

FILE COPY

H. ARMSTRONG ROBERTS

# THE PENTECOSTAL evangel

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

JANUARY 15, 1967

TEN CENTS



WINTER'S LEAFLESS BRANCHES, ITS COLD BREATH, ITS HOARY LOCKS—ALL HAVE THEIR MESSAGE FOR THOSE WHO CAN SEE AND HEAR.



WALKER—MISSOURI COMMERCE

IT IS SIGNIFICANT TO NOTE how the writers of the Psalms continually saw God in the wonders of nature. When one of them saw the glory of the seasons, he declared to God, "Thou hast made summer and winter" (Psalm 74:17).

In Moffatt's translation of Psalm 147:15, 16 we read: "He issues his commands to earth, his orders run apace, showering snow white as wool, scattering hoarfrost [white frost] thick as ashes."

Behind this winter phenomenon the Psalmist saw the living God. Notice how personal everything is to him. God is behind it all.

In the New Testament we find Christ had the same view of nature. Christ saw God in the lilies of the field, in the birds of the heavens, and in the glories of the clouds.

The trouble with our world is that we get so interested in studying the wheels we forget about the power that makes the wheels go around. We emphasize causes and forget the great First Cause. On the other hand, the Psalmist was not so much interested in the immediate cause of the phenomenon. He emphasized the great First Cause behind it all: "Thou hast made winter."

#### PREPARATION FOR WINTER

First, notice how all things are prepared for winter. The symbolism of winter is obvious, for as surely as spring means youth, life, and resurrection, winter means

trouble, old age, and death. Its leafless branches, its cold breath, its hoary locks—all have their message for those who can see and hear.

Winter is inevitable. It is one of the absolutely certain things in life. God said, "While the earth remaineth, seedtime and harvest . . . summer and winter . . . shall not cease" (Genesis 8:22). And they haven't.

With unflinching regularity, winter comes around. Whether you like winter or not, you must face it. And the things winter symbolizes are just as inevitable as winter itself. Trouble, old age, and death are just as certain as the recurring snow. In fact, they are more certain. You may, in a sense, escape winter by sailing away to the tropics, but there is no land where you can escape the things which winter symbolizes. They are inevitable.

The thing we need to learn is that God prepares nature for the inevitable. He prepares the trees for the shock of winter. When the autumn blast begins, the leaves drop away. He prepares the grasses and flowers. "The grass withereth, and the flower fadeth," and their life retires to the roots. When the snow descends, it only covers them and keeps them warm.

He prepares the birds. When the autumn air begins to fill with snow flurries, most of the birds fly southward, hundreds and sometimes thousands of miles away, leaving the cold far behind.

He prepares the animals. The squirrel's thin coat of

# 'THOU HAST MADE WINTER'

By **HENRY H. NESS**, Hayward, California

August thickens as winds begin to chill. God sends some of the animals into their lairs to sleep away the winter months. To others which stay out through the winter months, He gives a complete change of color. The jack rabbit, for instance, in summer has a coat of rusty brown. When winter comes, God changes his coat to pure white.

God prepares nature for winter's coming. If we are wise, we will prepare for the things which winter symbolizes—trouble, storms, old age, and death. We cannot escape them.

When trouble, old age, and death come upon some people, their lives are completely wrecked for there has been no preparation. It is as if a January storm had descended upon a mid-August landscape, leaving nothing behind but wreckage and ruin.

We must prepare for the inevitable. To do this, we need the Christian faith. We need to make Christ our strength. We need complete trust in Him. We need to believe the promises of the Bible. We need the hope of immortality. We need the rivers of God's grace and salvation.

Have you fortified yourself for the inevitable coming of winter? God help you to do so. When trouble descends and the years have sprinkled the snow of many winters upon your head, when the fog is in your throat and you sense the wintry blast, you are nearing the place where God stands. God grant that you may be prepared to meet the inevitable.

## BEAUTY IN WINTER

Second, winter gives us a picture of the beauty of God's work. There are various kinds of beauty. The spring has its beauty as it comes to us in a dress of living green. The summer has its coat of many colors. The autumn has its draperies of gold, crimson, and brown. But no season is more beautiful than winter which comes in a pure white blanket.

Winter has just as much beauty as any other season, but a different kind of beauty. Life seems cheap today. We get the impression human life is unimportant. "We cannot expect God to pay any attention to our lives or to work into them any of the beauty of His own mind and spirit. We are such insignificant creatures; why should God take the trouble to work into our lives something of his own glorious beauty?" some try to tell us.

When these thoughts come to me, I think of the snowflake. The winter air is filled with millions and millions of flying flakes. They seem very insignificant, yet each one has been molded into a most astonishing thing of beauty.

It is quite significant to note that regardless of the patterns, there are no two snowflakes alike. Yet they are all in the form of a six-pointed star, the royal emblem of Israel, the star of David. If God can work such delicate beauty into billions of snowflakes, no soul, surely, is so insignificant that He cannot fashion it into the beauty of His own heart and mind.

Then, too, the winter landscape is a picture of the beauty of a soul that has been cleansed. "Though your sins be as scarlet, they shall be as white as snow" (Isaiah 1:18).

When the storm is past, we look over the winter landscape and see the fence corners piled high with drifted whiteness. Now and then, snow comes gently floating down from high tree branches. The fields sparkle like acres of diamonds in the sunlight and myriads of pearls in the winter moonlight. This is God's picture of a soul whose sins have been made as white as snow by the blood of Christ. May it be a picture of your heart and mind, regenerated and cleansed by the power of Christ.

## THE END OF WINTER

Third, winter is a prophecy of spring. Winter is not eternal. It is only a passing season. As its coming is inevitable, so is its going. Winter is that which guards spring and prepares for it. Winter makes spring possible. Under a stormy blast, snow protects the bulbs and flowers, keeping them warm until spring sounds its trumpet and bids them to come forth in all their beauty.

The things for which winter stands are only passing phases, prophets of better things to come. For the child of God, winter is not a permanent thing. It is only a passing phase that changes to eternal joy. For a Christian, old age is a season of anticipating better things to come. Death is an event that swings open the gate of eternal life.

For the child of God, winter has its spring. Trouble, feebleness, and the terror of death shall all pass away as snow before the springtime sun. Out of the winter of trouble we shall pass to the land of eternal springtime where, in the presence of the Sun of Righteousness, winter winds shall blow no more.

## The Voice of Conscience

WHAT HAS HAPPENED to men's conscience? Has it developed laryngitis and lost its voice? Or have men just stopped listening to it?

Perhaps the fault is in the pulpit more than in the pew. We don't hear many sermons these days on plain, old-fashioned honesty. Ministers may fear that if they preach on such obvious themes as lying, stealing, and simple integrity they will lose their audience.

The fact is that scriptural preaching on right and wrong is never out of style and is needed in every generation. God raised up prophets in Israel to point their fingers at people's sins and warn them that unless they repented and changed their ways they would suffer punishment from heaven. Today the finger needs to be pointed again. When the call to holy living is sounded from the pulpit, the voice of conscience will be heard in the pew.

We need a revival of Christian morality; a deeper sense of right and wrong; a greater reverence for the laws of God. Too many people weigh their actions in the scales of expediency. Their chief concern is to advance their own interests—indulge their own lusts—with no thought of eternity and no fear of the Judgment Day. They need to be reminded that "every one of us shall give account of himself to God" (Romans 14:12).

The reason we have so little public conscience today is that we lack private conscience. When individual consciences are reactivated we will have a compass to give a clear sense of moral direction. Do we really want God's blessing? Then we must obey His laws.

Of course, conscience alone is not enough. We need a chart as well as a compass to navigate the perilous sea of life, and this we find in the Word of God which shows us the safe channels and points out the rocks and shallows. With hearts and minds enlightened by the Scriptures, our conscience becomes a faithful monitor, either approving or disapproving our course of action.

Someone said that "conscience, like a pencil, must be sharpened before it is useful." The preaching of the Word is the best sharpener. Conscience is something like a watch. We can trust it only as long as it is correctly set; we need to regulate it by frequent checks with the Word of Truth.

A small boy gave this definition of conscience: "Something that makes you tell your mother before your sister does." A French proverb says, "There is no pillow so soft as a clear conscience." Thank God, it is possible to have our hearts "sprinkled" from a guilty conscience (Hebrews 10:22). Cleansing is available at Calvary for all our guilt. The precious blood of Jesus will "purge" our conscience if we confess our sins. But unless we are quick to confess them to God, we will grow careless and our conscience will become "defiled." Ultimately it will become "seared."

A man had a valuable watchdog. Whenever prowlers came near it would bark. He also had a very nervous wife, and she could not stand all the barking; so every time the dog barked, she struck it. After a while the dog ceased barking, and the man sold it very cheaply. A watchdog that won't bark isn't worth very much!

Conscience is a watchdog that God puts within to warn us of wrongdoing. It needs to be trained and respected. A revival of plain Bible preaching will make men God-conscious; will sensitize them to conviction by the Holy Spirit; and will save multitudes from the divine judgment that must come upon all who break His laws. —R.C.C.

# THE PENTECOSTAL evangel

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

# MY FRIENDS ARE

I DIDN'T KNOW IT UNTIL RECENTLY but some of my best friends are thieves! They even include a minister as well as a young married couple and a single laborer.

I hadn't known it until I made out their income tax reports a few days ago. Their "contributions" in no way reflected 10 percent of their income—not even 5 percent. They were stealing, whether they understood it or not, from God.

So now I know that some of my best friends are thieves. It seems that to Christians as well as to the ungodly the dollar has replaced Christ as the source of security. Just another dollar, and then another one! Perhaps if we work hard enough and save long enough—and steal from God enough!—we will have the desires of the present and a cushion of security for our old age!

How wrong can we be? My friends were unhappy as they made out their income tax forms. A federal budget of \$100 billion. Personal taxes running from 14 to 70 percent of a man's taxable income for the upkeep of government and the defense of our country. Outrageous! Unreasonable! Terrible! Perhaps so, but my friends and millions of their ilk are to blame.

If you rob God, you pay for war, famine, and disaster. Steal God's tithe (10 percent) and you pay Uncle Sam 20 percent, 30 percent, or even more. Sure, tithing was under the Law. But Abraham's tithes were not; nor was the widow's mite. Abraham lived 430 years before the Law, and the widow in Jesus' day cast in everything she had in the very presence of Him who is Free Grace. Rob God and you pay the state—and you don't even get the security and pleasure for which you robbed Him.

Rob God and you get a constantly growing crime bill, one person in 10 suffering from mental or emotional illness, and 5,000,000 alcoholics. Christian youngsters brought up in Christian homes go wrong. You get teenagers refusing the authority of their Christian parents and neglecting to attend to the worship of God in their churches. You get a double standard—one for church, another for home. You get constant worry, frustration, trouble, tiredness, and irritability. Security? You don't get that.

Partial security you can get in jail; but real, honest-to-goodness, down-where-you-live peace, happiness, and security is found only in obedience to Jesus Christ.

Giving is merely an indication of the relative peace, happiness, and security in your life. Giving is more a sign of your spiritual prosperity than of your temporal riches. Mary poured out the pound of expensive ointment upon the feet of Jesus because she loved Him much. It wasn't a tithe of her riches. It was perhaps *all* her riches. She had peace, joy, and security in Christ. The ointment was a small price to pay for that, because most of the world's over three billion people would gladly give all they have for what she had.

I have been saved many, many years. The Lord has always provided my needs, and I have always done my best to provide His, puny though my efforts have been. I



first tithed on my dimes; now it is easy to tithe on my dollars. And my sanctified 90 percent goes further than an unsanctified 100 percent, for God makes up the difference.

For example, that 90 percent would not cover the expenses of my second year in graduate college. So the Lord provided me with two scholarships covering my fees and something over—and that with the help of a professor who despised fundamentalists!

Another example. My family and I decided to obey the Lord and take a decidedly poor-paying position in Christian service. We had a desperate amount of illness in the family. The 90 percent would not have covered the doctor bills. What did the Lord do? Well, he put it in our doctor's heart to refrain from charging us any fees!

And I could go on and on giving definite examples of how God has supplied our needs according to His riches in glory by Christ Jesus.

Is that the only thing that keeps me from stealing from God? No, it isn't. I love to give, for I love the Recipient. My tithes and offerings are not a legal transaction between God and me, but a return of what is His, plus a little bit more for love. I know that the dearest thing to His heart is the salvation of souls of men—and money spent on missionaries, evangelists, pastors, Christian schools, and other gospel work will help win these souls to Him. So I give for love.

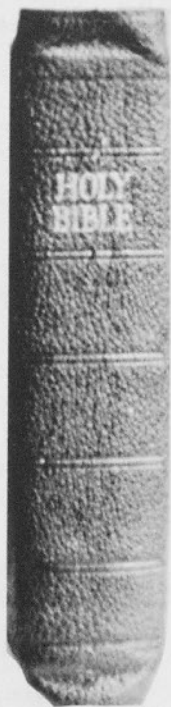
I rather hope my friends read this article. I don't think they want to be thieves. They, and you, can give up robbery today and find true security by giving to God regularly, systematically—as faithful stewards.

—Anonymous

HERE ARE SOME ADDITIONAL WAYS to make Bible study interesting and profitable.

#### BIBLE TIMES AND CUSTOMS

Fascinating glimpses of truth arise out of understanding the background of passages of Scripture. The washing of the disciples' feet has rich lore behind the simply told story. Sandals were used in those days. It was common to greet a guest by immediately offering to wash his



# HOW TO STUDY THE BIBLE

## PART 2

These contrasts and comparisons automatically reveal special truths which otherwise might never be known.

A deeper study of the text can be accomplished by carefully reading and rereading a passage such as a chapter or a book, ignoring the artificial divisions into chapters and verses, and noting carefully the completeness of thoughts, their organization and development. Noting these divisions of thought in 1 Corinthians 12, 13, and 14 will throw considerable light on a very important passage. Among other stimulating observations will be the exceeding importance placed on love as the greatest manifestation of the Holy Spirit in a believer's life.

One of the clearest examples of this is found in the ascending importance of thoughts expressed by Jesus in Luke 15. Notice the order: first a sheep, then a coin, then a son. The fabulous interchange of ideas arising out of meditation on all the comparisons, contrasts, and arrangements of thought in this one chapter is enough to

By J. ROBERT ASHCROFT  
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feet. It was as common as it is for us to shake hands when we invite a visitor into our homes.

Such information clarifies the story of Jesus washing the feet of the disciples in John 13. It has been observed that there was not a host present. The chore was left to anyone having thought and interest enough to make the necessary arrangements for the welcoming acts. Jesus was first to think and act in this common and necessary routine. Such insights into Biblical stories make the Bible live.

