he gave!

Brother Buntain and I asked him how he had become interested in Christ. He said, "Jim Mix has been telling me that Christ is the one I need. And now I have Him."

When I left Calcutta that handsome businessman told me, as Jim Mix had told me before, "When you return, I'll still be serving Jesus."

How rewarding to handle the Torch that ignites the lives of others—that their hearts too may glow with the same Fire that has illumined our lives. 



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The JIM MIX Story



By Evangelist **QUENTIN EDWARDS**

WE HAVE ALL KNOWN THE TORTURE OF INDECISION.
TO BUY OR NOT TO BUY? TO ACCEPT OR TO DECLINE?
TO GO OR TO STAY? CAN WE FIND GUIDANCE?

Lead, Kindly Light

By F. W. BOREHAM

AT TWO MOST CRUCIAL POINTS Christianity fearlessly challenges experiment and bravely dares a test. The first is in the matter of *prayer*. The second is in *guidance*.

If it can be proved that the great Father ever allows any of His children to cry to Him in vain, or if it can be shown that He leaves any of them to stumble home in the dark as best they can, then Christianity has broken down. It stands exposed and exploded. But can it?

There is no cause for alarm. Even in our earthly homes, however crowded with cots they may become, each child finds a place of his own, and his voice is loved and listened to. The largeness of the family does not diminish the affection for the individual; and earthly parentage is, after all, but a spark from the divine flame.

It is unconceivable that the Father of fatherhood will overlook one of His children simply because He has "so much to see to." It is our Lord's own tender and beautiful argument: "If ye then . . . *how much more* shall your heavenly Father?" Could anything be more satisfying or convincing?

But to come to the second matter. We have all known the torture of indecision. To buy or not to buy? To accept or to decline? To go or to stay? To turn this way or that? It is dreadful!

Now, the question is: Are we justified in our seasons of perplexity in expecting to hear a guiding voice, or to discern a shining light, or to see a beckoning hand? Must we plunge into the gloom, or may we follow the gleam? Is there a Kindly Light that leads?

If we reply in the negative, a hundred exceeding great and precious promises become instantly unintelligible, and, in consequence, all Scripture falls under suspicion of being disingenuous and insincere. And yet it is so difficult, in our distraction, to hear that voice, to discern that light, to see that beckoning hand.

Think of that memorable day in the life of Goethe. "A delicious sadness subdued his thoughts," his biographer tells us, "as he wandered dreamily along the banks of the Lahn. The lovely scenes which met his eye solicited his pencil, awakening once more the ineffectual desire, which from time to time haunted him, of becoming a painter. The desire, often suppressed, now rose up in such serious shape that he resolved to settle forever whether he should devote himself to art or not. The test was curious. The river glided beneath, now flashing in the sunlight, now partially concealed by the

willows. Taking a knife from his pocket, he flung it with his left hand into the river, having previously resolved that, if he saw it fall, he was to become an artist; but if the sinking was concealed by the willows, he was to abandon the idea. No ancient oracle was ever more ambiguous than the answer now given him. The willows concealed the sinking knife; but the water splashed up like a fountain and was distinctly visible. So indefinite an answer left him still in doubt."

It is thus that our wayward will-o'-the-wisps torment us. There must be a more excellent way. There is! I offer three suggestions:

I

The Kindly Light must be treated *very patiently*.

Just after I settled in my New Zealand manse, it was my great privilege to entertain one of the most gifted, most experienced, and most gracious of our ministers. I felt it to be a priceless opportunity and I sought his counsel concerning all my early ministerial difficulties.

One lovely morning we were sitting together on the veranda, looking away across the golden plains to the purple and sunlit mountains, when I broached to him this very question. "Can a man be quite sure," I asked, "that, in the hour of perplexity, he will be *rightly led*? Can he feel secure against a *false step*?"

I shall never forget his reply. He sprang from his deck chair and came earnestly towards me. "I am certain



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of it," he exclaimed, "if he will but *give God time!* Remember that as long as you live," he added entreatingly. "Give God time!"

More than 10 years later I found myself face to face with a crisis. I had to make a decision on which my whole life's work depended and I had to make the decision by five o'clock—the hour at which the telegraph office closed—on a certain Saturday evening.

It chanced once more that a minister was my guest. But he could not help me. He thought it vastly improbable that God could concern Himself about individual trivialities. "The Lord has so much to see to . . . such a lot of beds in the ward!" He was inclined to

This article is from the late Dr. Boreham's book, *Mountains in the Mist*, published by Epworth Press, London.

think that a certain element of chance dominated our morality, that a man was bound to take certain risks, and that life was very much like a lottery.

"And if a man make a mistake at a critical juncture like this?" I asked anxiously.

He shrugged his shoulders. "And after that the dark."

I remember with a shudder how my faith winced and staggered under that blow. But I thought of the sunny morning on the veranda 10 years before and clutched desperately at my old faith.

Saturday came. I positively had not the ghost of a notion as to what I ought to do. At five minutes to five I was at the telegraph office, still in hopeless confusion. At three minutes to five a man rode up on a bicycle. So far as I knew, he was absolutely ignorant of the crisis through which I was floundering. But he told me something that relieved the entire situation and made my course as clear as noonday. By five o'clock the message had been dispatched.

Dr. Jowett of New York said that he was once in the most pitiful perplexity and consulted Dr. Berry of Wolverhampton. "What would you do if you were in my place?" he entreated.

"I don't know, Jowett; I am not there, and you are not there yet! When have you to act?"

"On Friday," Dr. Jowett replied.

"Then," answered Berry, "you will find your way perfectly clear on Friday! The Lord will not fail you!" And, surely enough, on Friday all was plain.

One of the greatest and wisest of Queen Victoria's diplomats has left it on record that it became an inveterate habit of mind never to allow any opinion on any subject to crystallize until it became necessary to arrive at a practical decision.

Give God time. Even when the knife flashes in air, the ram will be seen caught in the thicket! Give God time. Even when Pharaoh's host is on Israel's heels, a path through the waters will suddenly open! Give God time. When the bed of the brook is dry, Elijah shall hear the guiding voice! Yes, the Kindly Light must be treated very patiently.

II

And very obediently!

This has never been better put than in *Robinson Crusoe*, the story of whose experiences is one of the finest religious classics in our literature. We all recall the agony of consternation into which he was thrown on discovering he was not alone on his island. The presence of savages changed the outlook completely, and he knew not which way to turn. In his confusion he sought divine guidance, and in language that has never been excelled by Quaker or by mystic, he tells at length of those secret hints given to his spirit, directing him, in opposition to his inclinations, to go this way or that way. Through this his life was preserved from a thousand perils. To his instant and unquestioning response to these "secret hints and pressings of mind" he attributed everything. The whole passage is worthy of a careful reperusal. It is a gem.

From Robinson Crusoe to Paul is not so far a cry as it seems. There is little in the New Testament more dramatic than the great missionary's silent journey across Asia. He set his face toward the evangelization of the stately commercial capitals of the Eastern world. But in

each place he was "forbidden of the Holy Ghost to preach the word," and trudged on in stillness. "The Spirit suffered him not." As the Quakers would say, "There was a stop in his mind against it."

*I hear a voice you cannot hear,
Which says I must not stay;
I see a hand you cannot see,
Which beckons me away.*

As the result of Paul's implicit obedience to that mysterious inward restraint was—*Europe!* It shifted the balance of power and altered the face of the world. As Benjamin Kidd has demonstrated, the great western empires sprang out of that extraordinary silence, that mystical submission.

It is ever so. Carey planned to evangelize the South Seas. The inward monitor said *India!* Livingstone selected China. The voice said *Africa!* And who that realizes what Europe has meant to the world, what Carey has meant to India, and what Livingstone has meant to Africa shall doubt the wisdom of unquestioning compliance with that secret dictate? Yes, the Kindly Light must be treated very obediently.

III

And very gratefully!

For however difficult it may be to see the gleam leading on through the gloom, it is never difficult, on looking back, to see that we have been led. A brilliant essayist has said that "John Wesley was being trained for his mission long before he appeared on this planet. The high churchmanship of his father, the Puritan strain in his wonderful mother—were these not master elements in forming his soul?" So early the Kindly Light was leading!

With almost wearisome monotony biographers point out the wonderful way in which each separate phase of life fits a man for the next. To take a single illustration, which is typical of scores and which I select only because of its conciseness, Sir Alfred Lyall, in his *Life of Lord Dufferin*, remarks: "The appointments which he had previously held had been of such a kind that if they had been purposely undertaken as a course of preparatory training for the Indian viceroyalty, a more appropriate selection could hardly have been made!"

Similar instances might easily be multiplied. Sir W. Robertson Nicoll affirms that very few old men look back with regret upon the decision they made at the crises of their careers. "The meaning of that is," he adds significantly, "that we are not left so much to our own wisdom as we think. All unconsciously to ourselves we have been guided." The Kindly Light must be treated very gratefully.

"Up over my table," writes that most fascinating personage, Lady of the Decoration, "I have a little picture that you sent me, matey, of the 'lane that turned at last.' You always said that my lane would turn, and it has—into a broad road, bordered by cherry blossoms and wisteria."

Most of us have found somewhere in life just such an avenue of glorious blossom and delicious fragrance. And as we stroll amid the loveliness of its petals and the luxury of its perfume, it will do us a world of good to bow our heads and to adore with thankful hearts the Kindly Light that led.

SOME YEARS AGO I asked a number of people in my congregation what years in a person's life should be considered middle age. As expected, there were varying opinions; but the majority seemed to settle on the years between 40 and 60. No doubt some in their early forties dislike being called middle-aged, and without question those in their late fifties would resent the insinuation that they are approaching senility.

Middle age is a time of great illusion. Many are victimized by dreams of grandeur that are wholly unrealistic. Some men in this period of life fancy themselves much younger than they actually are. For this reason, and many others, it is understandable why middle age has often been called the danger period of life.

Could Habakkuk have had middle age in mind when he wrote, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Habakkuk 3:2). One eminent scholar has equated the words, "in the midst of the years," with the thought of middle age. Let us remember, however, that Habakkuk had in mind the spiritual condition of his nation in that day. The prophet's prayer was wrung out of a soul hungry to see his nation recover its former spiritual glory.

Every believer must someday cope with the problem

We cannot stand the strain as when we were young.

This weariness is deeper than just the physical. The middle-aged are tempted to say, "We have had it; now let the young folks have a chance." The weariness of middle age is so often attitudinal. It is not that we are mistaken about our tiredness, but our reactions are not what they should be. Instead of quitting, we only need some legitimate rest.

We may become weary in the midst of the years of our Christian experience, but we need not be whipped. God has promised to renew our strength. The apostle Paul had this word of encouragement to offer, "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

CYNICISM

During the median years many confront the peril of cynicism. As men reach middle age, they tend to become disillusioned with life. There is the danger of losing the ideals of youth. It is during the middle years many get to feel that protest is useless, that enthusiasm is futile, that ideals are inaccessible, that it is absurd to expect their dreams to come true. Words like *realism* and *practicality* are heard more often.

Cynicism becomes more terrible when the middle-aged try to stifle the enthusiasm of youth. I once heard someone say to a young person, "You will learn just like I did." But God can give complete victory over this

SOME PERILS OF MIDDLE AGE



By LLOYD CHRISTIANSEN • Pastor, First Assembly, Colorado Springs, Colorado

of middle age. Churches and denominations ultimately reach middle age. At such a time a crucial choice must be made. On the one hand there can be a resolute determination to have a continuance of the fires of revival, or there can be a surrender to the false notion that spiritual declension is inevitable.

May the same burden that Habakkuk had be ours today. May his prayer for revival "in the midst of the years" be heard often in our churches.

What are the peculiar perils of middle age? I shall mention three that come to mind: weariness, cynicism, and faithlessness.

WEARINESS

In middle age there is the danger of becoming weary in well doing, the peril of growing less and less enthusiastic in fighting the good fight of faith. Spiritual fatigue is no mere figment of the imagination. It does happen.

This weariness is partly due to physical causes. As the years increase, the fires of erstwhile energy are somewhat dampened. In middle age we tire more readily.

spirit of defeatism and distrust, for "with God all things are possible." God can replace a sour attitude with one of sweetness and faith.

FAITHLESSNESS

Perhaps it is wrong to attribute faithlessness to any specific age bracket. It is found at all levels, but I think that middle age is especially vulnerable to faithlessness.

When do most people backslide, or become mediocre spiritually? It happens at all ages, but more often during middle age. I have known people who once were very active in their churches, once eagerly taught a Sunday school class, once joyfully sang in the choir—but after 40 they became irregular in these activities.

Middle age brings an absorption with material things, success, prosperity. So many feel they have the right to enjoy the fruits of their labor, and consequently God and the church are neglected. The Word becomes choked with the cares of this life, and a wasting faithlessness sets in.

One mark of robust faith is adventure, and many in middle age lose this spirit. When they were young, they

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 1922 WE WERE PASTORING a small church in Edmonton, Alberta. There were two excellent women in that Western Canadian city who had a very effective house-to-house ministry. They would discover all kinds of needy persons and at the opportune time would ask us to call on them.

