

THE PENTECOSTAL evangel

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

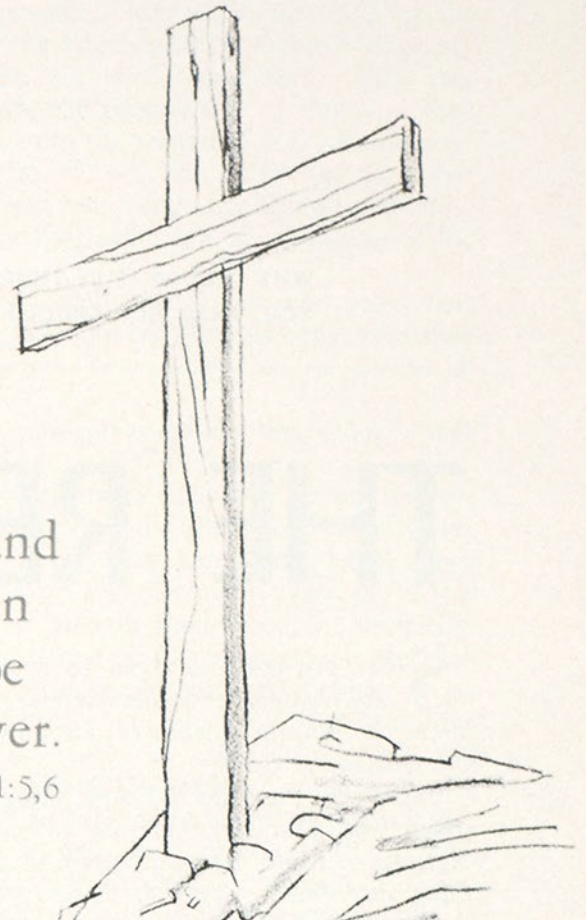
MAY 28, 1967

TEN CENTS

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Unto him that loved us, and
washed us from our sins in
his own blood ... to him be
glory and dominion for ever.

Revelation 1:5,6



CALVARY



REDEDICATION
TO CHRIST

Pearsall

IN GRATITUDE TO THE PAST —see page 22

WHY SHOULD IT BE THOUGHT A THING INCREDIBLE WITH YOU, THAT GOD SHOULD RAISE THE DEAD? (ACTS 26:8).

THE RESURRECTION -

a measure of

SOME THINGS ARE HARD TO BELIEVE BECAUSE THEY are beyond our understanding: the smallness of an atom, the infinite reaches of our universe, the depths of the wisdom of God.

But when Paul stood before King Agrippa and reasoned with him about eternal values, he did not want Agrippa to think the resurrection of the dead was something incredible. After all, there had been incidents of resurrection in Elijah's day and in Elisha's ministry. In His earthly ministry Christ had raised a number of people from the dead and had come out of His tomb on the third day after His burial. Belief in the resurrection of the body was simply a belief in God's ability—a sort of standard to measure His great power—and therefore should not be thought incredible.

It is hard to believe that the noble fabric of our bodies should be dissolved to dust and ruin and yet be brought forth in God's time immortal and glorious. The natural thing to do as we stand at the grave of a loved one is to weep and to feel the penalty that sin brought into the world. Yet our Lord has softened the sorrow of the believer with the glorious doctrine of the resurrection.

Alexander Maclaren said, "Though apparently destroyed, the body will live again—it has not gone to annihilation. The very frame which we lay in the dust shall but sleep there for a while, and at the trump of the archangel it shall awaken in superior beauty, clothed with attributes unknown to it while here."

The teaching of the apostle is this: "Know ye not that your body is the temple of the Holy Ghost?" (1 Corinthians 6:19). It may be taken down, as the tabernacle was in the wilderness, but taken down to be put up again. Or to use another form of the same figure, the tabernacle may go, but only that the temple may follow. "We know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

When God gives the command for the believers in Christ to rise, there shall not be a bone or a piece of bone of any one of Christ's people left in the graves of

the world. Death shall not have a solitary trophy to show: his prisonhouse shall be utterly rifled of all the spoil which he has gathered from humanity.

We must remember that Christ died for the whole man—spirit, soul, and body. In the work of redemption He has ordained that the hands with which we sinned shall be lifted in eternal adoration; the eyes which once gazed on evil shall behold the King in His beauty; the ears which once listened to the blasphemies of a lost world shall hear the anthems of heaven.

Incredible! Yes, that is the word of the unbeliever, of the untaught, of the man who has not learned of the love and greatness of God. But let us state the truth which is given to us in the Holy Scriptures: *the very body which is put into the grave will rise again, and there shall be an absolute identity between the body in which we die and the body in which we shall rise again from the dust.*

Let us remember that the body of our humiliation, which through weakness and mortality was laid in the dust of the earth, shall come forth endowed with glory and immortality and power. These are the qualities of the

God's power

By RICHARD E. ORCHARD

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resurrection body which will make it as indestructible as heaven.

One may ask, "Where are the bodies of all the dead? Where are the multitudes of Nineveh and Babylon, the armies of Persia, the hosts that marched with Alexander? Where are the myriads of people who passed away in China, in India, and other swarming populations of earth during past centuries? Where are those who died from shipwreck, plague, earthquake, and war?"

One writer said: "Where are not man's remains? Who shall point to a spot on earth where the crumbling dust of Adam's sons is not? Blows there a single summer wind down our streets without whirling along particles of what once was man? The relics of what once was a human body lie beneath each tree; they enrich the fields; they hide beneath the grass. . . . Yet the scattered bodies shall return, like Israel, from captivity. As certainly as God is God, our dead men shall live, and stand upon their feet, an exceeding great army."

It is as though a tattered and moth-eaten garment were torn to shreds and then by a divine word restored to its perfectness, then made whiter than snow and adorned with costly fringes and embroideries unknown to it before. And all this in a moment of time! Let all this seem incredible, but it is the revelation that is given to us in the Scriptures and is the great prize for which Christ died and rose again.

The references concerning a resurrection are found in

37 books of the Bible. Many of them are indirect references, but there are many direct statements. Most remarkable is the passage, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Also, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

And again, Christ "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

"Incredible," says the philosopher. "Incredible," says the unbeliever.

But, friend, the residents in equatorial Africa feel the same when the missionary tells them of a land where water freezes and people walk across the lakes. They would have felt the same way not many years ago if told of planes that fly, or villages illuminated by electricity.

Let us remember that after the resurrection we shall regard it as a display of divine power as familiar to us as creation and providence now are. Our lives have been so short, and we have seen so little as yet. We will need eternity for observing the majestic power and wisdom of the Creator; and the more we get to know Him, the less incredible it will seem to us.

Every believer has already passed through a resurrection from the grave of sin and from the corruption of the past life. Eternal life has become a gift to us through the new birth, and this is a picture of what shall also happen to our bodies: for "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

When Paul stood before Agrippa, he pointed to the power of God. "Why, O King Agrippa, do you doubt the power of God? If God could bring into being the heavens and the earth, and myriads of angels, and make man in His image, then why does it seem incredible to you that God should raise the dead?" Paul was simply declaring that the resurrection was not something hard for God to do; it was simply another manifestation of His eternal power.

C. H. Spurgeon said, "I do not know why we always sing dirges at the funerals of the saints and drape ourselves in black. I would desire, if I might have my way, to be drawn to my grave by white horses, or to be carried on the shoulders of men who would express joy as well as sorrow in their habiliments; for why should we sorrow over those who have gone to glory and inherited immortality?"

The Puritans carried the coffin on their shoulders and sang a psalm as they walked to the grave. They knew that death was but an incident between this life and the next. It is revealed that the ungodly, in their time, shall rise to "everlasting shame and contempt." But for those who know Christ as their Lord and Saviour, there is a place prepared where the resurrection body shall continue to bring delights to the soul of the redeemed for all ages to come.

They Paid the Price

MEMORIAL DAY comes with sharp fresh meaning this year as the nation remembers its newest heroes. The men who fell in earlier wars are not forgotten, but those who died in Vietnam are mourned with a grief that is still acute, not yet assuaged by passing years.

We have learned of a number of Assemblies of God families who mourn the loss of dear ones. A year ago these young men were attending C. A. services in their home assemblies. Today they are gone, having given their lives to defend human freedom, justice, and honor.

One of them is Pfc. William Patrick Kelly, U. S. Infantry. He was fatally wounded by enemy fire on April 1, 1967, while on duty near the Cambodian border. Pat had just turned 20. A model young man, he was loved and respected by all who knew him. As a Christian teen-ager he always exerted a strong influence for his Lord and his church. Members of the city council and school board in Windsor, Missouri, joined a large crowd of friends to honor his memory.

After the funeral his parents, Pastor and Mrs. Everett Kelly, received a letter from Pat in which he thanked the Lord for His goodness to him. It was dated April 1, the day he was struck down.

Then there was S/Sgt. Kenneth L. Hargrave, 26, who was killed in action February 15, 1967. A member of the Special Forces, Ken proudly wore the green beret. He was cited for outstanding service. Ken loved the Vietnamese people. He visited in their homes, helped dig their wells, assisted them in improving sanitation, collected soap for their children, and fought by their sides. He expressed great admiration for the Vietnamese soldiers.

Writing home to his sister, Ken said, "I hope and pray to see the day when these people have the freedom we take for granted. If I do, then that will be my reward for the small price I must pay." But he did not live to see that day—and the price he paid was not small. He made the supreme sacrifice during the first major battle in the Mekong Delta.

Last November, while Ken was home on leave, he sat in church beside his sister at LaPorte, Texas. Recalling the event, she says: "As we sang, 'I'll Meet You over There,' I felt the presence of our Lord and Saviour so strongly. I know my brother is with the Lord now and I will meet him in the morning over there."

This is the comfort we have as Christian believers: though we have to part with loved ones, we know the separation is not for eternity. Just a little while and the lonely darkness will flee away. We will join them in the morning.

We mourn with those who mourn, and we rejoice with those whose loved ones have been preserved in the midst of battle. Some of the young men for whom we pray have experienced marvelous deliverances. Their buddies are falling at their sides, but they are escaping. Why should this be? Why should one good Christian be killed while another is spared? Does God play favorites? No. Is one man more deserving than another? Not necessarily. It is one of God's secrets. He let James die, but gave Peter a miraculous deliverance from prison. He brought some heroes of the faith safely through the fire, but permitted others to be stoned. He spared some from the edge of the sword, but let others be scourged and tortured (Hebrews 11:32-38). It is not ours to decide by what route we shall reach heaven. God does the choosing, and His reasons are always good. Our part is but to glorify Him while we live; and to prove, when sorrow comes, that His grace is sufficient.

—R.C.C.

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**THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802**

THE PRAYER SESSION at our church that Friday night was such a fine one that I let 9 p.m. slip by, only vaguely aware that now I'd have to wait until 11:20 for the next bus. It was 10 minutes before midnight when the bus let me out on the lonely country road, still a 20-minute walk from home.

Ordinarily I disliked this steep climb to our house on Bald Knob Road. But tonight I was still in the spell of the prayer meeting, buoyed up with the idealistic thoughts of a 17-year-old in the first flush of belief.

It was not until a car drew up beside me on the dark road that I realized I was tired. "How about a lift?" a man's voice asked as the door swung open. I climbed gratefully in and only then realized the driver was a stranger—not a neighbor as I'd thought. In our rural neighborhood sharing rides was such an accepted practice that no slightest warning crossed my mind as I thanked the driver. He did not reply to my thanks and so we drove in silence until I pointed out my house.

There was no decrease in speed.

"That's my house," I repeated.

Was it my imagination or were we going even faster? We passed the house.

"There's a lane ahead where you can turn," I told him, trying to keep panic from my voice.

There was no mistaking it now: the car was gaining speed, careening crazily up the twisting mountain road. The last house was behind us now.

"Stop the car!" I cried. "Let me out!"

Without slowing, the car swerved up a bumpy side road that led to an abandoned coal mine high on the mountain.

I looked wildly at the trees whizzing past us. A person could be killed and hidden forever in one of those deserted shafts. My hand closed on the door handle.

And as it did, I suddenly remembered something I had heard at the Friday night service several weeks before. A missionary to the Philippines had talked about evil spirits. He said that Christians had authority to rebuke these powers in Jesus' name.

Shutting my eyes, I tried to remember the exact words the missionary had used. Then, very slowly and clearly, addressing the evil intent within the man, I said:

"I rebuke you in the name of Jesus Christ."

For the first time the man looked at me. "What do you mean?" he said, "What's 'rebuke'?"

"I mean," I said, trying to keep my voice steady, "that Jesus Christ has absolute authority on this earth and that I am under His protection."

We had reached the mine. The car stopped. Time stopped, too, as I felt my pulse pounding. The driver sat motionless, hands still on the wheel.

"I didn't know," he said at last.

Suddenly I realized that we were backing up, then moving down the steep mine road toward the main road. The crisis was past: waves of relief swept over me.

"I'm not really so bad," the man went on as he headed

the car down the mountain. He sounded almost pleading. "I've been to church. It just never made any sense to me."

I don't know if I made sense either but in the five minutes it took to reach my home I poured out to him my heartfelt conviction of Christ's love for each of us and our need for Him.

The car stopped at our driveway, and I walked trembling into the house. Mother was waiting for me.

"God took care of me," was all I could tell her. "God took care of me," over and over again like a child waking up from a nightmare.

I never saw the car or the man again. I never knew if the words God gave me to say to him were the ones he needed for his own soul's torment. I know only that for me the Psalmist's words ring with special joy: "He only is my rock and my salvation: he is my defense" (Psalm 62:6).

THE REBUKE

By ROBERTA LASHLEY



"HOW ABOUT A LIFT?" A MAN'S VOICE ASKED.

Roberta Lashley, Mount Savage, Maryland, is an Assemblies of God evangelist. Her article is reprinted here by permission. © 1965 Guideposts Associates, Inc., Carmel, New York.

AFATHER AND MOTHER lost three young children in one week by diphtheria. Only the little three-year-old girl escaped. The following Sunday morning the parents were in Sunday school. The father was the superintendent.

It was Easter, and the father led the Sunday school in worship; then he read the Easter message from the Bible without a break in his voice. Many in the place were weeping, but the faces of the father and mother remained serene and calm.

"How can they do it?" men and women asked each other as they left the church.

A 15-year-old boy, walking home with his father, said, "Dad, I guess the superintendent and his wife *really believe it*, don't they?"

"Believe what?" asked the father.

"The whole big thing, all of it—*Easter*—you know!"

"Of course," answered the father; "all Christians believe it."

"Not the way *they* believe it," said the boy, and he began to whistle.

How fear-allaying, sorrow-dispelling and hope-bringing are these triumphant words of the death-conquering Saviour: "I am he that liveth, and was dead; and, behold, *I am alive for evermore*" (Revelation 1:18). The night of death would be dark indeed but for the Saviour's triumph over it; but because He lives we too may live radiantly and victoriously in the present life, without fear of the future.

It is the custom of some African Christians to refer to their dead, who "die in the Lord," not as having *departed*, but as having *arrived*. To them, death means to be "absent from the body—at home with the Lord" (2 Corinthians 5:8).

*On the jasper threshold standing,
Like a pilgrim safely landing,
See the strange, bright scenes expanding;
Ah! 'Tis heaven at last!*

*What a city, what a glory,
Far beyond the fairest story
Of the ages old and hoary;
Ah! 'Tis heaven at last!*

*Christ Himself the living splendor,
Christ the sunshine, mild and tender;
Praises to the Lamb we render—
Ah! 'Tis heaven at last!*

An old Indian chief was told of the Saviour. The missionary tried to persuade the chief to accept Christ as his only hope of eternal life, but the old chief answered, "The Jesus road is good, but I have followed the Indian road all my life, and I will follow it to the end!" And he did. A year later, the old chief stood on the borderline of death. As he was seeking a pathway through the darkness, he said to the missionary, "I wish I had walked the Jesus road. My road stops here. It has no path through the valley!"

In contrast to this was the dying hour of one of God's servants. His mother said to him tenderly, "Is Jesus with you in the dark valley?"

The Christian replied, "Dark valley? It's not dark! It's getting brighter and brighter, Mother. Oh," he mur-



mured, "it's so bright now that I have to shut my eyes!"

Bright indeed is the future for God's children, as the Bible says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9). Many of God's precious promises to us concern our victory over death and our entrance into heaven. Let us meditate upon three blessed joys which await us at life's setting sun:

WE WILL SEE THE KING

Whether we go to be with the Lord in death, or live until the Lord comes, the promise is sure: "Thine eyes shall see the King in his beauty" (Isaiah 33:17). What unspeakable joy will be ours when we awaken with His likeness and behold Him as He is!