In addition to the customs of Bible days, there are other differences, such as the division of time, the modes of transportation, the understanding of the human body, and the understanding of the universe. Unless one takes into account the great differences, many portions will be misunderstood and many great truths completely lost.

#### THINGS TO THINK UPON

Jesus enjoined His hearers to search the Scriptures. Paul enjoined his followers to "think on these things." How? There are disciplines which will greatly reward the serious student. Some of these are listed below.

Use comparisons to highlight the message of the Scripture. Take the comparison of Joseph and Jesus, of Elijah and Elisha. Other personalities can be contrasted, such as Saul and Paul, Jesus and Judas, and Cain and Abel.

Books also can be compared and contrasted: Ruth and Esther, Genesis and Revelation, and Matthew and John.

excite anyone who follows the simple device of observing single divisions of the literature.

Bible scholars do well to note the laws of understanding literature. One good example is the law of first mention. Whenever a truth or a word is first mentioned in the Bible there is significance to its occurrence. Of course, Genesis abounds in "first mention" words. But, the incidence of "first mention" words in other books is still important. God is never *addressed* as Father in the Old Testament. But Jesus calls Him Father in Matthew repeatedly.

The law of progress is another key to insight in Bible study. Note the development of the greatest truth of the Bible—the revelation of God. Beginning with the first chapter of Genesis, God is seen as Creator. Moving along through the entire Bible we come to Jesus the Redeemer, then to the Revelation! God triumphs over evil—through love!

The law of repetition with its variations is a fascinating study, once the student becomes aware of its value. Note the repetition of the story of creation, and of the story of the wanderings of the children of Israel through the wilderness.

How could anyone miss the enormous value of repetition in the four Gospels. The best look at this is in one of the many volumes entitled *Harmony of the Gospels*. These books abound in delightful observations of spir-

itual value. What John ignores is significant. What the other writers emphasize (such as Matthew emphasizing the Kingdom) causes one to realize that this Book is a novel of literature unmatched by any other work.

#### HELPS TO BIBLE STUDY

Delight awaits anyone who has available to him the tools for Bible study. Over the centuries accurate and detailed work has been done in constructing these special tools with which to study God's Word. The most common yet almost completely ignored help is the dividing of the Bible into segments, chapters, and verses. Think how convenient this is. A child now can quickly locate a given passage.

Top the list of helps with the concordance. It is the book which lists every word of the Bible in alphabetical order and gives that word's location. The most practical one for the average reader is *Cruden's Complete Concordance*. More than 200,000 references of the King James Version of the Bible are in this handy book. It is accurate in all its definitions, articles, and explanatory notes.

Many Bibles have a concordance conveniently located in the back. With this concordance and the reference columns (usually in the center, but sometimes on the edge of the page, and in some Bibles following each verse) the Bible can be explored quite fully. Few scholars exhaust the wealth of truth available through the use of these common but great tools of Bible study.

High on the list of helps to Bible study should appear the Bible atlas or gazeteer. The geography of Scripture is revealing. Take the story of Paul having been stoned, left for dead, and then walking about 30 miles! Most people would want to be hospitalized for at least a day! Not Paul.

Translations are a valuable aid to Bible study. While these should be used with care, they should not be ignored. Even the King James Version is a translation. Much of its translation could be vastly improved. For general Bible study the American Standard Version is recommended. Many of our Bible college instructors use this as their working tool. Other versions such as Wey-

mouth, Worrell, and the Berkeley Version (as well as the Amplified Bible) are suggested as good translations to be used for comparing passages.

Commentaries are listed last here. They should not be least. They combine many of the contributions of the tools mentioned above and add the thoughts of serious and accumulated Bible study over the centuries. To be sure of selecting the right commentaries (there are undesirable ones), consult your pastor or the Gospel Publishing House catalog.

The Bible is adequate in itself if the student is trained and resourceful. But the additional helps economize time and energy and broaden one's perspective of Biblical knowledge.

#### SCRIPTURES TO MEMORIZE

Great literature, to be thoroughly enjoyed, must be remembered. Any book as extensive as the Bible cannot fully be appreciated unless its great passages are kept in the heart. The Ten Commandments, Psalms 1, 12, 23, 91, 150, the Beatitudes, 1 Corinthians 13, and Revelation 22 are a few of the choice portions of Scripture to be memorized. Once these and others are committed to memory, they form a basis upon which a grasp of the unfolding plan of the Scriptures can be fully appreciated.

Select portions of Scripture. Divide them into small meaningful parts. Read and reread each of these parts until the ideas are understood. They then can be committed to memory by repeated interchange of reading and recitation.

Additional help is derived by reading the famous stories of the Bible and committing them to memory. Such stories as Adam, Noah, Abraham, Moses, Elijah, Daniel, Jesus, Peter, Paul, and John will give an individual a convenient way to grasp the entire Bible and its greatest lessons.

#### APPLICATION OF TRUTH

To read and study God's Word without application and practice will prevent the highest enjoyment and greatest good being derived from its rich storehouse. Jesus promised that those who hear and do His sayings will be like a man who built his house upon a rock. When the storms came, the house stood!

Of course, it is understood that he who studies believes God's Word. But there are other applications. Its lessons of faith and trust, its injunctions to prayer and worship, its commands of love and service, and its demands of integrity and honesty are all incumbent upon those who would gain the lifetime values of knowing the Scriptures.

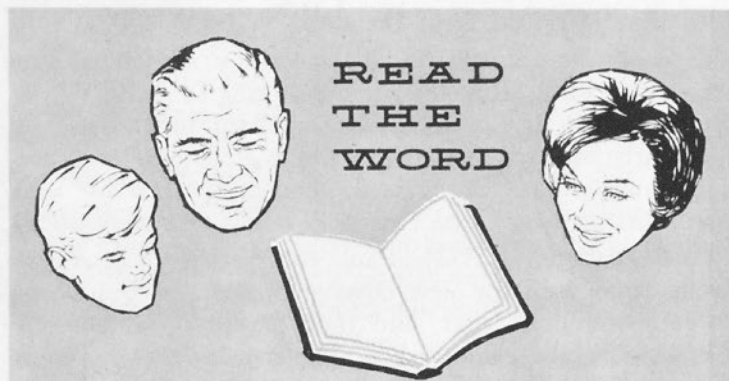
Countless rewards are listed. Among them is the reward of life abundant. Psalm 1 tells much about the values of applying God's Word. "... He shall be like a tree... that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

There is no famine of God's Word today. The true problem in Christianity is that there is an abundance of Bibles and an abundance of words, but very little understanding or light with which to know God's revelation to man.

—© Sunday School Counselor

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For additional help in studying the Bible, read *Ways of Understanding God's Word*, written by J. Robert Ashcroft. The book is available from the Gospel Publishing House, Springfield, Missouri 65802. Order number is 2 EV 625; price \$1.25 each.



**READ  
THE  
WORD**

**CHAPTERS FOR THE WEEK OF JANUARY 15-22**

Sunday .....	Genesis 29, 30	Thursday ....	Genesis 37, 38
Monday .....	Genesis 31, 32	Friday .....	Genesis 39, 40
Tuesday .....	Genesis 33, 34	Saturday ....	Genesis 41, 42
Wednesday ..	Genesis 35, 36	Sunday .....	Genesis 43, 44

**"And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?" (Genesis 41:38).**



GUSTAVE DORE

# Christians and the Mosaic Law

By E. S. WILLIAMS

SO MANY QUESTIONS are received concerning the Law and observance of the Sabbath that I have decided to prepare an article setting forth my convictions relative to these things.

Some would make a distinction between the law of God and the law of Moses. I question this distinction. It was the Lord who gave the law to Moses, both the moral law and the ceremonial; and Moses is identified as the medium through which all the law was given. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

Concerning what we call the moral law, Paul said,

"The law is holy, and the commandment holy, and just, and good" (Romans 7:12). The law could condemn sin, but had no power to deliver from sin. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:19, 20).

Since the law covenant had no saving power, Jesus brought into being a new covenant. Christian believers are under this covenant and not the covenant from Sinai. "This is my blood of the new testament [covenant], which is shed for many for the remission of sins" (Matthew 26:28).

Paul devoted the entire third chapter of 2 Corinthians to a discussion of the law of Ten Commandments which were written in stone (v. 3). He stated that the law of commandments "killeth" because it could condemn but could not give life (v. 6). It was therefore a "ministration of death" (v. 7), and was to be "done away" (v. 11) and "abolished" (v. 13). He said of those who sought to live under the law, "Their minds were blinded" (v. 14). It is by a study of the new covenant that the "veil is done away in Christ" (v. 14).

Those who sought to undermine the ministry of Paul taught the Gentiles they must be circumcised and keep the law of Moses or they could not be saved. They brought about the Jerusalem convention, where this matter of Christians under the law of Moses should have been settled for all time. See the decision made at that conference which was approved by the Holy Spirit (Acts 15:19-31).

Paul likened the law to a husband (Romans 7:1-4). As long as he (it) lives, the wife (meaning those under the law) is bound to her husband. There is only one way for deliverance; and that is death to the husband. When a person is saved, this death takes place. The one who has been bound to the law becomes free to marry another, even our Lord Jesus Christ. The responsibility is no longer to the old husband (the law) but to the new husband, Christ. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead" (Romans 7:4).

Seeking justification by the law only stimulated "the motions of sin" (Romans 7:5), resulting in death (v. 9). Being united to Christ results in "fruit unto God" (v. 4). Christians are "not under the law, but under grace" (Romans 6:15). "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4).

In Galatians 4:21-31 Paul contrasted the covenant from Sinai with the new covenant. The law from Sinai is compared to Hagar, and those seeking righteousness by the law are compared to Ishmael. Sarah represents the new covenant; her son Isaac, the believer in Christ. Then came Paul's conclusion: "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman" (Galatians 4:30). "So then, brethren, we are not children of the bondwoman, but of the free" (v. 31). In other words, we are not under the Sinaitic covenant at all; we are children of the new covenant.

We have no record that the Sinaitic covenant was



ever entered into by the Gentile world. It was a covenant between God and Israel. The Jewish Sabbath could not be scripturally kept universally. It must be kept from sunset to sunset, during which time no labor could be done and no fire kindled. As you know, there are places in the far north or far south where periods of light and darkness are each six months long. This would mean that to keep the Jewish sabbath would require persons to abstain from all secular employment, and from even lighting a fire, for twelve months. Then it would be six years until the next Sabbath. Why not face the facts?

Some tell us Jesus rose on Saturday, not Sunday. In Leviticus 23 we have two beautiful types; one sets forth the resurrection of Christ, the other the establishing of the Christian Church. The wave sheaf, typifying the resurrection of Christ, was to be waved "on the morrow after the Sabbath" (v. 11). The feast of Pentecost was then to be observed on "the morrow after the seventh Sabbath" (v. 16). Thus God foretold that Christ would be raised on the first day.

The atonement of Christ introduced a new dispensation. The record indicates it was very early in the morning, the first day of the week, when the great earthquake came. "The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matthew 28:1, 2).

It was on the first day that Jesus appeared to His disciples. "Jesus was risen early the first day of the week" (Mark 16:9). How can anyone so wrest the Scriptures as to maintain that He rose on the seventh day? As to His appearances, they may be found in Mark 16:9, 12; Luke 24:1, 13-15, 34, 36.

The seventh day commemorates the rest of creation, the first day the rest of redemption. If Joshua had brought the people into soul rest when he brought them into Canaan, "then would he not afterward have spoken of another day" (Hebrews 4:8). What may this other day be if it is not the day when Christ arose, "who was delivered for our offences, and was raised again for our justification"? (Romans 4:25). "There remaineth therefore a rest to the people of God," obtained not "by the works of the law, [but] by the hearing of faith" (Galatians 3:2).

The entire Book of Galatians was written to assure believers they were not under the Law given at Sinai but in the dispensation of grace. Does this mean that believers are free to live ungodly lives and still be saved? "God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:2).

The secret of victory is in Christ Jesus. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:3, 4).

Christianity makes no provision for living in sin. "The Spirit is life because of righteousness" (Romans 8:10). "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). May God make us Christians after God's order, "not by the works of the law, but by the hearing of faith."



# Your Questions

Answered by Ernest S. Williams

*Please explain Zechariah 9:15-17. I have been reading this and do not understand it.*

Some prophecies are difficult for us to understand since they do not apply to our time. I believe the ultimate fulfillment of Zechariah 9:9-17 will be the deliverance of the Jews in the coming age. There is the promise of salvation (v. 9); the reign of Christ "from sea to sea" (v. 10); their deliverance (vv. 11, 12); and the millennial reign (vv. 11-17).

*I want to serve God, but I do not enjoy God. What must I do to accept God's love and His way? I am not happy the way I am now. I stay away from church because I feel I am not good enough to associate with the people of God.*

Do you like to do things you know God does not approve? Do you resist doing right? If you wish to do what is pleasing to God, this shows that you love Him. "For this is the love of God, that we keep his commandments" (1 John 5:3). We make a mistake when we think of love as only a feeling. Love is shown in character, in the desire to please and obey. Jesus said, "If ye love me, keep my commandments" (John 14:15).

You ought not to let your self-conscious feelings of discouragement and depression keep you from worship with others. "Not forsaking the assembling of ourselves together" (Hebrews 10:25). You must not retreat into yourself. You must fight the good fight of faith.

*We have just completed a new church with facilities in the basement where food may be served. Is it wrong for the WMC to eat together there when they go to the church to work? And is it wrong if members of the church meet together there occasionally for a dinner and fellowship? (1 Corinthians 11:22)*

I do not like to see social activities take precedence over spiritual fellowship and worship. In some old-line churches there is good attendance at church suppers and poor attendance at prayer meeting. We could find ourselves in this unfortunate condition if we do not keep spiritual worship in first place.

But what harm could be done by members of the WMC sharing lunch together when they go to the church to work for God? And is it wrong for members of the church to meet together in social fellowship? Practically the only real fellowship God's people have is with each other.

In the church at Corinth, the love feasts which they enjoyed became corrupted. Those who had plenty began to bring large displays of food. This humiliated the poor who were unable to do the same thing. That was why Paul exhorted them to discontinue such feasts, confining themselves to sharing only the Lord's Supper. Jude and Peter also condemned abuse of the love feasts (2 Peter 2:13; Jude 12).

*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.*

# MY EVERGREEN -



## Token of Battles Fought and Won

By GERTRUDE WYATT STRAND

**I** WANT TO BE SAVED. I don't want to go to hell!" The cry burst from the lips of my new daughter-in-law as we visited together shortly after her marriage.

For me this was the beginning of the end of a long battle to wrest the soul of my son, and now my daughter-in-law also, from the hands of the enemy.