One time they called us to pray for a man whose arm and hand were paralyzed. When he would lie down, his eyes would involuntarily close.

When we visited him, he was lying down. After giving him a few words of instruction, we prayed. Then we told him to reach out and pull up the cover with his paralyzed hand—which he did! About that time his 20-year-old son cried out, “Dad, your eyes are open!” God had healed him.

Before we left that home the man asked us to visit his niece who also was desperately in need of healing. My wife visited that home first, and the mother of the afflicted girl gave her heart to the Lord.

On my first visit to the home I realized the girl had very great needs. She had had several operations. A double curvature of the spine had drawn one hip up two and a half inches. She wore a built-up shoe to help compensate for the difference in length. The muscles had contracted so her knee would not straighten. She was a nervous wreck with the disease called St. Vitus Dance.

I saw it would be useless to talk with her in that condition, so I told the mother we would pray for her at 11 each morning, and I suggested that she join us in prayer.

A few days later the mother was trying to fit a garment on the girl and finally she said, “We can’t get a fitting with your knee protruding as it is.”

Suddenly the girl exclaimed, “Mother, my knee is straightening!” They looked at the clock and saw it was 11 a.m. They called us to come and pray with her as they believed she would receive her complete healing.

Before her father had left for work that morning,

Hugh M. Cadwalder, ordained in 1910, has been an Assemblies of God minister since 1914. He has served as pastor, evangelist, and foreign missionary. During 1922-23 he was district chairman for Western Canada, and later was district superintendent for Texas and New Mexico (1924-30). He now resides in Irving, Texas.

Miraculous Healings in a Canadian Family

By HUGH M. CADWALDER

he had said, to encourage her, “May, if you will have Brother Cadwalder come and pray for you, I will buy you a new pair of shoes.”

When we arrived to pray, the uncle who had previously been healed of paralysis was there. After encouraging her faith by reading the Word of God to her, I said, “May, stand up; we are going to pray for you.”

Her uncle testified, “I saw her hip move to its normal place.”

About this time the father of the girl arrived home for lunch. May ran and put her arms around his neck and said, “You will have to get my new shoes, for I am healed.”


Both May and her mother received the baptism in the Spirit, and within a few months May married a Pentecostal preacher.

One Sunday evening after service I was asked to come to the home of this young couple to pray for May, as she was ill. Before we finished praying she had dropped off to sleep. The doctor had been there first and examined her. He waited for me to come downstairs after praying, and asked, “What do you think ails the girl?”

I said, “I believe she is going to become a mother.”


At that he jumped to his feet and said loudly, “This cannot be. I operated on this girl and removed her reproductive organs. She *cannot* be a mother.”

I said, “God made these organs in the beginning. Is it incredible that He can replace them?”

I think the greatest thrill in my ministry up to that time was to see what God did for this girl. By His supernatural power He not only healed her but astonished this learned though unbelieving physician by giving May two fine sons; and at the last report one of them was a Pentecostal preacher. 

were anxious to climb mountains to see what was on the other slope; but now they beg off from such challenges.

Faithlessness is so illogical in middle age. Our spiritual life should be the most productive during this time. With the advantages of experience and maturity, God can help us become a greater blessing than ever before. The Lord wants all of us to have that sacred sense of involvement in His work. Let us be faithful to God in our middle years.

May God show us both the peril and the potential of middle age. There is only one prayer in the Book of Habakkuk, and it is the prayer which suggested my theme: “O Lord, revive thy work in the midst of the years... in wrath remember mercy.” What a mighty prayer this is. The cure for middle-aged failures, is revival. The solution for the weariness, cynicism, and faithlessness of middle age is a fresh touch of God upon our lives. 

EVALUATING CURRENT METHODS OF CHURCH EXTENSION AND EXPLORING NEW PROCEDURES . . .



These district and national leaders participated in the Home Missions seminar.

DISTRICT LEADERS DISCUSS METHODS OF PIONEERING AT HOME MISSIONS SEMINAR

By RUTH LYON

HARVESTTIME," the theme for the Home Missions seminar for district leaders held August 29 in Springfield, Missouri, expressed the general sentiment of the entire day's activities.

Chas. W. H. Scott, executive director of Home Missions, welcomed the more than 60 district leaders, Bible college presidents, editors, and others. Curtis W. Ringness, national Home Missions secretary, was master of ceremonies for the seminar.

T. F. Zimmerman, General Superintendent of the Assemblies of God, brought the opening message. "Our movement occupies a strategic place in the plan of God in this end time," he declared. "To us has been given a sacred charge and a heavy responsibility.

"Reading church history leaves one with a feeling of concern because every revival movement began in a manner similar to the revival experienced by the Assemblies of God. In time most of these movements began to decline. *But I believe it is possible to be an exception to history!*

"We need to be constantly alert that we do not become dulled through apathy, complacency, or smugness. Convenience and comfort can replace vision and sacrifice.

"It's easy for an individual and a movement to have a very subtle shift of philosophy. We should not accommodate the work of God to our own convenience and comfort.

"I am not sure we will ever accomplish all that God wants us to do by feeling that ours is the task of build-

ing large churches served by a large staff of ministers. I believe God would be pleased if at least a thousand of our churches would get an honest-to-goodness burden to see new churches born as a result of their efforts. This will give a new infusion of life and expand the outreach of any church," the General Superintendent concluded.

"Methods of Pioneering New Assemblies of God Churches" was the main topic of discussion by the following panels of speakers:

Church Extension Programs that Work: Aaron M. Wall, superintendent of the Georgia District; C. W. Denton, coordinator of Spiritual Life—Evangelism; Russell Williams, superintendent of the Eastern District.

Effective Methods of Promoting and Financing New Works: L. E. Halvorson, superintendent of the Southern California District; J. Foy Johnson, superintendent of the Peninsular Florida District; R. H. Hudson, superintendent of the New Mexico District; E. E. Blythe, superintendent of the Tennessee District.

Taking Advantage of Our Resources: Glenn West, superintendent of the Appalachian District; John Wilson, dean of men, Central Bible College, Springfield, Mo.

Lessons in Church Growth from Latin America: An interview with Melvin Hodges, field secretary for Latin America, by C. W. Ringness.

Prefacing the latter discussion, Brother Hodges said: "Latin America has had a tremendous move of God, and



Two hundred people enjoyed the Home Missions banquet which climaxed seminar activities.

in this move the Assemblies of God is strongly represented. Brazil is a classic example with approximately a million Assemblies of God members."

Brother Hodges said *Time* magazine reported that four out of five Protestants in Latin America are Pentecostals.

Brother Ringness questioned, "Why has our work prospered there in such a phenomenal way?" Brother Hodges replied that the revival is due to a sovereign move of the Holy Spirit, for which no man can take credit. The Holy Spirit meets a basic need of the Latin American people. The second reason for our success, he said, is the application of indigenous church methods: lay participation, self-government, self-support, and training workers.

"One indispensable factor is developing a *sense of responsibility* on the part of converts," Brother Hodges noted. "The missionary workers must have faith that God will do with these people, regardless of their economic and educational development and opportunities, what He will do for any other people. Workers must believe that the church is really *The Church* and not an orphan child to be taken care of by the missionary.

"Next," he said, "this same attitude must be developed in the church itself, a 'climate' in which the church can grow. *We should never do for people what they should do for themselves.* To do so makes them unhealthy



Harry Snook, district home missions director in New Jersey, participated in a discussion period.

dependent—and these 'greenhouse' churches die as soon as the artificial element is removed."

"How do you go about developing this important sense of responsibility in converts?" questioned Brother Ringness.

"First," replied the missionary, "we immediately teach the convert he should have the same spirit of sacrifice and dedication that God puts in the hearts of the missionaries when He calls them; that he should tithe and work for God to win souls."

Brother Hodges further stated that the people must be taught it is their job to pay the bills, win souls, help establish the church, support the pastor, discipline and teach the converts.

Brother Ringness then asked, "How do you establish a new church in Latin America?"

"The big problem is to make them feel responsible as churches and individual members for winning others and for starting new works," Brother Hodges stated. "Sometimes we say to a new group of converts, 'If we send you a worker, will you take care of him?' The

Lloyd Colbaugh presented a challenging visual on church extension.



Curtis Ringness (left) interviewed Melvin Hodges about church extension in Latin America.

people promise to provide for him. Then we tell them they are responsible for the people halfway to the next church.

"Our people have visited other towns and villages and have asked whether anybody there will be willing to let one of our men come on a Sunday night and preach the gospel on his porch. Thus we develop outstations and eventually churches. Then the new church begins to support its own work, making its own decisions through committees, electing its own pastor, running its own business, buying its own property, putting up its own buildings.

"For instance," said the missionary, "within 30 miles of Santa Ana, El Salvador, there are 100 Assemblies of God churches! This is sort of a 'strawberry system' of reaching out through members of the church, putting down roots, and letting those roots grow and blossom into new churches. Our workers go out to witness every week, even though some may not give much more than a testimony. Many workers soon recognize their need of more training and attend Bible school. The local church produces the workers, not the Bible schools."

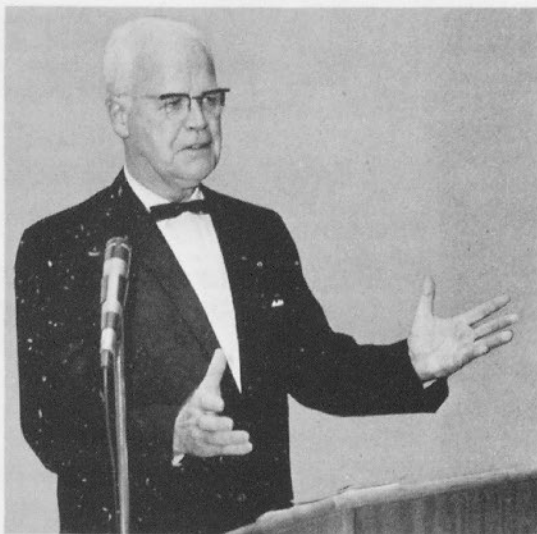
"Does that apply here at home?" asked Brother Ringness.

"Yes," replied Brother Hodges. "*Every church, every pastor should be producing workers.* How are you going to do this unless you give them something to do? There are people who want to work, but they are not encouraged to serve."

Brother Ringness interrupted, "Brother Hodges, it appears to me they are doing in Latin America what we used to do here in the U.S. Our churches used to promote outstation work. It wasn't uncommon for a church to have five, six, seven outstations every single week. Do you believe this method will still work in the U.S. with the total involvement of the church in the use of the laity?"

Brother Hodges said this is the only method that will work in the long run. "Some other programs may have a flash of success for awhile," he stated, "but God intends to work through His Church, and this is the way."

HARVESTTIME



IN MATTHEW 9:37, the Lord Jesus described the harvest as being plenteous, but said the laborers are few. In Luke 10:2, He again referred to the harvest as being great and urged, "Pray for laborers." In John 4:35, Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Every good farmer knows that when the wheat turns to gold, it's time to reap it. When it turns white, it must be reaped or lost forever. This is *harvesttime*. In Proverbs 10:5 we find the words, "He that goeth forth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."

There is more than one kind of harvest. Revelation 14:14,15 describes a harvest of coming judgment. An angel crying with a loud voice says, "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

Just as surely as judgment fell in the days of Noah and in the time of Sodom and Gomorrah, so God's judgment for sin is coming to the nations, the rulers, and the religious leaders of the world who are taking counsel against the Lord and against His anointed, saying, "Let us break their bands asunder, and cast away their cords from us." Then "he that sitteth in the heavens shall laugh: the Lord shall have them in derision."

We who are the 11th-hour workers must bestir our-

selves to reach this whitened harvest of more than 192 million people in America, our Judea, before the harvest of judgment breaks.

Church extension is fundamental to fulfilling the Great Commission, for with the proclamation of the gospel we find the solution to all problems. We have the same message which changed the course of ancient empires. When it is preached in the power of the Holy Ghost, it still changes men and nations. Church extension is fundamental to the future of our beloved church on every one of its fronts.

History provides an illustration in the Moravian movement. Possessed with unparalleled missionary zeal they carried their message throughout the world and made a great impact everywhere. Today, however, they have few adherents and very few churches because they neglected their foundations at home in their zeal to build abroad.

The future of our church—its ministry, its mission and its message—depends upon what we do with our home missions church extension program in the Assemblies of God.

Harvesttime implies a task to be done. In order to take care of the harvest effectively, there must be *harvesters*. I can still recall in my hometown the signs in the railroad station every summer—big placards with bold headlines calling for men to reap the great harvest of the western plains.

We must have harvesters who are willing to penetrate America with the full-gospel message. This calls for mobilizing the whole church to get the job done before the harvest of judgment falls.

The church won its greatest victories in New Testament days not by the apostles, teachers, and preachers, but by its informal missionaries. In Acts 8:1-4 (Phillips translation) we read, "On that very day [the day Stephen died] a great storm of persecution burst upon the Church at Jerusalem. All Church members except the apostles were scattered over the countryside. . . . Those who were dispersed by this action went throughout the country, preaching the good news of the message as they went." Persecution exploded the church and sent its members out in all directions from the cozy, comfortable quarters of the home assembly. The believers were scattered like glowing embers to ignite new fires wherever they landed. Every member and every department of every Assemblies of God church should be involved in reaching the lost.