A little boy was born blind. A skilled surgeon performed a delicate operation on the boy's eyes. For days and weeks his eyes were covered with bandages. As the time drew near when the bandages would be removed, the nurse said, "My boy, tomorrow we are going to remove the bandages from your eyes. When the bandages are removed, whom do you want to see *first*?" Without a moment's hesitation the lad exclaimed, "I want to see the doctor who gave me my sight!"

We shall want to see *first* the One who gave us our spiritual sight!

Until we behold the King in His beauty, let it be our fixed purpose to be like Him *now* in word and in deed. As we, by faith, fix our spiritual gaze upon Him, we become more like Him. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18). Observe that it is the vision of the glorified, risen Christ, the Saviour at God's right hand with limitless power in heaven and on earth, which changes us from glory to glory. It was the glorified Christ whom Stephen saw. It was the Lord "high and lifted up" whom Isaiah saw. It was the living, exalted Christ whom Paul saw.

In speaking of His triumph over death, we should do it with joy and certainty.



at Last!

By WALTER B. KNIGHT

Reichel was conducting the final rehearsal of his great choir to render "The Messiah." The choir sang through to the point where the soprano soloist takes up the refrain, "I know that my Redeemer liveth." Her technique was perfect. She had faultless breathing, accurate note placement, flawless enunciation. After the final note, all eyes were fixed on Reichel to catch his look of approval. Instead, he silenced the orchestra, walked over to the singer, and asked sorrowfully, "My daughter, do you *really know* that your Redeemer liveth? Do you?"

"Why, yes," she answered, flushing, "I think I do."

"Then sing it!" cried Reichel. "Tell it to me, so that I will *know*, and so that all who hear you will *know* that you *know* the joy and power of it!" Then he motioned the orchestra to play again. This time the soloist sang the truth as she *knew* it and had *experienced* it in her own soul. Afterward the old master approached her with tear-dimmed eyes, and said, "*You do know, for you have told me!*"

WE WILL SEE OUR LOVED ONES

Some of us have more loved ones on the other side of the river than on this side. The separation, however, is only temporary. We ardently believe that, before long, "the Lord himself shall descend from heaven... and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them" (1 Thessalonians 4:16, 17). We will not only see them, but we also will know them. David's heart was comforted in knowing that he would see his child again in Glory. Said he, "I shall go to him, but he shall not return to me" (2 Samuel 12:23). Peter, James, and John *knew* Moses and Elijah on the Mount of Transfiguration without the formality of an introduction!

Dr. F. B. Meyer, when he knew that his earthly pilgrimage was almost over, called for pencil and paper and wrote the following note to be mailed home to his wife: "To my surprise, I have just been told that my days and hours are numbered. It may be that before this reaches you, I shall have gone into the Palace of the King! Do not trouble to write. *We shall meet in the morning.*"

When Christ comes and resurrects the bodies of God's children "who sleep in the dust of the earth," we shall be reunited with our loved ones! "The bright and cloudless morning, when the dead in Christ shall rise," is sure to come. Of that blessed day the Lord Jesus said, "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life" (John 5:28, 29).

Robert G. Ingersoll, the atheist, told this story: "I was never nonplussed but once. I was lecturing one night and took occasion to show that the resurrection of Lazarus was probably a planned affair to bolster the waning fortunes of Jesus. Lazarus was to take sick and die. The girls were to bury him and send for Jesus. Lazarus was to feign death till Jesus should come and say, 'Lazarus, come forth!' To emphasize the situation, I said, 'Can anyone here tell me why Jesus said, "Lazarus, come forth"?'

"Down by the door, a white-haired man arose and, with a shrill voice, said, 'Yes, sir, I can tell you! If my Lord had not said, "Lazarus," the whole graveyard at Bethany would have come forth!"

WE WILL REST FROM LABOR

Of the righteous dead, the Bible says, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Revelation 14:13). Of this future rest, the Bible says, "There remaineth therefore a rest to the people of God" (Hebrews 4:9).

God's servants often become weary in His work. As they "bear one another's burdens" making the sorrows of others their own, they, like the Saviour, become weary and exhausted. Of Him it is written, "Jesus... being wearied with his journey, sat thus on the well" (John 4:6). Of the rest which remaineth for the people of God, Isaiah said, "His rest shall be glorious" (Isaiah 11:10).


Till we enter into this future rest, let us accept the Saviour's gracious words of invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). There is an inner rest that we can enjoy here and now, even though our bodies grow weary.

Until He comes again for His own, let us set our "affection on things above, not on things on the earth." Let us "lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Let us daily talk of His wondrous love and care, and do our best to bring the lost ones to His feet!

Soon the day of God's grace will be finished. Then will come the "day of vengeance of our God!"

It probably is later than we think. As we scan the world horizon through the telescope of the "sure word of prophecy," we are convinced that "the coming of the Lord draweth nigh."

Are you ready to meet Him in death? Are you ready to meet Him when He comes for His own? While His coming will bring eternal bliss for the Christians, it will bring eternal damnation for the unconverted.

The Bible says, "*Be ye also ready: for in such an hour as ye think not, the Son of man cometh!*" 

ON THURSDAY NIGHT, August 24, there will be a great rally in the Municipal Arena at Long Beach, California, to open the 32nd General Council of the Assemblies of God. Ministers and laymen from all parts of the United States and other lands will journey to Long Beach to renew fellowship on the basis of those principles of cooperation laid down at the first General Council.

It was my privilege to be present at Hot Springs, Arkansas, during that first General Council, and the Lord has enabled me to attend every General Council that has met since that time. In view of this, the editor of *The Pentecostal Evangel* has requested me to write this article on, "Why a General Council?" emphasizing some of the purposes for this biennial event. I have written on this subject before, but perhaps there are some comments that will bear repeating in the light of our present situation.

I retired from office in 1959, after serving as general secretary of the Assemblies of God for many years, so I have not been as close to the affairs of the fellowship during the past eight years as formerly; and yet I think I have a greater appreciation for the principles and program of our Assemblies of God fellowship than at any time in the 53 years of its history. I see the value of organization in doing the work of the Lord, and the wholesome effect of counseling together to establish common goals and scriptural rules of conduct based on sound doctrine. I believe more strongly than ever before that "where no counsel is, the people fall: but in the multitude of counselors there is safety" (Proverbs 11:14).

Some have said, "We do not need any form of organization; all we need to do is to walk in the Spirit." In fact, this philosophy was widely accepted among Pentecostals 60 years ago. But it is the record of history that any great moving of the Holy Spirit inevitably brings with it extremes of enthusiasm and unusual physical manifestations, as well as irrepressible zeal for propagating the message of salvation; and the latter-rain outpouring of the Holy Spirit in this 20th century was no exception to the rule.

As the truth of a scriptural baptism in the Holy Ghost was spread abroad, it was accepted by devout Christians in all parts of the country. No attempt was made to harness the revival spirit that was spreading in all directions. Believers dedicated themselves completely to the Lord. Many sold their possessions, left their occupations, and devoted themselves to propagating the full gospel, motivated by a deep conviction that the return of our Lord was at hand and that any work they were going to do for Him must be done quickly.

In various parts of the country a number of strong leaders began to come into prominence. Many of them undertook to publish periodicals by which they built up large followings. They launched projects, raised funds, and developed their own programs based largely on the vision of a lone individual. Individual faith for individual

achievement seemed to be the keynote for much of the early ministry.

It was inevitable that doctrinal differences should develop in the Movement, for those who had embraced the Pentecostal doctrine and received a glorious baptism in the Spirit had come from denominations which varied in doctrinal emphases. We had "one baptism" and "one Lord" but we did not have "one faith." Instead of the unity of the Spirit which should have prevailed, the saints under the unwise influence of strong leadership were divided into doctrinal camps. The result was spiritual confusion.

It was then that the thought of bringing Spirit-baptized believers into a cooperative fellowship was conceived in the hearts of some of the leaders. They had no definite plan in mind, but they did feel a call should be issued for all men of similar conviction to come together for the purpose of exploring the possibilities of organization, keeping in mind the spiritual dangers inherent in any move toward ecclesiasticism, and avoiding any step that would hinder the work of the Spirit.

The call went forth, and the meeting was convened at Hot Springs, Arkansas, in April 1914. It was a great meeting. Out of it came a Preamble to Constitution which declared the unity of the body of Christ and recognized the sovereignty of the local congregation. At the same time it asserted the right to approve scriptural doctrine and conduct, and to disapprove all unscriptural doctrine and conduct. It also provided a vehicle of cooperative fellowship without ecclesiastical dominance. When the details were made known, the blessing of the Lord fell upon the whole gathering.

Briefly stated, the Preamble set forth the following purposes for having a General Council fellowship:

1. To establish unity in doctrine.
2. To charter under a scriptural name.
3. To conserve God's work.
4. To promote world missions.
5. To provide Biblical and literary training.
6. To produce printed materials.

There was a conviction that the Church could accomplish much more by cooperative effort than by individual effort. If we were to promote world missions it could only be done cooperatively. It was thought at the time that we should refrain from adopting any statement of doctrine as a creed for the fellowship, and that instead we should recognize the Holy Scriptures as the all-sufficient rule for faith and practice. A chairman and secretary were elected to serve during the first Council and until the next Council was convened. There was no thought of creating a headquarters office with permanent officers presiding over it. The location for publications was the nearest thing to a headquarters office.

Before a year went by, a controversy arose concerning the doctrine of the Trinity which brought unrest to many and caused division between the saints. No action was taken immediately; the issue was met with patience and much prayer over a period of many months; but eventually the question was faced at the fourth General Council which convened at St. Louis, Missouri, in 1916. In that meeting the Assemblies of God decided to declare themselves on what was believed to be fundamental truth, and especially truth concerning the Godhead and water

baptism. A simple "Statement of Fundamental Truths" was adopted, which caused a number of ministers and churches to withdraw on the ground that "you are adopting a creed"—"you are not content to stand by the decision to recognize the Scriptures as the all-sufficient rule for faith and practice."

The "Statement of Fundamental Truths," however, established a sound basis on which the fellowship has had a remarkable growth.

Having taken a firm position on vital doctrines, the General Council decided to go no further. It was felt there was no need to oppose what we believed to be doctrinal error. A simple declaration of Bible truth, without controversy, was felt to be the best course. That spirit has prevailed in the Assemblies of God fellowship from the beginning to this present hour. God has given us a sound mind and the prerogative of approving scriptural doctrine and conduct, and of disapproving unscriptural

men and our women, our boys and our girls. Evangelistic arms reach out to the young men in the armed forces; to the young people on college campuses; to the teen-age delinquents in big cities. *Revivaltime*, the radio voice of our fellowship, is heard over 500 stations each week. In these and other ways our fellowship is playing a great part in God's program for His Church in these last days.

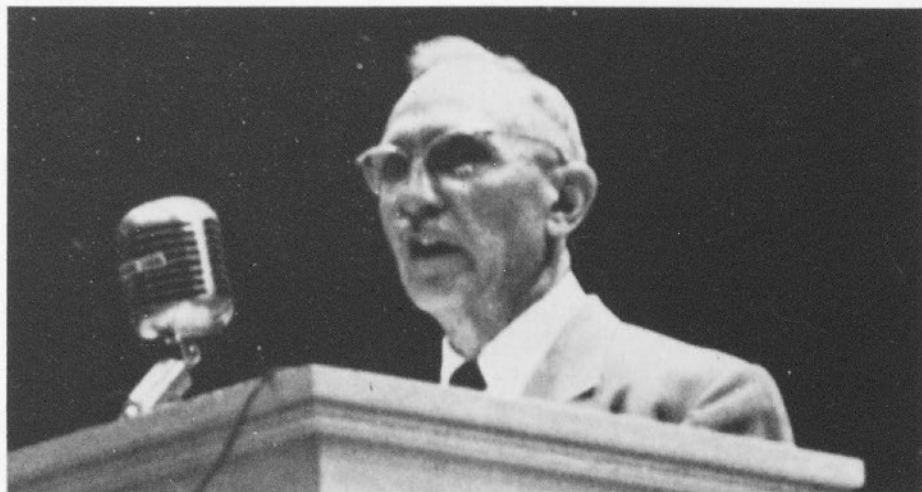
There was need to call a General Council in 1914 and there is need for another General Council in 1967. Thousands of earnest church members in various denominations have received the Pentecostal Baptism in recent months and years, and thousands of others are seeking God for this New Testament experience. We are standing with hands outstretched to help them in every way possible so they may get the most out of their new-found experiences.

The General Council offers opportunities for much

WHY A GENERAL COUNCIL?

By J. ROSWELL FLOWER

J. Roswell Flower is shown speaking at the General Council held in Milwaukee, Wis., in 1953. He has attended every General Council of the Assemblies of God since the beginning in 1914.



doctrine and conduct, but we have refrained from taking a negative attitude toward anything except sin. The rod of Moses which became a serpent swallowed up the rods of the magicians of Egypt. The declaration of divine truth will always prevail in the long run, whereas error thrives on opposition.

In recent years, the spirit of independence which prevailed in the years 1907-1914 has become noticeable again. Some strong individuals, who apparently do not wish to submit themselves to the discipline of association with others, are promoting their own programs to the detriment, in some cases, of a common effort based on a wider unity. But God has vindicated the early vision of a cooperative fellowship. Through the united effort of our Assemblies of God congregations, the Pentecostal message has been spread to the ends of the earth. Souls have been saved by the thousands, until now there are a larger number of members in our assemblies in the foreign mission fields than in our churches here in the U.S.

Those of us who have been in this Pentecostal Movement from the beginning have seen the tide rise and fall and rise again repeatedly. Through it all, we have seen the assemblies forge ahead in evangelistic and missionary zeal to an extent unparalleled in history. Tons of full-gospel literature pour from the presses of the Gospel Publishing House each day. An army of Spirit-filled young people graduates from our Bible colleges each year. Effective programs of action have been devised for our

spiritual inspiration, as well as rich fellowship in Christ. I have found it so. I never cease to marvel at the way God brings thousands of people together on these occasions, many of them individuals with strong personal convictions, and moves them by His Spirit into a unity of purpose and a blessed sense of oneness in the Lord. How my soul has been blessed by the prayer meetings, the preaching services, the missionary rallies, the communion service, and all the other events that go to make up a General Council.

As we look forward to another Council, it is good to know that the simple framework devised in 1914 is still adequate under God in 1967 to chart the course of a great body of churches. The membership of the General Council is made up of ordained ministers and lay delegates (one delegate from each affiliated church, in addition to ordained ministers). These representatives will serve on behalf of all the churches. They will constitute the supreme body in the Assemblies of God, and the voice of the least-known delegate will carry as much weight at the General Council as any officer or minister in the fellowship.

Let us pray that great grace may rest upon all who gather at Long Beach for another General Council. I do not know of any time in the past when we have been faced with greater opportunities for evangelism—nor any period of world history when the full gospel was needed by mankind more than it is today.



How to Seek God

By **WALTER H. BEUTTLER**
Instructor in Bible and Missions
Northeast Bible Institute
Green Lane, Pennsylvania

ONE OF OUR DIFFICULTIES in receiving things from God is that we come to Him with our own program and timetable. What makes things still more difficult both for us and God is the mistaken use of Scripture to prove our point.

For instance, we might think that if we fast and pray for four days as Cornelius did, we too shall be favored by the appearance of an angel. Or that because Daniel mourned 21 days and ate no pleasant food until he received an answer, we shall accomplish spectacular results by means of a semifast for 21 days. Merely copying such a pattern does not work.

If God uses passages of Scripture to guide us in particular cases, that is another matter. But to select such arbitrarily as our own pattern is utterly fallacious. In the first place, the underlying condition and motivation is missing. In the second place, there is the matter of divine purpose to be considered. God leads us as individuals in a way which is largely contingent on our individual

personality, circumstances, and the purpose of God concerning us. "If I will that he tarry till I come, what is that to thee? follow thou me" (John 21:22). This is a personal walk by means of personal guidance by a personal God.

Naaman the leper had a preconceived plan of how God was going to meet him. When God wanted to heal him in an unorthodox manner, he "was wroth, and went away, and said, Behold, I thought, He [Elisha] will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper" (2 Kings 5:11). Naaman would have remained a leper had he not accepted God's own method, however humiliating it was and however strange it must have seemed to him.

It is delightful to learn the ways of the Lord, but the greatest delight is to learn that His ways are past finding out (Romans 11:33). When we think we have found the groove in which God works and begin to settle there in the mistaken belief that God is going to continue the same thing in the same way, we discover to our dismay that this is not His groove. It is our rut! And we might be buried in it unless we are ready to follow Him along other paths and thereby discover that His mercies are *new* every morning.

The subjective reason for seeking God is that we need Him. Man has been so created that without Him he is incomplete and therefore entirely devoid of true happiness.