Almost 30 years before, my husband and I had felt led of the Lord to adopt Warren when he was three weeks old. His coming brightened our lives, and the first years were happy ones. He took in stride the news that he had been adopted, for we assured him he was loved and wanted by us.

He knelt at an altar at an early age, but I am afraid we took for granted that he would grow up to serve the Lord because we brought him up in a Christian home.

While Warren was in high school and working part-time, he found ungodly companions and became rebellious against the church. During his senior year he left home with another boy to find work. Several weeks later he returned, a little wiser, and went back to school. But he did not graduate. As clerk of the school board I signed the diplomas. When the teacher brought them to me, she indicated two were to be left unsigned. One of them was my son's. It was just another in the growing list of disappointments.

My husband and I determined to believe God to deliver Warren from the awful web of sin and bondage that threatened to destroy all of us. The drinking and fighting and carousing all added to our misery and shame. Truly we qualified as members of "the fellowship of bruised parents."

Warren enlisted in the Army. During this time God assured us from His Word that "he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). By experience, He taught us how to pray more effectively, and we learned the truth of James 4:7: "Resist the devil, and he will flee from you."

Warren came home in 1956 having experienced some close calls, but still resisting God and continuing in the ways of sin.

My husband went to be with the Lord shortly afterward, following a long illness. Warren and I moved to a new town, and I did not know anyone except the pastor. All I had left was God, but God was enough!

Warren went to work in an oxygen plant. Every day as he went out the door, I secretly took a definite stand of faith against the enemy, for I was determined that Satan should not have his soul. One evening Warren came home visibly shaken. "Mother," he said, "you almost didn't have a son to come home to you." Then he told me about a flash fire of such intensity that stainless steel melted and ran like water. Everything around him was consumed except the room where he sat—and from which he could not have escaped.

I said, "You know that is what hell will be like—an enveloping flame. It is going to be lonesome for Dad and me in heaven without our boy."

He listened, and the words took root in his stony heart; but he was still resisting.

God reminded me, "I asked you to raise him for me. Why don't you trust me now?"

I realized that when I doubted, I was giving comfort to Satan and destroying my own peace and victory. New courage came to me as I determined to stand up and fight like a soldier of Jesus Christ until my boy was set free.

When he married in July 1960, Warren informed me, "Now that I'm married I'm going to have all the drinks I want in my refrigerator." (We had never let him keep beer in our refrigerator.)

I was recovering from the flu that fall when the Lord impressed me to visit Warren and Carolyn, who lived in another community. It was during this visit that she cried out that she didn't want to go to hell, adding, "Warren says we will!"

I went home praying earnestly for God to deliver them from the sinful habits that bound them. Conviction increased until Warren could not sleep some nights for fear he might die before he was ready to go.

In April 1961 Carolyn confided to me that she could not live much longer with Warren if he did not change. She had quit drinking, but not he, and his drinking made him abusive. With a little one coming in a few months, she was desperate. I comforted her as best I could and continued to pray, for I believed God was about to bring them in.

On the Friday before Mother's Day in 1961, Warren brought me a lovely spruce tree and set it out on my front lawn. One of Warren's old friends; Duwayne, whom I had won to the Lord some time before, came up from Kansas City to spend Mother's Day with me. But God had another purpose in Duwayne's coming. He spent Mother's Day with Warren and Carolyn, at their invitation, and I didn't even get a chance to talk with

him about Warren! Again prayer was my only weapon.

The following Friday they all came back to my house. When Warren and I were alone for a minute, he said simply, "Mother, I'm saved."

Speechless, I listened while he told me how, in spite of a flat tire and pouring rain, Duwayne persuaded them to go to church with him.

"As we entered the church," Warren said, "they were singing the songs we sang when I was a boy back home. I began to weep and I couldn't stop. I thought, 'What will my wife think?' and I got hold of myself, but soon I began to cry again. When they gave the altar call my fight was gone. I said, 'Honey, I'm going to the altar.' She went with me, and we prayed through to victory." Before breakfast on Monday morning he got all the beer out of his house.

Slowly I began to realize that my long nightmare had ended. A new and glorious day had dawned for all of us.

Warren grew spiritually by leaps and bounds. All he had learned of the Bible and the Christian life flooded back into his mind and heart. The money they had formerly spent on beer and cigarettes now more than paid their tithes. I had read about, but never witnessed, such a marvelous conversion.

All three of us have received the baptism in the Spirit since they were saved, and Carolyn's parents have also come to know the Lord.

The little spruce my son brought for Mother's Day grows straight and tall in my front yard, a memorial tree, planted as his last gift to me before he was saved. It is to me a token of battles fought and victories won—a reminder of God's faithfulness to His promise.

## I WAS THERE

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

# THE FIRST ORDER OF BUSINESS

By MAY AIKENHEAD BURNSIDE

**T**HE STORIES OF THOSE who pioneered in Pentecost bring back sacred memories to me, for I also was initiated into the richer, fuller life in the Spirit in those early years. It was June 1907 when God met my hungry heart in Winnipeg, Canada.

My co-worker and I were in charge of a Holiness church, witnessing to His saving grace to the best of our ability. I had come through a "dry spell" of about three weeks and was searching my heart before God, to know if I had grieved Him in some way.

Then came our monthly business meeting. Usually it opened with a hymn and prayer. This night as we knelt before God, one of our number worshiped God in the Spirit. I knew she had what I lacked, and instinctively I wished she would come near me. I had dedicated my life for missionary service and needed His equipment for the task.

We had knelt in a circle in the parsonage, and God,

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Mrs. Burnside, the former May Aikenhead, is now retired and resides in Yakima, Washington.

who knows mortal hearts, sent that sister on her knees around the circle with her hands raised in benediction. Although she did not touch me physically, the spiritual touch was dynamic. I was prostrated, shaking under the power of God.

An indescribable glory lifted me heavenward. I wanted to go all the way and get my arms around Jesus' feet to tell Him how much I loved and appreciated Him. No words of mine could express the ecstasy, so He poured praise through me in a language I did not know.

Time passed unnoticed. It may have been an hour later when we all arose and conducted the business for the month. Not until the next morning did I talk the matter over with the Lord, for the people we were with did not favor the much-talked-of outpouring in the Azusa Mission. Our leaders at the Holiness Bible School I attended considered it "unsafe" to read the little paper from Azusa; therefore, we who were younger and less experienced avoided it also.

When I asked the Lord about this wonderful touch He had given me, He questioned my heart:

*"Where does it fit in the Scripture?"*

This was easy to answer, for I knew it fitted into the Biblical record given in Acts 2.


Then He asked me *what I would call it.*

I hesitated. "You know, Lord, what the Holiness people say."

Lovingly He spoke again to my heart, *"But what do I say?"*

At once I knew: the baptism of the Holy Spirit. I accepted the fact that He has the right to direct and guide, and I have been careful to walk with Him softly and prayerfully since.

The late Brother A. H. Argue was holding cottage prayer meetings which my co-worker and I attended. Often the heavenly choir was heard as its celestial melodies, unique and glorious, blessed the assembled worshippers.

We were not understood by some; it was the way of the Cross. But looking back over the years, it seems too good to be true that He favored us with the precious baptism in the Spirit at a time when so many failed to obtain. Mercifully, He gave me the needed equipment for the mission field, and all praise is His for what has been accomplished. 

# Missionary Juniors

By JUDITH BACON - Editorial Assistant, Foreign Missions Department



Organizing a Missionettes group was one of the ways Ruth Wakefield (right) helped. At this Easter sunrise service (below), Verline Stewart played the accordion and sang in the choir.



Al Perna Jr. (inset) was speaker at a youth camp before he came to the U.S. to attend college. Paul Pipkin Jr. (below) plays saxophone for offertory.



**D**ID YOU EVER stop to think that when you send missionaries to the field, a whole family will be representing you? Perhaps some would begrudge the extra support needed for the children, thinking that the sons and daughters are an unnecessary part of missions; but can a couple accomplish as much as a whole family?

What are the advantages of having a whole family representing you on a mission field? How do missionary children feel about the mission field? To answer some of these questions, we sent questionnaires to a missionary family in each of our different fields.

Verlin and Pauline Stewart, missionaries to Colombia, South America, say, "Wherever we have been, we have felt that our children's attitude has added to give us openings. It seems to us that outside the United States people are even more moved with the actions and attitudes of children."

Their daughter Verline, now finishing high school in Zellwood, Florida, was active in Christian work while with her parents on the field. After being baptized in water, Verline organized a children's church which now averages about 120 every Sunday; and at least 50 children have accepted Jesus as their Saviour. Sunday school, open-air meetings, Christ's Ambassadors, and special music are some ways in which Verline has contributed to her parents' ministry.

"There are untold benefits of having your children with you, for they encourage the activity of the national children," states Verlin Stewart.

Charles has also been an active junior missionary. He plays the cornet and helps in weekend services. At the present, he would like to be a preacher.

The Stewarts remark about their family, "As parents, we can teach oth-

ers indirectly by teaching our own children in their presence."

Paul and Violet Pipkin, missionaries to the Philippines, have five children: Sylvia (Mrs. Wayne Turner Jr.), Connie (Mrs. Ronald Ballew), Janice, Paul, and Joyce. Before their present furlough, the Pipkins spent two terms of missionary service in Taiwan.

The three older girls—Sylvia, Connie, and Janice—have sung in a trio since they were small. Whether at a village meeting, a city evangelistic campaign, or on the radio program *Sunday School of the Air*, the three girls have used their musical talent for the Lord. Janice also helped each Sunday by teaching servicemen's children stationed in Taiwan.

During one of their furloughs, Sylvia and Connie won first prize in the Northern California-Nevada District Teen-Talent Contest by playing a marimba and accordion duet.

Paul and Joyce are the only two left at home now. Paul is taking piano and saxophone and will soon be participating in the musical part of their missionary work. Joyce, who is seven, helps when the family is itinerating by singing in Chinese and quoting Scripture verses.

"It is invaluable, not only as representing a Christian family to the lost, but it helps the children mature spiritually as they participate in gospel activities," states Mrs. Pipkin.

What has been the effect on the older Pipkin children? Sylvia and her husband Wayne (son of Missionaries Wayne and Muriel Turner Sr.) are pastoring a little church but hoping to go to Africa as missionaries; Connie and her husband plan to enter the evangelistic field as soon as they complete their schooling at Southern California College in Costa Mesa, California; and Janice is attending Beth-

any Bible College in Santa Cruz, California, in preparation for work as a missionary nurse.

Paul and Harriet Schoonmaker, missionaries to India, have four children: Jonathan, enrolled at Wheaton College in Wheaton, Illinois; Philip, enrolled at Evangel College, Springfield, Missouri; Steven, 16, who plans to attend college in the United States; and Ruth, 13, who would like to become a missionary nurse.

Mrs. Schoonmaker writes, "Our children have grown up much as other children in a Christian family. I believe that the Christian homelife of a missionary family is a witness. Our children consider it a great privilege to have grown up in India, and they love it here. The oldest one has stated his intention to serve God on the mission field."

Both Jonathan and Philip have played the piano in youth meetings and for school chapel, and the family sings together for English services. All the children have helped with tract distribution.

"I think the example of a Christian home is one of the greatest contributions we can give on the mission field. The child plays his own unspectacular part in this," states Mrs. Schoonmaker.

David and Claudia Wakefield, who were missionaries to Senegal, have four children: Ruth, preparing for missionary service at Southwestern Assemblies of God College in Waxahachie, Texas; Jonathan, a licensed minister and also a student at SAGC; Rebecca, 17, who hopes to be a missionary; and Beth Ann, who is 12.

"Young people attract young people, and we felt that one reason we had such a large group of active young people was the inspiration from our own teen-agers," says Mrs. Wakefield.

The older Wakefield children have been very active in missionary work, and Beth Ann has been involved in all the activities of children her own age. Besides helping in village meetings, Sunday school, special music, and youth work, Ruth helped organize a choir, and later Missionettes. She translated choruses and helped compile a chorus book for use in French West Africa, as well as doing translation work for Missionettes courses.

Jonathan was especially helpful in working with young Muslim boys. He would go to their compounds and invite them to come to Sunday school

and Royal Rangers. The future plans for his life have not caused Jonathan too much concern, for he has never considered any occupation other than the ministry.

"We thank the Lord for the ministry of each of our children," states Mrs. Wakefield. "Each one is different but each loves the Lord and serves Him with dedication in whatever abilities he has."

Alfred and Theresa Perna Sr., missionaries to Italy, have two children. Alfred Perna Jr. is presently serving under a missionary internship in Italy. His sister Joy, 12, hopes someday to be a missionary nurse.

"Alfred Jr. was a real encouragement to us. At one time during the Easter season in a small village he was used of the Lord in praying with the folk for salvation and healing for their bodies," says Mrs. Perna.


Before coming to the United States to attend Central Bible College in Springfield, Missouri, Al ministered in evangelistic meetings in Sicily, Italy, and Switzerland. He also interpreted for American evangelists visiting Italy. It is his desire during this internship to organize a Christ's Ambassadors department in Italy.

"Children can be very influential," states Mrs. Perna. "Many are impressed when they see missionary children working along with their parents."

Joy has been an inspiration and encouragement to missionary children just arriving in Italy. She helps them to adapt to a new land and also assists them with the language. Besides playing the piano and singing, Joy likes to be with the children at the orphanage.

Mrs. Perna remarks about Joy's attitude, "She enjoys herself immensely and is always willing to do her part for the Lord. When we go into the interior or any small village, she fits right in and never complains. She's really a little missionary."

These are only a few examples from our 316 missionary families. Though there are some missionary children who become bitter, on the whole most missionary children are happy and active for the Lord.

Single missionaries and missionary couples are accomplishing much on the mission field, but God must be extra pleased when He sees an entire family working together for the advancement of His Kingdom. 



Joyce Pipkin (right) helps Michael Chang display A/G radio sign in Formosa. Below, Sylvia, Connie, and Janice Pipkin sing at a village rally in the Philippines.



Becky Wakefield helped paint backdrop behind her father and the choir. Ruth, Jon, and Becky sang in this Christmas choir. Joy Perna (below) enjoys playing the piano.



**4,000 GYPSIES THROUG A  
TINY FRENCH TOWN FOR  
CHURCH REVIVAL MEETING**

**L**ES CHOUX, FRANCE, Aug. 31— Until 10 days ago the village of Les Choux was a dull place, as dreary, a housewife said, as its name, which means cabbages. Then it awoke to find itself an international center for gypsies.

Four thousand rolled in overnight from everywhere and nowhere, some in horse-drawn caravans but most in trailers drawn by vehicles ranging



R. Kenneth Ware

from antique Citroens to new, high-powered Mercedes.

