

FILE COPY

THE PENTECOSTAL evangel

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

JULY 23, 1967

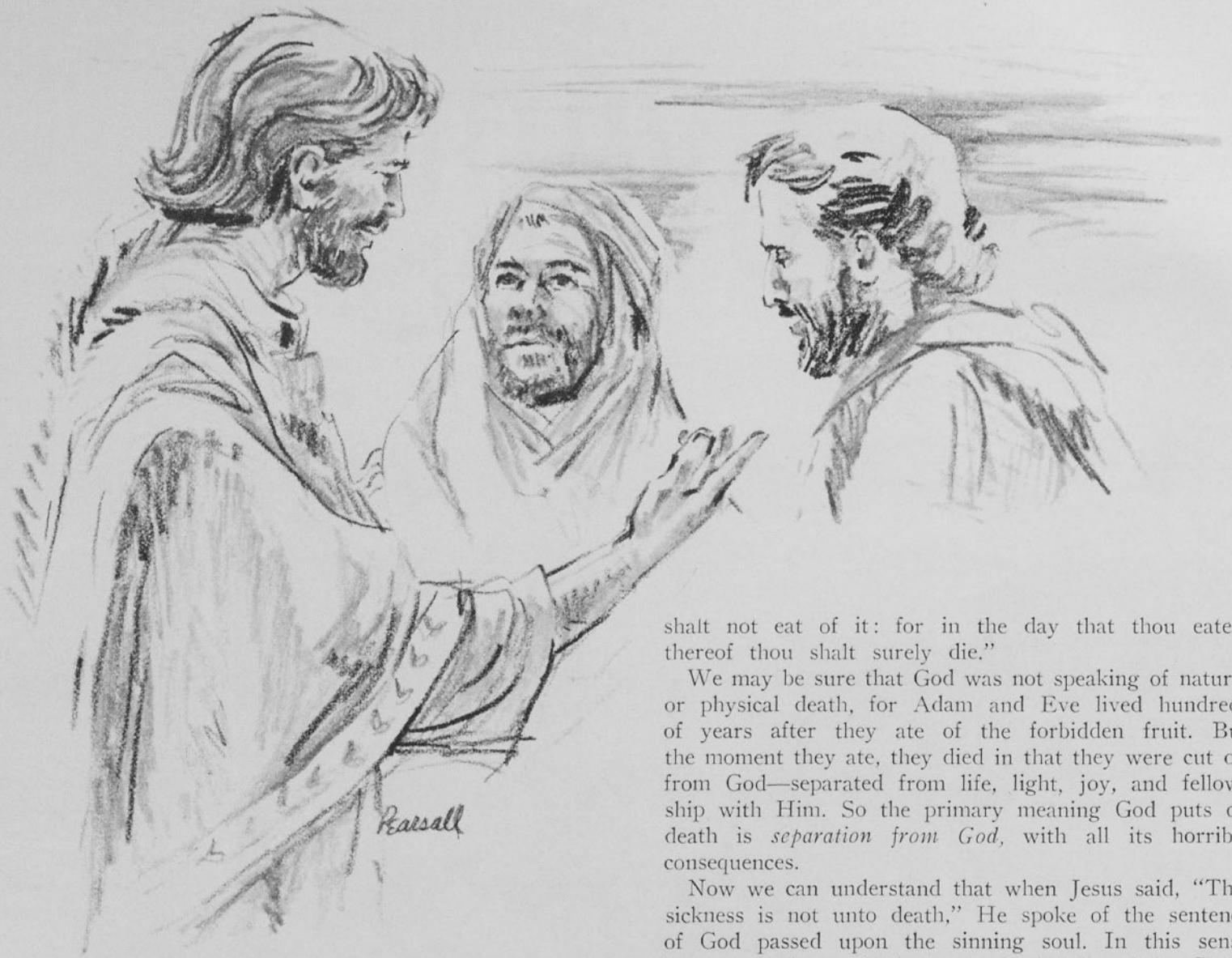
TEN CENTS



PHOTO BY JOHN MORAR

VIETNAM VISIT

Servicemen's Representative Robert R. Way to minister in Vietnam in October—See story on page 15



THE REACTIONS OF JESUS on the occasions of two historic death scenes—His own and that of Lazarus—place in vivid contrast the two scriptural meanings of death.