The objective reason for seeking God is that we owe it to Him. We were not created for ourselves, but for His glory. God as Creator is fully entitled to derive great happiness from His creatures. His greatest happiness comes from our happiness in Him. Since there is joy in the presence of the angels whenever one sinner repents, it is evident that God's happiness can be increased by men seeking Him.

The eagerness of God for man's search for Him is demonstrated by all the efforts God has made to bring about reconciliation between men and Himself. This is seen from the very first when God provided an atonement for men in the Garden of Eden all the way down to the Cross where God exhibited to all the world His infinite love for men by the sacrifice of His Son. It is further seen by His many invitations to man to seek Him. One is found in Amos 5:8: "Seek him that maketh... Orion." This is the finest constellation in the northern hemisphere. So Amos' injunction is to seek Him who is so great as to have made such a universe.

No less definite than God's appeal to seek Him because He is the omnipotent Creator of an incomprehensible universe is His appeal to seek Him because of the assurance of success: "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isaiah 55:6). Having invited us to seek Him, He tells us He is not sought in vain. God's response to the one who seeks Him is more certain than tomorrow's sunrise.

However, this seeking must not be a mere halfhearted and perfunctory effort. Assurance for success is given only to those who are wholehearted. "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13). We seek Him wholeheartedly when we permit nothing and nobody to interfere.

This seeking must be kept up with assiduity: "He is

a rewarder of them that diligently seek him" (Hebrews 11:6). A diligent seeker is one who seeks God with persistence. For a scriptural example we might use the account of the importunate friend in Luke 11. He persisted though his request was at first denied. This does not mean that God will deny our request, but it does mean that we are to persist even though God does not seem to respond. He will respond if we do not give up. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened" (Luke 11:9, 10). We are exhorted to ask, seek, and knock with the assurance of a response from Him.

These three statements are not synonymous in meaning. They are steps. They constitute three phases or degrees in our search for God.

The first has to do with petition, the stating of our specific request. This presupposes that we know what we are after. Vague generalities are ineffectual. If we need bread, we must ask for *bread*; and if we need the Holy Spirit, we must ask for the *Holy Spirit* (Luke 11:13). "Every one that asketh receiveth."

But asking is not pious wishing. There must be a genuine sense of a well-defined need, and that need should be specifically mentioned. If we need healing of the gall bladder, we do not need simply a "touch in body." That is too general. We need "healing of the gall bladder." We must know what we want, must want what we know we need, and must state that need to God specifically and expectantly.

This leads us to the second statement of the three. "Seek, and ye shall find." This has to do with believing expectancy. If you go to a store to buy a fish, do you state your request and walk out at once? Wouldn't that be absurd? Yet this is precisely what many people do with God. They state their requests and away they go. It is true we cannot stay on our knees all the time. But it is also true that having made our petition to God, we can go about our normal duties with an attitude of expectancy and anticipation. This expectant attitude differentiates between real asking and mere wishing.

So does the third statement. "Knock, and it shall be opened unto you." This is the kind of praying that brings results. Note that the seeker is here pictured as being at the threshold. He does not have far to go nor long to wait. He has started with asking, continued with seeking, and ends with persistence which will not take no for an answer. He has nothing to do with bringing about the answer; his responsibility is merely to be there as the earnest, believing petitioner. The door is opened by someone within, not by the petitioner outside.

But in seeking God we must not get the idea that God will reward us for our effort in the sense that He will repay us for the time and sacrifice (so-called) involved. "Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded

you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:7-10).

There is a reward, to be sure. But the reward of the seeker is not that God repays him for seeking Him, or coming to Him, or going to church. This is man's duty, his "reasonable service." The reward of the seeker is that by seeking God he makes it possible for God to do for him that which would not otherwise be done. God is so pleased by man's search for Him that He responds by placing Himself within reach of searching man. God Himself has assumed this responsibility. "I will be found of you, saith the Lord" (Jeremiah 29:14). Therefore, "let us search and try our ways, and turn again to the Lord" (Lamentations 3:40).

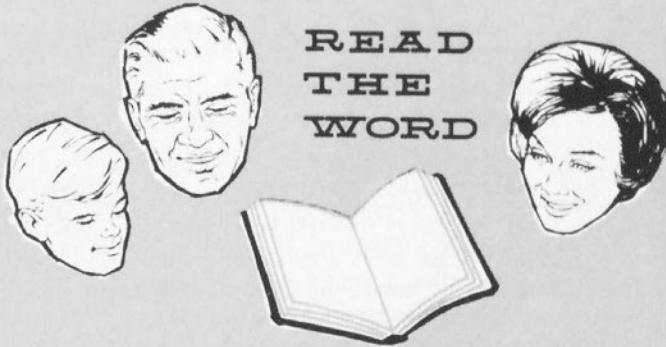
Notice how willing God is to have us come. This is very closely connected with another indispensable requisite: faith. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

There is a direct relationship between our faith (or lack of it) and our conscience. "If our heart condemn us not, then have we confidence toward God" (1 John 3:21). A strong faith demands "a conscience void of offense toward God, and toward men" (Acts 24:16).

The rightly motivated seeker will not simply want to *feel* better; he will want to *be* better. He will not merely seek *blessings*; he will seek the *Blesser*.

Even where both motives and objectives are faulty, God attempts to meet us along the lines of our highest good, and for this reason He will first put His finger on things that are out of harmony with the holiness of God. In this we should find one of our greatest encouragements when we seek God. It means that God is working on the case, and the sooner we respond in obedience, the sooner we shall attain our objective.

As we continue to seek and respond, God will continue with His response, and we shall find to our great delight the materialization of the glorious promise: "Ye shall seek me . . . and I will be found of you, saith the Lord" (Jeremiah 29:13, 14).



**READ
THE
WORD**

CHAPTERS FOR THE WEEK OF MAY 28—JUNE 4

Sunday	Acts 21, 22	Thursday	Joshua 9, 10
Monday	Acts 23, 24	Friday	Joshua 11, 12
Tuesday	Acts 25, 26	Saturday	Joshua 13, 14
Wednesday	Acts 27, 28	Sunday	Joshua 15, 16

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).



NOT JUST WIDOWS ...

By RUTH M. KAMPHOEFNER

Dear Muriel,

Your Bob passed away three months ago—as if I needed to remind you! You probably can't turn your head without having some thought of him haunting you. It's over a year since my Ed died, and I still have these sudden shocks jabbing at me regularly. Although, occasionally now, I forget all about him—forget that he was ill, that he suffered. Forget, too, that we were very happy, forget how good he was, how he lived for me and I for him.

So much for memory. I need new thoughts and so do you!

Along that line, I have a big thing to ask of you—while you are still confused and friends are still handing out more advice than you can swallow.

But before you read on, please do not be angry with me for writing this. If what I say disturbs you, or if you do not understand it at all, lay this entire letter aside for a month or two and then go at it again.

Everyone says how bravely you bore up under your ordeal. They don't know the whole story, do they? Part of your brave front was the wonderful serene nature with which you have always approached life's problems. And a good share of it must have been faith. God Himself carried you through.

But there was also a large proportion of shock that served as an anesthetic through the worst part.

Now the shock is wearing off. In comes the loneliness. And the rebellion. You are not the rebellious type. Yet to rebel is the most natural thing on earth: *God, why? Why has this happened to me?*

If you did not ask it earlier, you are asking it now.

Your Bob was a part of you, the *major* part of you, because you were the kind of wife who exists for her husband alone. You lived *for* him. He was your whole

purpose, spirit, interest. God ordained it that way when He created a happy marriage. If He created such a good thing, why would He cut it short? Why?

No doubt you are now thinking that when God took away Bob, He took away all reason for living. All your purpose is gone. *You* are gone. This is the way I have felt for months at a time.

Yet God is never without purpose. This was no accident of nature. Bob did not become ill and die and leave you a widow just by the law of averages. I have thought about it so many times, there must have been some very outstanding reason for God to have taken our husbands, both of them so good, so devout, and seemingly still so much needed by the world and the church.

Quite a few people have tried to explain it to me, with just a hint of bitterness in their tone: "God takes the good ones first. The rest of us have to stay here and suffer a while longer." But that is much too simple an explanation of God's complex ways. Besides, it would imply that now we must walk this earth for the rest of our lives with a heavy burden of sin and suffering. Christ has already removed the burden of sin, and so our load of suffering should be featherlight. We are not on this earth for punishment.

God does have a purpose for us, a very special purpose. He doesn't prescribe any bland existence with our memories. Maybe that's why mine are becoming so scrambled and faded. Nor does He demand that we go around for the rest of our lives with unhappy faces. He must want us to *do* something! Before, it was our husbands active in the church; now it is our turn!

What can we do? Middle-aged, untrained, just widows—what does God want of us?

We are very busy, both of us. It takes a lot of work to keep up a house and yard, especially after your husband is gone. Muriel, I know how much you love your house. Everything in it is so tastefully ar-

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ranged, every heirloom has its story. You are also an excellent housekeeper, every inch is clean and neat. I pride myself on those things too. They have always been important to me.

But through the long winter I found that they were becoming too important. I was constantly cleaning, re-decorating, painting, sewing. I could find more excuses for scrubbing my kitchen floor than most people find for sleeping. Was this God's purpose for me? Was this what He wanted me to do with my life? I could see myself, like my neighbors, struggling to maintain a huge stock of earthly possessions. And when I would begin to grow old, how pathetic I and all my neighbors would be, clinging to the little kingdoms we had built up, hardly able to tend all the worldly goods we had gathered.

Surely this was *not* God's purpose for us. He doesn't care a fig for antiques or brocades or sparkling linoleum. He doesn't really care for life itself, except in relation to the service we give.

I am no longer a perfectionist housekeeper. Let me tell you why I changed: One day a girl scout leader at church asked me to help arrange a program. I was drawn into teaching songs. How I loved it! This summer I have invited all the neighbor children in for singing, art, crafts, with a little of the three R's thrown in. I have become aware that I always did love kids and teaching and that it's high time I get back to it.

The house is a mess. Who cares? I have a new purpose in life. I am enrolling in teachers' college this fall to pick up a few credits and then I'm going to teach full time. Do you know, if I were asked to leave the city I could easily rid myself of this house and its beloved furnishings? It doesn't mean that much to me anymore; or rather, my new work means *so* much to me that everything else has become secondary!

Some things were not very clear at first. As Ed lay dying, I could only think of Elisha praying for a double portion of Elijah's spirit. Ed and I were not of their caliber, but I made that my prayer anyway: "God, please give me a double portion of Ed's spirit."

After his death the busy months were followed by

the bitter months. My prayer for a while seemed silly and childish. Then came Easter and the wonderful Resurrection. Suddenly I found that I could picture myself walking with Ed in Paradise. But I had to *grow* more than that. I probably have many years to work here before that happy day becomes a reality.

I think I am growing, bit by bit. At last, I think, Ed is here with me. No, I haven't been going to a spiritualist, nor have I let Ed take the place of Christ in my life. When I prayed for the double portion of his spirit, I don't know how much I received, but I certainly have a reservoir of enthusiasm, ideas, ambition, strength that I never had before.

How can this be? A miracle. The wonderful communion of marriage does not stop with death: Ed and I were so close that we knew each other's thoughts. And now all that we talked about, believed, and dreamed is still mine, whether my memory actually gives me clear pictures of him or not. He *is* a part of me, and I have inherited many of the things we loved so much about him—his zeal, his patience, his limitless interest in children. All that he and I dreamed of doing can still come true, and more.

What I am trying to say, Muriel, is that I will be praying that something like this happens to you too. You won't have to let those fading memories torture you. Bob is still a part of you; all that he stood for and worked for is already in your heart. His many gifts are now added to all of yours.

I'm not stopping yet.

Muriel, you might consider really doing something with those gifts, not just keeping house or holding down an office job. Oh, I know that being a good housekeeper or any kind of worker is virtuous, but not when it is just for oneself! You love children, you are such a fine Sunday school teacher. Why not join me? It won't take too long to train. Find some kind of service in which you lose yourself for others.

So be my guest.

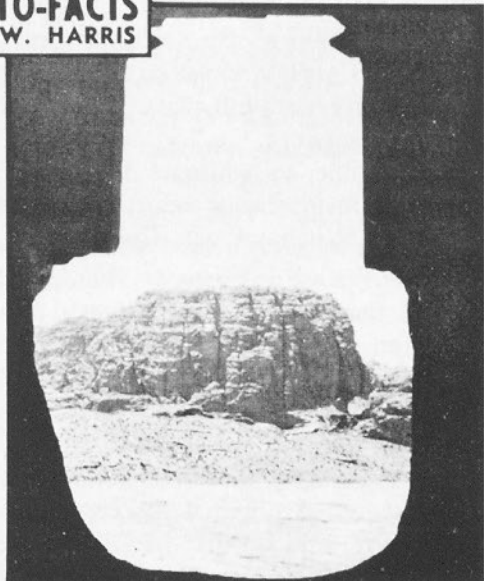
Let's become something besides "just widows"!

Love,

RUTH

BIBLE PHOTO-FACTS

RALPH W. HARRIS



BLOOD-PURGE AT PETRA

The "rose-red city, half as old as time," is noted for many features. To visit the city of mystery, located southeast of the Dead Sea and about two hundred miles from Jerusalem, the tourist must ride in on horseback. It is an unforgettable experience to pass through the Siq, a mile-long canyon only a few feet wide in places and with cliffs of red limestone towering 250 feet and more above you. Inside the cliff-circled valley are dwellings and temples carved out of the mountainsides.

Across the valley looms a cliff made famous by Amaziah, King of Judah. According to 2 Chronicles 25, Amaziah fought against the Edomites, whose capital was Petra (called Selah in 2 Kings 14:7—both names mean "The Rock"). After killing ten thousand in battle, the King took ten thousand others and "cast them down from the top of the rock." Tradition states this is the place.

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JONATHAN DEFEATS THE PHILISTINES

Sunday School Lesson for June 4, 1967

1 SAMUEL 14:6-16

BY J. BASHFORD BISHOP

THE CONDITION OF ISRAEL (1 Samuel 13:19-23)

1. *Israel was defenseless.* The Philistines had a monopoly on the metallurgical industry. No one in Israel except Jonathan and Saul had any real weapons of warfare.

2. *The army was depressed.* Despondency had so gripped Saul and his army that they had no thought of attacking the enemy.

THE COURAGE OF JONATHAN (1 Samuel 14:1-11)

Jonathan's courage is in bright contrast to Saul's hopelessness. He proposed to his armor-bearer that they climb the precipitous rocks to the Philistines' garrison above. If the Philistines saw them, they could easily crush them with stones. However, Jonathan apparently felt God could give him divine help, just as He had helped Moses, Joshua, and Samson.

Jonathan decided that if the Philistines should challenge them as they attempted to scale the heights, they would turn back. But if the Philistines invited them to

come up where they were, they would take this as indicating that God would deliver the Philistines into their hands.

THE CONQUEST OF THE PHILISTINES (1 Samuel 14:12-23)

As Jonathan had hoped, the Philistines invited them up—as if declaring a brief truce. However, they boastfully declared they would “show them a thing” or two. How surprised they were when Jonathan and his armor-bearer did the showing! Before the Philistines had recovered from their surprise the two men, furiously wielding their swords, had killed 20 of them!

At this point the Israelites who had defected to the Philistines, and those who had been captured, joined the fray. Their hopes now raised, they joined enthusiastically in battling the Philistines.

Then Saul and his men noted the activity on the heights opposite them, rallied to the scene, and entered the battle. By this time such confusion had set in among the Philistines that they began to fight each other. “So the Lord saved Israel that day.”

A number of practical lessons may be drawn from Jonathan's activities:

1. *The Power of Individual Convictions.* Jonathan had a heartfelt conviction that God could work by a few as well as by a large army. Notice the far-reaching results when he acted upon that conviction!

Faithfulness to the conviction that man is justified in God's sight by faith alone transformed Martin Luther and made him a fearless prophetic voice. He was individually used of God to bring about the great Reformation.


William Carey, an unassuming shoemaker, became the father of modern missions because he could not get away from the conviction that the gospel ought to be preached to the heathen world as well as England and Europe.

Is there not a crying need today for men, women, and young people who will be true to God-given convictions and act single-handedly, if need be, in a day of equivocation and compromise?

2. *The Power of Individual Effort.* Jonathan's heroic efforts so influenced his father and other dispirited men in the army that they roused themselves and joined wholeheartedly in defeating the enemy.

August Franke founded an orphanage on faith. It inspired George Muller and gave him ideas for a similar work for God. Muller's work, in the end, was far greater than Franke's. By faith in God alone, Muller supported 2,000 orphan children for more than 60 years. By this he demonstrated that God delights to answer courageous prayer.

It is impossible to estimate what may be the final result of even insignificant efforts made in faith for the glory of God! When we act, God acts.