MATURE MINISTERS

We need in this army of harvesters mature ministers who will accept the challenge of pioneering, who will pray until a burden for souls and for communities falls heavily upon them as they go into new places to open churches and to preach the full gospel. When Paul was sent to Corinth (Acts 18:10), the Spirit of God said, "I have much people in this city." These promised people had to be found; and this was Paul's task as he pioneered the church at Corinth.

Yes, we need mature ministers who are willing to pioneer and sacrifice and accept the responsibility of starting new churches.

DEDICATED YOUTH

We also need dedicated youth—graduates and students from our Bible schools. We should faithfully support and sponsor these schools. Our movement must have young men and women willing to learn how to pioneer, who have a vision, and who will accept assignments to home and foreign missions. The Bible schools of the Assemblies of God have trained great numbers of the ministers who have accepted the challenge. As a result of their vision, churches have been established in every corner of our land.

CONSECRATED LAYMEN

We need divinely called men and women who will respond to the call of Christ and say, "Here am I; send me."

Philip, the deacon, was one who brought the gospel to Samaria. Stephen, the martyr, also a deacon, did great wonders and miracles among the people. One of the first missionaries who took the gospel to India was a cobbler by trade. Impelled by the Holy Spirit he left his shoemaking to follow Christ.

Many leaders among us whom God has used to build great churches and who have helped establish this movement did not have the opportunity of attending Bible school, yet under God they have done exploits.

MOBILIZATION AND PLACEMENT

The Mobilization and Placement Service (MAPS) sponsored by our Spiritual Life—Evangelism Commission is helping to relocate laymen in areas where they give service as charter members of a pioneer church. These people are moving from one community to another, finding new employment, so they may support the new church with their presence, their prayers, and their finances.

A newspaper recently published a story about 300 members of one denomination who left their homes to move to a new locale to help establish a new church in that community.

MOTHER CHURCHES

Many new churches are needed to take care of the harvest in contiguous areas. The Mother Church program

is still an effective way of reaching new communities with the gospel. Established assemblies invest their memberships in nearby communities—in branch Sunday schools or pioneer assemblies.

Investments of this type result in an expansion of the gospel message. The loss of members by the mother church is quickly recovered as new converts come in to take their place.

DISTRICT CHURCH EXTENSION


The fellowship sections of our Assemblies of God districts have a great potential as harvesters. Churches of each section can sponsor and support new churches in their sections. The districts also should survey the local situations and launch new church programs in cities, towns, villages, and rural areas to take the message of Pentecost to the people everywhere.

HOME MISSIONS DEPARTMENT

The Home Missions Department is also one of the harvesters ready to help get the job done. We will help by promoting what is being done and by assisting in every way possible.

We in the Assemblies of God must face up to this task with new energy, new insight and devotion. Urgency is upon us to get on with the job of evangelizing our nation, for "the day is far spent; the night is at hand." Storm clouds are darkening the horizons. But we can thank God for His rainbow of promise that says, "Lo, I am with you always, even unto the end of the world."

Recently I was flying in Alaska with one of our missionary pilots. The sun was setting as we flew through the storm clouds, and the little plane was tossed about by the turbulence. Suddenly the sun broke through, and I beheld the most beautiful rainbow I had ever seen. It was not half a bow, but a complete circle touching the ground and rising above us as we flew over the mountains and valleys toward home that evening.

Though the clouds of judgment are threatening and the harvesttime of sin is before us, still the mercy of God is from everlasting to everlasting. He gives us the promise of His divine presence in this, our last harvesttime of reaching souls for Christ. The time is short. What we do must be done quickly. 

PRAYER CONFERENCE IN REVERE, MASSACHUSETTS

OCTOBER 17-18

This is the home of the Parkway Assembly, 1075 Revere Beach Parkway, Revere, Massachusetts (Boston), where an Area Prayer Conference will be held October 17-18. Thomas R. Brubaker is host pastor. The executive presbytery will be represented by T. F. Zimmerman, M. B. Netzel, and Bartlett Peterson. The first service will begin at 7:30 p.m. Monday, October 17, and there will be services all day Tuesday (at 9 a.m., 2, and 7:30 p.m.). All ministers and laymen who can attend this prayer conference are urged to come and wait on God for an outpouring of His Holy Spirit.



IT WAS NO FUN getting up at 3 a.m., but Assis was 300 miles away, and we had promised Pastor Carlos to be there about noon to begin Bible studies after lunch. We drove through fertile farmlands which produce rice, beans, coffee, and sugarcane and reached our destination on time.

Assis, a city of 25,000 people, has a model Assemblies of God church.

However, this was not true eight years ago when Pastor Carlos came to this city and found some 50 members divided into half a dozen different congregations. Not one of them owned a building or even a parcel of land.

Today in downtown Assis there is a fine church which is fully paid for and can seat 800 people. Seven other branch churches have also been built in neighboring cities. The membership

has grown to approximately 1,000.

We were further thrilled to learn that this church has a good Sunday school with nearly 200 enrolled (a rarity in the Brazilian Assemblies of God), a weekly radio broadcast, and a missionary program which sends monthly offerings to assist Brazilian Assemblies of God missionaries in Bolivia and Paraguay.

As we heard this success story, I could not help wondering, "How has it all come about?" Foreign missionary aid has been practically nil, and no mass evangelistic campaigns have been held; yet there was solid and substantial growth.

As we ministered in nine services over that short weekend, the answer became evident: solid national leadership and lay evangelism.

If the saying is true, "He leadeth best who appeareth not to lead at all," then Pastor Carlos is leading very well indeed. With his unassuming leadership he has shaped a small group of workers into an efficient cadre of soul winners. None of these men are Bible school graduates, yet we dare not say they are untrained. They are called in once a month for four to six hours of Bible studies administered either by Pastor Carlos, a visiting pastor, or perhaps a visiting missionary. These trained, Spirit-filled workers go into action, and subsequently there are results.

Weather permitting, street meetings are held every Sunday. Every Tuesday students conduct seven cottage meetings in different sections of the city. Plans have been made to build churches in some of these preaching points.

We arrived home Monday physically exhausted but spiritually enriched. We knew that the people who came forward for salvation would be contacted through a careful follow-up program.

We also knew that Brazil still needs, and will need for years to come, missionaries who will establish Sunday schools and Bible institutes and who will go to cities like Assis to give Bible studies.

A Cadre of Soul Winners



**A SOLID CHURCH
HAS BEEN FORMED
IN THE CITY
OF ASSIS, BRAZIL.**

By T. R. HOOVER
Missionary to Brazil

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

ALOHA ALOHA

**HAWAII BECOMES 47TH DISTRICT COUNCIL
OF THE ASSEMBLIES OF GOD**

ALOHA is an enchanting, lilted, Hawaiian word. It expresses welcome or it expresses farewell, with overtones of graciousness, affection, and charm.

The Foreign Missions Department now says "Aloha" (farewell) to the Hawaiian field which has reached maturity under its sponsorship. Likewise, the General Council of the Assemblies of God now can say "Aloha" (welcome) to its newest district!

On the evening of Wednesday, August 10, in a colorful ceremony held in First Assembly in Honolulu, the new district was officially launched. Assistant General Superintendent

Howard S. Bush represented the Executive Presbytery. Maynard L. Ketcham, field secretary for the Far East, represented the Foreign Missions Department.

Fraternal delegates were present from the vast reaches of the Pacific—from Korea and Japan; from the Philippines; and from the Pacific islands of Fiji, Samoa, Tonga, the Marianas, and the Marshalls. Congratulatory letters and cables poured in from all over the world. King Mamo Hermius and Queen Atama (dedicated, Spirit-filled Christians) were present. Hawaii Governor John Burns was present, and was so impressed with



Maynard L. Ketcham receives a plaque of appreciation from Superintendent Peter Funk.

the spiritual tone of the service that he canceled other engagements and stayed to the end of the meeting—sermon, pictures, farewells, and all.

This 47th district is a tribute to divine call, resourcefulness, sacrifice, and Pentecostal revival. Receiving only minimal financial support from the mainland, workers have supported themselves driving buses, teaching school, and swinging hammers, all the while laboring to the limit of physical endurance to preach the Word and establish churches.

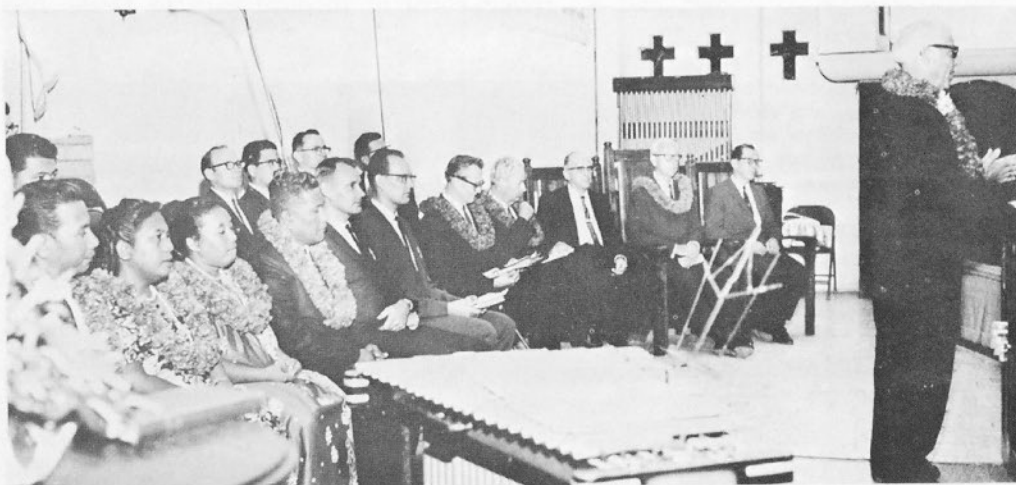
This combination of human energy and divine unction has seen the establishment of 25 progressive churches with an average membership of 87, an average monthly giving of \$600, and an average church plant value of \$85,000.

This fledgling district has faith! From the first, it is assuming full support of its new superintendent, Peter Funk. Harold Headrick, who served as superintendent for many years, had a large part in the development of the district.

To some, Hawaii may epitomize all the idyllic charm, all the exotic appeal of Pacific islands, atolls, coral reefs, sandy beaches, windswept palm fronds, hibiscus, and frangapani.

But the Hawaii of today is vibrant and alive. And the Hawaii District Council of the Assemblies of God is determined not only to be a model in spirituality, maturity, and stability, but also to assume the special missionary vision of taking the Pentecostal testimony to every one of the thousands of storybook islands and atolls in the Pacific.

Aloha to Hawaii.



Hawaii Governor John Burns (above, second from right), Assistant General Superintendent Howard S. Bush (fourth from right), and others listen as Field Secretary for the Far East Maynard L. Ketcham addresses a Hawaii District Council session.





How would you like to feed our

THE TASK OF FEEDING 200 PEOPLE demands preparing 219,000 meals a year. These 200 members of our family are the residents of our Benevolent Homes: Hillcrest Children's Home, Highlands Children's Home, and Bethany Retirement Home.

This is where Harvest Festival plays a big role. Food, supplies, and finances contributed by Assemblies of God churches and interested individuals during this coming week will help lighten the load of caring for the elderly and the young in our Homes.

Hillcrest Children's Home, located in Hot Springs, Arkansas, was established in 1944. It houses 100 children and their houseparents. Its purpose is to provide a home for the homeless, love for the unloved, and

security for the helpless and insecure. A child remains at Hillcrest for as long as is necessary. We recognize that reunion with his parents in an acceptable homelife is the best for any child. If such is possible, it is encouraged. If not, the child grows up in Hillcrest, remaining until he has completed his education, has chosen a career, and is of age and ready to step out on his own.

Highlands Children's Home, located in Kansas City, Missouri, was opened in 1965 and received its first children August 8, 1966. Presently it is licensed to care for 20 children, but facilities are available for 35; and when adequate staff can be secured, this number will be served. Highlands' purpose is to provide a temporary home for school-age children until foster or adoptive homes can be arranged. Unlike Hillcrest, which is strictly a child-care institution, Highlands is both a child-care and a child-placement institution.

Bethany Retirement Home, an 85-bed home with infirmary located in Lakeland, Florida, was built in 1960 and expanded in 1965. It serves retired ministers, missionaries, and their wives or widows by providing a home for the elderly who enjoy the fellowship of others their age, and by giving constant medical care to those who

The map shows just a few of the many geographical locations that are served by our Benevolent Homes. Many retired ministers and their wives spent their entire ministry on the West Coast, or in the South, or in the Great Lakes region, or in the Northeast. Others began in the homeland and then, supported by districts throughout the nation, took the gospel to China, to Europe, to Latin America, to the West Indies. Bethany serves all these dear ones who now, because of age, have passed the torch on to others.

Many of the children in Hillcrest and Highlands come from the Midwest but some are from distances such as New York. As Highlands enlarges its placement services, children will be placed in several states. Thus our Assemblies of God Benevolent Homes serve the entire fellowship; they are truly national homes, not just regional institutions. They belong to all of us.