An exotic city mushroomed on the grounds of the Chateau du Moulin aux Lievres, a 19th-century mansion. Small, dark men and women flooded the village, and the grocer, the baker and the postmaster suddenly found themselves overwhelmed.

The 500 villagers learned that the chateau and its 20 acres had been bought by the Assemblies of God, an evangelical church based in the southern United States that has built up a substantial following among Europe's gypsies. The chateau, in the heart of France near the Loire, was to become

a seminary and gypsy headquarters. Now, it was the site of a two-week revival meeting.

The first reaction in Les Choux was one of fear. A subprefect arrived and told the gypsies they would have to leave. But a counterorder came from above.

Now, 10 days later, the only complaint of the merchants was that they had not laid in enough supplies. The housewife sat in her doorway regarding the strangers with pleased interest, and a farmer on a tractor said smilingly, "They don't bother me."

A captain of gendarmes said they gave him no trouble at all, and added that they had their own policemen.

Sturdy men in shabby European dress with open collars were guarding

ple were buying more on credit nowadays, and nomads do not grant credit. "But this is our life," he said. "We like the air, the movement."

At a distant edge of the camp were a dozen horse-drawn caravans, carved and painted wagons, each with a single huge bed in the rear, piled high with feather quilts and canopied with colorful cotton. A slim, handsome youth sat weaving curious baskets to serve as nests for wild ducks. A pet crow hopped about the feet of an old man.

A man explained why this group clung to the wagons: "It's a matter of habit, and besides, it's hard to get a driving license."

These were Manouches, a people thought by some to have descended from Genghis Khan's Mongolian

**MISSIONARY KENNETH WARE MINISTERS**

**GYPSIES**

By John L. Hess - Special to "The New York Times"

the chateau gate this morning. A visitor got a careful examination and a friendly wave into the grounds, a forest of trailers teeming with children, dogs and barnyard fowl. In clearings, men were bowling, women cooking, and nursing babies.

The stranger was hailed by the members of a family seated around an open fire and urged to share a huge pot of fish stew. They were French *gitanes*, descended from the gypsies of Spain and still speaking Spanish among themselves.

"I am José Santiago, horse trader," the mustachioed patriarch said. "Well, everybody has a tractor today. Even in the vineyards. Now we sell linens.

"One day we sell \$20 worth, next day zero. We spend \$4 for gasoline to earn \$6 to eat. Look for a steady job? Well, some of the young people—"

Near the chateau another dry-goods merchant agreed that touring the village fairs had become more difficult in recent years because, he said, peo-

hordes, but speaking a Germanic tongue acquired in the Middle Ages.

On another path was a camp of Roms, who come from India by way of Eastern Europe and who were nearly annihilated by the Nazis. A leader among them, a sturdy woman called Paprika, rolled up a purple sleeve to show the number tattooed at Auschwitz.

Most of her tribe perished there, she said. Her husband, however, escaped on the way to Auschwitz. "The Lord saved him," she added quietly. Now he is a seller of rugs and a preacher, one of scores who travel with the gypsy caravans.

Behind the chateau a throng was singing hymns, accompanied by a gypsy orchestra playing in a French popular beat.

"Among us we dance no more," a gypsy pastor said. The gay trucks of a circus were parked nearby but not to perform. "We have no entertainment here," he explained. "This is a

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serious occasion. Bowling? That's different."

A queue of gypsies of all ages waited to be baptized in a clawfoot tub. Baptisms and belated marriages are an important element of gypsy religious meetings, it was explained by the Rev. Kenneth Ware, a missionary from Memphis who arrived from the United States in 1935 and became so immersed in his work that he speaks English haltingly today.

Mr. Ware said that at one mass marriage a woman asked a child with a running nose: "*Eh, mon petit*, cannot you wipe your nose on your grandmother's wedding day?"

The missionary estimated that 8,000 adults among France's gypsies had joined the Assemblies of God and be-

come one great traveling church. He said that their conversion had ended drunkenness and thievery, but that the memory had not vanished.

A believer told him, Mr. Ware recounted, that his tribe was traveling one day when a farmer came to the roadside with a gun to see them past. They bowed politely, and when the last caravan went by, the farmer turned back complacently. What he did not know, the believer said, was that there was not a chicken left in his yard.

Mr. Ware said that his secret aim was to get the gypsies to settle down.

"You can print that," he said, "because most of them cannot read."

Meetings of the church council—the traveling preachers—have been embroiled in hot debate over the church's plan for a seminary here. The older gypsies are not enthusiastic about the idea, and especially do not want their youths to mingle with French youths with formal schooling. They expressed the fear that their children would feel inferior.

"We do not need much education," a gypsy declared. "After all, our children do not become doctors or lawyers."

"We may not get their children," Mr. Ware commented, "but their grandchildren. . ."

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## CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

### FOREIGN MISSIONS IN OTHER LANDS

WE ARE SOMETIMES ASKED, "What evidence is there that the constituent groups overseas we have been supporting for years are really reaching maturity on their own?" Perhaps some observations from my recent travels in Europe and the Middle East would help answer this.

While attending the general council of one of these older fields, I visited a building which houses several income shops as well as council offices and will house a fine church. I learned that they raised 7,000 pounds (a pound is \$2.86 in U. S. currency) for this project. Admittedly, we helped them with 2,000 pounds; but they will soon have a fine business block which will pay for itself.

In another session with executives of one of our European fields I learned that last year they raised \$40,000 in outreach funds alone.

In going over some items on my desk I discovered that one of the large churches in the Far East has invited an American evangelistic party and guaranteed them \$1,000. This will not pay the fares, but this is a magnificent gesture on the part of any church.

Perhaps a more significant indication is that numbers of these fields are beginning to send their own foreign missionaries. A major African field has its own foreign missions department and is raising money and personnel to dispatch next door to a very neglected country.

It is this chain-reaction effect of American resources in both dollars and personnel that, in our judgment, is the only answer to ultimate world evangelization. There will never be enough American dollars or people to fulfill the Great Commission in this generation; but if by our example and sacrifice we can encourage these groups into a similar New Testament experience, we have perhaps obtained the ultimate result from our missionary endeavor.



## TO THE OF FRANCE



Gypsy children in France now may grow up in the knowledge of Christ; young people can be baptized in water, even if it must be done in a tub!



Campus of University of California at Berkeley during one of the protest rallies which made national headlines.

By RICK HOWARD  
College Youth Representative

**T**HE BERKELEY CAMPUS of the University of California seems constantly in the news. Unfortunately attention is drawn to negative happenings on this vast campus. The papers don't tell about a meeting held last month on the steps of Sproul Hall when over 400 students listened to a Chi Alpha-sponsored speaker tell of God's work in the lives of men. (Chi Alpha is the Assemblies of God college ministry to students on secular campuses.)

Later in the nearby Chi Alpha Student Center four students were filled with the Holy Spirit, including two from a nearby theological seminary.

The Chi Alpha Student Center at Berkeley is one of a growing number of campus miracles throughout the United States. It is located on College Avenue just a few blocks from the main campus.

The center itself, a converted music studio, features lovely wood ceiling with exposed beams and cathedral-type chandeliers. Gold carpet and bright blue-green contemporary couches with matching chairs stand against soft white walls. A huge fireplace warms the lounge. In the worship center a large wooden cross hangs against the wall behind a communion table.

These and other facilities make the center a place to "want to come" and "hate to leave." A large apartment building in front of the actual center is a part of the Chi Alpha complex and is rented to students.

Last year alone over 60 people received Christ under this dynamic center's ministry. A multitude of others were baptized in the Holy Spirit. Dick Williams and Mel Boring are the dedicated directors of the program. The vision of leaders and laity in the Northern California District of the Assemblies of God has made this ministry possible. Similar programs are now in the initial stages for San Jose and Chico.

Just one of those affected by this ministry, Tom Johnson, now a senior at the University of California, remarked after being baptized in the Holy Spirit: "Boy,

was I surprised when I walked into my first Chi Alpha meeting and discovered that Jesus was real! There were happy, victorious Christians all over the place. It was there I learned about and received the baptism in the Holy Spirit and found a great inner peace and security. I stopped worrying about my future because I knew God was real and would guide my life."

Student centers are something new for the Assemblies of God, at least generally. God has been speaking to some people about this need, however, for many years.

It was 1951 when God led the Assemblies of God minister and his wife to resign their pastorate and move to a prominent college town where there was no full-gospel witness. By a series of miracles and steps of sacrificial faith, they were divinely led to open "The Chapel"

## Mission: CAMPUS MIRACLE

within a block of the Washington State University at Pullman.

Some folk misunderstood. Few were interested enough to help. But God was faithful.

Now there stands a beautiful chapel and lounge. An outdoor patio with flowing fountain and beautifully cared-for flowers presents an open welcome to all who come. Ralph and Vera Mader have weathered the storm into the haven of an increasingly fruitful ministry among hundreds of collegians every year.

One convert from this ministry went on to his doctorate in another state, spreading Chi Alpha as he went. He now is involved in research at a university of a third state and is actively involved in ministering to college students himself.

What if a district has not been moved to action in the field of Chi Alpha facilities and there is no Ralph Mader around? A possible answer is a progressive local church with a watchful eye on the unique whitened harvest field of a university campus.

Group gathered for informal discussion at Chi Alpha Student Center in Berkeley. Director Richard Williams is second from left.





Such was the case of First Assembly, Eugene, Oregon, and their pastor, Murray W. McLees. This church was ministering effectively to collegians from the 11,000-student University of Oregon and several smaller colleges in the area. But they recognized the necessity of a near-campus facility for truly effective outreach.

In early 1965 God miraculously helped the church obtain a large house with more than enough land. It is directly across from the campus in one of the most strategic locations possible. The property was expensive and required many additional dollars in remodeling. But the church felt the investment was worthwhile. Now the lovely center is open for Bible studies, individual prayer and study, fellowship, and personalized conversation. Already the Chi Alpha House is having an impact on its community of collegians.

Another way in which permanent Chi Alpha student centers come into existence is through the students themselves. Such was the case in Denton, Texas, where the Chi Alpha group acting with their chaplain was able to rent facilities on the campus of North Texas State University.

Another group, the enterprising Chi Alphans at Fayetteville, Arkansas, received special assistance from their district Christ's Ambassadors organization plus much encouragement from their sponsors. They were able to take over a student center from another denominational group. Four young men now live in this facility and thus help meet the monthly rent. It was a proud day for everyone when the sign went up near the University of Arkansas campus saying, "Chi Alpha Student Center."

Such facilities have also been secured at the University of Arizona. In addition, groups and pastors in many



Chi Alpha House, located directly across from the campus of the University of Oregon, was opened by the First Assembly in Eugene.



Above: Pastors and board members of First Assembly, Eugene, Oregon. Front row (left to right): Mel Davis, Virgil Myers, Pastor Murray W. McLees, and Bill Stringfield. Back row: John Hulburt, Jack Kuykendall, Russell Farley, Assistant Pastor Les Binkley.

Below: Officers of the Chi Alpha group in Denton, Texas.

**Chi Alpha Student Center at Berkeley. At right, early Saturday morning communion at this student center. An average of 25 attend this weekly service and the breakfast that follows.**



other states are laying plans for the day when their "dream can come true" in the form of an Assemblies of God student center near their campus.

A walk around any major campus in America will quickly reveal buildings large and small dedicated to reaching collegians. As Paul wrote, there are "so many kinds of voices in the world, and none of them is without signification." Churches and cults, clubs and social organizations all beckon college youth. One writer referred to the student union plaza of one prominent university as a modern Athenian Areopagus where men come to spend their time in nothing except telling or hearing something new.



It is our prayer that across the nation new centers of full-gospel proclamation will continually arise among our university populations—places where happy, victorious Christians can help make Jesus real to others.

If you are interested in additional information concerning the Chi Alpha ministry, write the College Youth Division, 1445 Boonville Avenue, Springfield, Missouri 65802.

# WORKING FOR THE KING

Sunday School Lesson for January 22, 1967

MATTHEW 25:14-27

BY J. BASHFORD BISHOP

THE PARABLE OF THE TEN VIRGINS teaches, "Watch for the coming of Jesus, and keep yourself spiritually prepared." The Parable of the Talents balances this truth by saying, "Work for Jesus while you are watching, and keep busy using your God-given abilities in His work."

1. *The Distribution of the Talents.* Observe: (1) The talents refer to whatever natural ability one is endowed with, as well as to spiritual gifts and endowments. (2) Talents were given to all. Everyone did not receive the same number of talents, but all *did* receive. No one can truthfully say, "I have no talent." It is true that some people by nature are more talented than others; but God has given each of us talents for which we are accountable.

2. *The Employment of the Talents.* Two of the three

## MAKING HIS TALENTS COUNT



servants faithfully invested their talents and brought returns in proportion to the talents they had. One gained more than the other, but both were equally faithful.

The third man "hid his lord's money." His was the sin of doing nothing! Every Christian is saved and equipped to serve and bear fruit. Strong words are directed against those who fail to be useful and fruitful (John 15:2, 8, 16).

3. *The Rewarding of the Faithful.* "After a long time the lord of those servants cometh, and reckoneth with them" (vv. 19-23). So too Christ will return one day and reckon with all Christians. (See 2 Corinthians 5:10; 1 Corinthians 3:8.) It is encouraging to note that each of the first two servants was rewarded alike. Christ's concern is not how much we have earned but how much it is when compared with what has been entrusted to us.

4. *The Fate of the Unfaithful.* Here we have the most practical part of our lesson, for the one-talent servant erred in ways wherein a good many of us are endangered.

(1) *He had a wrong estimate of God's character,* for he said, "I knew thee that thou art a hard man." Whether we realize it or not, a good many wrong attitudes arise from our failure to think rightly of God's character. God is not unreasonable or unjust in His requirements of us. He has provided for each of us that which is necessary to a life of godliness and usefulness (2 Peter 1:3; 2 Corinthians 12:9; Philippians 4:19).

(2) *He blamed God for his failure.* Like Adam who tried to excuse his own sin by saying, "The woman whom thou gavest . . . me, she gave me of the tree," this man tried to blame his negligence upon God. Instead of yielding to the human tendency to blame others for our failures, let us blame ourselves!

(3) *He failed to realize that his talent was needed.* The action of his lord teaches us that every talent is needed in the kingdom of God. Every member of the body of Christ has a specific function. We should not distinguish between *great* and *small* talents.

(4) *He belittled his talent.* This is the special snare of one-talent people—and many of us fall into that category. Because they cannot do so-called "great" things for God, many Christians overlook the opportunity of doing *little* things—forgetting that little deeds done in the name of Jesus may have a profound and far-reaching influence and will certainly be rewarded (Matthew 10:42). If I am a one-talent Christian, I should be all the more faithful in developing and using that talent for the glory of the Lord!