3. *The Secret of Spiritual Success.* Jonathan said, “It may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few.” And in this conviction, Jonathan literally abandoned himself to God. It was not a case of Jonathan's taking up a project and having God's help. It was God doing a work and using a man willing to abandon himself to Him. This is the secret of spiritual success. “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal” (John 12:25). 

WHEN TWO IS A MAJORITY



I DREAMED THAT I came into a room where there was a drift of smoke and saw that someone had burned a paper on the cement floor, just for fun. There was the charred remains with a faint curl of smoke over the blackened sheet. *Phil! What stupidity! Setting fire to things just to watch the fascinating flame!*

I ran into the next room, calling my son. No reply. I found him in his room, stretched out full length in bed, lazily turning over on his stomach for a good snooze. He closed his ears to my high-pitched, angered demand of who would do such a stupid, dangerous, useless thing.

But I didn't leave him there—not I! With a jerk the covers were off. *No, you'll not lie there. Clean up the mess you have made!*

Slowly, indifferently, and reluctantly he got up. I tried to spank him—too big! I pulled his ears—too

OLD AGE AND ETERNAL LIFE

tough! My feeble fists made no dent on his chest's superb endurance! Together we returned to stamp out the smoke. *What? The smoke is under the throw rug now! Just look at what you've done. See, it WAS dangerous! Put it out quickly.*

I sprang to stamp it out. Why, it had even caught that wood lying there aflame. (Previously there had been no wood.) And, in the manner of dreams, before my eyes the blaze had spread in an instant till at the moment of waking I was considering how we two could carry out a huge block of solid, glowing coals on a tin sheet!

Then in my drifting and dreaming and complete rest, I relaxed, and suddenly I saw the whole scene—and myself all cooked up by agitation and determination. How pleasant it would have been if I had given only a motherly sigh on finding the little wisp of smoke harmlessly burning itself out on the cement floor after the entertaining moment. How much more *youthful* to have accepted the fact that God had indeed protected—by my own discovery, if nothing else—and to have praised Him, rather than sighing and worrying over what might have been.

Suddenly, in that rare clarity of complete relaxation, I saw that a life committed to God has eternal youth, complete trust, and acceptance of exhilarating experience without fear. The close call, the narrow escape, is accepted with joy and rest and thankfulness and thrill.

It is seizing the objects of worry and fear, and building up what could be or might have been, that is the proof of old age. What is old age? It is the slowing of the senses and perception, the narrowing of the possibilities, and the reluctance for risk. It is no longer driving the car when still able, because of the pressing dread of what might have happened. It is the making of real danger and mounting of difficulty because of not being able to let go of what has happened and is in the past.

God, keep me young.

—HARRIET SCHOONMAKER



Your Questions

Answered by Ernest S. Williams

I have an unsaved relative who is very sick. She is unwilling to give her heart to the Lord, saying she can be saved when she wishes, "in the twinkling of an eye." Is this correct?

This person has misjudged. Salvation is obtainable only as the Holy Spirit strives with one's heart.

Should He withdraw His presence the soul is lost. "Changed in the twinkling of an eye" refers to the change that will take place in the bodies of the redeemed when Jesus comes (1 Corinthians 15:51, 52).

What does "Boanerges" mean, and why did Jesus give that name to James and John?

Mark 3:17 says it means "sons of thunder." It is generally believed that Jesus gave them that name because of their impetuous spirit, for they would have called down fire from heaven on the Samaritans who did not receive Jesus (Luke 9:52-56).

We are told that many years ago the Assemblies of God aligned with pacifist groups in opposing the bearing of arms. Is this true; and if it is, has the position been changed?

The Assemblies of God did go on record as being willing to serve the nation in time of war in every way that does not require the bearing of arms. I know of no action that has ever rescinded this position. However, our young men almost universally have refrained from requesting exemption from combat on grounds of conscience.

If speaking in other tongues is of the Holy Spirit, why should persons ever restrain themselves from doing this?

Many do not understand that speaking in other tongues is a blessing conferred on the *human* spirit (1 Corinthians 14:14). When a person speaks in tongues, he edifies himself (v. 4); but unless this is interpreted, it cannot edify the whole assembly. If there is no one to interpret, the person should either keep silent or speak softly to himself and to God (vv. 9, 13-17, 28). Moreover, if all in the church were speaking in tongues, a stranger in the service might think the people were insane (v. 23).

While complete liberty may be enjoyed in private devotions, in the church it is different (v. 27). It is a mistake for a person to think that because tongues are a gift from God they must have first place. A person speaking in tongues should not be given freedom to interrupt a spiritual message that is being given in a language that is understood, such as a sermon or public reading of the Bible. Why should the Holy Spirit, if He is inspiring one in preaching, interrupt Himself to give vent to the expression of His heart in a language not understood and not having the power to edify? Remember that the mind as well as the heart must be instructed if there is to be edification.

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.



More Workers for the Spanish Harvest



ONE HUNDRED THIRTY-SIX graduates of the five Spanish Bible schools operated by the Latin American and Spanish Eastern Branches of the Assemblies of God are eagerly anticipating service for the Master in the whitened harvest fields. The schools enrolled a total of 620 students this year.

The Spanish Eastern Branch schools had 441 students and 87 graduates. The main school of this branch, located in Manhattan, N. Y., has four extension schools. The Spanish Eastern Branch also has Bible schools in Miami, Fla., and Bayamon, Puerto Rico.

The Latin American Branch has schools in La Puente, Calif., and El Paso (Ysleta), Tex.

About eight million Spanish-speaking people live in the continental United States, and the Puerto Rican population numbers nearly two and one-half million.

With the influx of more than 200,000 Spanish-speaking people from all Latin American countries in the last few years, Greater Miami has become a major mission field. About 100,000 of these people are Cuban refugees.

Over 700,000 Spanish-speaking people reside in the New York City area alone. What a challenge to our Spanish graduates and students!

1. Students of the Latin American Bible Institute of La Puente, Calif., pose with members of their faculty. (Theodore Bueno, director, appears 14th from the left, front row.) Enrollment is the highest in the history of the school, with 77 students. The school will graduate 19 students June 5. Several students have received the baptism of the Holy Spirit this year. Some students could not be admitted due to lack of facilities. Additional dormitory space must be provided immediately so this growing school can accommodate more students. Also urgently needed is a library.

2. These students attend the Assemblies of God Spanish Bible Institute of Miami, Fla. (Teachers are in the front row. Andres Roman, director, appears at the extreme right.) The building they are using has been sold, so a new building is urgently needed. The school enrolled 20 students this year. Five were graduated May 26.

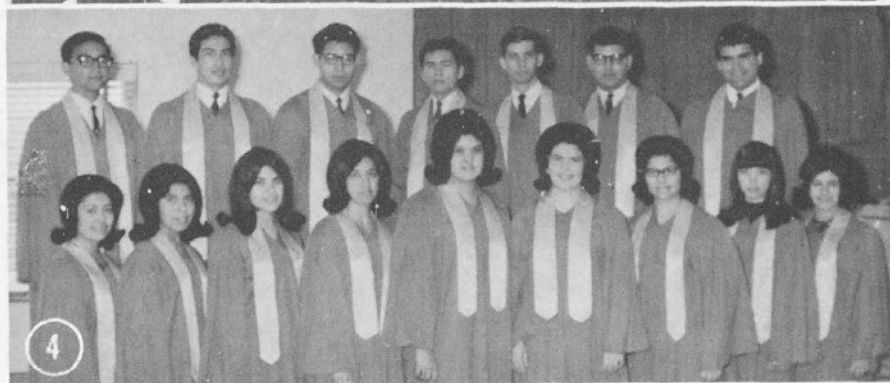
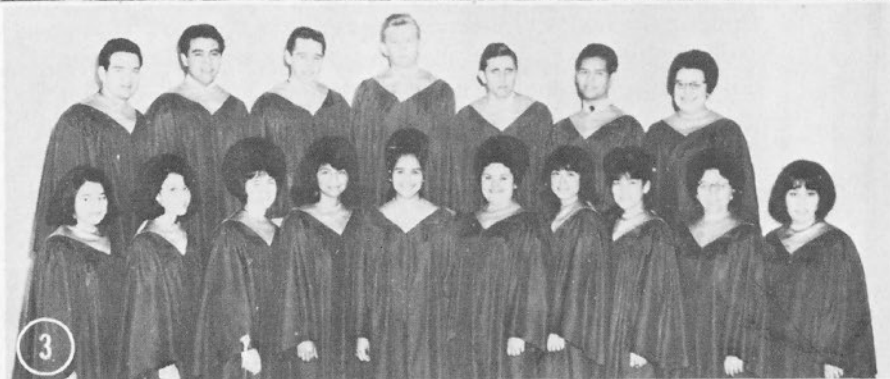
3. This Latin American Bible Institute choir (of La Puente) sings in various churches on Sundays, while the evangelistic group ministers in other churches. Some of the students minister in the prisons every week and



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some work with Teen Challenge Centers with rewarding results.

4. The choir of the Latin American Bible Institute in El Paso (Ysleta station), Tex., has a blessed ministry in song, and other students also have had excellent results in evangelism. This term the school enrolled 102 students and is graduating 30. Joseph Giron, superintendent of the Latin American Branch, was the speaker for a great revival in the school. Some visitors who came to the services were saved and baptized in the Holy Spirit. A number of students received the Baptism. The school desperately needs classrooms, including a music room and two typing rooms. (Archie Martinez is superintendent.)

5. Pictured are members of the student body and faculty of the Instituto Biblico Asambleas de Dios in Bayamon, Puerto Rico. The school now has 35 full-time students and 15 evening students. Of these, 13 were graduated May 12. Students participated in revivals in two churches and in evangelistic meetings in Catano during which 135 were saved and 10 were baptized in the Spirit. During this school year, six students also received

the baptism in the Holy Spirit. Funds are urgently needed for a school bus, a freezer, larger dormitories (to accommodate about 60 students next year), one more classroom, and a chapel. Also scholarships for needy students are welcomed. (Andres Rosa is director.)

The Spanish American Bible Institute of Manhattan, N. Y., and its four branches enrolled a total of 371 students and graduated 69 this year. The Spanish Eastern District is anxious to secure better facilities so the Manhattan school and its Brooklyn branch may be combined. School leaders are expecting a greater enrollment next year. The school also hopes to be able to reopen its Philadelphia branch.

Students have been active in different types of ministry throughout the school year. Some are already excellent preachers and youth leaders, and some serve the Spanish churches in other capacities. The Manhattan school choir visits different Spanish churches to minister in song. Adolfo Carrion is superintendent of the Spanish Eastern Branch and superintendent of the school. Commencement service for this school will be conducted in the Bronx (John 3:16 Church) on June 24 at 7 p.m.

Ministry Among the Sioux

By FLOYD AND LORRAINE BECKSTRAND
Rapid City, South Dakota

ABOUT 5,000 SIOUX INDIANS are part of the 40,000 inhabitants of Rapid City, S. Dak. They moved here from the reservation seeking a better way of life; but unfortunately scores are drawn into the paths of sin—helped along by the many liquor stores. Mothers and their children often come to us for refuge from a drunken husband and father.

Some Indian parents threaten their children with punishment if they attend our services. Thus, some of those who would come are intimidated and begin associating with sinful companions. Some of these young people have been involved in serious car accidents. We are praying

for those who have attended our Sunday school, that God will convict them and give them the courage to live for Him.

In 1963 while pastoring the assembly in Kadoka, S. Dak., we felt a burden for the Indians of Rapid City. Upon moving here our first project was to remodel the back of the church building to provide living quarters.

At the beginning the only workers in the church were members of our family. Our oldest girl (age 11) taught the beginners. Sister Beckstrand taught the juniors and Brother Beckstrand taught the adults. Now we have four classes, and all are being taught by church members other than our family.

During our four years in Rapid City we have had a number of Kids Crusades, vacation Bible schools, and Bible story hours. Through these efforts we have reached as many as 102 children, some of whom are still attending our Sunday school. Through various evangelistic campaigns we have contacted many new people, and souls have been saved.

The Indian women of our church meet about once a week to sew. They have made many quilts for needy families.

We have been able to redecorate the church building inside and outside. We plastered and painted the auditorium walls, laid tile on the floor, and stained a steep, open-beamed ceiling. In the basement, we installed partitions to provide Sunday school rooms. We installed a furnace for the church and another for the apartment. In answer to prayer, a pastor friend and Brother Beckstrand were able to buy the furnace duct work for only \$5! The Lord has graciously supplied our needs.

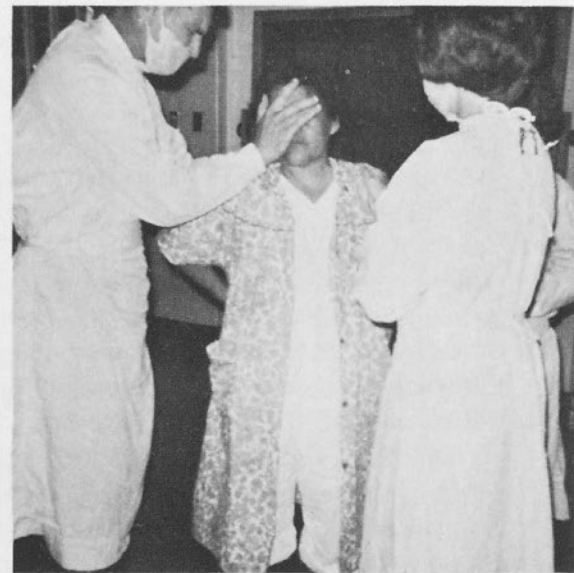
Each summer we have conducted tent meetings on the reservation. Usually the Indian people fill the tent nightly. We have had varied experiences during these meetings. Once sand-flea bites made our children very uncomfortable, and one summer one of our girls got blood poisoning. Another time, the little tent we lived in was destroyed by strong winds.

God has also given us a ministry in the tuberculosis sanatorium for Indians. For two years we have visited the sanatorium every other Sunday evening. Interest has

The Floyd Beckstrand family. The Indian woman (center photo) was saved and healed at the Sioux tuberculosis sanatorium.




Part of the Beckstrands' fruitful ministry has been praying for the sick at the Indian tuberculosis sanatorium.



been excellent, and God has saved souls and healed bodies.

Words are inadequate to express our gratitude to the different Women's Missionary Council groups who have provided so many gifts for our Indian people at Christmas and also lovely gifts for our family at Christmas and birthdays. We especially appreciate the prayers of these groups.

In our missionary work, we have been aware of the powers of darkness as much, we believe, as though we were on foreign soil. We also have been conscious of the prayers of God's people upholding us. It is difficult to penetrate the wall of tradition, superstition, and pagan worship prevalent among these people; but God is working, and the Holy Spirit is bringing light to darkened hearts.

We now feel God's leading to another neglected area of ministry among the Chippewa Indians on the Turtle Mountain reservation in northern North Dakota where there has been no Pentecostal work. The population is 99 percent Catholic. This presents a great challenge to us as full-gospel ministers, and we will need the backing of God's people in prayer and support. 

YOUTH at WORK

TWICE EACH MONTH young people from the Indian church at Guadalupe, Ariz., give a Sunday afternoon to the Lord. They travel 10 miles to conduct services in a settlement of approximately 500 homes. Although they are under the direct supervision of Missionary-pastor Mary A. Booher, the young people are in charge and do most of the teaching, testifying, and ministering of the Word.

Located southeast of Guadalupe, the area is populated by Spanish-speaking Yaqui Indians and Mexicans.

The village has no church. Mrs. Booher reports that the young people place a few folding chairs in front of an empty house to accommodate their congregation. They also spread bread cartons on the ground for the children to sit on.

A twofold purpose is served by this *Branch Out* ministry: the gospel is preached to those in darkness, and teen-agers of the Guadalupe Indian church are being trained to give the Bread of Life to their generation. While engaged in this ministry they are maturing in their own Christian experience.

The results of this outstation ministry are gratifying. Mrs. Booher writes, "As we watched one of our young men, 17 years of age, give the message of salvation, our hearts rejoiced to see the eagerness with which the congregation received it. True enough, many of those immediately before us in our 'church' were children. But parents and teen-agers listened just as intently from across the street, too shy to join us."

Last fall the first adult came to Christ in this outstation ministry. An ex-soldier and a backslider, he un-




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**HOME MISSIONS DEPARTMENT
1445 Boonville Ave., Springfield, Mo. 65802**

ashamedly knelt under a tree and prayed his way back to God.

Pray for God's Spirit to draw individuals to Christ; and ask God to thrust these Indian youths into a greater ministry to their own people. 

The youth of the Guadalupe Indian church are reaching this group of children with the gospel in their outstation work on the reservation.



SEARCHING FOR SOULS

FOR MOST COLLEGE STUDENTS summer vacation means swimming, water skiing, picnicking, and other leisure activities. But for the dedicated members of the *Revivaltime* choir summer is soul-winning time, and they are determined to make the most of it.