Lazarus and his sisters were probably the closest earthly friends Jesus had, apart from the disciples. Yet when Jesus heard that Lazarus was sick, “he abode two days still in the same place where he was.”

Had He lost His sense of compassion? No! Christ was never a passive spectator of the agonies of humanity. The reason for His delay lies in what the Master said when He heard of Lazarus’ illness: “This sickness is not unto death, but for the glory of God.”

But He knew Lazarus would die. And He informed the disciples of Lazarus’ death before they arrived at Bethany: “Our friend Lazarus sleepeth.”

The secret of this apparent contradiction is found in the use of the word *death*. There is a scriptural law of interpretation that holds that the first meaning given to a word in the Bible is its accepted meaning, unless the text or context indicates otherwise.

The first mention of death is in Genesis 2:17. “But of the tree of the knowledge of good and evil, thou

shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

We may be sure that God was not speaking of natural or physical death, for Adam and Eve lived hundreds of years after they ate of the forbidden fruit. But the moment they ate, they died in that they were cut off from God—separated from life, light, joy, and fellowship with Him. So the primary meaning God puts on death is *separation from God*, with all its horrible consequences.

Now we can understand that when Jesus said, “This sickness is not unto death,” He spoke of the sentence of God passed upon the sinning soul. In this sense Lazarus had not died, for he had believed in Christ who said, “Whosoever liveth and believeth in me shall never die.”

Notice the manner in which Jesus spoke of physical death. “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” Here the Lord expressed God’s view of the “death of the righteous.” It was sleep, sweeter than the peaceful slumber that comes to a weary toiler. Long before Christ announced this glorious truth in the New Testament, the Holy Spirit cried through the lips of Isaiah, “Awake and sing, ye that dwell in the dust.” Daniel said, “Many of them that sleep in the dust shall awake.” Eight other times in the New Testament the death of the righteous is described as sleep.

Why is it sleep? Because it is the cessation of earth’s sorrows, but the commencement of heaven’s joys; it is the consummation of mortality, but the metamorphosis to immortality. Here is dying that means living forever. Here is Good Night saying Good Morning. Here is Farewell saying Hello. Here is Deity escorting fragility through the shadowy vale before the palace gates of the city foursquare and saying, “Today shalt thou be with me in Paradise.”

When I was a young preacher beginning my ministry in Kansas, I had this truth indelibly impressed upon my heart. The old Methodist preacher in the hamlet where I was holding a revival invited me to preach

Two Kinds of Death

By MARTIN LUTHER DAVIDSON
Pastor, Evangel Temple, Miami, Florida

at his little country church on Easter. We left for the service early so we could "stop by and visit 'Mother.'" whom I later learned was his deceased wife.

At the cemetery he said pleasantly, "Shall we go back and pray with Mother for a little while?"

As we made our way among the silent stones, he remarked, "She is asleep, but our prayers won't disturb her. Prayer was one of her greatest joys when she lived on this side."

Presently we came to a new grave. As we knelt facing the rising sun, that little old preacher prayed the sweetest prayer I ever heard. He spoke as if God had prearranged this meeting. He addressed himself to God as if his wife were a listener to all that was said.

As we turned away from the grave, he called back, "Mother, I'll join you on God's tomorrow."

Later he said, "Preacher, as the frailties of years come on, more and more one desires sleep. You see, I am a weary old man; and one day soon, God in His mercy will let me fall asleep too."

That is death that is sleep.

Now come with me to the death scene of our Lord Jesus, as described by Matthew. Notice the contrast.

At Bethany He answered all the questions. At Gethsemane and Calvary everything seemed dark and beclouded.

At Bethany He challenged death. At Gethsemane and Calvary He seemed anxious to avoid the grim reaper.

Why the seeming fearful reluctance on the part of Christ, the Divine One, to face the death He had predicted He must die? The answer lies in the kind of death He was to die. The meaning of that death is revealed in His two exclamations, "Father, if it be possible, let this cup pass from me," and, "My God, my God, why hast thou forsaken me?"

We must immediately realize from the text that this was a death having special and mysterious relation to God. As such, our finite minds cannot fully understand it. However, we are not prohibited from making some observations.

First, here is the most peculiar and glorious death ever suffered by a rational being. It is unique.

The world will never again witness another demonstration of Calvary, for, "Once in the end of the world hath he appeared to put away sin" (Hebrews 9:26).