(5) *He was fearful.* "I was afraid" (v. 25). Wrong estimation of God's character produces fear, whereas love and trust will cast out fear! Fear has a paralyzing effect. It prevents testimony; it keeps people from those ventures of faith by which the power of God is manifested in their lives as well as in other lives.

(6) *His talent was taken from him* (v. 28). What we do not use we lose! If we do not use our muscles, they deteriorate and become flabby and weak.

Some years ago a best seller was entitled, *Wake Up and Live*. The author stated that few people realize more than a very small percentage of their potentialities. Let us present all our faculties to God so that His Spirit may quicken, develop, and use them to produce results beyond our present hopes!

# THE MISSIONARY DIMENSION OF THE INDIGENOUS CHURCH

**"TO BE NEW TESTAMENT THE INDIGENOUS CHURCH MUST BE MISSIONARY."**



By **WESLEY R. HURST**  
Foreign Missions  
Home Secretary

*"Give, and it shall be given unto you," was the subject of one of the first sermons I was asked to interpret for the missionary. During his preaching I began to resent this message. I looked at my hand-cut sandals, my old shirt (I had no jacket), and my knickers (I had no long pants). I thought of the wealth of the missionary and of my poverty. Bitterness was born in my heart.*

This was the beginning of the testimony of a national minister in the conference in Malawi, East Africa, in October.

*A few months later again I was asked to interpret—the same missionary—the same message: "Give and it shall be given." My resentment grew while I passed word for him. I looked at his clothes—and mine. At the close of his message God spoke to me. "This is My Word—try me!"*

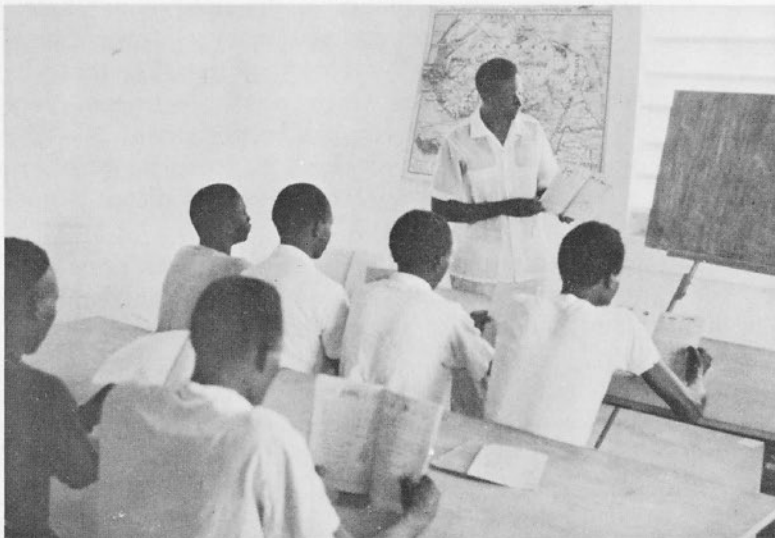
*I had two shirts—so gave one away. I gave away my sandals and went barefoot. Thus began a work of God in my heart, and thus began the change in my life—God began to give back to me.*

*Brethren, look at me today—I have not only this jacket, but two more in my room, plus shirts and other clothes at home in Tanzania which I could not bring. I have a house (before I had none). My children are in school with clothes and shoes. God has proved His Word to me. Praise His Name!*

This epitomizes the meaning of the indigenous church—with leaders who relate their ministries and their needs to the Lord of the harvest. The indigenous church is not ours, but God's. The idea of such a church was not born in the minds or hearts of men, but in the heart of God.

This is a church with life in itself, born of God—  
*(Continued on next page)*

Left: Nationals teach in most of our 80 overseas Bible schools. Right: Checks like this one show that nationals are giving to help establish an indigenous church.





Students at Bethel Bible Institute in the Philippines demonstrate their missionary vision by representing peoples from other lands.

life to propagate itself, life to govern itself, life to support itself. But we must be careful; the Word of God does not stop here. If we permit our concepts of the indigenous church to stop here, we are short of the New Testament Church. What does this church need? To define what we mean we have used the word *self* three times. This is good as long as we recognize the source of the life within the spiritually self-sufficient church.

Then what is the need? It is to move the *center of interest* in the church from self-existence to an expanded world interest. To be New Testament the indigenous church must be *missionary*! As we preach missions in America, we must preach missions on every field in the world. How exciting—an indigenous church with the seeds of missionary vision!

This is not new. It is as old as Paul at Antioch. And thank God it is a truth already pulsating with life in many fields of the world.

Each year Faith Assembly in Montego Bay, Jamaica, has a missionary convention, taking faith promises and raising funds for workers to be sent, radio ministries, and church extension in the vicinity and to the extremities of the island. I was present when an annual missions goal of nearly \$3,000 was reached. What excitement filled the place as we watched missions give birth to more missions.

We have just received missionary offerings (checks written in German marks) from the Willard Cantelon *Good News Crusades* in Frankfurt and Stuttgart, Germany. The believers in Germany are sending out missionaries. The seeds of New Testament missions are growing. Italy has sent missionaries to Latin America. Some of the most vital Pentecostal witnesses in Latin America began from such seed.

Several African Assemblies of God churches have begun missionary programs on an intertribal and international scope. Everett Phillips, field secretary for Africa,

reports, "This is catching fire all over Africa among our brethren. Pray for them."

Recently in the Far East each district council has established missionary programs. In the Philippines a foreign missions department has been formed and is functioning. Likewise in Japan.

Japan has sent two couples to Latin America to minister to the hundreds of thousands of Japanese there. Korea recently voted to send Pak Jwang Soo, dean of the Bible school, as a missionary to the Koreans in Japan. He speaks both languages and is a man gifted in evangelism. The evangelistic center in Seoul is jointly sponsoring a total of five new churches in needy Korean cities, with goals of thousands of dollars to be given through their missionary program to meet these objectives. In addition, reports reach us of numerous evangelistic teams being sent from country to country in Latin America, Europe, the Far East, and now in the Pacific Islands.

At present the *Good News Crusades* in the world—many conducted by national evangelists—are criss-crossing the tribes, the nations, and the islands.

The Tonga Islands are in the midst of revival where Lawrence Larson and the national ministers with him write of their plans:

"This month (December) plans are made to conduct a crusade in Noumea, New Caledonia. This will coincide with the South Pacific Games, when representatives from all over the South Pacific will be there. We intend to make it a crusade backed by much Light-for-the-Lost literature.

We would like to send a national from Western Samoa to conduct a crusade in the Cook Islands. We have invitations to the Gilbert Islands and hope to minister in Tahiti when possible. The Solomon Islands have no Pentecostal work that I know of, and we hope to minister there."

In the islands, the tribes, and the continents these who have been first to hear and who have responded by establishing an indigenous church are the "faithful men" of whom Paul speaks to Timothy: "The things that thou hast heard of me among many witnesses, the same *commit* thou to *faithful* men, who *shall be able* to teach *others* also." We are also seeing the fulfillment of this admonition as these "faithful men" reach the "others also."

This is the explosive quality of the indigenous church which by the Spirit becomes missionary. It overwhelms us. We are a part of a Pentecostal outpouring that has the power and the plan which now penetrates every corner of the earth. A church has been planted. In many places this church is rooted deep, is nurturing itself to maturity and strength, and is already significantly missionary.

As we continue to pray for missions, let us remember the Lord's prayer request: "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." He is the Lord of the harvest; we are *His* laborers. Not all of these prayers will be answered by laborers who are American missionaries. Many will be out of the indigenous church.

Let us believe for the spiritual explosion at home and abroad that will make every indigenous church missionary!

# Newlyweds and Neighbors

By PAUL BAYLES

WHEN TWO PEOPLE FIRST FALL IN LOVE, they are intensely preoccupied with each other. They see all others as unfocused silhouettes flitting about on the shadowy screen of the outside world. To be with each other alone is their chief desire. Seclusion characterizes the early weeks of marriage. This need is recognized as legitimate by the institution of the honeymoon.

As the months pass by, married couples realize they cannot continue their dream of isolation. Former friends want to visit them in the new home. New friends must be made in the neighborhood where they have decided to live. They are invited to social activities, and invitations are expected from them. Married couples quickly realize that to have a home is to incur social responsibilities.

The New Testament offers no escape from social obligations. Nowhere is isolation from people recommended as a pattern for living. Christians are described as the salt of the earth and, as such, are called upon to be sprinkled upon an earthly society.

In the new relationship of husband and wife, the choosing of mutual friends is a delicate task. Not all previous friendships and associations can be renewed or encouraged. The husband must give up some of his bachelor interests, as must the wife discourage some maidenly companionships. Each must sacrifice some private interests and activities. There is an inevitable reshuffling of social lives for both husband and wife. When handled with consideration, this regrouping of interests can bring the couple closer together while broadening their social horizons.

As in all adult and mature relationships, consideration for the other and interest in the welfare of the partnership will be guiding rules. Generally speaking, when a man marries, he must cease to be "one of the boys." His interests and responsibilities are no longer the same as theirs. Similarly, the married woman soon discovers that she lives in a world different from that of her single friends.

Another rule of thumb would be that couples should seek new friends from among happily married people of their own age and circumstance. Unhappy persons, particularly divorced people or those who are in the throes of domestic strife of their own, are usually poor companions for a married couple.

Certainly there is a place in the give-and-take of marriage for husbands and wives to cultivate friendships on their own. Not every friendship or interest needs to be mutual. Seldom are two persons completely alike in their individual interests and social tastes. Making mutual concessions is part of maturity and good marital adjustment. Keeping our own personalities alive through legitimate and stimulating interests, even if not

shared with our partners but approved by them, will make our contributions to marriage mutually beneficial.

This is particularly important for young mothers. Working day after day with babies, preschoolers, and even school children will offer little opportunity for intellectual stimulation. Husbands, preoccupied with vocational anxieties, often fail to contribute to their wives' need for adult companionship. Perhaps the poem "Have Baby, Will Travel," written by Elizabeth MacFarland, will explain humorously the young mother's need for adult friendship to round out her life.

*Have diapers (disposable), feeding chair (hoseable),  
Thermometer, bottle brush, milk;  
Have plasticized sheeting, have gadget for heating,  
And panties of waterproof silk.  
Have vitamins, Zwieback, a harness to tie back  
My son in inadequate crib;  
Have aspirin, sleepers, applesauce, creepers,  
Can opener, orange juice, bib.  
Have blanket, have teddy, have boiled water ready,  
Have tissue, have talcum, have Spock...  
My thoughts I'll unravel; have baby, will travel  
But never again past our block!*

Not only will Christian couples need adult friendships of the quality described, but they will need to develop the art of being good neighbors and friends. No family is complete in itself. We need our neighbors and our friends. They need us. A Christian home should have a spirit of friendship that is contagious.

—The King's Business

## WE'RE EXCITED ABOUT OUR SCIENCE FACULTY

... WE WOULD LIKE YOU TO MEET TWO OF THEM.



ROBERT FROST, Ph.D.

Chairman of the Science Division, Dr. Frost's teaching experience has included Baylor Medical School and Westmont College, among others. He received his doctorate from Rice University. Outside of the classroom he is an active lecturer on the work of the Holy Spirit and has recently written a book on this subject.



DUANE THURMAN, Ph.D.

Dr. Thurman, a native of Nebraska, received his doctorate in botany from the University of California, Berkeley. One of his current projects is developing a series of talks on "The Bible and Science." He is an active lecturer on this topic to youth groups and organizations.

For information on an accredited Pentecostal degree in religion or other liberal arts fields, write:

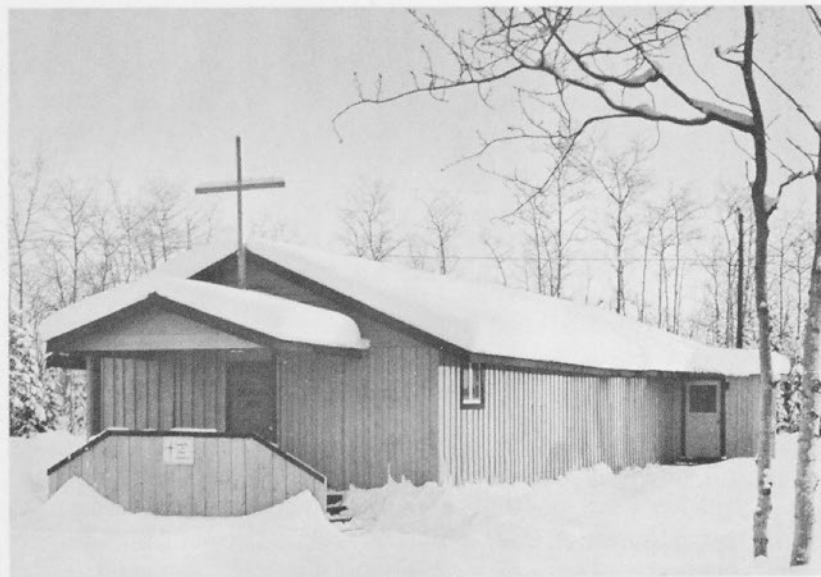
## Southern California College

Dept. E., COSTA MESA, California 92626  
Dr. O. Cope Budge, President

Spring semester begins February 1.

# NEW CHURCH for Alaska's NEWEST CITY

By RUTH LYON



This new Assemblies of God church in Anderson, Alaska, was dedicated recently. Darrell Redfearn is pastor.

ANDERSON, ALASKA'S NEWEST CITY, has a brand-new Assemblies of God church, one of the community's two churches.

Dedication services for the new building were conducted on October 2, 1966. Participating were B. P. Wilson, Alaska District superintendent; Ralph Miller, pastor at North Pole and presbyter of the Northern Section; Richard Rutledge, pastor at Nenana; Robert Northrup, pastor of Highland Assembly, Albuquerque, N. Mex.; and Pastor Darrell Redfearn. Brother Northrup was the dedication speaker.

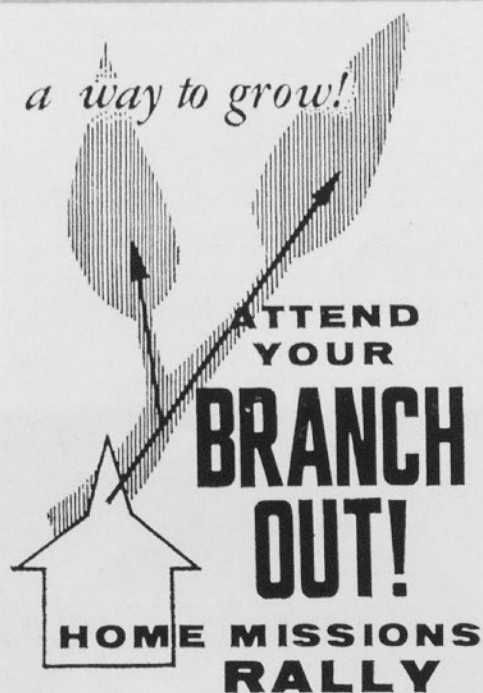
In addition to the auditorium, the 24- by 65-foot edifice has four classrooms, a fellowship hall, and a pastor's study. It is appraised at \$32,000 and has a debt of only \$2,000. The church is also building a parsonage which is nearly half-finished. Sunday school attendance has reached 40.