The choir began its 30-day, 5,000-mile summer tour through the eastern half of the U.S. with services at Faith Assembly, Fort Smith, Arkansas, last Friday, May 26. The choir is scheduled this morning (May 28) at First Assembly, North Little Rock, Arkansas, and this evening at First Assembly, Memphis, Tennessee.

Each of the 29 services during the 14-state tour will feature the same type of music heard weekly on *Revivaltime*, besides solos, duets, trios, ensembles, and a special sermon in song, "He Touched Me."

But unlike the programs presented by some traveling vocal groups, these services do not conclude with the final song. For these talented young people do not sing merely to entertain. Being students at Central Bible Col-

lege, Springfield, Missouri, they are all preparing for active Christian ministry and are determined to win souls for Christ.

Led by Cyril McLellan, *Revivaltime* choir director, and Jack E. Risner, *Revivaltime* field representative, the choir has a time of fervent prayer prior to each service. Prayer and testimony times are vital episodes during the long hours on the chartered bus.

At the conclusion of every service a special invitation is extended to visitors who are unsaved or in need of spiritual counsel. Choir members move into the audience to pray personally with anyone who indicates a desire for prayer.

This unified dedication has endeared the *Revivaltime* choir to thousands of persons, young and old, in churches across the nation.

Letters have already been received from pastors whose churches were visited by the radio choir on its recent spring tour—a 10-day trip that saw more than 100 souls saved or reclaimed!

"The people of our church were captivated with the personality and the kindnesses presented to them by the *Revivaltime* choir," writes Pastor Vyril Pember, First Assembly, Pittsburg, Kans. "Several people were saved, and we are so thrilled for this. One man who attends college here whose wife is Pentecostal had never found Christ as his personal Saviour until one of the choir members witnessed to him personally about Jesus. For this we are praising God!"

Raymond Hudson, superintendent of the New Mexico District, attended the choir's service at Highland Assembly in Albuquerque. He comments: "I was especially impressed and heartened with the appearance and personal dedication of this group of young people. The singing was really a blessing, and the work of the choir members during the altar service was outstanding. How wonderful it is to see young people truly dedicated to the Lord and so happy in His grace and service. It gives hope for this generation."

And from Jerry Roberts, pastor of Clayton, N. Mex., Assembly of God comes this testimony:

"Let me tell you what a tremendous blessing the

Revivaltime Choir Schedule

<i>Monday</i> May 29	First Assembly Huntsville, Alabama	<i>Tuesday</i> June 6	Central Assembly Cumberland, Maryland	<i>Wednesday</i> June 14	Bethany Assembly Springfield, Massachusetts
<i>Tuesday</i> May 30	First Assembly Sylacauga, Alabama	<i>Wednesday</i> June 7	Bethel Pentecostal Tabernacle Baltimore, Maryland	<i>Thursday</i> June 15	Hartford Gospel Tabernacle Hartford, Connecticut
<i>Wednesday</i> May 31	North Highland Assembly Columbus, Georgia	<i>Thursday</i> June 8	Calvary Temple Philadelphia, Pennsylvania	<i>Friday</i> June 16	Faith Assembly Poughkeepsie, New York
<i>Thursday</i> June 1	Assembly of God Tabernacle Atlanta, Georgia	<i>Friday</i> June 9	Assembly of God Bellerose, New York	<i>Sunday, a.m.</i> June 18	First Pentecostal Assembly Hamlin, Pennsylvania
<i>Friday</i> June 2	Glad Tidings Assembly Dunn, North Carolina	<i>Sunday, a.m.</i> June 11	Bethlehem Church Richmond Hill, New York	<i>Sunday, p.m.</i> June 18	First Assembly Binghamton, New York
<i>Sunday, a.m.</i> June 4	Glad Tidings Church Norfolk, Virginia	<i>Sunday, p.m.</i> June 11	Bethany Assembly Paterson, New Jersey	<i>Monday</i> June 19	First Assembly Niagara Falls, New York
<i>Sunday, p.m.</i> June 4	First Assembly Petersburg, Virginia	<i>Monday</i> June 12	Calvary Assembly Stamford, Connecticut	<i>Tuesday</i> June 20	Evangelistic Temple Pittsburgh, Pennsylvania
<i>Monday</i> June 5	First Assembly Alexandria, Virginia	<i>Tuesday</i> June 13	Gospel Tabernacle New Haven, Connecticut	<i>Wednesday</i> June 21	First Assembly Cleveland, Ohio
				<i>Thursday</i> June 22	Calvary Temple Naperville, Illinois
				<i>Friday</i> June 23	First Assembly Normal, Illinois

Revivaltime choir was to our church and community. Their singing was anointed, their attitude was gracious, and their concern for lost souls was remarkable.

"My telephone has been ringing nearly off the wall! People of the church who kept choir members overnight are giving glowing reports of what a great blessing these young people were in their homes.

"Our church was full for the service, with some visitors driving as far as 100 miles. Several souls were saved, and the entire community felt the impact of one

of the greatest things that ever happened to our church."

Encouraged by these and other letters, *Revivaltime* choir members are trusting God to move in a mighty way as they continue their summer "search for souls." If you live near one of the churches listed in the itinerary on the preceding page, plan to visit a choir service and take a friend.

Pray with us that as God continues to anoint this group of young evangelists in song, many souls will come to a saving knowledge of the Lord Jesus Christ.

WHY DO SOME CHRISTIANS GROW IN GRACE FASTER THAN OTHERS?

LIKE LEARNING TO SWIM

By NANCY JACKETT

WHILE WATCHING A GROUP OF CHILDREN learning to swim, I learned some lessons concerning the Christian life.

The classes I saw last summer were divided according to the girls' ability. As soon as a beginner learned to float, she was advanced to the next class, and so on. I noticed that some stayed in the first class much longer than others. There are Christian people whose growth in grace seems to be very slow. They spend a long time in the "beginner department."

In Hebrews 5:12, 13, the writer comments on stagnation in Christian growth: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness: for he is a babe."

Peter challenges these to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

Among the would-be swimmers, I saw some who were fearful, hardly daring to get wet. The oldest one in the group did not want to get her hair wet. Until she overcame this reluctance, she could never advance to the next class.

Another little girl was afraid the teacher would move away from her if she closed her eyes. This lack of confidence kept her from advancing.

I thought of people who remain "babes in Christ" because their growth has been stunted by fear—fear of the future, fear of failure, fear of the opinion of others. And there are those who are afraid to trust God's Word completely. Fear keeps them from advancing in the Christian life, which is essentially a walk of faith.

Some children tried too hard to swim. Rather than relax and let the water hold them, they beat the water vigorously and were soon exhausted. All they did through all their struggling was to make a big splash—and got nowhere.

These impatient swimmers reminded me of Christians who are so anxious to see God's work advance that they try to do it all themselves. Even in prayer they are "beating the water." God wants us to work together with Him purposefully, "not as one that beateth the air."

True peace in the Christian's heart is evidenced by a spiritual poise that comes from waiting upon the Lord. A heart impatient with God's timetable is not a peaceful heart.

We are called to proclaim the good tidings of the gospel of Christ. We may sow, we may water, but it is still God alone who gives the increase.

The impatient person must learn the same lesson as the fearful one—to rely on the promises of God. He must believe God because of who He is and what He has said before he can advance in his Christian life.

A few youngsters in the swimming classes seemed unteachable. Overestimating their ability, they showed off their scant knowledge without listening to the instructor. Without realizing it, they were developing habits difficult to break, while trying the teacher's patience and wasting everyone's time. Before such can advance, they must be willing to learn.

Immature Christians can hinder the progress of others in much the same way. Some waste time splitting hairs over doctrinal issues, forcing their opinions on others, when they have not yet learned the basic principles of the Christian life.

Peter was somewhat like this at first, but Jesus dealt patiently with his impulsiveness. "When thou art converted, strengthen thy brethren," He said to him (Luke 22:32). Peter grew in grace when he learned to rely on the Lord Jesus. As a result he was able to channel his energies into constructive ministry.

Finally, I noticed in the swimming classes there were the relaxed learners—confident, obedient, and unafraid. Believing their teachers, they obeyed instructions and learned quickly. They advanced steadily—I could watch their progress from day to day.

All of us would like to be Christians like that, and we can. The swimmer who succeeds is the one who has learned that while there is something he can do, he cannot do it all; both the water and the instructor are there to help him. We will go on toward spiritual maturity when we realize that this Christian life does not depend entirely upon our own efforts. Our Lord is there to help. Our part is to trust Him, rest in Him, and obey His Word.

HE HAD PASTORED 25 OF OUR
CHURCHES—PIONEERED FIVE OF THEM

THE MORNING WAS COLD AND GRAY. A busy Assemblies of God pastor in a large city picked up the telephone and dialed a number.

A quivering voice answered, "Yes, my husband is at home, but he is losing his hearing and can't talk on the telephone." Assured that he could see the aged minister, the pastor set out immediately to visit him.

The address was a modest dwelling with a number that ended with ½. This was home to one of our retired ministers—a veteran of many battles in the service of the Lord. The pastor explained his mission. He wanted to learn more about the veteran's experiences.

In a thoughtful way the aged minister began his life story. The son of a Methodist preacher, he had felt as a lad of 10 the gentle hands of his father laid upon his head accompanied with the prayer, "God bless my preacher-boy." A preacher he did not want to be! But at the age of 20, as a schoolteacher, he surrendered to the Lord and discovered heavenly peace flooding his soul.

It is a long road from the fifth Sunday in May, 1909, when he preached the first time, to the fifth Sunday in May, 1948, when he gave his last sermon.

In these years many poignant experiences came to this gracious man and his devoted wife. Besides rearing a family of four they helped multitudes of people of all ages come to a saving knowledge of Christ. Those were years of great victory—when 100 or 125 might be filled with the Holy Spirit in one revival. The little wife, beaming with joy, remarked, "Why, I believe I have helped pray a thousand through to salvation."

The beginnings of this wonderful ministry were in the Congregational Methodist Church, but on July 28, 1911,

In Gratitude to the Past

this Methodist preacher was gloriously baptized in the Holy Spirit.

Many other beginnings were to follow. A new fellowship must be formed. He became a charter member of the General Council of the Assemblies of God.

With a new revelation of divine glory and power he began building new congregations. Five churches were established. Using his skill in carpentry he built or helped to build eight houses of worship and one parsonage. All told, he pastored 25 assemblies with terms varying from one to eight years. In two different districts he served terms as presbyter.

Like Paul the apostle, this minister tasted persecution. People were not always kind. He was "egged"; his home was stoned; once pepper was scattered on the altar to annoy those who came to seek the Lord in the meetings. But by the grace of God he carried on, laboring with his hands to supply the family's needs.

He remembers clearly the first tithe offering he received—a faithful woman gave him 30 cents. Offerings were always small those days!

Great antagonism appeared in one community because he trusted the Lord for healing when sickness came in his family; but God was faithful and always saw the family through.

The pastor arose to leave. There was a glow in his heart as he contemplated the situation of these dear veteran ministers, now in their sunset years. They looked back upon the many years of hard work and sacrifice without regret. Their faces lit up with joy as they recalled the names of at least 32 men and women, once members of their congregations, that have since entered full-time ministry.

Here were two great souls. What a pity that they were now inactive. The work of the Lord was still very precious to them; they still showed keen interest in the progress of the gospel; but only occasionally are they strong enough to attend church. Old age has caught up with them. This dear couple can do little more than pray.

"We must not forget them," mused the pastor as he went on his way. "Our church must do what it can to lighten their load. We owe them a great debt—not merely of money, but of gratitude and love—for they are our spiritual parents. If it were not for them and others like them, where would we be today?"

One way all of us can help these dear ones is to give a liberal offering to Aged Ministers Assistance. It is our custom to receive offerings in the churches twice a year for this good cause—on Memorial Sunday and Thanksgiving Sunday. Contributions are dispersed among our retired ministers according to their needs—in regular monthly payments and in emergency assistance.

This fund is totally supported by contributions from churches and from individuals. In the past, the contributions have never been large enough to give our aged ministers the assistance they need. Let us be generous this Sunday, May 28, and participate in the special offering; or you may send your personal contribution to: Aged Ministers Assistance, Department of Benevolences, 1445 Boonville Avenue, Springfield, Missouri 65802.

* * *

Editor's Note: This testimony taken from the AMA files is typical of those aged ministers who now receive assistance from the Department of Benevolences.

TESTIMONIES OF HEALING

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



EYE HEALED BY DIVINE INTERVENTION

THE LORD INTERVENED and marvelously healed my right eye last January after it was accidentally hit. The accident happened on Friday the thirteenth, but I am not superstitious about such things. I know God cares for His own every day and He can heal us no matter what the calendar date may be.

My eye was uncomfortable but I thought there was just something in it. By 2 o'clock Saturday morning it had become so painful that I went to the hospital for help.

The diagnosis was corneal abrasion. The eyeball was cut, beginning at the edge of the pupil, with a bruise in the inner corner. They released me with the recommendation that I should see a doctor. Instead I decided to trust the Great Physician.

Most of Saturday was spent in bed with an ice pack on the eye which was swollen shut. It happened that special meetings were being held by Evangelist Paul Graban at First Assembly in Toms River, N. J., at this time. That Saturday evening they offered prayer for me. God miraculously healed me. The eye was opened. The swelling and pain departed. To God be all the glory and praise.—Mrs. Eleanor M. Harrison, Oakhurst, N. J.

(Endorsed by Pastor Donald A. Richardson, First Assembly, Toms River, N. J.)

HEALED FOLLOWING PRAYER OVER TELEPHONE

DURING THE SUMMER of 1964 my 77-year-old mother and I were alone on our ranch—37 miles from the nearest town. I was taking care of the cattle—watering and doing other chores because my husband was in a hospital about 400 miles away.

One day as I was watering the stock a terrible pain struck my right arm. It spread across my chest and back and down my left arm. The pain was so severe I became sick to my stomach.

Although I was in much pain I managed to reach the phone and called our pastor, Brother Leisy. He prayed for me over the telephone. Almost instantly the pain began to ease. Within half an hour it was completely gone.

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

I was weak for several days, but there was no more pain and to date I have never had another attack of pain in my chest. Praise the precious name of Jesus, there is no distance in prayer.—Bertha Cox, Havre, Montana.

(Endorsed by Pastor W. R. Leisy, Assembly of God, Havre, Montana.)

BABY SPARED, HOME CHANGED AS GOD UNDERTAKES

I CAME TO KNOW MY WONDERFUL Lord about two and a half years ago, and was filled with the Spirit the same night. The knowledge that I was no longer a slave to sin brought cleansing and peace that I had never known. Old things passed away and all things became new as I yielded my life to Him.

My husband was not yet saved, but he was turning toward Christ. Sin, death, and tragedy had swept through our home when we were both without Christ, and we had lost our three precious children in a fire. Now we began to pray that God would give us another child. How we rejoiced when the doctor told us we could expect a baby.

A few months before our baby was born, I had to have a mole removed from my arm. The doctor used a local anesthetic, which caused a serious reaction. He warned me not to have any of this type of anesthetic again, as a larger dose could be fatal.

Our baby was born prematurely and by Caesarean section. The doctor had to use a spinal anesthetic of the very type he had warned me against, since it was the only kind that was safe for the baby under the circumstances. Even so, he gave us little hope that the baby would live.

God overruled the allergy, and our baby was born alive in answer to prayer. Immediately after his birth, one of his lungs filled with fluid. I assured the doctors that God would take care of this problem too, and He did.

Little Joel was in an incubator for nearly a month, and each time we went to see him we felt that our Lord Jesus was watching over him. He is now a normal baby, dedicated to the Lord and growing up in a home where Christ is honored. For my husband, too, is now saved—and last summer the Lord filled him with the Holy Spirit.

We are so thankful that God brought us into a body of Spirit-filled believers who knew how to pray and believe with us through each trial. We praise Him for what He has done in our home, both physically and spiritually.—Mrs. Ray Smith, Middlefield, Ohio.

(Endorsed by Pastor Raymond E. Milligan, Assembly of God, Burton, Ohio.)

The Lillian Trasher Orphanage is now in its 56th year

STANDING BY THE DOOR of the orphanage office, I watched a familiar occurrence. A man walked through the front gate carrying what appeared to be a bundle of dirty rags.

As he approached the office, I confirmed what I already had guessed—the rags contained a tiny baby whose mother had just died. The poor father was bringing the helpless infant to the orphanage for care.

A closer look at the bundle revealed a wrinkled, undernourished baby who had been neglected during the mother's illness and death.

This same routine has happened thousands of times at the Lillian Trasher Orphanage, now beginning its 56th year. It is the only orphanage in Upper Egypt which accepts infants, so the nursery is always full.