Here was a death that only a Divine One could survive, and yet no Divine One could suffer this death

unless He be made in the likeness of corruption or mortality.

Here was a death inflicted by man, and yet he could not take the life of his victim. Jesus said, "I lay down my life. . . . No man taketh it from me" (John 10:17, 18).

Here is one who could not die, yet died; one who though dead was yet alive. In His death He was forsaken that He might say to us, "Lo, I am with you always, even unto the end of the world."

He who was a curse to no one became a curse for everyone! He who was the pleasure of God became a curse before Him! He who came from heaven went down to the gates of hell! He who was Light went out into utter darkness!

Second, in this unique death Christ tasted the death of damnation; for God imposed it upon Christ, the substitute for the condemned. He felt the full penalty of our sins.

"It pleased the Lord to bruise him" (Isaiah 53:10). If we accept the plain statement of this text, one fact is inescapable. It was God who bruised Christ, the Substitute for the condemned race of mankind.

The bruising of Christ was both inward and outward. The physical bruising was the work of man and of Satan; the inward bruising was administered by God.


Who can explain the profound mystery of Jehovah's bruising or crushing His own Son? Here is God acting in the capacity of a just Judge and an offended Creator. As a just Judge He called for the full penalty of the law; as an offended Creator He administered that penalty in crushing Christ. "The Lord hath laid on him the iniquity of us all." "He hath made him to be sin for us. . . ."

It was this identification with sin that crushed the holy soul of Christ. "God hid his face from him," as the Psalmist had predicted, wringing from Christ the only complaint He ever registered in His earthly life: "My God, my God, why hast thou forsaken me?" In His momentary abandonment by God He tasted the death of final damnation.

Finally, this unique death was marked by peculiar agonies which exceeded the knowledge of created beings. These agonies came not from physical torment, but from the struggle in His soul.

Jesus said to His disciples in Gethsemane, "My soul is exceeding sorrowful, even unto death." Isaiah, in foretelling this moment, said, "He hath poured out his soul unto death." Who can fathom the significance of Deity pouring out its soul unto death—not for Himself, but for the sinner!

The most fearful aspect of all this great transaction is that the sinner who rejects Christ until he dies will suffer even greater death than that which Jesus suffered on the cross. The Saviour suffered in hope; the sinner who rejects Him will suffer forever without hope. He will suffer the death of eternal damnation.

"It is appointed unto men once to die," but Christ has made it possible for us to choose the kind of death we will experience. We may choose the death that is a restful entrance to eternal life, or the death that is damnation. Which will yours be? 

Good News for Captives

WHEN WE ARE TOLD that over 250,000 persons from eastern Europe still languish in forced labor camps in Siberia and the Soviet Arctic, our sympathies are stirred. It is hard to believe such tyranny can exist in any civilized land, especially in our day. But this statement was released by a reputable organization called "American Friends of the Captive Nations" in connection with the observance last week of Captive Nations Week. This observance, instituted in 1959 by an Act of Congress, has become an annual event.

According to this organization, many of the exiles are Lithuanians, survivors of mass deportations during the Stalin era. Others are of Latvian, Estonian, Finnish, Polish, Bulgarian, and Rumanian origin—forcibly separated for many years from families and friends.

The same source said thousands of the exiles are Freedom Fighters deported from Hungary after the bloody revolution of 1956. The "Assembly of Captive European Nations" reports the Soviets are holding all these prisoners in over 50 forced labor camps.

Observance of Captive Nations Week each year is designed to keep the hope of freedom burning in the hearts of the captives—and to remind the free world of more than a score of countries whose national independence has been subjugated by Communism since 1945.

It is easy to forget. We grow so accustomed to our privileges in America we forget so much of the world is denied political freedom—and still more of it is without spiritual freedom.

Christ did not forget. He came to a world of men and women languishing in the prison camp of sin and preached deliverance to the captives (Luke 4:18). He fulfilled the prophecy of Isaiah by presenting Himself to the people as the promised Emancipator: "The spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1). His words and His ways are the need of the hour.

Our forefathers realized Christ's gospel is the basis of freedom. They engraved the words of Scripture on the Liberty Bell that rang out the news of the nation's birth: "Proclaim liberty throughout all the land unto all the inhabitants thereof" (Leviticus 25:10).