Moved by man's desire for family life, the employees of BMEWS (Ballistic Missile Early Warning System), Site II, Service Company at Clear, Alaska, peopled the city of Anderson.

The Government Services BMEWS magazine\* described the city thus: "Anderson is tucked amidst aspens and evergreens in the gently sloping foothills of the vast Alaskan Mountain range. About 90 percent of the men in the community work 'at Site' and are employed by RCA. For them 'home' is five miles northeast of Site, and about 50 air miles (90 road miles) southwest of Fairbanks..."

Since the water supply at Anderson was easy to reach, wells could be drilled without too much expense, and

\*This magazine was the source for some of the information contained in this article.



## BRANCH OUT—HOME MISSIONS THEME FOR 1967

BRANCH OUT, the theme for home missions rallies during February, Home Missions Month, will be emphasized throughout 1967 in all district and national home missions activities. This exciting theme envisions the total involvement of our churches and their congregations in opening new churches.

BRANCH OUT will also be the theme for the General Council home missions service in 1967. Lapel pins will be awarded at the Council to all pastors who have started new churches or Sunday schools during the biennium.

The national department anticipates that thousands of Assemblies of God churches will have local rallies on Home Missions Day, February 12, promoting the new BRANCH OUT theme. District and sectional rallies will also be conducted during the month or at other times during the year.

Each organization of the church—C.A.'s, WMC's, MF groups—can help its church "branch out" and thus extend its outreach.

Districts in which 85 percent of the churches cooperate with the BRANCH OUT rally emphasis for 1967 will receive certificates of honor. Also these districts and their home missions directors will be publicized in *The Pentecostal Evangel*.

Be sure to attend your local, sectional, and district 1967 BRANCH OUT rallies. Learn how you can participate in this church—extension thrust of the Assemblies of God.

the pioneer road was passable. Within four years, the population has increased from six families to its present 60.

The city is incorporated, and its city council represents the interests of residents at state and federal levels. Therefore, ordinances control the water supply and waste disposal and protect public health and safety. Several businesses are operating in the city; and all groceries and supplies are ordered by mail from Fairbanks and delivered via the Alaska Railroad.

Anderson has electricity by wires strung from Nenana, 20 miles away. Two telephones are operating from the Healy Exchange by the Alaska Communications System. Fuel oil, gasoline, etc., are trucked in from Nenana. The city also has a Jeep pumper fire truck and a volunteer fire department, comprised of both men and women.

Sixty pupils, from Grade 1 through Grade 8, attend classes at the school. High school students are transported by bus to school in Nenana.

The Anderson-Clear Lions Club built a community building, a skating rink, and a school playground.

The Department of Highways built an all-weather road which was completed last fall.

Families who had not planned to stay in Alaska for more than 18 months decided they liked "the Great Land" and stayed on to make Anderson their home.

Noting the mushrooming growth of Anderson and its need for spiritual life, the Richard Rutledges, who were pioneering churches at Nenana and Rex Crossing in Alaska, felt a burden for the new city. In 1963 they began services in the schoolhouse in this community of approximately 350 people.

Weather in this area can fluctuate from 80 degrees above with 20 or more hours of sunshine each day in the summer to 70 below with 20 or more hours of darkness in the winter. But in spite of the cold winter, the congregation grew; and in 1964 the missionaries moved their people into a canvas quonset building. Sometimes the women had to put their feet up on the benches and sit on them, even though they were wearing warm footgear. But none of the people thought of leaving the services. People continued to be saved, and some were filled with the Spirit. The blessing of God on the new church was evident.

The Rutledges were living six miles from Nenana, and in January, 1964, they lost everything in a fire which destroyed their homesite. Although this was a severe blow, these missionaries were undaunted. And God did undertake for their needs. They carried on until they saw a definite breakthrough in Anderson.

Brother Rutledge began building a new church for Anderson in the spring of 1964, but he soon felt the congregation had grown and interest increased to the point that the church needed a full-time pastor. In July, 1964, the Darrell Redfearns, with their three children, arrived in Anderson to become pastors. And they continued the work on the church building. Even before the building was completed, the congregation moved into it.

Since the church's building funds were depleted, the New Mexico District pledged almost \$1,400 to buy windows and automatic furnaces and has continued to help support this new work. This has been a big boost to the church. The missionaries and their congregation are grate-

ful to all who have made the new church possible.

Besides his duties as pastor at Anderson, Brother Redfearn is also the Protestant chaplain at Clear Air Force Base, a small, remote radar station. He has been holding services at the base for more than two years. This work opens many doors of ministry which would otherwise be closed.

\* \* \*

*Note:* World Ministries credit will be allowed for offerings for any or all of the Alaska churches or missionaries until August 1967. The Anderson church, although attended by people of the white race, is a district pioneer effort and thus is receiving recognition by the Home Missions Department as such. The department is mainly promoting native Eskimo and Indian churches of Alaska since Alaska became a district in 1965.

## YOUTH ARE VITAL TO HOME MISSIONS

JESUS CHRIST MUST be relevantly expressed to a society adrift. Youth of the Assemblies of God are setting up beachheads of witness to challenge that drift. They are maturing into witnesses for the Master.

Personal evangelism on the local-church level is basic to our Assemblies of God church extension. Therefore, our youth play an important part in district home missions activities. They will participate wholeheartedly in the 1967 BRANCH OUT home missions emphasis.

Assemblies of God youth have employed many means to communicate the gospel. Our Christ's Ambassadors are finding opportunities in literature distribution and door-to-door campaigns. They are initiating witnessing situations on streets, on beaches, at fairs, in coffee houses, and in servicemen's centers.

Youth are making individual contact through tracts and personal confrontation on school campuses, at drive-in restaurants, and in many places youth gather. Our youth are engaging in these activities to win souls to Christ—and to bring them into the fellowship and under the spiritual influence of a local church.

Christ's Ambassadors have participated in these projects under the sponsorship of established churches or small congregations. Sometimes they have been organized to move in as "shock troops" to begin new works. Coordinating plans with district officials, district youth leaders will be spearheading door-to-door witnessing projects on a sectional level in the summer of 1967.

Assemblies of God young people are currently sponsoring one of the largest youth missionary-giving programs in the world.

As the anointing of the Holy Spirit touches the vitality of youth witness and then activates other departments of the church to conserve the results, these combined efforts will bring growth to Christ's Church.

—RUSSELL COX  
*National Christ's Ambassadors Secretary*

# Are We Building Walls or Bridges?

By MELVIN B. HANSON  
Pastor, Assembly of God, Sherburn, Minnesota

**J**ESUS SAID, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). Those of us who have found safety in this impregnable fortress called the Church rejoice in its stability in the midst of a tempestuous world.

But it is possible that some of us may have become too preoccupied with our own good fortune. Thus we have failed to recognize as fully as we should that the Church is designed to serve not only as a refuge for believers but also as a soul-saving base for the rest of lost mankind.

It is well if we be concerned for the purity of the Church, for its separation from that which is unclean. We must not tolerate any dilution of its message nor any

lowering of its standards. Still there are dangers of complacency, as well as of compromise.

Our Master did not isolate Himself from the needy multitudes. In fact, He was severely condemned by self-righteous scribes and Pharisees because He ate "with publicans and sinners." The apostle Paul was frankly willing to become all things to all men that he might "by all means save some."

It is as much our responsibility today to "Rescue the Perishing" as it is to "Hold the Fort!" We will have to risk the dangers of making aggressive forays upon what is considered enemy territory for the sake of winning some.

The Bible clearly teaches that all men outside of Christ are lost! It also declares that Christ came into

THE NIGHT OF FEBRUARY 7, 1950, was one in which God revealed His special love and providence to my wife and me. It was also the night that weather stations in the Michigan—Northern Indiana area recorded a strange phenomenon.

We were sitting in the living room of my wife's parents' home in Detroit that evening waiting for the late report on weather conditions. All day mixed snow and rain had been falling over a five-state area. Ice had formed on the highways as temperatures fell below freezing.

The state highway patrol report said only emergency traffic should travel in the area; but our car was packed, and we were prepared to leave Detroit for California. It was necessary for me to be in my church, First Assembly in El Monte, California, the following Sunday.

That night as we knelt to pray, we explained to the Lord the nature of our commitment that seemed to make necessary our early morning departure. The Lord either had to make it possible for us to stay where we were or to take care of the weather conditions.

In the morning, we carefully backed out of the driveway. It was obvious something had happened. The temperature was quite moderate, and snow was melting. But it was several hours later when the full impact of what had really happened struck us.

We pulled into a restaurant at Fort Wayne, Indiana. The waitress came by, and we were talking about the weather. Her comment made our hearts leap.

"The strangest thing happened last night," she said. "As you know from the weather reports, ice was everywhere. Trees were breaking; power lines were down;

## THE NIGHT THE ICE MELTED

By BURTON PIERCE  
Pastor, Whitehaven Assembly, Memphis, Tennessee

traffic had nearly come to a standstill. Then at 10 last night something happened. A strong warm wind came out of the south. In a short time the ice was falling from the trees and the power lines, and even the ice on the roads was melting.

My wife looked at me with tears in her eyes. "Honey," she said, "10 p.m. Central Standard Time was 11 o'clock in Detroit. That was the very time we were talking to God about the weather conditions."

I don't know what the explanation of the weather bureau was. It certainly was contrary to any prediction they had made. The radio had said it would be well below the 20-degree mark. It was obvious to us that God had changed the weather pattern over a five-state area so His servants could travel.

The same God that altered natural forces for Joshua and Hezekiah still ministers on behalf of His servants today.



the world to save all who will believe. When He went away, He left a mandate with His disciples to spread the gospel in all the world, "to every creature."

It becomes imperative, then, that we build bridges by which we may reach those who are still outside the Gibraltar of faith and fellowship. We must seek for and discover effective means of contact with them. Rather than build existing walls still higher by pharisaical or self-righteous attitudes, we must earnestly explore ways of breaking through walls of prejudice and misunderstanding to reach their hearts.

It is so easy for us to catalog our neighbors as disinterested in spiritual things or to dismiss them as so entrenched in some other form of religion that they are unreachable. We salve our consciences by saying, "Our church doors are open to everyone; if they want to come, they are welcome."

The small percentage of our total population attending any church makes it obvious this is not sufficient. We need to give some serious attention to this matter of building effective bridges to provide meaningful Christian communication with those we have not yet reached.

*If sinners do not come into the church, then we must go out to where they are!*

How shall we go? Certainly the conventional methods we have used must be continued. Still it is evident that street meetings, tent campaigns, and revival services in the church may leave the majority of a community apparently unaware of the Christian message.

There has been encouragement in some of the ministries based on modern methods of communication: Christian films, telecasts, radio, literature invasions, etc. Some of the "mass meeting" efforts have also had a considerable amount of success. (Let us not overlook the Biblical method of personal evangelism which needs to be practiced on a much wider scale. Someone has said that the kind of "mass evangelism" we need today is the mass of lay Christians individually communicating the gospel to the mass of unsaved persons.)

In some areas, interdenominational Bible study groups among interested laymen are sparking a new wave of spiritual concern. This is a hopeful sign. Problems may arise, of course, but there are problems in complacency too. Some of us may be a bit wary that such activities may not yield any particular fruit for *our* Sunday school or church. However, in the final analysis it is the kingdom of God we are seeking to build and not just our own group. The fact is that if we will love lost souls unselfishly and be willing to involve ourselves totally for God, He will give us people who will desire to worship with us.

There are so many kinds of bridges that can be built to reach the unsaved. Many of these depend on person-to-person contact—bridges of kindness, understanding, and helpfulness that will open up communication between us and the lost.

Sincere personal interest in others will usually build at least some measure of rapport, and this is important in witnessing effectively. Offer our services in a time of need, running an errand, taking time for conversation, extending an invitation to a meal, showing consideration for children are all pontoons on which to build a bridge of Christian communication.

In view of the fast-moving events of our time, the

apostasy of religious liberalism, the ambiguity of morals, the uncertainty of guidelines, the multitudes of perishing souls, and the imminent return of Jesus, it is high time that Christians break out into an entirely new dimension of conquest and rescue operations for Christ.

We need to ask ourselves candidly: Are we definitely and consistently trying to build bridges to the lost about us? Or are we comfortably taking the course of least resistance, faithfully plodding back and forth to our churches, seeking blessings for ourselves and our loved ones, but failing almost entirely to communicate our faith to a dying world?

In Nehemiah's day God commissioned the people to rebuild walls around the city of Jerusalem. Today He wants us to build spiritual bridges over which the lost of the world may come to find eternal refuge in His Kingdom. Admittedly, not all will come; but let us not neglect to build the bridges so that "whosoever will may come."



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# A NAME OR A NUMBER?



**L**ONG-PREDICTED HAPPENINGS are in the news today—happenings that involve every Christian interested in Bible prophecy.

Examining these history-making issues in the light of scriptures, Radio Evangelist C. M. Ward has now prepared *A NAME OR A NUMBER?* a 48-page handbook to help you fit tomorrow's news events into God's prophetic plan.

America today stands on the threshold of an awesome, scientific revolution that in sheer power is certain to surpass all of man's united accomplishments since the beginning of time.

Impersonalization proposes to erase the identity of the individual in society. Machines are stripping many men of their economic livelihood.

And with these scientific, moral, and financial dilemmas is a continual buildup of world conflicts and misunderstanding which are undermining the very existence of the free world.

In his new prophetic analysis, Brother Ward takes a long, hard look at the present international situations and gives scriptural answers to many of the baffling and perplexing problems facing our nation today.

This unique publication is aptly titled, *A Name or a Number?*—for we are now in the *Age of the Computer*.

Says Speaker Ward:

"Two powerful philosophies grip our nation today. On the one hand, a supreme state says the individual is nothing, completely subservient to the state, a statistic, an item, identifiable only by a number. On the other hand, the Christian religion proclaims the sovereignty of the individual and his personal worth.

"Antichrist will make this planet a huge penitentiary. Its inmates will be numbered. When the Lamb's Book of Life is opened, there will be *names* on its pages, not *numbers*. The difference is a big one—prison or paradise."