Top: Hillcrest Children's Home, Hot Springs, Arkansas
Bottom: Bethany Retirement Home, Lakeland, Florida



family of 200?

need it. Bethany meets the complex problems sunset years can bring.

Harvest Festival is a week set aside each fall when the churches can respond to a worthy cause—the practical care of those dependent on the Assemblies of God fellowship. Providing for the material needs of the aged, the widowed, the neglected and orphaned is, as James says, “pure religion.”

Think for a moment how much it costs to keep your own family supplied with the “little things”—toothpaste, school supplies, kitchen utensils, stationery and stamps, toys and game equipment, and a hundred other miscellaneous items. Multiply what one person needs (from preschool years till retirement) by 200, and the need of Harvest Festival becomes apparent.

Each individual, as God touches his heart, can respond with genuine love and concern by participating in this year's Harvest Festival. Offerings designated “Harvest Festival” may be mailed to the Department of Benevolences, 1445 Boonville Avenue, Springfield, Missouri 65802. If your church is sponsoring Harvest Festival this week, plan to “share your abundance” with those in need.

The list at the right contains just a few of the items needed for Harvest Festival this year. Each home has special needs based on the type of individuals it serves. For example, clothing needs of our children's homes are quite different from those of our retirement home. The lists are much longer than shown here, but the abbreviated list illustrates how wide a variety of needs there are.



Highlands Children's Home, Kansas City, Missouri

HARVEST FESTIVAL DEPARTMENT OF BENEVOLENCES

October 9-16, 1966

- HILLCREST CHILDREN'S HOME
- HIGHLANDS CHILDREN'S HOME
- BETHANY RETIREMENT HOME

Total population: 200

KITCHEN

Plastic glasses
Cafeteria trays
Baking pans . . .

LINENS

Bath towels
Dish towels
Twin sheets, flat . . .

FOOD

Vegetables & fruit in #10 tin cans (where possible)
Jelly (commercial)
Shortening . . .

TOILET ARTICLES

Toothpaste
Hand lotion
Room deodorant . . .

CLEANING SUPPLIES

Waste baskets
Detergents
Paper towels . . .

GENERAL ITEMS

Flashlights
Clocks
Stationery . . .

CLOTHING

Shirts
Blouses
Sweaters

RECREATIONAL SUPPLIES

GIRLS' PERSONAL NEEDS

BOYS' PERSONAL NEEDS

SCHOOL SUPPLIES

OFFICE EQUIPMENT

MEDICAL SUPPLIES

THE MINISTRY of the PRINTED WORD

By J. H. HUNTER

WHAT IS THE MOST POWERFUL INVENTION God has committed to man?

I think it was the late John R. Mott who observed it was the alphabet. For good or for evil, no more potent weapon has been placed in the hands of mankind than that of the written word.

Long ago Solomon stated that man had sought out many inventions. But of all man's inventions none has exercised such an effect upon the history of the world or contained such potentialities as the art of printing.

Much of the history of the world is wrapped up in the making of books and the spread of the printed page. The present is being molded by them, and the future, to a great extent, lies potentially unrevealed in the pages that are yet to be but which are destined to influence the mind, the will, and the heart of man.

Again and again it has been a book that has influenced someone to great deeds and mighty achievements, making them instruments of blessing to mankind. The biographies of great men tell us again and again of the tremendous part reading has played in their lives and of inspiration and incentive caught from the printed page.

The whole history of Christianity is full of illustrations of the power of God made manifest through some inconspicuous piece of printed matter. God used it to lead some soul from darkness to light and from the power of Satan to salvation in Christ. It set in motion a chain of events that girdled the world with blessing.

It was the Word of God shining in the darkness of Luther's soul that sparked the Reformation, kindling a flame that will never be extinguished "till the moon is old and the stars are cold, and the books of the Judgment Day unfold."

The printed page is a double-edged weapon and may bring a curse as well as a blessing. A new weapon has been added to the armory of nations in recent years:

Dr. J. H. Hunter, former editor of *The Evangelical Christian*, lives in Willowdale, Ontario, Canada. He wrote this article for the Evangelical Press Association and its member publications in observance of October as Protestant Press Month.

propaganda by which the soul of a people can be destroyed, falsehood made to appear as truth, and the light within turned to darkness.

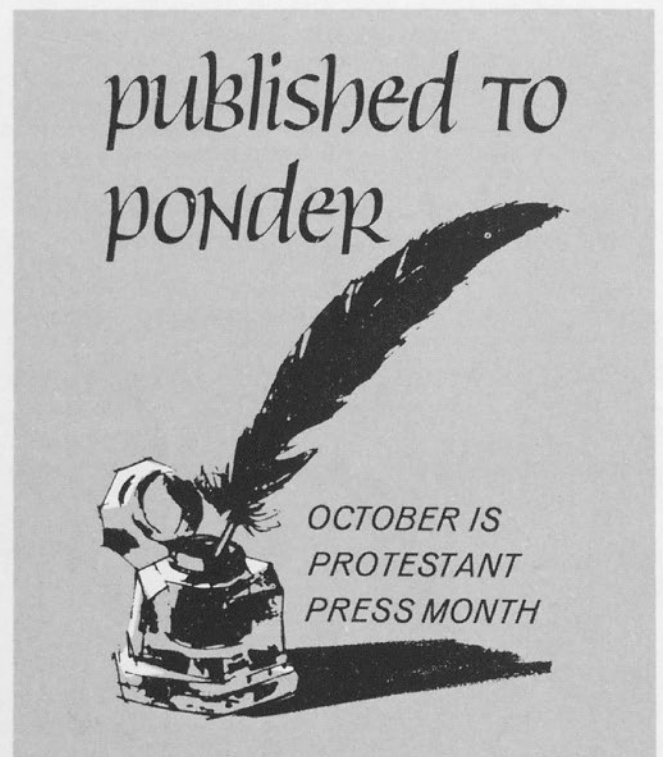
It is impossible to exaggerate the effect of a good book upon the life of the world. "A good book," said Milton, "is the precious lifeblood of a master spirit, embalmed and treasured up on purpose to a life beyond life. . . . As good almost to kill a man as to kill a good book. Who kills a man kills a reasonable creature—God's image; but he who destroys a good book kills reason itself—kills the image of God, as it were, in the eye."

It was not for nothing that Paul enjoined his young friend Timothy to give attention to reading. His own personal interest in the subject is seen in his pathetic request to "bring the books, but especially the parchments" to him in prison. The injunction of Paul needs to be given earnest heed today when men and women stand confused and bewildered at the multiplicity of books that surround them.

Today many of the printing presses of the world are pouring forth a stream of pernicious literature, debasing and corrupting in its influence—a fearful force in the hands of the evil one to lead multitudes astray into ways of spiritual darkness and eternal death. There is another and more blessed side to the story, of course. Great printing presses are constantly employed in the work of sending out into the world the Word of God and publishing material that will help to heal the sins and sorrows and "open sores" of the world.

Some years ago I heard Dr. Frank Laubach speak in Canada. (He is one who is making it possible for millions of people all over the world to become literate.) Dr. Laubach said that had he one hundred million dollars to spend, he would invest every cent in spreading Christian literature—so convinced was he of the power resident in the printed page to bring enlightenment to the nations that still sit in darkness and the shadow of death.

The words of Daniel Webster are as appropriate today—perhaps more so—as they were a hundred years



ago: "If religious books are not widely circulated among the masses in this country, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every Christian and every patriot. If truth is not diffused, error will be. If God and His Word are not known and received, the devil and his works will gain the ascendancy. If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will. If the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

The day that Daniel Webster foresaw is with us. Evil propaganda floods the world and a sleeping Church seems unaware of the enemy in our midst and at our doors. But to us has been entrusted a force more powerful than the H-bomb, a force that is mighty through God to the pulling down of the Devil's strongholds and the destroying of his works.

That force is the printed page. Let us see to it that we use it well.

WOMAN DELIVERED FROM SMOKING HABIT

I BEGAN SMOKING AND INHALING at the age of 15 and had been bound by the habit for 23 years when God delivered me.

I had tried many times to quit smoking, without success. But I found that it is possible, by God's strength, to do what I could not do in my own strength.

My heart was hungry for God. I knew I owed Him my life for He had healed me of convulsions when I was a year old. (I had severe convulsions for 15 consecutive days, and the doctors told my parents they had done all they could for me. They said I would surely die in infancy. But my parents prayed, and God spared my life.)

In my long search for truth I joined the Rosicrucians. I visited other cultists. Then in 1957 I attended a tent meeting where the evangelist preached salvation. The Holy Spirit convicted me. I confessed my sins and received forgiveness. Never before had I felt such joy and deep peace. However, I continued to be bound by the smoking habit.

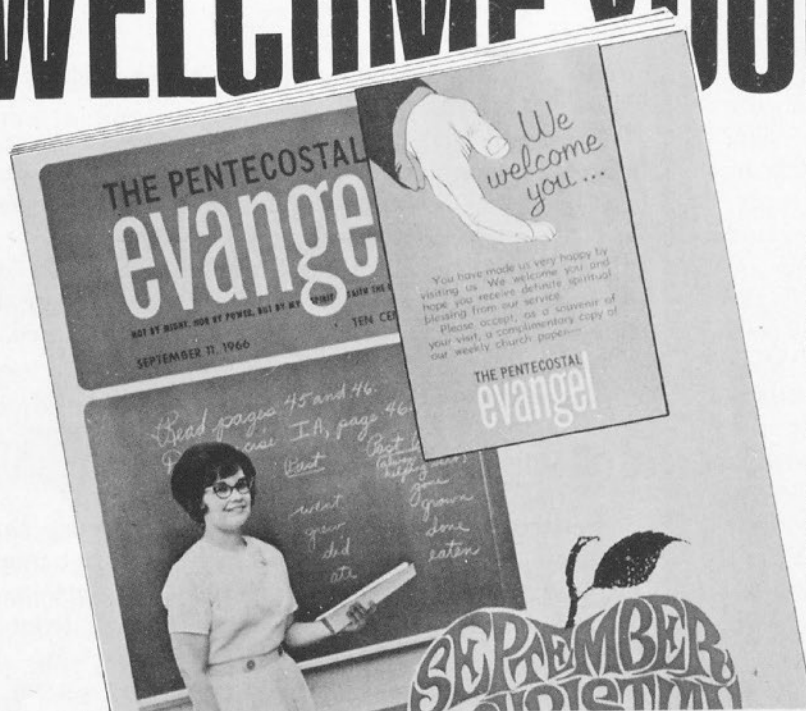
I was invited to the Easton Assembly of God. The third Sunday I attended the pastor preached on the subject, "Nothing that Defileth Can Enter," based on Revelation 21:27. After the service, I asked him how he knew I smoked. He assured me he had not known it. This amazed me, and the message never left my heart.

The following Friday morning as I was praying in my bedroom, God delivered me from this terrible habit. That was eight years ago, and I have never once desired to smoke since.

God has been so good to me. Six years ago He baptized me with the Holy Spirit. He gave me a Sunday school class to teach, placed me as local WMC secretary, and keeps me busy in other church activities. I have found it to be joy unspeakable to live for Jesus. My prayer is to be used more and more for His glory.—Mrs. Dorothy Rush, Easton, Pa.

(Endorsed by Pastor Conrad J. Schaefer, First Assembly, Elkton, Md., who was Mrs. Rush's pastor in Easton, Pa., for eight years.)

WELCOME YOUR VISITORS



VISITORS Souvenir Folders provide a unique way to welcome people to your church. The folder slips in the top of an **Evangel**. An imprinted area inside provides space for the visitor's name, address, etc. The visitor fills this out, tears it off, and drops it in the offering plate. He retains the welcome and the **Evangel** as remembrances of his visit.

The folders are shipped flat so your church's imprint and schedule can readily be supplied.

Visitors Souvenir Folders are produced as a service by the **Evangel** and are available for the cost of postage and handling—just \$1 for 500. Order from the Gospel Publishing House, Springfield, Mo. 65802 (number 8 EV 5631).

Does It Help to PRAY?

By RON ROWDEN

A NOTED PSYCHIATRIST recently remarked, "Worry is the trademark of today's generation." Worry is one of the most treacherous detours on the highway of faith.

Concerned about the thousands of letters received from distraught listeners, *Revivaltime* is waging a quiet, determined battle against this almost universal problem.

Results of radio evangelism, like those of any missionary effort, are not always readily seen. But time after time, testimonies reveal the positive effects of this international radio outreach.

For instance, it was two years before *Revivaltime*

discovered how one sermon changed the course of an entire family in Thief River Falls, Minnesota. Read this mother's thrilling testimony:

"I heard your sermon, 'Does It Help to Pray?' It made me stop and think. I had written to you some time ago for prayer. God answered beyond my expectations, and I haven't taken the time to write and tell you of His answers. I am so ashamed. I should have been sharing these wonderful things with you folk.

"When I wrote you, we were living in such poverty—no water, no conveniences. Our furniture was so shabby I was embarrassed to have the children bring their friends in. We were deeply in debt, and our credit was no good.