After the new child was admitted to the nursery, I observed with new wonder the transformation which takes place just with a good bath, clean clothes, a full stomach, and a peaceful sleep. Sometimes a father will not believe it is the same baby he brought just an hour or so earlier.

The father's farewell is usually sad because Egyptian families have strong ties and do not like to part with any family member. It may be months or even years before he can afford to return to visit his child, although he is

encouraged to keep in touch with him.

As the poor man leaves the nursery and walks sadly toward the gate, I realize anew that we are now responsible for another life.

What can a baby expect from his new home? Take the experience of a set of twins who came to us at two months of age. They were undernourished and tiny and required injections of vitamin D for treatment of rickets.

First one and then the other was sick in a local hospital, and we wondered if they would pull through; but little by little their general condition improved.

As compared to average, healthy children, normal development takes place more slowly in most babies who come to the orphanage; but they usually overcome their poor start. Now the twins are chubby and seem normal in every way.

Until they begin their education in the public school, the little children live in small groups, each under the care of an older girl.

Two salaried staff members work with babies and preschoolers under the supervision of Monika Wehmer, a nurse from Germany. Monika's greatest contribution to the orphanage has been training the older girls to give good care to the babies. These girls become mother figures to the little ones and thus give some of the love and security often inadequate even in the best of institutions.

The primary schoolteachers and books are furnished by the Egyptian



government, but the classes are held in school buildings within the orphanage.

The greatest obstacle in the educational life of a child is the exam offered after completion of the sixth grade. Those with very good scores and young enough are permitted to remain in school through the 12th year—if they continue to achieve.

Much attention has been given to advancing education for girls. This year for the first time in the history of the orphanage a class of girls will graduate from the 12th grade. Many of our girls have entered training in midwifery schools, and this year there are three girls in nurses' training at a local hospital.

How long is a child permitted to stay in the orphanage? Boys may re-



TOP PHOTO: A bundle of rags often turns out to be a baby in need of the orphanage's care.

RIGHT PHOTO: High-school girls find their new playground a pleasant place for study.



A Bundle Of Rags

By **CAROL CORPANY**
Missionary to Egypt

main until they are 18, and longer if doing well in school. Girls may stay until 18 but are permitted to remain provided they assist in the work of the home. Many of the girls leave to get married.

This past year intensive efforts were put into a vacation-month program. Families were urged to take their children to their homes for as long a time as possible.

Many families became so attached to their children—who were strangers before this vacation month—that they decided they could now keep them. Even a poor home where a child is wanted is better than the best orphanage in the world.

I will never forget a little four-year old boy who reluctantly went with

his father for a vacation. When his father brought him back to sign the necessary papers to keep him, the child was clinging to him. The boy was dirty, and I tried to take him to the nursery for a bath and clean clothes, but the little fellow walked with me only to the door and then ran back to his father, afraid his father would leave while he was being bathed.

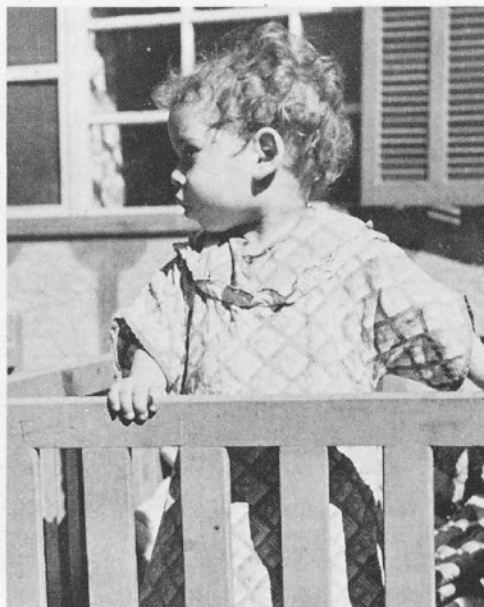
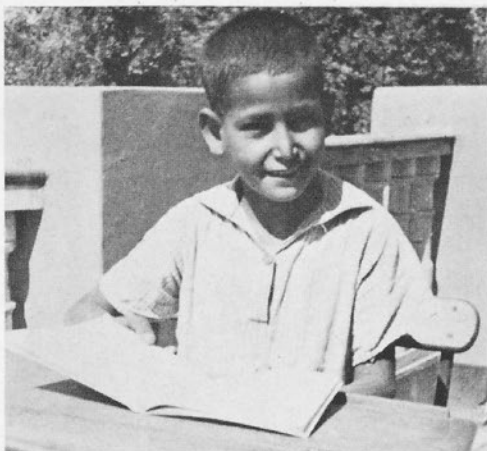
The most exciting development at the orphanage during modern times has occurred in the last half year. For a long time there has been an awareness of the need for an evangelistic outreach program. Now some of the staff members and many of the older children team up to visit the Assemblies of God churches in neighboring villages. A group of our teenagers taught in the vacation Bible school program of a nearby church, and a group of orphanage boys will help build a new church in a village south of Assiout this summer.

We also need stronger ties with the national churches. The orphanage pastor is an Assemblies of God minister, of course, but the orphanage has not been as close to the national churches as we felt it should be. Youth work in these churches is practically unknown.

The orphanage had its own youth camp—the most enthusiastic thing we had seen thus far. The next summer many young people from evangelical churches in Cairo came to take part.

Our district superintendent also visited and ministered in one of the services, and he was so impressed that together we planned a national youth conference, which took place in the orphanage in January of this year.

These children have a happier future ahead as the orphanage provides them with a comfortable home and good schooling.



Most thrilling to us is the desire of the young people themselves to organize to become more effective in the work of God. The executive committee of the national church has appointed a committee to promote the youth work. It is hoped that soon there will be a full-time youth worker among the churches.

Along with these newer developments, two 10-day Bible conferences for youth are being planned to be held in the Bible school facilities in Port Said. Following this, the Bible school will have an eight-week summer session for youth leaders and prospective pastors. Pastors and missionaries are praying that out of these summer activities will come good candidates for further Bible school training.

The problems and joys of being a part of the orphanage family are somewhat like those of your own home, only multiplied hundreds of times. We feel the prayer support of orphanage friends as we see lives turn out right in spite of all the handicaps. Your continued support, both spiritual and financial, is urgently needed.

B. W. and Carol Corpany stand in front of the door to the Lillian Trasher Orphanage.



Offerings for
**LILLIAN TRASHER
ORPHANAGE**
should be sent to:
**ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802**



GLIMPSES OF SPECIAL MINISTRY FIELDS OF THE HOME MISSIONS DEPARTMENT

HOMEFRONT HIGHLIGHTS

AMERICAN INDIAN

Successful Evangelism at Tule Reservation

Two services nightly resulted in 12 children or youth and four adults accepting Christ during an evangelistic campaign on the Tule Indian reservation near Porterville, Calif. Sponsored by Missionary-pastor Elroy M. Clark, the Leonard Sampiers of Lemon Grove, Calif., held a children's service at 6:30 p.m. followed by the adult service at 7:30 p.m.

The Indian assembly has been realizing a healthy growth and Brother Clark reports his need for another building to care for the Sunday school which averaged 53 in March.

Plans are underway for both youth and adult camps to be held the latter part of June. The camp also serves young people from other reservations. The Clarks desire to provide better facilities including a camp kitchen. They urgently need additional financial support.

Drug Addiction in Tucson

Due to the prevalence of drug addiction in Tucson, we have been working closely with the Phoenix Teen Challenge Center.

In one year we have directed, sent, or taken approximately 25 men and women to the Center. Not all of them stayed, but many who did have been wonderfully saved. Some have been filled with the Holy Spirit.

Two of the men from our Indian village are now active in our church. Three months ago a young woman from our village went to the Center. Since her salvation her appearance is changed; she is a new creature in Christ Jesus.

David Wilkerson, director of Teen Challenge in New York, came to Tucson on March 3 for a city-wide rally, as the work of Teen Challenge is becoming known in the city. The police contact us now when they have an addict who wants help.

We know of no greater joy than when Indians accept Christ and

begin to follow Him. It is harder for the older Indian to separate himself from the old ways; the young people do not cling so tenaciously to them.

—JOHN SWANK

Pastor, Pascua Assembly

ALASKA

Snow Bank Becomes Altar

Salvation came to an Eskimo during a severe blizzard in Aniak, on the night of March 3.

Martin Ausdahl, pastor of the Radio Prayer League Mission at Kalskag, was visiting us. Suddenly we observed a drunken Eskimo walking back and forth in front of the parsonage. He was calling to Brother Ausdahl who recognized him as a man from his village to whom he had spoken several times about his need for salvation.

By the time we reached the Eskimo, he was on his knees seeking God's help to escape his life of alcoholism.

It was the first time we ever had a prayer meeting in a snow bank, but the sweet presence of

the Lord was there. For over an hour we prayed. When the Eskimo finally arose to continue on his way, he walked erect, without staggering.

Only then did we notice we were covered with snow and soaking wet. We realized the intensity of the storm after we sought the warmth and comfort of the parsonage.

—JIMMY R. PRICE

Missionary to Aniak

PRISON

Singspiration Lures Big Crowd

The inmates of the Missouri Training Center for Men, Moberly, Mo., were treated to a Singspiration on January 21. The choir of First Assembly of God of Moberly, and students from Central Bible College and Evangel College of Springfield, and Calvary Bible College of Kansas City, presented a program of special music and gospel songs.

After the welcome and introduction of the guests by Chaplain William Watts, the audience was

INDIAN CHURCH DEDICATED IN NEW MEXICO

Seven miles east of Window Rock, N. Mex., a new church of masonry construction, known as the Pine Cove Indian Assembly, was dedicated last December. Raymond Hudson, superintendent of the New Mexico District, was speaker at the 2:30 p.m. service.

Marguerite Shaw, the missionary-pastor who started the work

in 1965, reports 32 souls saved since the opening of the church. Three individuals have received the baptism in the Holy Spirit, and there are 41 candidates for whom a water baptismal service is planned.

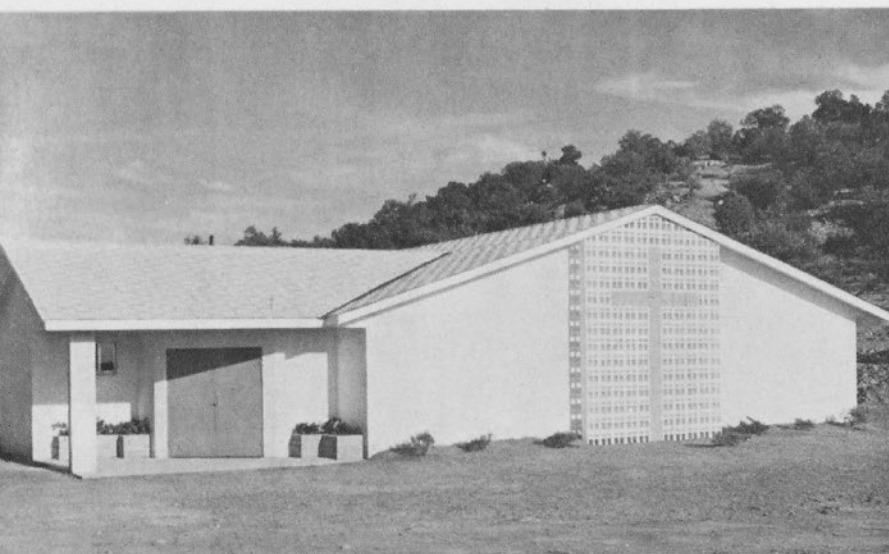
The bond plan of the New Mexico District helped finance the cost of the land and the building.

Friends from Illinois, Florida, Missouri, and New Mexico assisted with contributions. WMC's of New Mexico purchased pews for the new mission.

Sister Shaw expresses high hopes for the future progress of the work. A Navaho Christian man was chosen recently as superintendent for the Sunday school which averaged 67 during February. Workers are conducting an

organized visitation program in the immediate area of the mission.

Assisting Sister Shaw are Barbara Wellard and Ruth Droll. Miss Wellard ministers twice weekly to approximately 35 children, teaches a Sunday school class and conducts children's revivals each year. Miss Droll does hogan (home) visitation and helps in the children's work and other activities.



The congregation of the Indian Assembly in Pine Cove (shown below) is increasing since moving into the new church (at left) which was dedicated last December.



led in the singing of hymns.

But the singspiration was more than just a program. It was an old-fashioned fellowship meeting and singing convention with guests and inmates taking part. A short message was delivered by Abraham Solomon, pastor of First Assembly, who conducts a Bible group discussion here each week. Paul Markstrom, national prison chaplain of the Assemblies of God, Springfield, also addressed the group.

Although the choir of First Assembly is a recently formed group, they turned in a fine performance as did the students. The inmates were proud too of the performance of their own choir, "The Prodigals" as they flawlessly sang several spirituals and gospel songs as

their contribution to a wonderful program.

—*Rocketeer*, published by inmates at Moberly Mo.

FOREIGN LANGUAGE

The Asamblea De Dios at Nogales, Ariz., was dedicated December 4. Caroline M. Paulsen, pastor of the Latin American Branch church, reports seven members were received also. Antonio Ortiz of El Monte, Calif., secretary of the Pacific Conference, and Felix Rodriques, a presbyter, officiated at the well-attended service.

Concerning their building program, Pastor Paulsen testifies: "Each time we needed funds, we fasted and prayed. God met our need so the church is without any debt. Praise the Lord!"



Pastor Caroline M. Paulsen stands in front of the new Latin American Assembly in Nogales, Ariz.



Edwin R. Douglas family



Margaret Ann Bullock



Bernard L. Bresson

HOME MISSIONARY NEWS NOTES

Presently he is professor of history at Evangel.

Brother Bresson graduated in 1954 from Wayne State University, Detroit, Mich., and received his master's degree in history and social studies the following year. He has completed additional studies at the University of Southern California.

Mr. and Mrs. Edwin R. Douglas, missionary-pastors of the American Indian church at Parker, Ariz., recently received appointment by the Home Missions Department.

Beginning in 1940, Brother Douglas pastored several churches in Ontario and Quebec provinces, Canada. The Western Ontario District ordained him in 1942. He began his ministry in the United States in 1952 at Dante, Va. More recently he pastored in Parkersburg, W. Va., and Blythe, Calif. While a member of the Appalachian District, Brother Douglas held the offices of Sunday school director and presbyter.

Brother Douglas was graduated from Central Bible College, Springfield, Mo., and also studied at Blythe Junior College.

Mrs. Douglas, the former Freda Mae West, attended CBC for two

years and was graduated from Salem College, Salem, W. Va. She received her master's degree from North Arizona University, Flagstaff, Ariz.

The Douglasses have three daughters, Lois, Sharon, and Dorinda.

Margaret Ann Bullock has received Home Missions appointment for ministry to the deaf.

Miss Bullock holds a license to preach with the Arizona District. A graduate of Central Bible College, Springfield, Mo., and Northern Arizona University, she also is a registered nurse in the state.

Each Sunday morning and Wednesday evening, Miss Bullock conducts services in the language of signs at the First Assembly of God in Yuma, Ariz.

Changes on the Field

The Duane Johnsons, formerly of Polacca, Ariz., are assuming the duties of the Indian assembly at Holbrook, Ariz., while the Eugene Herds are taking a much-needed rest.

The Earl Rogerses, formerly of the Indian mission at Bird Springs, Ariz., are now ministering at Polacca.

God has undertaken for the physical needs of the Caleb Smiths, and they have been reappointed by the Home Missions Department. They wish to thank all who prayed for them. Presently they are serving as supply missionaries among the American Indians. Their new address is: 440 N. Fraser Dr., Mesa, Ariz. 85201.

Mrs. Grace Humphrey, formerly of Tohatchi, N. Mex., is now working with Alberta Anderson at Bluff, Utah, in a new Indian work.

Shirley Newton has received Home Missions reappointment to

the field of Alaska. She is conducting children's revivals in many of the Eskimo and Indian churches including those in the Arctic region.

Notes of Praise

The John C. Gundersons of Gresham, Wis., are thankful for the 1963 Greenbriar bus furnished by "Speed-the-Light." They dedicated it recently.

The Don Johnsons of Winslow, Ariz., report a recent answer to prayer. Three days before he passed away, a 95-year-old medicine man accepted Christ.

Students of the American Indian Bible Institute in Phoenix, Ariz., witnessed encouraging results as they ministered in the skid row area of Phoenix, Ariz., on a recent Saturday. Three students talked to members of their own tribes in their languages and several made decisions for Christ.

Four alcoholics have been delivered by the power of Christ in the last four months, reports Charles Lee, pastor of the Navaho Indian church in Shiprock, N. Mex. During a five-night revival with David and Jan Olshevski of Pleasant Valley, Pa., six people were saved.