Highlighting this special edition is a series of dynamic articles titled "Significant Signs." Here is an *indepth* analysis of such controversial topics as *Violence in Our Schools*, *Coming Famine*, *The International Role of the U.S.*, and the new *Spy-in-the-Sky* electronics systems.

Facts revealed in the article concerning *America's Moral Dilemma* alone are enough to bring the unsaved to a new awareness of their need of salvation. Scientists are actually attempting to create life. Already they are able to alter and control human behavior through the use of electrodes attached to the brain.

It is predicted that in a short time parents will be able to select the sexes of their future children. Learned men are now asking, "Would it be possible to control the behavior of a population by electrical stimulation of the brain?"

How long will it be before society as a whole refuses to recognize a Supreme Being? You will be captivated by the boldness of Evangelist Ward's approach to these and other crucial issues.


The radio speaker's keen insight into current affairs is featured in a special center-section of the book, "*Looking into 1967.*"

The writer begins by asking, "If you were the President, what would you do about these problems?" Then he lists such questions as: *Has Our China Policy Gone Up in Nuclear Smoke?*; *What Can We Do About Riots in Our Streets?*; *The National Debt*; *How Can We Curb the Exploding Rate of Sexual Illegitimacy?* There are also many other challenging and pertinent issues.

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NEWS  
OF  
**BENEVOLENCE  
MINISTRIES**

**Hillcrest Superintendent Resigns**

HERBERT S. BRUHN, superintendent of Hillcrest Children's Home of the Assemblies of God, Hot Springs, Ark., has resigned there after more than nine years of service. He plans to enter evangelistic ministry.

Brother Bruhn was named superintendent at Hillcrest May 1, 1957, after serving as a field representative for the Assemblies of God Home Missions Department beginning in 1954.

During his administration the Hillcrest population has increased from 71 to 95 children varying in age from preschool through the secondary levels, supervised by a staff of 16. Farm acreage has been increased substantially, a Teen Boys' Cottage was constructed in 1961, and a new chapel costing approximately \$48,000 was built during 1965.

As Hillcrest superintendent, Brother Bruhn has traveled through the U.S. promoting the Home and has served on regional and state children's home committees and boards.

He was a home missionary for the Assemblies of God in Alaska from 1945 to 1953 before he joined the Home Missions Department.

Brother Bruhn held pastorates of Assemblies of God churches in Missouri at Festus, 1935-36; Chaffee, 1937-39; and St. Louis, 1939-44. He is a former president of the Southern Missouri District Christ's Ambassadors Department.

His wife, the former Juanita Baxter, has shared the responsibilities of pastoral, home missionary, and children's home work since their marriage July 1, 1935, at Elvins, Mo. The Bruhns have one daughter, Judith Bess, a student at Southern State College, Magnolia, Ark.

**New Administrator Named at Hillcrest**

MERLE J. HARRIS, pastor of First Assembly, Russellville, Ark., has been named administrator of Hillcrest Children's Home, Hot Springs, Ark. He succeeds Herbert S. Bruhn, who resigned after serving more than nine years as superintendent of Hillcrest.

Brother Harris is a member of the Assemblies of God General Presbytery, and also serves on the



The Herbert Bruhns with three girls from the Hillcrest Children's Home where Brother Bruhn served as superintendent for more than nine years.

board of regents at Southwestern Assemblies of God College at Waxahachie, Tex. He is assistant superintendent of the Arkansas District and was president of the district Christ's Ambassadors Department from 1953 to 1957.

He has been pastor of First Assembly in Russellville since August, 1965. Before this he pastored New Bethel Assembly, Fort Smith, Ark., from 1957 to 1965.

Prior to his election as district C. A. president, Brother Harris was pastor of the Assemblies of God church in Ozark, Ark., from 1949 to 1953. He was ordained in 1950 by the Arkansas District.

Brother Harris began his ministry in 1947 and held two pastorates in Nebraska. Before this he attended Southwestern Assemblies of God College and Central Bible College.

He and his wife, the former Betty Nunemaker, were married December 14, 1946, at Omaha, Nebr. They have a son, James, 16.

**West Coast Representative Appointed**

ED ANDERSON, Santa Cruz, Calif., has been appointed West Coast field representative of the Assemblies of God Department of Benevolences.

The Department of Benevolences oversees three homes, the Aged Ministers Assistance, and Disaster Relief programs. Supervised by the Department are Bethany Retirement Home, Lakeland, Fla.; Hillcrest Children's Home, Hot Springs, Ark.; and Highlands Children's Home, child-care and placement agency, Kansas City, Mo.

A 1931 graduate of Bethany

Bible College, Santa Cruz, Calif., Brother Anderson has been a pastor in Oregon at La Grande and The Dalles and in California at Chico, El Cerrito, and Oakland. He was ordained by the Northwest District in 1934. He is a former secretary-treasurer and vice-president of the Christ's Ambassadors Department of the Northern California-Nevada District.

Brother Anderson and his wife, the former Goldia Stone, were married in 1933 at Centralia, Wash., and have two daughters, both married.

**Assistant Director Named at Highlands**

DARRELL D. MASSEY, former associate pastor of Calvary Assembly of God, Kansas City, Mo., has been appointed assistant director of Highlands Children's Home, 1810 East 48th Terrace, Kansas City.

Brother Massey, ordained by the Southern Missouri District of the Assemblies of God in 1954, helps direct the ministries of Highlands, child-placement agency of the Assemblies of God.

A native of Crane, Mo., he began his ministry in 1949 as a licensed preacher. He has held ministerial positions in Assemblies of God churches in Hardin, Lexington, and Kansas City, Mo. He was copastor of Eastside Assembly, Kansas City, from 1957 to 1965, and associate pastor at Calvary Assembly, Kansas City, in 1965-66 before his appointment at Highlands.

In addition to his administration duties, he and his wife, the former Rebecca Mae Delana of Lexington, Mo., serve as houseparents for the girls at Highlands.

The Masseys were married June 2, 1941, at Lexington. They have two children, Mrs. Darlene Davenport and Darrell Jr.



Merle J. Harris



Ed Anderson



Children share experiences with Brother and Sister Darrell Massey, assistant director and houseparents of the Highlands Children's Home.



DIRECT REPORTS FROM MANY LANDS

# FOREIGN NEWS DIGEST

## FRANCE

### "Circus" Packed

On September 29 we concluded our campaign in Rouen. In this city where Joan of Arc was burned, over 2,000 people came to hear the gospel the first Sunday.

Each night 700 to 900 people came, and the last Sunday over 2,300 people were packed into the "circus." Many were saved; sometimes up to 60 at a time would come forward for salvation. The Lord was gracious and also gave many instantaneous healings.

Harold Herman was our guest speaker. His simple messages touched the hearts of the people, and they have invited him back for another campaign. This city-wide meeting was our first experience, and it was a success.

—Kenneth Ware

## KOREA

### Property Purchased

God has been very gracious to us! The Iri Assembly of God now has an address, as through the cooperation of many friends we have been able to buy a lot.

In November we found that a grandfather named Son had a lot near the squad tent where the meetings were being held. His egg-producing business had failed, and the bank where he had a mortgage was going to sell the lot

at a public auction. Before the final steps were taken, Mr. Son sold us the lot at about half the cost.

The believers knocked out the wall of an old shack, and there they held their first indoor service, November 30. We are praying that we can build in the spring.

The believers are happy that they don't have to walk a long way to attend the 5 a.m. daily prayer meeting. Pray for this group of believers, and also pray for Mr. Son and his family who are not Christians.

—Margaret Carlow

## ITALY

### Island Reached for God

We were privileged to visit the United States for six weeks and to present the needs of the Island of Sardinia to our district council. How happy we were for the fine results.

We now have another full-time worker on the island doing pioneer work in the city of Arbus in the province of Cagliari. Reports reaching us indicate that God is blessing the preaching of His Word there and that souls are being won to Christ.

Our summer tract distribution, which reached a million and a half, is bringing in thrilling results. A new area has opened to the gospel in northern Sardinia as

the result of this summer outreach. A town in a remote and bandit-infested area was reached this summer and has requested that a worker be sent.

Please pray for this new outreach.

—Alfred Perna Sr.

## INDIA

### Growth Disappears

Last January I was suddenly stricken with pain. An angry-looking growth had appeared. I was told that surgery was necessary. This turned my faith heavenward, and I was anointed and prayed for. But daily it became worse and very painful.

The enemy kept saying, "You were examined by a very good American missionary-doctor and an American nurse who both agreed the growth should be removed."

I prayed and committed it to the Lord who had made me and knew how to heal me. Every day I prayed, but it was still there to taunt me. This continued from January 2 until February 6, when I prayed again. Then I noticed the growth was not there! Praise God! Since that time it has not returned. We still have a miracle-working Jesus.

—Evelyn R. Lewis

## GHANA

### Twenty-two Years of Change

Twenty-two years ago this month we piled out of a Royal Air Force plane on the airstrip in Accra, capital of what was then Gold Coast. David was bouncing about with excitement, and Gretchen, still a baby, was carried to immigration.

What changes! David is interested in being one of the "Top Texans" in selling insurance, and Gretchen and her husband David Kast, son of pioneer missionaries, are engaged in missionary work in the newly independent country of Lesotho (formerly Basutoland). The "successful young pastor" and his wife who stepped off that plane have experienced some changes, too.

Best of all, we have seen great changes in the work. Then we were four missionary families (three couples newly appointed), and there were five mission sta-

tions. Today there are 25 missionaries, seven main stations, two Bible schools, two maternity clinics, and a printshop.

Then we had five national workers; today the Assemblies of God in Ghana operates with two district councils, with at least 60 workers.

Then we had a few mimeographed copies of the Gospels in Dagbani; now we have the entire New Testament.

Then we had no real Sunday school program, no women's groups, and no youth program; today we print our own literature, have Sunday schools, WMC and Christ's Ambassador groups, retreats, and leadership courses.

As we thought of these changes, we were grateful to the Lord and to all the people in the U.S. who have helped make this work possible.

—Harold S. Lehmann

## GERMANY

### Prayer Preferred to Play

"Three months ago I gave my heart to the Lord, and I have never in all my life been so happy," testified Erika at a youth camp just finished at the Bible school. "This new-found joy came into my life at the close of a young people's meeting in Griesheim where Mrs. Williscroft prayed with me."

Erika is one of a dozen young teen-age girls from the neighborhood who meet each Monday afternoon in our home. Most of them have learned to know the Lord as their Saviour. Some now attend young people's meetings, Sunday school, and local church services.

At the youth camp Erika and many other young people from this section of Germany were filled with the Holy Spirit. They prayed with real joy, sometimes in preference to taking part in recreation during the afternoon; often not wanting to stop and go to bed at night. It was a wonderful, though busy, two weeks.

—Paul and Gladys Williscroft

## GUATEMALA

### Dream Causes Prayer

After dedicating a new church building in Progreso, Guatemala, we began the trip home in our

Pastor Kwon (right) and his sister (second from left) came down from Seoul, Korea, to work with these people in Iri.



Speed-the-Light vehicle. There were nine of us—three in the front and six in the back. On the way it began raining, and at 11:40 p.m. we arrived in Guatemala City.

As we were traveling down an avenue, a car without lights suddenly appeared from a side street. It was too late to avoid a collision. Fortunately no one was seriously hurt, and we were able to settle the accident without complications.

The next morning, I wrote my parents who pastor First Assembly in Kingstree, S. C., relating the accident and telling them what a miracle it was that we all weren't killed.

A few days later I received a letter—and a wonderful testimony of a divine answer to prayer.

The night before the accident (which occurred on Sunday night), my father dreamed that we had had a terrible accident. In the dream he saw Ernest lying over the steering wheel unconscious, and me with my head on his shoulder. My parents couldn't sleep—so they prayed. But the burden remained.

At church the next morning my father related the dream of the accident to the congregation. The Lord gave the people a spirit of intercessory prayer for us, and they prayed until the burden lifted.

The night we had the accident, 12 people could have been killed—except for the dream which brought a whole church to its knees in prayer.

—Joye Bowman

## LATIN AMERICA

### New Book Published

A new book on the Assemblies of God foreign ministerial training school program has been published by the Foreign Missions Department.

The 118-page book, *Faculty Training Program for Overseas Bible Schools*, is by Mrs. Louise Jeter Walker, coordinator for Bible schools in Latin America.

In the book she answers the question, "How can national directors and teachers for our Bible schools be adequately prepared for their task?"

She answers this question from her experience in preparing materials, organizing workshops and seminars, and assisting Assemblies of God ministerial training schools for Latin America.

In the foreword, Melvin L. Hodges, field secretary for Latin America, writes: "The study necessarily has for its frame of reference Bible school work of the Assemblies of God in Latin America; but problems faced and solutions suggested will be helpful in any area, for basic problems are universal."

## MISSIONARY NEWS NOTES

Returning to the States for furlough are the **Melton Hills** (Togo); the **Homer Specters** (Senegal); **Lillian Bach** and **Minnie Ecklund** (Nigeria); the **William Brookes** (Costa Rica); **Ruth Martin** (Paraguay); and the **David Brauchlers** (Colombia).

Going to their respective fields of service are **Anna Stafsholt** (Liberia); **Joy Adams** (South Africa); the **Kenneth McCombers** (Philippines); and the **Harold Carlbloms** (Indonesia).

The **Raymond Busbys** are going to the Far East for evangelistic work.

The **Claude Redigers** are transferring from American Samoa to the Philippines; the **Ray Trasks** are transferring from Burma to Indonesia; and the **Wayne Turnbuls** are transferring from Dominican Republic to Uruguay.

**David Montgomery** (Mexico) and **Hubert Boese** (Upper Volta) have transferred to the ministerial list.

Newly appointed missionaries going to the field are the **Elmer Lee Bohannons** (Fiji); **Phyllis Bakke** (Philippines); and the **Garland Edmonds** (Togo).



Ray Trask family



Claude Rediger family



Garland Edmonds family



Harold Carlblom family



Kenneth McComber family



Mr. and Mrs. Raymond Busby



Mr. and Mrs. Elmer Bohannon



Wayne Turnbull family



Phyllis Bakke



Anna Stafsholt



Joy Adams

## MISSIONS CONVENTION

### First Missions Convention Held

The first annual missions convention at Trinity Tabernacle, St. Louis, Mo., was held Sunday morning, October 23 through October 27. The missionary team consisted of George and Billie Davis (Latin American countries); Juan Romero (Mexico); Ralph and Esther Cimino (Nigeria); Sam and Mona Balias

(Paraguay); Miss Thora Brooks (home missionary); and Miss Kathryn Schmidt (superannuated missionary to India).

Films and curios were shown each evening as a different country was represented by missionaries and displays.

Different booths showed the outreaches of the local church through their various departments and also the fields where they have supported missionaries. At the end

of each service foods from different countries were served.