"Does it help to pray? Thank the Lord, it does! My husband was offered a job in another town close by with almost double the pay. All of a sudden we were offered help, and our credit somehow became good. We could borrow money to pay up our old bills.

"We now live in a beautiful house with new furniture and all the conveniences one could ask for. Our son received a large scholarship from Northwestern College. Our daughter has a good job in a hospital here. Miracles only God could do. *Does it help to pray?* Those words will ring in my ears forever because now I know."

God has written an indelible commandment to the

SOME MAY DOUBT that God really speaks to His children except through His Word. But there have been times in my life when God's voice came to me unmistakably, though it was inaudible to the human ear. It comes when we are quiet and receptive. It also comes in moments of great stress or emergency.

Sometimes He calls us to prayer—such as when we feel burdened to pray for a particular person or situation and are literally compelled to talk to God. This compulsion comes from the Holy Spirit dwelling within us. Sometimes we discover the reason; at other times we never learn why we were prompted to pray but we know there was a purpose.

One of these "calls to prayer" happened to me during the early years of marriage. It was during the depression. Jobs were scarce, and my husband felt fortunate to be working as a gas station attendant. One day the representative of an oil company asked him if he would drive a tank truck to a town 75 miles from Denver on his day off. His eyes sparkled as he told me of the extra money this trip would bring in for us and our young son.

The day of the trip, he told me not to wait the evening meal for him because he might be late. My son and I ate and I put my husband's plate in the oven to keep it warm. I was sure he would be home soon.

When it was almost 8 o'clock and he wasn't home yet, I began to feel uneasy. I felt a strong urge to pray for him. I tried to dismiss it as a silly notion just because he was a little later than I expected him to be. I knew he was a careful driver and that he was on a main highway. However, the feeling persisted and developed to the point of real apprehension. I walked to the window and looked out into the darkness. A light

GOD TOLD ME

By HAZEL W. TIBBIT

in the house next door told me the neighbors were at home if I needed help.

I pressed my head against the window pane. With clasped hands and closed eyes, I prayed fervently for my husband, although I didn't know why. Soon I felt a peace and quietness in my heart.

About an hour later my husband walked in. He gave me a hug and a kiss as he always did. There was no indication that anything unusual had happened.

"Supper ready?" he asked. "I'm starved."

He sat down and I served his food. I sat opposite him and said, "Well, tell me about your trip."

"I had a close call," he said quietly.

"What happened?"

Between bites he told me. "I was driving along the highway doing the speed limit. There wasn't much traffic, and it was as black as pitch out there on those plains. All of a sudden I saw a freight train in front of me. The engine already had passed and was some distance down the tracks. There was no alarm system. There was only a crossbar between me and the train.

"The minute I saw the freight cars in front of me,


believer: "Fear not." Thus to worry and fear violates His will.

As Christians we know that worry ends where faith begins, and faith is learned through prayer. Consequently, prayer has become one of *Revivaltime's* most vital ministries. Thousands of persons each week kneel beside their radios, uniting their hearts with Brother Ward, trusting God for miraculous answers to their personal needs.

Married couples on the verge of separation, prisoners facing long years of isolation from friends and loved ones, drunkards wallowing in the quagmire of sin and corruption, young soldiers fighting in tropical jungles thousands of miles from home—all find their place at *Revivaltime's* worldwide radio altar.

And as they pray with thousands of other earnest souls, their worries, doubts and fears fade from view.

If you are one of the many friends who have received deliverance from worry and fear through *Revivaltime's* radio ministry, we invite you to let us share your testimony with other Christians around the world. *Revivaltime* is also anxious to pray with you concerning any problem facing you at this time.

Write today to *Revivaltime*, Box 70, Springfield, Mo. 65801. 



Your Questions

Answered by Ernest S. Williams

What is the significance of the number 40 in the Bible?

One of the writers in *The Pulpit Commentary* says, "The number 40 represents a period of trial, ending in victory to the good and in ruin to the evil. The Deluge was 40 days and nights. Israel wandered in the wilderness 40 years. Moses spent 40 days on the Mount. Elijah fasted 40 days, and Jesus appeared to His disciples during 40 days after His resurrection."

Please explain Isaiah 58:6,7, which deals with fasting, especially the part which says, "Is it not to deal thy bread to the hungry?"

Persons might go through the form of fasting as a rite, looking on this as fulfilling religious duty, yet completely miss the purpose and meaning of the fast, because it does not change their self-centered way of life.

Fasting should have purpose: "To loose the bands of wickedness, to undo the heavy burdens, to break every yoke," should result from fasting. A person might fast, earnestly looking to God to break these bands in his own life, but here the prophet Isaiah is speaking especially of helping others. He is saying that to share one's goods with those who are in need is more pleasing in God's sight than to merely fast from self-righteous motives.

Does the Bible speak anywhere of flying saucers, and are the flying saucers some claim to see signs of the soon coming of Christ?

The Bible does not speak of flying saucers, though it speaks of a flying roll in Zechariah 5:1-3, which was described as a curse that would go forth. I think we will need to know much more about these "flying saucers" before deciding they are signs of the times.

When Jesus returns will He be a Spirit or will He be in a bodily form we can recognize?

I believe He will be in bodily form, similar to that in which He manifested Himself to the disciples after His resurrection. He said to them, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). We have the promise that "when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). At the same time the Bible says concerning our bodies, that at death they are sown natural bodies; in the resurrection they will be raised spiritual bodies (1 Corinthians 15:44).

This is all part of the great translation-resurrection mystery: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Corinthians 15:51, 52). We may never fully know what the translation and resurrection will mean until that time comes when we shall awake in His likeness.

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.

TO PRAY

I applied the brakes with all my strength. The semi came to a stop just a few inches from the moving freight cars. Believe me, I really prayed."

I asked excitedly, "What time was it when this happened?"


He gave me a quizzical look and said, "About an hour before I got home."

I was conscious of a deep feeling of love for my husband and gratitude to the Lord for having called me to prayer.

"That was at the very time I was praying for you," I told him. "God spared you."

"Praying for me?" he said, with a puzzled look. Then I told of my feelings of apprehension for his safety and the insistent urge to pray for him.

I said, "Now I know why. I didn't know you were in danger, but God did." I was glad I had obeyed the voice of the Lord telling me to pray.

Since that time I have felt God's leading many times. One lesson I have learned is always to have a listening ear and an obedient spirit to respond to God's call to prayer. 



Forty WMC leaders gather for workshops at the seminar in Springfield, Mo.

Billie Davis tells the audience: "The key must fit. Much of today's frustration comes because people have not found the place in life where they fit."



WOMEN'S MISSIONARY COUNCIL LEADERS FIND KEYS TO MORE

WMC DISTRICT MEET IN FIFTH



Mrs. Mildred T. Smuland stands beside bulletin board displaying lines of WMC communications—National WMC Department to district WMC president, district president to sectional representative, and local groups. Communication, a main topic of the workshops, was featured as the lifeline to effective WMC activity.

TOP-LEVEL WMC OFFICERS from 40 districts of the Assemblies of God met in Springfield, Missouri, August 30 to September 2.

This was the fifth biennial seminar for district leadership of the women's organization. Thirty-nine district presidents, including the one from Alaska, and one alternate registered for the three-day workshops.

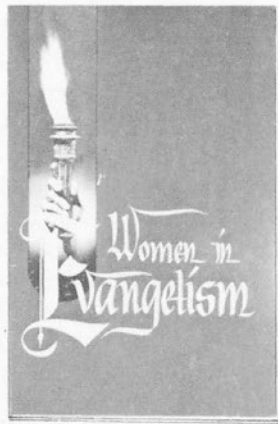
A preseminar committee composed of regional representatives, which met earlier in the year, made a three-fold presentation to the body: a revised edition of *The WMC Guide*, standard for national WMC performance; an expanded constitution for local organizations to meet the demands of the multiple group program; and promotional materials to be used throughout the constituency. "You Hold the Keys," was the theme selected for the entire seminar.

In her keynote address, Mildred T. Smuland, national WMC secretary and coordinator of the seminar, emphasized the Key of Discipleship. Staff members followed with discussions of Keys of Progress, Communication, Foresight, and Perspective. An evening session was given to discussing evangelism. William Spindler, chaplain of

By ANN AHLF



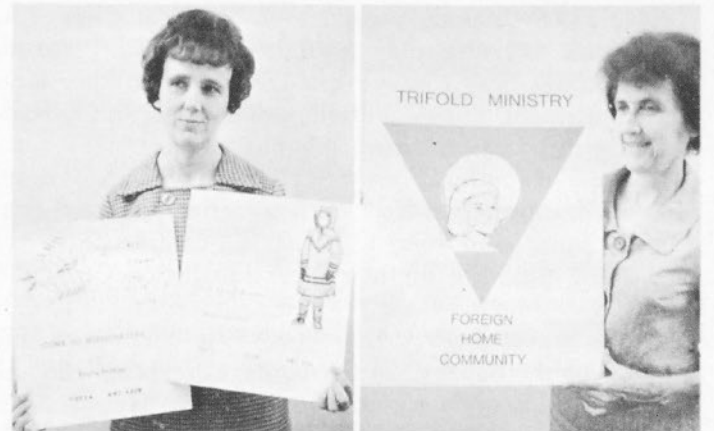
Left to right: Gloria, daughter of Missionaries George and Billie Davis, sings as a part of the banquet feature, "Open House at the Davises." The Davises with Latin American hats which they wore during a homey dialogue. The Bartlett Petersons, guests at the banquet. (Brother Peterson is executive director of WMC.) Mrs. Annie Walton (left), cited for 20 years of service as president of the Oregon WMC's stands with Mrs. Vera Samuelson, who received a similar citation at the 1964 seminar, and Mildred Smuland.



"Women in Evangelism," a new book (shown at left) introduced at the seminar, may be ordered from the National WMC Department. Charlotte Schumitsch (lower left) demonstrates poster-making for Missionettes leaders. Angeline Tucker (lower right) emphasizes the trifold ministry of the YWMC, the WMC group for senior high school, college, and career women. Mildred Smuland (lower photo) displays her birthday keys.

EFFECTIVE SERVICE

PRESIDENTS SEMINAR



a local hospital, spoke to the women on "Reaching the Forgotten Ones."

Women in Evangelism, a new book concerning methods of soul winning produced by the National Women's Missionary Council Department, was introduced.

"How I Do It" was a panel discussion explaining several methods of preparing a missionary field outfit. Mrs. Ralph Cimino, missionary on furlough from Nigeria, spoke about family life on a foreign field.

During the banquet which climaxed the activities, Mrs. Smuland presented a white Bible to Mrs. Annie Walton in honor of 20 consecutive years of service as WMC president of Oregon.

"Open House at the Davises," was an informal feature by Missionaries George and Billie Davis that led to a birthday surprise for Mrs. Smuland. Carrying out the theme of the seminar, each WMC president stepped forward to offer the national secretary the key to her district. The keys contained birthday offerings.

"The Key Must Fit" was the subject Mrs. Davis chose for her message to the women at the banquet.

THE KING DEFINES GREATNESS

Sunday School Lesson for October 16, 1966

MARK 10:32-45

BY J. BASHFORD BISHOP

I. GREATNESS EXPECTED

The Ambitious Request (vv. 35-37). Matthew tells us the mother of James and John asked Christ to give them favored positions in His kingdom. It is natural for a mother to want the best for her children. There is nothing wrong with ambition in itself, but our motives are the test. In this instance it appears the disciples were thinking more of gaining a position than of glorifying God and rendering service to Him. There is much office seeking and carnal ambition in the church, even today.

The Searching Question (v. 38). "Can ye drink of the cup that I drink of?" Here Christ implied what He later clearly stated—positions of honor in Christ's kingdom are available only to those who qualify for them. "Ye know not what ye ask." How often this is true! We pray for things without realizing or understanding God's methods in answering our prayers.

The Thoughtless Answer (v. 39). "We can." How easy is profession compared with practice and experience! Here James and John had that self-confidence so typical of those unaware of their utter insufficiency apart from Christ.

The Pointed Prediction (v. 39). "Ye shall indeed drink of the cup." Christ's words were prophetic. About 10 years later James was beheaded by Herod Agrippa. John was eventually exiled to Patmos. But it took the mighty infilling of the Holy Spirit to enable these men to drink the cup which in their own strength they could not drink.

II. GREATNESS EXPLAINED

The Patient Explanation (v. 40). Christ did not deny the existence of places of honor in His millennial kingdom; but He did emphasize that the Father had prepared such places for those who were worthy of them. (See Luke 19:11-19.) It seems clear (and needs emphasis) that Christians, by the quality of their service for Christ, are now qualifying for their millennial ministry and status.

The Hypocritical Indignation (v. 41). "And when the ten heard it, they began to be much displeased with James and John." Matthew says, "They were moved with indignation against their brethren" (Matthew 20:24). Why was this? They were guilty of self-seeking themselves! They *all* wanted the highest positions.

Here again is a bit of illuminating insight into human character. We find it so much more pleasant to give vent to what we term "righteous indignation" over the sins of others than to face up to the fact that what we

are attacking in the other fellow is evident in our own hearts. "Thou that judgest doest the same things" (Romans 2:1).