Eric Pahl of Wainwright, Alaska, reports three days of services with two Eskimo brethren from the Canadian Arctic. God used them mightily as they ministered in the language of the people. Also 11 people at Wainwright received perfect attendance certificates at a successful session of the Far North Bible School (conducted by the Arvin Glandons of Fairbanks).

Five churches joined with the Cordova, Alaska, church for their March 10-19 meetings with Evangelist Kenneth Brown, Missionary Paul Huling reports.

NEWS OF THE CHURCHES

ILLINOIS CONGREGATION DEDICATES \$70,000 CHURCH

EFFINGHAM, ILL.—The congregation of First Assembly here recently dedicated a new church building to the Lord.

Illinois District Superintendent E. M. Clark brought the dedicatory sermon. Also participating in the service were R. L. Farquhar, pastor of the Assembly of God in Odin, Ill., and Everett Lee, pastor of First Assembly, Carmi, Ill. The mayor of Effingham congratulated the group on the new church.

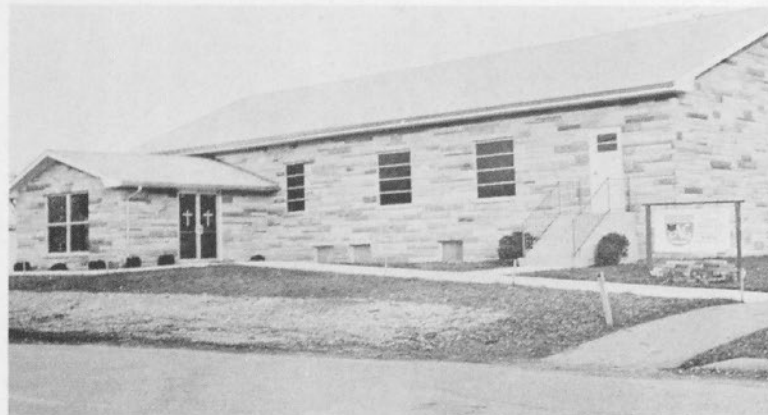
The auditorium of the sandstone-finished building will seat 232. The foyer, aisles, platform and altar area are carpeted in gold, and the pews have gold cushions.

Other facilities include 11 Sunday school rooms, two prayer rooms, two nurseries, a kitchen, C. A. chapel, baptistry, pastor's study, and gas forced-air furnace adaptable to central air conditioning. The amount necessary to finance installation of air conditioning was raised during the dedicatory service.

Estimated value of First Assembly is \$70,000, but actual cost to build was less than \$30,000.

The history of the church dates back to 1954. In 1960 a lot was purchased and the basement completed. The congregation worshiped in the basement until the entire structure was finished.

Marvin Tuggle has pastored the church since 1964.



The exterior of the new First Assembly is constructed of sandstone. The sanctuary seats 232. Also included in the new church are Sunday school rooms, C. A. chapel, nurseries, and pastor's study.



SPRINGFIELD, MO.—Central Assembly here has experienced a heaven-sent revival under the ministry of Evangelist Bobby Black of California.

The meetings, scheduled for two weeks, continued for four because of the outpoured Spirit. Attendance kept increasing and was largest the fourth week.

It became evident the first night that it would be difficult to keep records. God was working in lives, and people were seeking salvation and receiving the baptism in the Holy Spirit throughout the auditorium. Scores were saved or restored, and hundreds testified to being revived.

A man who was planning self-destruction was brought by a minister of another assembly one night. With the suicide pills yet in his pocket, he knelt at the altar and was converted.

The evangelist not only stirred

the youth with his uncompromising messages, but people of all ages were blessed and helped.

The attendance reached 1,700 one Sunday night. Best of all, the revival continues in the church and in the lives of the people.

—E. E. Krogstad, pastor

ORLANDO, FLA.—Ten people surrendered their hearts to the Lord during a recent meeting at Conway Assembly here with Evangelist "Little Joe" Peterson of York, Pa.

Many received definite healings. One sister was healed of ulcers, a condition from which she had suffered 13 years. A man's ear was opened, and others were healed of back conditions and arthritis.

Revival spirit increased nightly. Week-night attendance was excellent.

—Stafford A. Anderson, pastor

TAMPA, FLA.—Several persons were born again and others received the baptism in the Holy Spirit during services at Glad



Crowd attending the First Assembly in Kahului, Hawaii, during the meeting conducted by the Donnell-Holler evangelistic team. Pastor Henry Kahalehili is on the first row, at the center. The lady on the right, a probational officer at the courthouse, received the baptism of the Holy Spirit. Next to her are four young girls who were saved during the meeting.

Tidings Assembly here with Evangelist Freddy Clark.

In every service someone received healing from the Lord.

Sunday school giving exceeded all previous records—over \$1,000.

Strong attendance supported the meeting.

—P. D. Creel, pastor

* * *

CLEWISTON, FLA.—The Assembly of God here recently enjoyed special services with Evangelist B. R. Minton. The Sunday school attendance increased and many visitors attended the meetings.

—Bernard Browne, pastor

* * *

SAN RAFAEL, CALIF.—The Assembly of God here praises God for good results during a two-week meeting with Evangelist J. L. Jeffrey.

Several were saved, believers were filled with the Holy Spirit, and many received healing for their bodies.

—R. V. Phillips, pastor

* * *

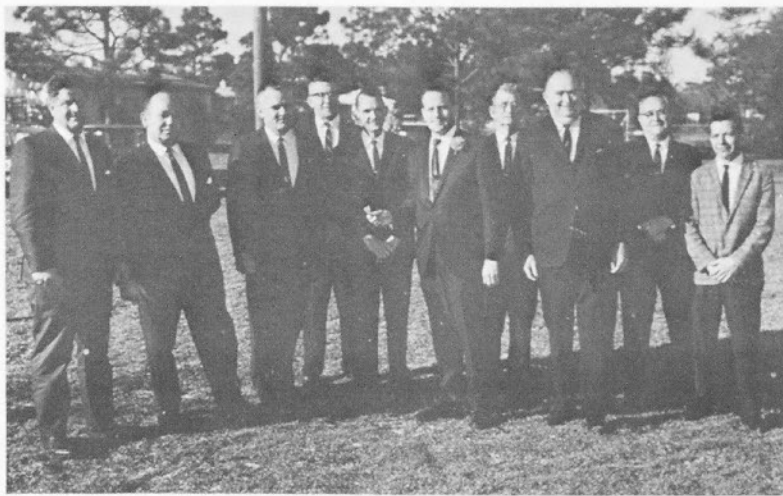
KAHULUI, MAUI, HAWAII—First Assembly here was blessed during recent services with the Donnell-Holler evangelistic team.

Twelve people were led to the Lord, one received the infilling of the Holy Spirit, and several testified to God's healing touch.

On the last Sunday of the meeting the Sunday school attendance record was broken. A steady growth is indicated by the fact that this new record was broken again after the revival.

The church has been stirred, and the ingathering of souls continues.

—Henry K. Kahalehili, pastor



PANAMA CITY, FLA.—The official board of St. Andrews Assembly here joins Panama City Mayor J. W. Silcox, third from left, Pastor Howard Ridings, center with paper, and West Florida District Superintendent O. L. Thomas, third from right, in burning the mortgage on property to be used for a new church building. Adjacent to present church property, the lot measures 196 by 330 feet and is valued at \$20,000. St. Andrews is a suburb of Panama City.

WINSTON-SALEM, N. C.—First Assembly is experiencing real revival in its regular Sunday evening services. Eighteen have been baptized in the Holy Spirit, seven have been refilled, and six persons saved in two months' time.

Nearly all the 260 persons in the congregation have been filled with the Spirit.

—Carl G. Conner, pastor
* * *

CHILLICOTHE, MO.—First Assembly here gives all the glory to God for a wonderful move of His Spirit recently.

Samuel and Patricia Calk were the evangelists for services in which eight were saved, four reclaimed, two baptized in the Holy Spirit, and ten refilled with the Spirit.

Several people reported a healing touch in their bodies. One lady was healed of a heart condition.

Interest in the church has in-

creased in the past few months. The Sunday school is growing, and there is a spirit of unity throughout.

—Orville Grace, pastor
* * *

HURON, CALIF.—Bethel Temple here recently concluded revival services with Evangelist J. L. Jeffrey.

Ten people were saved and one was filled with the baptism in the Holy Spirit. The entire church was stirred spiritually.

—J. O. Epperson, pastor
* * *

QUINCY, ILL.—Five were saved and seven were filled with the Holy Ghost during a two-week meeting with Evangelist and Mrs. Lester Sheets at Faith Assembly here.

Many in the congregation were blessed and refreshed in the Spirit. Sunday school attendance reached 171. —George Van Riper, pastor

NAMED EXECUTIVE DIRECTOR OF NAE

LOS ANGELES, CALIF.—A thousand evangelicals gathered here in April to mark the 25th anniversary of the National Association of Evangelicals.

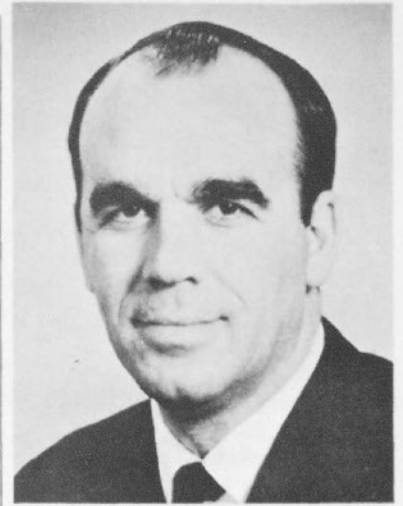
NAE General Director Clyde W. Taylor placed considerable emphasis on social concerns, calling for "a continuing demonstration of the love of God in and through us."

Billy A. Melvin was named executive director of NAE, according to the association's president, Dr. Rufus Jones, general director of the Conservative Baptist Home Mission Society.

Brother Melvin has served as a member of the board of administration since 1955 and as a member of the executive committee for five years. He also currently serves on the advisory council of the American Bible Society.

He terminates eight years of distinguished service with his denomination, the National Association of Free Will Baptists, to assume this major staff responsibility with the NAE. He succeeds Dr. Arthur M. Climenhaga, who resigned the NAE post to assume a major administrative position with his denomination, the Brethren in Christ Church.

The following officers of the NAE retain their positions: Dr. Jones, president; Arnold Olson,



Billy A. Melvin

Minneapolis, president of the Evangelical Free Church of America, first vice-president; Hudson T. Armerding, president of Wheaton College, Wheaton, Ill., second vice-president; Cordas C. Burnett, president of Bethany Bible College, Santa Cruz, Calif., secretary; and Robert C. Van Kampen, Wheaton, Ill., treasurer.

National offices for the 2.5-million-member conservative Protestant association are at Wheaton, Ill. Through its commissions and auxiliaries the NAE serves nearly 10 million American Protestants.

MALCOLM CAMPBELL NAMED MANAGER OF DATA PROCESSING

SPRINGFIELD, MO.—Malcolm Campbell from Phoenix, Ariz., has been named manager of data processing at the Assemblies of God general headquarters here.

Until he accepted his new position, Brother Campbell was employed at the Phoenix office of General Electric since 1961. While there he was project manager, consultant, and held various systems positions.

Before joining General Electric

he was a programmer for Systems Development Corporation.

He will direct the application of computer systems to handle needs of various departments of the Assemblies of God, including the Gospel Publishing House. His duties include supervision of operation, programming, and data preparation for electronic data processing equipment.

The Assemblies of God began using electronic computer equipment 10 years ago. It is now expanding the operation by contracting for additional equipment which is expected to be fully operable within two years. The purpose of expanding the data processing is to increase business efficiency and lower costs in the various operations at general headquarters.

A native of Aurora, Ill., Brother Campbell holds a B.A. degree from Central Bible College in Springfield and Th. M. from the Iliff School of Theology in Denver. He also attended Washington University in St. Louis.

He and his wife, the former Colleen Pressnall, have two children.



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Congregation at the Christian Assembly in Farrell, Pa., during the meeting with the Musical Vanns. (Guy Bongiovanni is pastor.)

FARRELL, PA.—A Sunday school attendance record of five years' standing was broken twice during a meeting at Christian Assembly here with the Musical Vanns (Evangelist and Mrs. A. R. Vanderploeg) of Toledo, Ohio. A total of 286 were present.

Many people found Christ during the services. A revived interest in personal evangelism came to the people of the church.

—Guy Bongiovanni, pastor

ESCALON, CALIF.—A modern-day Pentecostal revival came to the Assembly of God here. During three weeks of services with Evangelist Tom Ming Sr., 15 were baptized in the Holy Spirit and at least eight were saved, nearly all of them young people.

They prayed around the altars for hours, often staying long after the adults had left.

One night the Royal Rangers prayed together before going home. The Spirit of God came upon them and several received the baptism in the Holy Spirit. One of them, totally unfamiliar with the Pentecostal experience, spoke in tongues for nearly an hour. His testimony had a tremendous impact upon his family and school-teachers who immediately noticed the difference in his life.

—R. A. Wilson Jr., pastor

PENDLETON, OREG.—First Assembly here recently concluded services with Evangelist Jerry Russell of Phoenix, Ariz. A number of people met God, and the church was greatly helped. Something was accomplished in each service.

—D. W. Phillips, pastor

VERSAILLES, MO.—Six were saved and one was filled with the Holy Spirit during recent services at the Assembly of God here. The Singing Lunsfords were the evangelists. Attendance was excellent with a total of 293 visitors present as the revival drew the attention of the entire community.

Evangelist Joe Williams of Rocky Mount, Mo., visited the church during the winter. Several were saved at this time also.

—Robert S. McGarity, pastor

LITTLE ROCK, ARK.—Rose-dale Assembly enjoyed the ministry of God's Word by Evangelist Thelma Wunderlin. One person

was saved and another was filled with the Holy Spirit during the one-week meeting.

Sister Wunderlin is the WMC vice-president of the Arkansas District.

—Audrey C. Booher, pastor

HAMILTON, OHIO—Evangelist Arvel Kilgore conducted a two-week meeting at Holy Temple Assembly here recently.

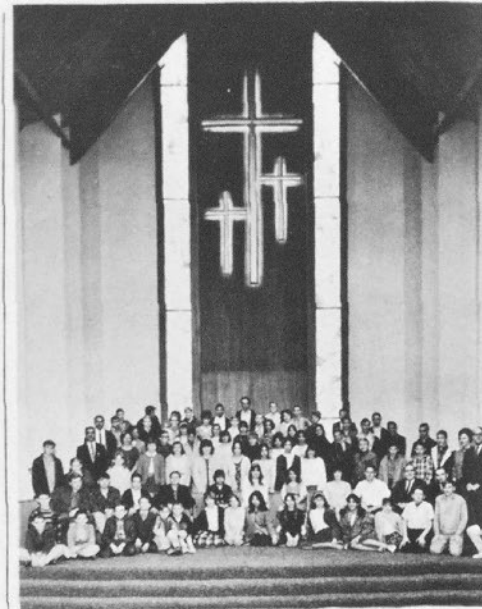
Several people were saved and baptized in the Holy Spirit. Others were healed of sicknesses and spiritual oppression as Brother Kilgore ministered each night under the anointing of the Spirit.

Several persons have been baptized in water. A spirit of revival still remains.

—Vernon D. Wright, pastor

FRESNO, CALIF.—“Teens on Target” was the theme of the Youth Crusade conducted at Bethel Temple here recently. Marvin Schmidt of Bakersfield, Calif., was the evangelist.

A total of 149 young people



Youth Crusade at Bethel Temple, Fresno, Calif., with Evangelist Marvin Schmidt. (Donald K. Skaggs is pastor.)

enrolled for the meeting. Sixty-six made decisions for Christ.