The closing night of the convention was highlighted with the Trinity Tabernacle Choir's presentation of "The Greatest Story Yet Untold." Many hearts were rededicated and reconsecrated to the Lord because of this convention. It has given us a greater outreach for the mission field than ever before.

—J. A. Drysdale, pastor

# NEWS OF THE CHURCHES



Faith Tabernacle in Oklahoma City (S. J. Scott, pastor) has the largest Assemblies of God Sunday school in Oklahoma. This photo was taken during the meeting with Evangelist Marvin Schmidt.

OKLAHOMA CITY, OKLA.—At least 30 people knelt for salvation and 25, including several of other denominations, were filled with the Holy Spirit during special services at Faith Tabernacle here with Evangelist Marvin Schmidt of Bakersfield, Calif.

Several reported definitely being healed while sitting in the services. Many lives were completely changed and spiritually deepened.

On the concluding night, a number followed the Lord in water baptism. Attendance was excellent in spite of the state fair being in progress in the city.

—S. J. Scott, pastor

\* \* \*

GRAHAM, OKLA.—The Assembly of God here was blessed and uplifted during special services with Evangelist Robert Stephens of Waxahachie, Tex.

Eleven were saved, five filled with the Holy Spirit, and many healed. Many new people attended the church.

—Hershel Baker, pastor

\* \* \*

HYATTSVILLE, MD.—Faith Tabernacle here praises God for the special meetings recently held with Evangelist Wayne Marshall of Minneapolis, Minn.

Ten were saved, two reclaimed, seven baptized in the Holy Spirit, and one refilled with the Spirit. Eight persons were baptized in water. Attendance was good.

—B. M. Slye, pastor

\* \* \*

WINTER HAVEN, FLA.—A spirit of revival lingers at Wahneta Assembly here after services with Evangelist Freddy Clark.

Eleven were saved and several refilled with the Spirit. One man



This group of 22 were baptized in water during the meeting with Evangelist Glenna Byard (left) at St. James, Mo. Pastor and Mrs. T. B. Conway are standing at right on back row.

was healed of deafness, and a man and woman were each healed of a broken arm.

Visitors from various denominations and surrounding towns attended the meeting.

—B. L. Oswalt, pastor

ST. JAMES, MO.—The Assembly of God here experienced a mighty move of the Spirit recently during services with Evangelist Glenna Byard—the sixth series of meetings with this evangelist in less than six years. Services continued each night until 11 or 11:30.

Seven people were saved, and five were reclaimed; nine were baptized in the Holy Spirit.

There were 22 baptized in water, and 11 joined the church.

A spirit of evangelism remains among the people; the gospel is given out from house to house.

—T. Bluford Conway, pastor

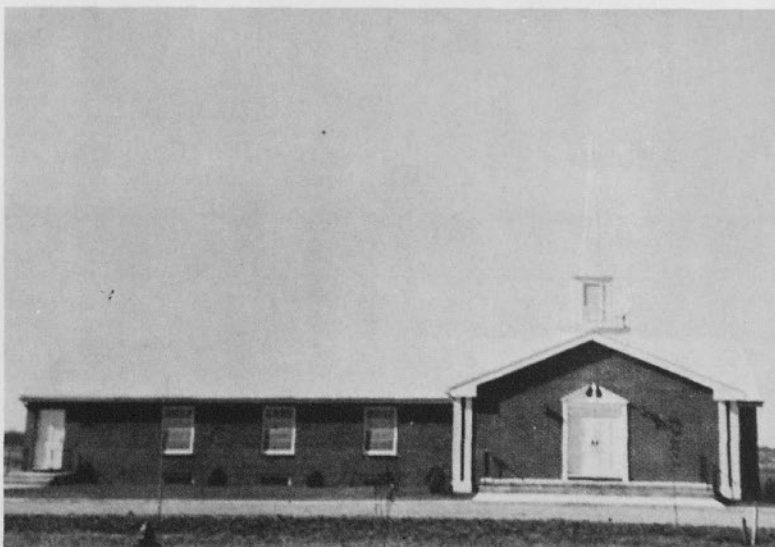
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BRISTOL, VA.—First Assembly here reports people being healed, saved, and filled with the Holy Spirit during special services with Evangelist Leo and Sherri Paino of Indianapolis, Ind.

The community was made aware of the revival through television appearances and a visit to a local high school by Brother Paino.

Interest in the services was high with good attendance each night. The Sunday school had been aver-

## MINNESOTA CONGREGATION DEDICATES CHURCH



ST. PETER, MINN.—The congregation of the Assembly of God here recently dedicated its new building to the Lord. Minnesota District Superintendent Herman Rohde gave the dedication message.

The new church is a red-brick, colonial-style structure, 84 by 32 feet, with a foyer 28 by 16. A full basement contains Sunday school rooms and a fellowship hall. The sanctuary is completely carpeted. New furniture, new piano and organ complement the open-face beams.

The church is located on a four-acre plot in a new development in St. Peter.

Raymond J. Junker has been the pastor since 1964.

aging 100, but 128 were present the final Sunday.

—*Elwood Rakes, pastor*

**BOYES HOT SPRINGS, CALIF.**—Several were saved and many were blessed during three weeks of meetings at the Assembly of God here. J. L. Jeffrey was the evangelist.

—*Paul Boyd, pastor*

**BAY, ARK.**—The Assembly of God here experienced a great move of God's Spirit recently with Evangelist Leroy Morgan. The church is thankful for a harvest of souls.

—*Dwight Cunningham, pastor*

**BATON ROUGE, LA.**—Every department of Central Assembly here was strengthened by the anointed ministry of Evangelist J. Billy McIntosh during recent services.

A number were saved, filled with the Holy Spirit, and healed—including several businessmen—during the 10-night revival. A number of people from other denominations attended.

—*James V. Courtney, pastor*

**ORRVILLE, OHIO**—Calvary Assembly here has just concluded special meetings with Evangelist and Mrs. W. W. Martin of Mineral Ridge, Ohio. Thirteen were saved or reclaimed in these services.

—*James M. Bryan, interim pastor*

**WASHINGTON, N. C.**—The Assembly of God here has experienced a great move of the Holy Spirit recently.

Many have been saved and several filled with the Holy Spirit. Sunday school attendance is climb-

**CANAL ZONE**—Assemblies of God Chaplain (Capt.) John W. Simpson, right, receives the First Bronze Oak Leaf Cluster (second award) to the Army Commendation Medal from Major General J. D. Alger, commander, U. S. Army Forces Southern Command, during the November Awards and Retirement Ceremony at Fort Amador here. Chaplain Simpson was cited for his outstanding performance as division artillery chaplain, Second Armored Division, Fort Hood, Tex., from August 1964 to July 1966. He is presently post chaplain at Fort Amador.



# EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Alabaster	First	Jan. 19-29	John & Faith Stallings	Robert Raburn
Ark.	Little Rock	Central	Jan. 18-29	William Caldwell	Bird Campbell
	Little Rock	Oak Forest	Jan. 15-29	Lindell & Mrs. Ballenger	T. W. Reddin
	Marianna	A/G	Jan. 22-27	A. G. & Mrs. Calaway	Donald Nye
Calif.	Dublin	San Ramon Village	Jan. 18-29	Howard Ryan	Gene Anderson
	Eureka	*Bethel	Jan. 22-27	Charles Senechal	Gene Riggs
	Garden Grove	First	Jan. 1-15	Ernie Rogers	Ralph Markey
	La Crescenta	A/G	Jan. 18-29	Wesley F. Morton	J. Edward Southard
	Manteca	First	Jan. 11-15	Paul & LaVonne Clark	Don Annas
Fla.	San Francisco	Community	Jan. 24-Feb. 5	Dave & Mona Lewis	C. Don North
	Clearwater	First	Jan. 22-29	Eddy Anderson	Arthur Shell Jr.
	Pinellas Pk.	First	Jan. 24-Feb. 5	Lee & Sherri Paino	Troy Helms
	Titusville	First	Jan. 22-Feb. 5	David Fernandez	W. J. Cox
	W. Palm Beach	Calvary Temple	Jan. 18-29	Ernie Eskelin	Glenn Horst
Ga.	Gainesville	Calvary Temple	Jan. 18—	Glen Shinn	Andrew Daniel
Ind.	Indianapolis	West Side Gospel Tab.	Jan. 24-Feb. 5	The Singing Lunsfords	Thomas Paino
Kans.	Burlington	A/G	Jan. 22-Feb. 3	Knott-Olson Team	Helen Reeves
La.	W. Monroe	Luna	Jan. 22—	Jimmy & Lenete Merritt	Leonard Sapp
Minn.	Redwood Falls	A/G	Jan. 18-29	Don D. Miller	Gary Carlson
Miss.	Natchez	First	Jan. 18-29	Helen P. Saxelid	W. H. Richardson
N. Dak.	Devils Lake	A/G	Jan. 19—	Bob Ludwig	Floyd LePoidevin
Okla.	Lawton	First	Jan. 22-27	J. G. Hall	James McQueen
	Tulsa	Faith Tab.	Jan. 18-29	Dave Tonn	Don Mallough
Tenn.	Memphis	Frayser	Jan. 24-29	B. R. Minton	Blan Stout
Tex.	Andrews	First	Jan. 22—	John & Freda Bryant	R. V. Luna
	Odessa	Bethel	Jan. 17—	Charles Ogdon	Wesley Lange
	Seagoville	First	Jan. 23—	Terry D. Johnson	Don Bell
Wash.	Grandview	A/G	Jan. 24-29	Paul & LaVonne Clark	Marvin F. Clark
Canada	Waterloo, Ont.	Pentecostal Tab.	Jan. 18-29	Bill McPherson	John Shrier

\*Children's Crusade

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

## 30TH ASSEMBLIES OF GOD MILITARY CHAPLAIN NAMED

SPRINGFIELD, MO.—Lemuel M. Boyles of San Pablo, Calif., has been appointed the 30th Assemblies of God chaplain on active duty.

Brother Boyles' commission was effective November 15. Now enrolled in the U. S. Air Force chaplaincy school at Maxwell Air Base, Montgomery, Ala., he has been assigned the rank of first lieutenant.

Brother Boyles is the ninth Assemblies of God Air Force chaplain. The Assemblies also has 14 Army and seven Navy chaplains.

A native of French Camp, Calif., Brother Boyles holds a 1957 bachelor of arts degree from Central Bible College, Springfield, Mo., and a bachelor of divinity degree from Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

His ministerial experience includes serving as music director at First Assembly in Berkeley, Calif., from 1957 to 1959, and as worker in evangelism at Full Gospel Temple in Richmond, Calif., from 1959 to 1963.

Brother Boyles was ordained by the Northern California-Nevada District in 1966. He has four children.



## ANNOUNCEMENTS

**42ND ANNUAL TENNESSEE DISTRICT COUNCIL**—Feb. 7-9 at First Assembly, Madison, Tenn. Speaker: Paul Lowenburg, Kansas district superintendent.—by Gene A. Jackson, district secretary.

**FELLOWSHIP CONVENTION**—Jan. 24-26, in the Evangelistic Center, Prince Albert, Saskatchewan, Canada. Speaker: David Dean.—by G. N. Fulford, district superintendent.

**12TH ANNIVERSARY**—Feb. 18, 19 at Assembly of God, Mount Holly, N. J. Speaker: Gerald Fortunato. Special music by students from Northeast Bible Institute, Green Lane, Pa.—by James Occhipinti, pastor.

## WITH CHRIST

MELVIN G. SCHMIDT, 22, of Bakersfield, Calif., was called into



the presence of the Lord October 29, 1966. Brother Schmidt, an evangelist, was granted a license to preach in 1965, the same year he graduated from Bethany Bible College where he was a commencement speaker. He is survived by his parents, Robert and Irene Schmidt, and his brother Marvin, all ordained ministers.

"I want to find out what goes on in the world. I'm through with the church."

(If she had been living when Jesus was on earth, she would have considered Him too strict, for He said, "Enter ye in at the strait gate: . . . because strait is the gate, and narrow is the way, which leadeth unto life. . . .")

These nonchurchgoers were quite obviously dismissing more than the church by their attitudes. We must recognize that churchgoing does not make a person a Christian—only the New Birth can do that—but not one of these people professed to be serving the Lord in spite of the imperfections of the church. Not many people do.

If you don't go to church or serve the Lord, perhaps you have your own favorite reason. Of course, you know it should be a good reason, because it will be all you will have to tell God when you stand before Him and try to explain why you didn't serve Him.

It should be a good reason because it will have to show why you didn't accept Jesus' sufferings for your sins. He knows the imperfections of His church better than you do, but He does not forsake it. His love for us is enough to bind Him to us.

Whatever your reason for avoiding God and association with His people, it ought to be good enough to comfort you for a Christless eternity.

Wouldn't it be better, though, to recognize that excuse now for what it is—a flimsy device to justify your rejection of Christ by the visible rejection of the church—than to face up to it when it's too late?

Don't let your excuses keep you away from God for another hour. You'll find many good reasons for serving God in this life, and more in the world to come.

THERE ARE MORE THAN "57 VARIETIES" OF REASONS GIVEN FOR NOT SERVING CHRIST.

# What's YOUR Reason?

By ADA NICHOLSON BROWNELL

**T**HE MAN WAS ABOUT 60. He was dirty and missing a few teeth.

"I haven't been to church for about 30 years," he said. "Last time I went, I had a brand new hat. I hung it in the vestibule. When I went to get it after the service, it was gone and a dirty shabby one was left in its place. I vowed I'd never go to church again. I never have and I never will."

(Jesus once lost a garment too, for it is written, "And they crucified him, and parted his garments, casting lots. . . .")

"You want to know why I don't go to church?" a young fellow responded. "The last time I went I tore a hole in a brand new suit. The pew had a nail sticking out of it. I'll never go again."

(There were some nails in an old rugged cross, too, for the Bible says, "I shall see in his hands the print of the nails. . . .")

"Every time I go to church, someone asks me to get saved," a teen-ager complained. "I'm tired of it. I'm not going anymore."

(When the thief was dying on the cross, he did not wait for someone to invite him, but said to Jesus, "Lord, remember me when thou comest into thy kingdom. . . .")

"They're always asking for money," grumbled a well-dressed gentleman. "That's why I don't go."

(Some people, like the rich young ruler who talked with Jesus, would rather die rich but unhappy, it seems. "And he went away sorrowful: for he had great possessions. . . .")

"I know a deacon who is a crook," a thin middle-aged man said. "My wife couldn't drag me to church with her."

(Eleven of Christ's disciples could have offered this same excuse. Jesus knew this, and said, "Have I not chosen you twelve, and one of you is a devil?")

"They're too strict," a coed said of her parents' church.