The Divine Principle (vv. 42-44). Once it is clearly understood that God's ways are diametrically opposite to the ways of the world, the Christian's path becomes more distinct. Christ's disciples had a distorted sense of values, and a warped and worldly concept of what constituted true greatness.

Jesus pointed out the contrast between the two ways: "Among the heathen, kings are tyrants and each minor official lords it over those beneath him. But among you it is quite different. Anyone wanting to be a leader among you must be your servant! And if you want to be right at the top, you must serve like a slave" (Matthew 20:25-27, Living Gospels).

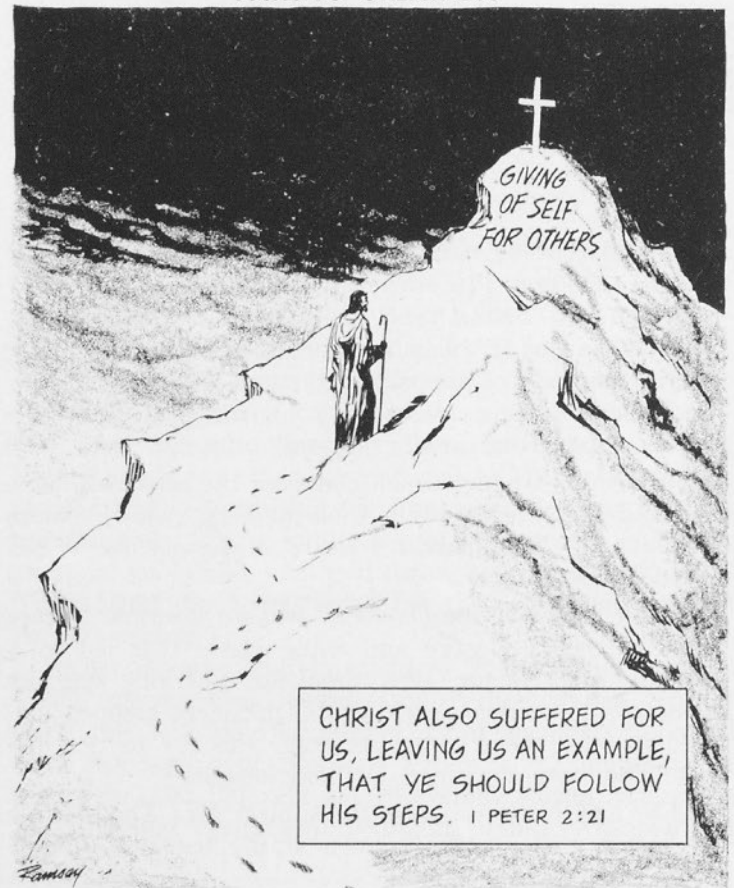
The greatest places of honor in the Kingdom of Christ will be occupied by those who have rendered the greatest and purest service to Christ and to mankind through Christ.

III. GREATNESS EXEMPLIFIED

"Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (v. 45). Under all circumstances Christ was always a perfect living example of all He ever taught. By viewing His life we can understand His teaching. How completely devoted He was to the Father's will and to serving sinning, suffering humanity! How unceasingly He poured out His life, His days, His hours in ministering to the needs of others!

And to us He says, "As my Father hath sent me, even so send I you." The safe and sure way for the Christian is to seek service rather than office.

PATH TO GREATNESS



AS A THIEF

A VIVID FIGURE of the manner of the Lord's coming is expressed in Revelation 16:15: "Behold, I come as a thief."

A thief leaves much more than he takes. He leaves the house, the family, and all the common things. So the Lord's appearing is not going to change the old order of events very seriously on this planet. The earth will still remain. The firmament will still be blue; the fleecy clouds will float in the heavens, and the rivers run to the sea. The ships will sail across the ocean; the trains will be on time the next morning; the stores will be open; the newspapers will be published; the churches will remain; the operatic choirs will be there next Sunday morning; and we fear some of the preachers, too; and probably the pews will still be full. But alas! alas! *Reprobate silver* shall men call them, for the Lord has utterly rejected them.

God grant that you may never see the dawning of the day beneath these old skies which will follow the coming of the Lord. What a world it will be with the striving of human passion, with the resistless control of Satan and his emissaries, and with the floods of the Great Tribulation surging around a forsaken earth!

—A. B. SIMPSON

FORGIVEN BY PLEADING GUILTY

A YOUNG MAN HAD BEEN sentenced to death in the gas chamber for a fatal stabbing. He felt God would never forgive him and he was in deep despair.

Then a minister visited the prisoner. He talked to him about his sins and said, "You must confess."

"But I have already been found guilty by the court," the prisoner answered.

"You must confess to God," the minister said. "The Bible says in 1 John 1:9 that if we confess our sin, He is faithful and just to forgive us our sin and to cleanse us from all unrighteousness."

A faint hint of hope lighted the face of the despairing prisoner. He readily confessed his sin to God, and by that very act he was forgiven.

Not all are murderers, but all have sinned and come short of the glory of God. An innocent plea will not bring an innocent verdict. Quite the contrary, for the Bible says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

"Repent therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

—ADA NICHOLSON BROWNELL

DEGREES OF CHRISTIANITY

ONE DAY A CHRISTIAN paused at the window of a hardware store to scan the display of new thermometers. No two showed the same temperature though they were relatively close together.

What was the reason? Were the differences due to manufacturing imperfections? Or was it in their relation to the incoming light? Possibly the latter.

Your relationship to God's light affects your spiritual temperature!

—Adapted from *The Free Methodist*



THE RELUCTANT TWIG

ONE AFTERNOON I CAME UPON a man standing where two paths branched off into the forest. Unaware of my presence, he bent down to pick up a twig and flung it into the air. It landed upon one of the paths. With a mutter of disgust he reached for the twig and repeated the performance. Still not satisfied, he hurled the twig into the air again, only to have it land a third time on the same path. He swung on his heel—and we faced each other.

Embarrassed, he explained, "I was only trying to find out which of the paths to take. My grandmother told me about using a twig. But the thing would always land on the left path! I was hoping it would hit the other, because that way looked better."

Can it be that, for some Christians, prayer is a little like the tossed twig? We pray for divine guidance but in the secret depths of our hearts are we often hoping for that "other path" and actually attempting to change God's mind—even while we are on our knees, apparently submissive?

If the "twig" does not please us, then let us take the path of God's choosing. His way is best. We can only see the surrounding brush, but His eyes see the end. As little children, let us yield to His plan, saying, "Take my hand, precious Lord, lead me on."

—EDWIN RAYMOND ANDERSON

THE OBJECT OF WORSHIP

THE CHURCH AUDITORIUM was crowded, but when it became evident that the eloquent Henry Ward Beecher was not going to be present and his brother would preach in his absence, many began to leave the church.

The brother of Mr. Beecher was not disturbed. Calling for silence he said, "All who came this morning to worship Henry Ward Beecher may leave now. The rest will remain to worship God." No one left after that.

CHRIST'S ANSWERING SERVICE

WHEN DO YOU WANT AN ANSWER? After you ask a question! An answer logically follows a question.

We declare that Christ is the answer. That answer will accomplish most if it reaches people when they are asking questions; when they are facing problems which need to be solved.

If I ask a question and you know the answer, that answer is of no value to me until you convey it to me—by telling me, by writing it out, or by showing me where to find it.

People are asking questions about life. We have the answer. And we must convey that answer to those facing questions and problems. We must be part of Christ's answering service.

But the answer must reach them when they need it—when they are asking the question. If we will let Him, the Spirit will direct us to convey the answer when the question is asked.

—R. G. CHAMPION

PSYCHOLOGISTS HAVE MADE SOME DISCOVERIES THAT CAN HELP A CHRISTIAN MOTHER IN HER CHILD'S EARLY LIFE.



A. DEVANEY



LUOMA



A. DEVANEY

THE FIRST NINE YEARS

By DOROTHY C. HASKIN

YOU HOLD IN YOUR ARMS a dream come true. You have a baby who someday will be a grown man. What can you expect in the meantime?

Psychologists have discovered a pattern of growth and from this knowledge they provide a set of general rules. Basically the following is what you may expect.

YOURS FOR FIVE YEARS

To begin with, you get a tiny wizened-faced, red-bodied baby equipped with complex circulatory, breathing, and digestive machinery. He knows how to suck and to cry—and that is about all. In four months' time he is a smiling, gurgling baby, the delight of your life, the master of the household.

By seven months he wants to touch everything he sees. He will sit up in your lap, and maybe in his high chair. By 10 months he probably creeps. And he may stand by holding onto the coffee table.

Sometime during that first year he will learn to talk. For months only his mother will understand him unless he is like Samuel Wesley, older brother of John Wesley, Episcopalian-Methodist. Samuel never spoke a word until he was nearly five years old, and then he spoke plainly. And sometime between 10 and 18 months your baby learns to walk. He is growing up!

By three he is able to play fairly well by himself, tell you what he has been doing, and feed himself without too much spilling. By four he can draw—crudely, but well enough so he knows what he is drawing. And he will listen attentively while you tell him stories of Jesus.

The five-year-old child stands on the brink of the great adventure. You have done the most you will ever do for him. The roots of the rest of his life are deep in the behavior patterns which you have helped him es-

tablish. Now he sets off to conquer his little world. He is ready for kindergarten.

There is a wide difference in the physical and mental developments of the five-year-old child. Teachers have learned to recognize this. Usually the girls are about a year ahead of the boys. The small muscles are not, as a rule, as fully developed as the large ones. At this age a child tends to be farsighted, requiring large objects for work or play. And there is apt to be incomplete coordination between the hand and the eye.

The typical boy is largely conformist, wanting to do what is expected of him. And if he has known a Bible class at home or in the neighborhood, or has gone to Sunday school, he adjusts better at school. However, he does get along much better in a small group than a large. The large groups tend to confuse him.

Spiritually this is a formative age. Countless children come to a knowledge of Christ as their Saviour at this age, even though, when adults, they can't remember exactly when it occurred.

THE SERIOUS SIXES

The first grader, or six-year-old, in most cases, considers himself a "big boy" and wants to do things that he thinks are grown-up. It is a precious age to have the girls help you with the housework. And brother will gladly hold nails for dad. It is an age when "why" becomes the most frequently used word. Sometimes the questions are silly. Often they will make you search for knowledge. At other times they will make you examine your beliefs.

Just because youngsters think they are grown-up doesn't make them so. This is an age when they'll make many mistakes and do much forgetting. And the very

crudeness of their handiwork makes it a thing of beauty, because they tried hard to make it—for you.

As for believing, why believing is the one thing a six-year-old does better than anything else. He'll believe anything you tell him, so tell him wisely. Especially, tell him about the Lord, so that he may believe in Him.

THE SPIRITED SEVENS

The seven-year-old acquires more skill, both the ability to get into mischief and the ability to do things. He enjoys learning to do, especially anything with large toys. But not too much close work is advisable since at seven years eyestrain is most common.

The gang spirit begins to develop about this time. Youngsters become sensitive to the opinions of others. They want to be one of the gang, and any criticism of them expressed in front of another is harmful.

This, too, is the age where schools begin to teach them reading and writing, though in this realm, you must expect a wide difference in children. Adults have come to consider a child bright who can read early, but a child can be bright in a great many more ways than reading. He can be clever with his hands, and much in this world is accomplished by the hands.

Two factors must be remembered when dealing with the spiritual side of the seven-year-old. Teach him action songs, and use flannelgraph so he can see what you're teaching. And don't embarrass him in front of others when discussing his spiritual progress or his reaction may be to turn against spiritual matters, so he can't be criticized.

THE EXPANDING EIGHTS

By the time children have become third graders, they have also become collectors. A boy's pockets are stuffed with everything from a loose screw to a frog. Real important stuff! All this shows his growing interest in the world around him. Too, he is playing more games, running, jumping, and wrestling. Desire to make things develops into an interest in craft.

The respect for the gang increases, and children are less inclined to take guidance from Dad and Mom. This is when the confidence Mom has built up is important—when she isn't as big in their eyes as she used to be.

Spiritually the eight-year-old's vision has broadened so that you can include missionary knowledge. Even books slanted for older children can be read to them.

Adapted from the book *Just for Mothers* by courtesy of Zondervan Publishing House.

Hear of the Bible



**GREAT CHAPTERS
DAILY READING
PROGRAM**

**GREAT CHAPTERS FOR THE
WEEK OF OCTOBER 9-16**

Sunday	2 Corinthians 6
Monday	2 Corinthians 9
Tuesday	2 Corinthians 11
Wednesday	2 Corinthians 13
Thursday	Galatians 1
Friday	Galatians 2
Saturday	Galatians 3
Sunday	Galatians 5

PROMISE OF THE WEEK

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time, behold, now is the day of salvation" (2 Corinthians 6:2).

HALFWAY THERE

Nine to twelve years old is halfway there. So short the journey has seemed. And the most troublesome times are still ahead.

By the time a child is nine years old his attention span has increased. His reading ability should be steadily improving, and he is at an age when he will probably talk more than at any time during his life. So talk to him. Encourage him to express himself on a variety of subjects from sex to the stratosphere. Children become especially conscious of sex at this age, the boys forming one clan, the girls giggling and becoming self-conscious.