—Donald K. Skaggs, pastor

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Enterprise	Battens Cross Roads	May 30-June 11	Joel & Mrs. Palmer	Billy Joe Glover
	Phenix	North Phenix City	May 31-June 11	Colen & Carol Lassiter	E. L. Ward
Ariz.	Tolleson	**First	May 28-June 2	Jennie Powell	Johnny Dickerson
Ark.	El Dorado	Bethel Chapel	May 28-June 4	Lindell & Mrs. Ballenger	Dewel H. Smith
	Fair Oaks	A/G	May 24-June 4	Salisbury-Secrese Team	Fred Witcher
	Fayetteville	Calvary	June 4—	Branham & Steele Team	J. W. Walker
	Fayetteville	First	June 7-18	Lindell & Mrs. Ballenger	D. Wayne Danner
	Jonesboro	First	June 4-18	Gene & Heather Burgess	E. Joe Wilmoth
	Morrilton	First	May 31-June 11	Oren & Inez Paris	L. C. Miller
	Sheridan	First	June 4—	V. G. & Mrs. Mangram	Harold Cobb
	Star City	First	June 7—	Gene Thompson	Roy Akin
	Winslow	A/G	May 28—	Pat Wootton	Billy Whitlock
Calif.	Anderson	A/G	May 30-June 4	Larry Franks Party	Jim L. Logan
	Bakersfield	Full Gospel Tab.	June 1-11	Marvin Schmidt	Otis Keener
	Bakersfield	Planz	May 31-July 2	Tommy & Esther Lance	E. L. Shaffer
	Encanto	*La Hermosa	May 29-June 3	Thomas Hernandez	Daniel Cruz
	McKinleyville	A/G	May 30-June 11	Marlon Januzzi	George Alcorn
	Modesto	Bethel	June 11-19	Ernie Eskelin	L. B. Lewis
	Redding	**Bethel	June 4-9	Charles Senechal	Victor Trimmer
	Sacramento	**First	June 11-16	Charles Senechal	Paul Trulin
	San Jose	First Latin American	June 4-9	Thomas Hernandez	Elias Chamorro
	Sebastopol	A/G	May 31—	Thomas Ming Sr.	Melvin Crandall
	South San Francisco	First	June 11-14	Thomas Hernandez	Carl Curtright
Colo.	Boulder	First	June 6-18	Leonard Negrin	Glenn R. Kelly
	Grand Junction	Bethel	June 7-18	Richard & Rhoda Field	W. F. Wilson
Fla.	Auburn	A/G	May 31-June 11	Robert Louis Stephens	Arnice English
	Auburndale	**Westside	June 4-9	David M. Wellard	H. O. White
	Hialeah	Calvary	May 23-28	Ray & Elaine Leonard	R. T. Havener
	Lynn Haven	First	June 7—	Nettie Parham	T. C. Ernest
Ill.	Carthage	**Calvary	May 29-June 4	Bob & Maxine Wilkes	D. E. Skiles
	Chicago	Mont Clare Gospel	May 31-June 11	Marion & Mrs. Beach	Michael Gebhart
	Elmhurst	Bethel	May 31-June 11	E. A. Manley	Wesley Butler
	Evansville	First	June 7-18	Keetah Jones	J. Donald Carroll
Ind.	Auburn	**A/G	June 5-9	Dedelow-Friederici Team	Dean Waddell
	Elkhart	**Calvary	June 12-16	Dedelow-Friederici Team	Robert Bayless
	Mooresville	A/G	June 5-16	Marie Smith	Wm. E. Wright
	Plainfield	Faith	May 30-June 4	Paul Hild	Evan Paul
	Plymouth	First	June 4—	Don Rippy	E. J. Bruton
Ky.	Georgetown	A/G	June 6-18	J. E. Friend	Benjamin Dock
	Jeffersonville	A/G	June 4-18	Hale-Turner Team	Fred Carrington
La.	Westwego	A/G	June 4-9	A. G. & Mrs. Calaway	Paul Radke
Md.	Cumberland	First	May 30-June 11	R. S. Peterson	Arthur Vespa
Mich.	Flint	**Trinity	June 5-11	Carl E. Gammel	Glenn Snook
	Grand Rapids	First	May 16-28	E. A. Manley	Gene Hogan
	Holland	A/G	June 7-18	John & Faith Stallings	David Krist
	Tuscola	**A/G	May 30-June 4	Carl E. Gammel	Ronald Traub

ASSEMBLIES OF GOD WORLD MINISTRIES

GIVING SETS NEW RECORD

SPRINGFIELD, MO.—Giving to world ministries in 1966 by the 8,443 Assemblies of God churches in the U.S. exceeded the \$11-million mark for the first time in our 53-year history.

The new mark is \$2.26 million more than in 1965 when approximately \$9.1 million was contributed, officials announced.

Programs financed by the contributions include missionary work in the U.S. and abroad, radio ministry, and literature evangelism.

Foreign missions offerings in 1966 amounted to \$5,638,734. Also included in the total: home missions, \$1.71 million; Women's Missionary Council, \$739,234; Speed-the-Light (youth fundraising program to buy missions equipment) \$652,569; radio, \$611,309; colleges and schools, \$309,924; benevolences, \$227,478;

Boys and Girls Missionary Crusade, \$203,106; and servicemen, \$48,595.

The top five districts in giving for 1966 were Southern California, \$1.29 million; Northern California-Nevada, \$1.08 million; Northwest, \$611,080; Eastern, \$505,128; and Oklahoma, \$424,501.

Leading churches were Calvary Temple, Seattle, Wash., \$59,228; First Assembly, Memphis, Tenn., \$53,021; Calvary Full Gospel Assembly, Inglewood, Calif., \$45,588; Glad Tidings Tabernacle, New York City, \$44,145; and Assembly of God, Covina, Calif., \$43,108.

ANNOUNCEMENTS

HOMECOMING—June 4 at Assembly of God, Tolleson, Ariz. Two former pastors speaking—O. W. Killingsworth, morning; B. H. Russell, evening. All former members and friends invited.—by Johnny Dickerson, pastor.

HOMECOMING—May 28 at First Assembly, Bloomington, Tex. A former pastor will be the morn-

ing speaker, with special singing in the afternoon. All former pastors, friends, and members are invited to attend.—by Stephen E. Lum, pastor.

WITH CHRIST

OLLIE M. STEPHENS SR., 74, of Blakely, Ga., went to be with Jesus April 3, 1967. Brother Stephens was ordained in 1956 by the Georgia District. He pastored in Collins and Blakely, Ga. He is survived by his wife, one child, and three grandchildren.

HERMAN SMITH, 50, of Blanchard, Okla., was called into the presence of the Lord April 1, 1967. Ordained in 1942, he was a member of the Oklahoma District. He served as an evangelist and as a pastor in Oklahoma and Texas. He is survived by his wife Velma and two sons.

OLIVE KELLNER, 67, of Batavia, N. Y. went to be with the Lord March 2, 1967. Ordained to the ministry in 1944, Sister Kellner was a member of the New

York District. She served as an evangelist and as co-pastor with her husband, John Kellner, in Binghamton, N. Y. She is survived by her husband and a son, Paul B. Kellner, Flagstaff, Ariz., four daughters (three of whom are wives of Assemblies of God pastors in New York District), Mrs. John Brown, Batavia, Mrs. Cornelius De Groat, Friendship, Mrs. George Hubbard, Buffalo, and Miss Lois B. Kellner, Burbank, Calif., eight grandchildren, and two great-grandchildren.

HARRIET P. WILSON, 60, of Santa Cruz, Calif., went Home to be with Jesus March 31, 1967. Sister Wilson was ordained in 1946 by the Northern California-Nevada District. She served as co-pastor in Washington and California with her husband, R. A. Wilson, who now serves as assistant superintendent of the Northern California-Nevada District. Besides her husband, she is survived by four sons, two daughters, and 13 grandchildren. Each child is in the ministry, either as a minister or minister's wife. Her four sons, all in California, are: Ruben Jr., Escalon; Lewis, Oakland; Noel and Everett, both in Santa Cruz. Her daughters are Mrs. Alice Alford, Davis, Calif., and Mrs. Priscilla Taylor, Portland, Oreg.

LOLA ELLA JONES, 70, of Waco, Tex., was called into the presence of the Lord January 17, 1967. Ordained in 1948, Sister Jones was a member of the North Texas District. She served as an evangelist and as a pastor in Garden City, Mo. She is survived by one daughter, two sons, eight grandchildren, and eleven great-grandchildren.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Mo.	Desloge	Highly Heights	May 31-June 4	Glenna Byard	Joseph Fulton
	Kirkwood	A/G	June 11-25	Glenna Byard	Clem Pankey
	Marshall	First	June 4—	Gladys Voight	Warren LaRose
	Pacific	A/G	May 30-June 11	Loyd & Rebecca Middleton	R. P. Woodruff
	Richmond	A/G	June 11-16	Gladys Voight	J. J. Meeks
	West Plains	A/G	June 6-18	J. C. & Mrs. Nichols	G. A. Gaddis
Minn.	Minneapolis	Gospel Tab.	May 31-June 4	Wallace S. Bragg	Frank J. Lindquist
	Pillager	A/G	June 4-9	Victor Etienne	Jack R. Williams
	Sherburn	A/G	June 11-25	R. S. Peterson	Melvin Hanson
Mont.	Wadena	***A/G	May 30-June 11	David E. Dean	Lloyd Stormoen
	Glendive	A/G	June 4-9	Roy & Arlene Brewer	Henry Larsen
Nebr.	Lincoln	First	June 11-16	Kathleen Jennings	S. K. Biffle Jr.
	McCook	First	June 4-9	Kathleen Jennings	A. H. Farrington
Nev.	Elko	First	June 6-11	The Franks Party	Maurice Caudill
N. H.	Dover	**A/G	June 4-18	Irving & Mary Lou Howard	Delbert Pickens
N. J.	Dumont	Grace Tab.	June 6-11	Roy T. Johnson	M. Edward O'Dell
	Glassboro	Christ Pentecostal	June 6-18	John Hamercheck Jr.	Samuel Totaro
	Malaga	A/G	May 30-June 4	John Hamercheck Jr.	John J. Pagano
	Mt. Holly	A/G	June 12-16	Daniel Dugan	James Occhipinti
N. Mex.	Bayard	A/G	June 4-11	L. T. Bates	L. H. Swartzendruber
N. Y.	Seneca Falls	First	June 4-18	Ken & Gloria Kashner	Leonard Clingerman
N. C.	Asheville	West Asheville	May 30-June 11	James & Beulah Pepper	J. Vernon Cardiff
N. Dak.	Grand Forks	A/G	June 4-25	Kenneth Stottlemeyer	Darrell Meyrer
	Canton	Bethel Temple	June 4-11	Bob Watters	Robert M. Graber
Ohio	Canton	Bethel Temple	June 4-11	Bob Watters	Howard E. Spriggs
	Findlay	A/G	May 31-June 4	John Higginbotham	Clinton Vanzant
	Mansfield	First	May 23-June 4	Dave & Mona Lewis	Raymond Hinds
	Minerva	A/G	June 6-18	John Higginbotham	G. G. Martin
Okla.	Toledo	****First	June 4-12	W. G. West	Kenneth D. Cope
	Cache	A/G	May 29-June 11	Danny & Elizabeth Kennedy	L. M. Reed
	Sand Springs	Sky View	June 5-16	Royce & Mrs. Lowe	Orville White
Oreg.	Seiling	First	May 29—	Tom F. Ogdon	Albert C. Davis
	Dallas	A/G	June 6-11	Dave & Jan Olshevski	Don R. Merrill
Pa.	Grants Pass	A/G	June 4-18	Quentin Edwards	John Hammack
	Erie	First	May 31-June 11	Daena Cargnel	Herb E. Hull
	Fallen Timber	Hollentown	May 31-June 11	"Gypsy" George Butrin	Charles Pezzino
	Fleetwood	First	June 2-11	"Little Joe" Peterson	E. J. Hatchner
Tenn.	Huntingdon	First	May 30-June 2	Bob Watters	Earl H. Ford
	Lewistown	A/G	June 6-18	Arnold & Anita Segesman	Burton W. Pierce
Tex.	Memphis	Whitehaven A/G	June 6-11	Paul Hild	E. D. Maxfield
	Garland	Rose Hill	June 11—	Melvin McKnight	D. Paul Clark
	Greenville	Central	June 12-25	Terry D. Johnson	B. R. Mills
Utah	Tioga	First	June 4—	B. P. Carroll	Peter Pilot
	Salt Lake City	A/G Tab.	May 31-June 11	The Tanner Team	Aldon Yates
Va.	Front Royal	First	May 31-June 11	Jerry Knibbe	Harold O. Ganoe
	Hayfield	A/G	June 6-18	Charles S. Morris	Vernon Skaggs
Wash.	Raymond	A/G	June 4-9	Knouse-Stovall Team	Dwight Sheltroun
Wis.	Manitowac	Calvary	June 7-14	David & Mona Lewis	Ernest Moen
	Milwaukee	Gospel Tab.	June 7-18	The Singing Lunsfords	

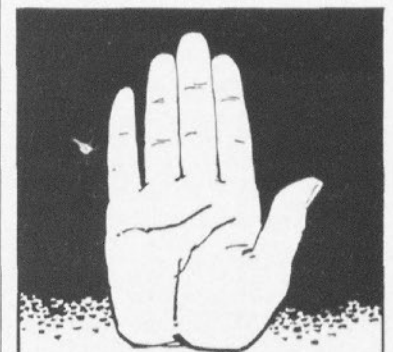
*Area Wide Crusade

**Children's Revival

***Deeper Life Crusade

****Pentecost Crusade

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IS Conversion Out of Date?

By HAYDN L. GILMORE

IN SOME QUARTERS you can talk freely about LSD, birth control, and the spiritual significance of space; but if you mention a "convert," everybody gets "shook."

A "convert" might be anything from a "nut" to an emotional-dependent statistic in the scoring column of theology!

J. Edwin Orr (in *I Saw No Tears*) tells about a Swedish minister from Minnesota who attended the Army Chaplains School and who, in class one day, was naive enough to ask, "What do we do with the converts?" The instructor had anguish and grief over this question but he kept his composure and replied, "You won't get anywhere if you go around converting people. I thought that getting people converted was a relic of the past."

But the chaplain from Minnesota quietly remarked, "Sir, our Lord Jesus Christ said that except you become converted and become as little children, you shall not enter into the kingdom of heaven. Do you suggest that I ignore His teaching as a chaplain?"

There was no reply.

We can discuss being a convert to the Lord Jesus Christ without any embarrassment. It is a wonderful thing to be saved from a life of sin through faith in the atoning death of Christ.

Let me give you three examples. Listen while I tell you about three converts—an artist, a soldier, and a scholar.

The *scholar* was C. S. Lewis. In his spiritual autobiography *Surprised by Joy* he told how he pursued spiritual reality. The more he studied, the more he realized that either Jesus Christ was the eternal Son of God or He was a colossal impostor. One by one the barriers that C. S. Lewis had erected came tumbling down. He reached the conclusion that Jesus Christ is indeed the Son of God, so this brilliant British intellectual arose from his chair, knelt in his study, and asked the Saviour to "come in." He simply opened his heart and Christ entered it. C. S. Lewis said he was not over-

whelmed at that time with tears. The Lord Jesus came marching into his inner being and he was "surprised by joy."

The *soldier* was a GI who helped "occupy" Paris in World War II. You will recall that Paris was one of the few cities in Europe untouched by bombing during the war. When the troops entered, they found it a "city intact" and their tour of occupation turned into quite a holiday. But it was not a holy-day. Like many of the troops, this GI "lived it up" in every way he knew how, so much so that he became disgusted with the horrible excesses of immorality in which he had indulged. He began to loathe his life of sin.

One night a clear beam of light pierced his soul and he made a decision. He got out of bed, knelt down, and asked Jesus Christ to cleanse his heart and to give him a new life. When the Lord finds a repentant soul like that He responds immediately. He entered the GI's life, transformed him, and made a missionary out of him. That man was a missionary in Korea when the Reds came in. They captured him and he was in prison camp all through the conflict. His path of discipleship was a rough road, but Christ was so real to him that he never wavered, never grew bitter. Eventually he crossed Russia and was released. He is a minister today.

Then there was an *artist*. She did not kneel as the others did. She did not walk down the aisle of a church—did not even raise her hand for prayer in a gospel service—yet she became converted.

She had been grappling with spiritual reality. Her fiance had received Christ—had been born again—and was aflame with love for God. His life had been transformed. The fiancee was undecided what to do about it.

She made her way to a Bible conference near Chesapeake Bay and there heard a clear proclamation of the gospel. The way of salvation became clear to her. It remained for her to capitulate and take that decisive step. I observed this girl standing alone, just before a meal, gazing out across the Bay toward a magnificent sunset. I noticed her face was lit by the sun's glow; she had a quiet smile, and seemed to be relishing the beauty of the scene. There was a serene, determined look on her countenance. It was almost as if she were talking to someone.

I watched as she turned to come inside. She came to the doorway where I was standing and I remarked, "It is a lovely sight, isn't it?" She seemed surprised to find me standing there.

She said, "I have just received Jesus Christ. I was trying to face the decision I had to make. As I looked at that sunset, I said to the Lord, 'Lord, if You can make such marvelous beauty, surely I can trust You forever.'" And she moved on toward the dining table.

Are your circumstances similar to those of the scholar, the soldier, the artist? Are you troubled by intellectual problems, moral problems, emotional problems? Whatever your situation, if you have not accepted Jesus Christ as your personal Saviour you are living in sin and you need to be converted.

To be converted is to "turn about," to change directions, to alter allegiance, to be transformed from a sinner into a Christian believer. If you are on the path that leads to eternal destruction, let me urge you to do an "about face" and begin to walk the narrow road that leads to eternal life. You too will be "surprised by joy."