Your child's natural bent will be to hear stories of heroes, so provide him with hero stories of great missionaries and Christians.

Use everything at your command to help you with the journey: the church, the school, the children's organizations, because from now on character demands will be made upon your child. This begins the age when the potential juvenile delinquent begins getting into trouble with the law. He is half child, half adult from now until he is grown, and the parent has to be half parent, half pal. Only a close walk with the Lord will tell you which one to be at which time.

*As I journey with my child
Through each growing year,
Please walk along beside us, Lord,
To keep our pathway clear.*

THE CHILD IN A GODLESS HOME

*Think of your child in his Christian home,
See him in prayer at your knee;
Then think of the child in the godless home—
What manner of chance has he?*

*What chance to learn why the Saviour died,
And why His blood was shed;
Will he only learn salvation's plan
Too late, when he is dead?*

*"As the twig is bent, the tree inclines";
A child is a tender plant,
And a child needs God as a flower needs light,
And a soul can die from want.*

*"Suffer the children to come unto Me!"
"Dear Saviour, can there be
A greater service, a sweeter task,
Than to bring a child to Thee?"*

—MARTHA SNELL NICHOLSON

THERE AT HIS FEET WAS A DEAD MAN—A MAN HE HAD KNOWN.

DIVER IN THE DEPTHS



BY R. G. CHAMPION

ANDREW CAMERON WAS A HERO. He had a medal to prove it. But he was a prisoner.

A diver serving in the British Navy during World War I, Andrew Cameron was awarded the medal for a daring act of bravery.

He was stationed aboard a battleship involved in the bombardment of Alexandria. His commander knew that sunken mines lay under the water—and that wires were laid from the shore, ready to explode those mines.

It was Andrew Cameron's responsibility to go down and render those mines inoperable.

Down, down, down he went until he finally stood on the ocean floor. Oblivious to personal danger, he cut the connecting wires of both mines. After twisting the coils of wire securely to the now useless instruments of death, he gave the signal to be hoisted up.

His commander was amazed that he had accomplished this dangerous mission so quickly—and told him he would hear more from headquarters for his bravery.

And he did. A short time later an admiral, speaking words of praise for his heroism, pinned the Victoria Cross on the diver's chest—the highest honor a British serviceman could receive.

When Andrew Cameron got out of the navy, he returned to his native Glasgow. His ability as a diver—and the Victoria Cross he had won—brought him honor and work. But it couldn't free him from a problem which tentacled his life—the problem of alcohol. His drinking ruined his home and all but killed his wife.

One night he stepped into a mission to get out of the rain. A man was talking about awful serpents—drink or other sins which sting men into submission. But then he related how many years ago men, women, and children, stung by poisonous serpents, were told to look on a serpent of brass Moses had raised on a pole. If they looked, they would live.


Then the man told about Jesus Christ being lifted up on the cross—and said that if we, in the same way, look to Him, we can be cured of the sting of sin and live eternally.

Andrew Cameron had stepped into the chapel only to get out of the rain, but he couldn't get away from the message he heard that night: "Look and live."

The next day the diver had to go down into the River Clyde to inspect the abutments of the Jamaica Bridge. When he got down to the very bed of the river, he looked through the window of his helmet—and saw a dead man at his feet. It was a man he knew; a man with whom he had been on many a drunken spree.

The drowned man's glassy eyes were wide open, and he seemed to say: "Andrew Cameron, look to the Saviour and live, or you will also come to an end like this."

The diver was convicted of his sins. And there on the bed of the River Clyde, by the dead body of his former friend, Andrew Cameron asked the Lord Jesus to forgive his sins and to deliver him from alcohol. In the depths of the river he became a new creation in Christ Jesus. He went down possessing the Victoria Cross—but a drunkard. He came up possessing the cross of Christ—and a new man from whom the chains of drink and sin had fallen off. He was free.

What Christ did for Andrew Cameron, He can do for you. Regardless of what you have been or what you have done, there is help and hope for you in Jesus Christ. Look to Him and live. Ask Him to cleanse you from every sin, for He alone can make you really free. The Bible says, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). 

The Battle for Time

By OLIVE W. MUMERT

IN MY SPARE TIME I like to write. Although my writing ability may be limited, I feel the Lord has called me to take part in this ministry, and so I attend writing conferences when I can. At these conferences the need for setting a regular time for writing is emphasized repeatedly.

There is always a battle for time. One must organize his schedule to make time for writing. Many writers find the early morning hours are the most convenient since there is less likelihood then of being disturbed by phones ringing or people calling.

The battle for time never ends. Writers' magazines and journalism teachers always emphasize that the only way to succeed at writing is to keep working at it; one simply must make time to write.


The same principle applies to every kind of service for the Lord. Perhaps He has called you to visit the sick and lonely, or to mother little children, or to sing, to teach, to do personal work, to carry some other responsibility for Him. Whatever your calling, you should seek God's guidance and direction to use your abilities—and then find the time for it.

God has promised, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8). He will keep His promise.

If we will present our bodies to Him as living sacrifices, holy and acceptable in His sight, He will show us what work we should do and He will give the strength, wisdom, and guidance we need to do it. "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

Time and opportunity to serve the Lord will not sit waiting on your doorstep. You will have to grasp them while you can, and hold them firmly. Is God asking you to do a kindly deed, write a friendly letter, pray for someone who is in need, invite a stranger to lunch, or speak a word of testimony? You had better do it now. There may be no tomorrow. Opportunities pass so quickly.

You will have to fight for time to pray and read the Word. Satan will oppose you all the way. There will always be something else making demands on your time. You need to establish priorities; decide what is important; eliminate the things of lesser importance; and put everything else aside so you can spend time alone with God each day. Maybe morning will be your best time. Maybe evening. Establish a time for private devotions and let nothing interfere.

Whatever God is calling you to do, make time for it. Guard that time. Fight for it. The battle for time may be the decisive battle that brings victory or defeat in your life. 

COOKIES FOR GOD

MAMA BAKED GOOD COOKIES. She always baked far more than we needed. "I bake all those cookies for God," she would explain with firm conviction.

Implausible though it may seem, she *did* bake cookies for God.

Her idea of baking for God came into being one day when Tony, a handyman Mama hired occasionally, came into her aroma-filled kitchen. He was in a belligerent mood.

"Sit down, Tony," Mama invited, pouring a cup of coffee and pushing a plate of fresh-from-the-oven cookies within his reach.

As Tony drank and munched, he talked about how he was going to divorce his wife because she was extravagant and kept him in constant trouble with the bill collectors.

His fury lasted through two or three cookies and another cup of coffee. Finally his anger began to melt the way the delicate tidbits melted in his mouth.

Mama pushed the cookies closer. "Let's talk a little about your wife's spending," she said pleasantly.

A few cookies later Tony's ire was gone and he was better able to rationalize his problem. He and Mama set up a budget for Tony's wife. The word budget was something new in Tony's vocabulary.

"I'll try it!" he finally exclaimed. "If she can do what we have written down here, we won't fight anymore."

Tony found his wife was glad to try the budget. "Anything for peace in the family," she said.

After Tony there were many others who visited Mama. They partook of her cookies as they talked over their problems and were mellowed with satisfaction. They felt better just to get their problems out in the open—whether Mama offered advice or not.

Mama always maintained that a delicacy to the palate often released the harshness of the soul. Palate pleasing was one of Mama's ways of serving humanity.

The scripture, "Whatever thy hand findeth to do, do it with thy might," was literally fulfilled in Mama's cookie baking.

—BY EVELYN WITTER

NEWS OF THE CHURCHES

MARTINS FERRY, OHIO—Trinity Assembly here gives thanks to the Lord for the mighty move of His Holy Spirit during three weeks of services with the "Musical Vanns."

Approximately 25 were saved or reclaimed and 12 followed the Lord in water baptism.

One of those baptized was a grandmother of Catholic background who was reluctant to take this step. During the baptismal service she decided to obey the Spirit and made her way forward. When her son and daughter-in-law, one week old in the Lord, saw her go forward, they also decided to be baptized.

Another mother, first brought to church by her children, was also baptized.

During the special meetings, many people of other denominations attended and sought the baptism in the Holy Spirit.

—A. J. Jensen, pastor

* * *

SWEET HOME, OREG.—Several were saved and filled with the Holy Spirit at the Assembly of God here recently in two weeks of services with Evangelist and Mrs. Tom Ming Sr. Many were also healed. The church was filled

RELIGIOUS BROADCASTERS TO MEET IN CHICAGO

THE PALMER HOUSE, Chicago, Ill., will be the scene of the 24th annual convention of National Religious Broadcasters January 30 to February 2, 1967. Three workshops will be offered: (1) station owners and operators; (2) radio and television program producers; and (3) foreign missionary broadcasters.

Numerous exhibits also will be featured. For further information, write: National Religious Broadcasters, 210 North Broadway, St. Louis, Mo. 63102.

Ben L. Armstrong of Chatham, N.J., is interim executive secretary of N.R.B. While serving as director of radio for Trans World Radio and operating its home office, he is also working for National Religious Broadcasters in a part-time capacity. It is hoped he can serve on a full-time basis beginning at convention time.

every night with praises to God, and the whole congregation was strengthened in faith.

—Richard Jeffers, pastor

* * *

ARANSAS PASS, TEX.—First Assembly here was greatly blessed by the ministry of Evangelist and Mrs. F. R. McAdams recently.

Their illustrated sermons were instrumental in bringing many people to Christ. Others were reclaimed, filled or refilled with the Holy Spirit, and healed.

Attendance reached 250 for a Tuesday night service—and was the greatest the church has ever experienced during a revival meeting.

—Bob White, pastor

GENERAL PRESBYTERY SUPPORTS DIRKSEN AMENDMENT; PROTESTS RELIGIOUS PERSECUTION IN RUSSIA

SPRINGFIELD, MO.—The General Presbytery of the Assemblies of God has issued two strong resolutions, one declaring full support of the Dirksen amendment, and the other imploring the State Department to "prevent religious persecution in Russia."

The Presbytery, 197-member policy board of the Pentecostal denomination which holds the Bible to be the inspired Word of God, said of the proposed legislation by Senator Everett M. Dirksen that "we favor this amendment and that such action shall be communicated to the members of the

United States Senate, urging the passage of this amendment."

The legislative body representing 8,443 churches of the Assemblies of God in the U.S. rapped those "who would destroy all recognition of God and would remove the Bible and what it stands for from the schools of the nation and from all classes of our society."

The resolution was sent to each U. S. senator and signed by Charles W. H. Scott, one of eight resident executive officers for the denomination.

In addition, the General Pres-

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Jackson	First	Oct. 10-23	Colen & Carol Lassiter	A. L. Calhoun
Ariz.	Globe	First	Oct. 17-30	L. T. Bates	Robert P. Fox
Ark.	Helena	First	Oct. 9-19	Lindell & Mrs. Ballenger	Royce L. Lowe
Calif.	Bellflower	Full Gospel Tab.	Oct. 2-16	Winferd Mack	G. W. Royal
	Chowchilla	First	Oct. 9—	Don Martin	Floyd Baker
	Elk Grove	A/G	Oct. 4—	Einar McGhee	Sheldon Slagel
	Garden Grove	First	Oct. 16-23	Bob Larson	R. G. Markey
	Porterville	First	Oct. 12-23	Jerry Knibbe	Floyd Cagle
	Sacramento	Bethel Temple	Oct. 9-23	Watson Argue	Clyde A. Henson
	San Bernardino	First	Oct. 9-23	Quentin Edwards	Louis Hauff
	San Francisco	Glad Tidings Temple	Oct. 16-23	Dwight W. Edwards	Floyd W. Thomas
	South Gate	Bible Church	Oct. 16-30	Ernie Rogers	Ernest Friend
	Turlock	Bethel Temple	Oct. 16-30	Howard Rusthoi	Robert Carrington
Colo.	Granby	A/G	Oct. 9-16	M. W. & Mrs. Roll	A. R. Sutter
	Westminster	A/G	Oct. 12-23	Samuel & Patricia Calk	Donald Reid
Fla.	Clearwater	First	Oct. 16-28	J. Billy McIntosh	A. L. Shell Jr.
Ga.	St. Petersburg	Glad Tidings	Sept. 28-Oct. 10	Ernie Eskelin	Kenneth Squires
	Columbus	North Highlands	Oct. 9-14	J. G. Hall	Cyril Homer
Ill.	Rome	First	Oct. 12-23	Grover & Carolyn Dunn	Claude Collins
	Chester	First	Oct. 16-30	F. R. McAdams Team	Gueary Glendening
	Granite City	Tri City Park	Oct. 11-23	Jeremiah Hanley	Lloyd Shoemaker
Ind.	Moline	Bethesda	Oct. 9-23	B. R. Minton	Calvin Bacon
	Normal	First	Oct. 12-23	Ray & Elaine Leonard	Howard Wicker
Kans.	Bloomington	First	Oct. 16-30	F. Don Rippy	Robert J. Ferguson
	Kansas City	Gospel Temple	Sept. 28-Oct. 9	James L. Rowton	Burl Rogers
La.	Oberlin	A/G	Oct. 16-21	Charles Senechal	F. M. Hatch
	Sedan	First	Oct. 16-30	Lolita & Ernest Varner	Peter Stetz
	Wichita	Glad Tidings	Oct. 9-14	Charles Senechal	David Richards
Md.	Downsville	Pleasant Valley	Oct. 16-30	Darrell & Carolyn Pilcher	John Trotter
	Lake Providence	First	Oct. 9-23	Reuben Welch	Paul Young
Mass.	Baltimore	Essex	Oct. 18-23	Ray Beahm	Steve Bogdan
	Baltimore	Trinity	Oct. 11-23	"Little Joe" Peterson	A. H. Clattenburg
Mich.	Springfield	Bethany	Oct. 16-30	Bob & Lillian Watters	Edward B. Berkey
	Bad Axe	*A/G	Oct. 9-14	Kathleen Jennings	David Flynn
Minn.	Detroit	Berea Tab.	Oct. 5-16	Musical Vanderploegs	Kenneth Norcross
	Pontiac	First	Oct. 11-23	John Higginbotham	Charles A. Davenport
	Union City	*Full Gospel	Oct. 10-16	Carl E. Gammel	Douglas Clair
Miss.	Beaver Bay	A/G	Oct. 16-28	Paul & Ilene Anderson	A. D. Kost
	Minnesota	Peoples Church	Oct. 10-23	David Dean	Douglas M. Henderson
	St. Paul	Payne Avenue	Oct. 11-23	Joel & Mrs. Palmer	Claude Bratvold
Mo.	Brookhaven	First	Oct. 9—	Lloyd & Irene Logan	Jimmy Whitney
	Escatawpa	First	Oct. 2-9	Colen & Carol Lassiter	E. L. Stewart
	Greenwood	Bethel	Oct. 9-16	W. M. Stevens	John A. Griffith
Neb.	Boonville	First	Oct. 11-23	O. H. & Mrs. Virgin	A. W. Freese
	Lebanon	First	Oct. 4-16	Dave & Jan Olshevski	Clarence Hampton
	Springfield	East Side	Oct. 2-16	James Weaver	Albert D. Pyle
N. Y.	Williamsville	First	Oct. 16-30	Duard Baldwin	Al Meyer
	Burton	First	Oct. 18-Nov. 6	Loyd & Rebecca Middleton	W. E. Jameson
N. Y.	Huntington Sta.	A/G Pentecostal	Oct. 2-9	Paul Brendiar	Martin Shaffer
	Schenectady	First	Oct. 5-16	Bobby Black	Darrel Mitchell

bytery announced a resolution on religious rights in Russia in a letter dated September 8 to Dean Rusk, U. S. secretary of state. The resolution reads:

"We protest to our State Department requesting it to use its good offices against the persecution of Christians and to the effect that religious freedom be guaranteed to the peoples of Russia.

"This board . . . representing more than a million members and adherents of the Assemblies of God throughout America, respectfully requests your representations on behalf of the Christians of the Soviet Union."

The resolution cited "two news stories from the Associated Press which appeared August 24 and 26 reporting on persecution of Christians and infringement of religious liberty in the Soviet Union."

One AP dispatch noted "six members of a Baptist sect had been sentenced to two terms of unspecified length on charges of 'antisocial activities' and influencing children's minds with books containing 'nonsensical notions on

reality,'" the resolution said.

The second press report published August 26 said: "Any constitutional religious rights which may have existed in the Soviet Union are rapidly deteriorating as both the Russian Orthodox Church and the Soviet Government's Council on Religious Affairs are overstepping their bounds and using illegal pressures to violate constitutional rights."

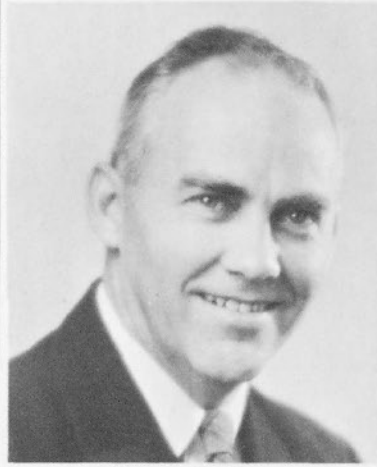
There are many thousands of Pentecostal Christian believers in the Soviet Union who merged with the Baptists in that land a number of years ago to meet government requirements.

ANNOUNCEMENTS

DISTRICT MINISTERS INSTITUTE—October 11-13, 1966, in Franklin, N.C. Speaker: James E. Hamill.—by Charles H. Cookman, district superintendent.

35TH ANNIVERSARY—October 16, at the Assembly of God, Burton, Nebr. Morning, afternoon, and evening services. All former pastors and members invited.—by W. E. Jameson, pastor.

WITH CHRIST



George E. Flower

PENNS GROVE, N. J.—George E. Flower, 50, a former superintendent of the Southern New England District and more recently a pastor here, passed away September 1 at his home following a long illness.

Brother Flower, a pioneer pastor in the three-state area, was

superintendent of the district from 1957 to 1964.

He was a former member of the general presbytery which was in session at Springfield, Mo., when he passed away. This high policy body of national and district officers of the Assemblies of God passed a resolution memorializing "his many years of service to the work of the Lord."

Brother Flower was ordained to the ministry in 1946 by the New England District. He was the son of the J. Roswell Flowers of Springfield, Mo., who were among the founders of the Assemblies of God.

He was born in St. Louis, Mo., in 1916 where his father directed publishing for the Assemblies of God and served as General Secretary during its formative years. His mother, the former Alice Reynolds, was a prolific writer of materials at that time. George went to Springfield with his parents in 1918 when the publishing operation was moved there.

He lived in Pennsylvania during his childhood years while his father was a regional official in that area, and was graduated from Lititz, Pa., high school in 1934.

After receiving a bachelor of science in education from Millersville, Pa., State Teachers College, he taught industrial arts in Pottstown, Pa., from 1939 to 1942. He gave up this position in 1942 to enter the ministry.

Brother Flower was granted a license to preach in 1942 by the New England District. For the next 10 years he pioneered new churches in Waterville, Me., and Dover, N. H. In 1952 he accepted a call to Brockton, Mass., where he served until 1955.

He was named secretary-treasurer of the New England District in 1955, serving a two-year term. When this body was divided into separate units—Northern and Southern New England—in 1957, he was elected superintendent of the Southern New England District. Much progress was made under his leadership and the district headquarters moved into a fine office building.

Brother Flower served as superintendent until 1964 when he resigned to become pastor of First Assembly in Penns Grove.

He leaves his wife, the former Verna Buchwalter; a son, Roswell T., 22, at home; a daughter, Gladys E., 20, Boston; two brothers, Joseph R., Syracuse, N. Y., New York District superintendent, David W., Springfield, Mass., Southern New England District superintendent; two sisters, Mrs. Roy Dalton, a missionary to Spain, and Mrs. Albert Earle, a pastor's wife in Newark, N. J.; and his parents who reside in Springfield, Mo.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
	Staten Island	El-Bethel	Oct. 12-23	H. S. Ryan	Jim Tate
	Utica	First	Oct. 11-23	Dan & Anita Bogdan	William Douglas
Ohio	Findlay	First	Oct. 12-23	Arnold & Anita Segesman	Howard Spriggs
Okla.	Anadarko	First	Oct. 9—	Charles Ogdon	Kenneth Bingham
	Antlers	A/G	Oct. 9—	J. B. & Mrs. Essary	John W. B. Jeffcoat
	Ardmore	Northwest	Oct. 9—	Hazel Burns	Ervin A. Donaldson
	Broken Arrow	First	Oct. 12-23	Don & Dixie Cox	James C. Dodd
	Enid	First	Oct. 12—	Keetah Jones	Earl Kelly
	Geary	A/G	Oct. 9—	Hale-Turner Team	Al Storie
	Miami	First	Oct. 9-16	Marvin Schmidt	Daniel T. Sheaffer
	Okemah	First	Oct. 9-23	Robert L. Hill	Bob L. Benson
	Oklahoma City	Capitol Hill	Oct. 16-30	Ed Eaton	H. A. Brummett
	Oklahoma City	Grand Blvd.	Oct. 9-23	Leonard Negrin	E. D. Bagwell
	Oklahoma City	Southside Faith Tab.	Oct. 16-30	Hale-Turner Team	John W. Newby
	Sterling	First	Oct. 8-23	Mathers-Pharr Team	Chester Powell
	Tulsa	Carbondale	Oct. 9-23	Stewart B. Douglass	H. D. Pieratt
	Tulsa	Lighthouse Tab.	Oct. 16—	B. P. Carroll	Cham Livingston
	Tulsa	Suburban Hills	Oct. 9-23	E. F. Pierce	George E. Smith
Oreg.	Hebo	A/G	Oct. 4-16	D. L. Nultemeier	Guy D. Hamar
	Portland	Calvary	Oct. 11-23	Duane & Violet Parish	Art C. Phillips
Pa.	Brookville	First	Oct. 11-23	Alfred Allen	Vernon Boyer
	Enola	A/G	Oct. 18-30	Curtis Sample	Paul Jacobs
	Hamlin	First Pentecostal	Oct. 11-16	Paul & LaVonne Clark	Ralph Midgett
	Landisburg	A/G	Oct. 11-23	Charles S. Morris	Gerald Olshevski
	Lebanon	First	Oct. 4-9	Paul & LaVonne Clark	Jack Ferguson
	Moosic	Full Gospel Tab.	Oct. 18-30	Arthur & Anna Berg	Fleming VanMeter
	Williamsport	Faith Tabernacle	Oct. 11-23	John & Faith Stallings	Robert A. Kulzer
	York	Taxville Full Gospel	Oct. 11-16	William Caldwell	Homer Peterson
S. Dak.	Huron	First	Oct. 9-23	Milo Harmon	Howard Cummings
Tex.	Amarillo	Fairview	Oct. 16-30	T. J. & Wanda Taylor	A. L. Beggs
	Borger	First	Oct. 9-23	Bob & Alvina Wilson	Archie Winkle
	Houston	Garden Oaks	Oct. 16-23	Chas. & Mrs. McKnight	H. M. White
	Longview	First	Oct. 2-16	J. Randall & Mrs. Stewart	D. E. Ferguson
	Mt. Pleasant	First	Oct. 17-30	Terry D. Johnson	B. L. Manning
	Quitman	First	Oct. 16—	Patsy R. Allen	Charles W. Hyde
	Ralls	First	Oct. 12-23	D. A. Watson	D. W. Calcote
	San Angelo	First	Oct. 12-23	Tommy & Esther Lance	Ted Vassar
	Winnsboro	Harmony	Oct. 9-14	Patsy R. Allen	Hubert Hargrave
Va.	Woodbridge	Faith	Oct. 4—	B. Marie Phillips	Sterlie Mullenex
Wash.	Cle Elum	A/G	Oct. 16—	Wesley Maddicks	Daniel R. Young
	Des Moines	*A/G	Oct. 9-14	Christian Hild	Everette Ewing
	Lynden	A/G	Oct. 11-23	Larry Franks Party	Cornelius Rientjes
	Raymond	A/G	Oct. 16-30	Everette D. Greeley	Vernon W. Skaggs
	Richland	A/G	Oct. 11-23	Wesley F. Morton	Clifford L. Hobson
	Tacoma	*Evangelistic Tab.	Oct. 16-21	Christian Hild	Don Rogne
W. Va.	Grafton	A/G	Oct. 13-23	John Mastro	Hazel B. O'Brien
	Maysville	Falls	Oct. 14-16	V. M. & Mrs. Dullabaun	Luther Travis
	Morgantown	A/G	Oct. 9-23	J. Earl & Mrs. Douglass	J. B. Goggin
Wis.	Gillett	A/G	Oct. 11-23	Jerry Stegall	John D. Farina
Canada	Chatham, Ont.	*Evangel Tabernacle	Oct. 17-23	Carl E. Gammel	James Routley
	Coal Harbour, B.C.	C. H. Chapel	Oct. 11-16	L. H. Sheets Family	C. B. Personcus
	Ft. Rupert, B.C.	Pentecostal	Oct. 4-9	L. H. Sheets Family	D. Bowden
	Sault Ste. Marie, Ont.	Elim Tab.	Oct. 12-16	Gene & Heather Burgess	Michael P. Horban

*Children's Revival

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



CALL

... a double-edged word that encompasses the world of missions



—the cry of anguish, of desire for light, for meaning, for the Word of Life.



—the visit made in the name of Christ to minister to someone in need.



—the demand made upon our resources here at home in extending the gospel. We are called upon to pray, called upon to give.



—the commission to special service—the “go ye,” the “come over and help us.”



Call, the 1966 Speed-the-Light Dollar Day theme, is all of these things to our young people. Dollar Day traditionally has been a day of giving, a day of heeding the call of the field for aid in terms of equipment. But it has been those other “calls” that have motivated the sacrificial offerings our C.A.’s give year after year. It is just one step from answering the call for financial assistance to responding to the call to a lifetime of missionary service. Our youth need Dads and Mothers and friends to support them in answering the call, whether to give, or to go, or both.

SPEED-the-LIGHT DOLLAR DAY

OCTOBER 16