But what of other lands? Are we not called to proclaim liberty throughout all the world! Where people are caught in "the snare of the devil," and "taken captive by him at his will" (2 Timothy 2:25), we must preach the Good News. Where men and women are kept in bondage all their lifetime "through fear of death" (Hebrews 2:15) we need to tell them of the Saviour who came to give life and to set them free. Satan's captives must be told that Christ rose from the dead and "led captivity captive" (Ephesians 4:8).

This is our mission—to proclaim liberty through our Lord Jesus to all men everywhere. Some nations are closed to our missionaries. We can pray for these lands, and send the gospel by radio. But most nations are open. To them we can carry the Good News. To all who are held captive by sinful habits, we can preach Christ who sets men free and makes them "servants of righteousness" (Romans 6:18). Where people are in bondage to false religions based on self-effort and ritual, we can teach them of "the liberty wherewith Christ hath made us free" (Galatians 4:31).

—R.C.C.

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STATEMENT OF FAITH

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



MILITARY LEADERS are aware that more than power is needed to win a battle. Strategy is important and doubly so if the enemy is very strong. How well this was demonstrated in June when Israeli forces struck their foes suddenly and won a quick victory. A nation of 2½ million sent enemy nations with a total population of 90 million down to utter defeat!

God directed Israel's generals in wise strategy more than once. Joshua is an outstanding example. By divine guidance he had taken Jericho. Before him was the city of Ai. Should he march around it too? Seven times? No, our God is a God of variety. He has more than one way of winning a battle. The important thing for Joshua was to be close enough to God to get directions.

Ai was to be taken by ambush and raw courage. When Joshua had lured the people out of their walled city, his men came in through the unguarded gates on the other side and set the city on fire. By breaking the Jericho pattern, they caught the foe unaware.

This matter of strategy works in spiritual conflict too. As we enter Satan's territory in our quest for souls—not to destroy but to rescue, we need to get the spiritual fires burning as soon as possible. This may mean breaking the usual pattern we think of for a revival. I have seen unusual strategy work many times to bring victory in the work of God.

In Granite City, Illinois, years ago when I was working with my father, he entrusted to me a children's service right after school on the second Monday of the meeting. When the children gathered in the tabernacle, they were ready to seek the Lord. Such a wave of power swept in upon us that when people gathered for the evening meeting, many of the children were still there under the power of the Lord. That week the revival fires burned in many hearts, and the following week the victory was even greater. Some were filled with the Spirit while going about their household duties.

Once in Seattle we announced a children's service for Saturday afternoon. Young people also came to church and joined us at the altar. One after another was filled with the Spirit. When the people began arriving for the Saturday night service, many were still at the altar under the power of the Spirit.

That evening the sermon had scarcely begun when from all over the tabernacle, without invitation, people began streaming to the altar. When it was filled, they poured into the side rooms and up onto the platform.

At midnight the pastor insisted we go home to rest for Sunday services. At 2 a.m. the pastor's phone rang. It was the janitor, telling him the power of God was

Steal a March on the Foe!

By Evangelist ZELMA ARGUE

falling like rain all over the auditorium and that some who had arisen to go home were on their knees again under the Spirit's mighty power. Various workers and missionaries on the field today can trace their decisions to serve to those meetings that weekend.

In one church we found it good strategy against the enemy to have a Sunday afternoon tarrying meeting for high school young people. Some fine young men were filled with the Spirit in those meetings, and the Sunday evening services were greatly helped by the surprise victory gained in the afternoon.

Monday night is another time to steal a march on the enemy. One pastor told me some time ago he was using Monday as a day of prayer ambushment to gain a victory unseen by many until later. Sunday's evangelistic efforts were bringing new converts. These were invited to the Monday night prayer meeting where prayer warriors joined them in seeking the Lord. Many of the new converts were coming through to the infilling of the Spirit. Others became very hungry for the Baptism, and all were strengthened to serve God. All this on Monday night, which is so often by-passed as "rest night"—unsuitable for church services.

Few victories are won when we settle into a comfortable routine, when we are able to foresee exactly what will happen each moment. If you are unable to participate in some group strategy against the enemy, don't be discouraged. Try praying during wakeful moments in the night, praying in the Spirit. How many golden moments are ours to thus employ our souls and


our faith. If we are already in tune with God and in the Spirit, we can with power and authority command victory for many needs. "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us."

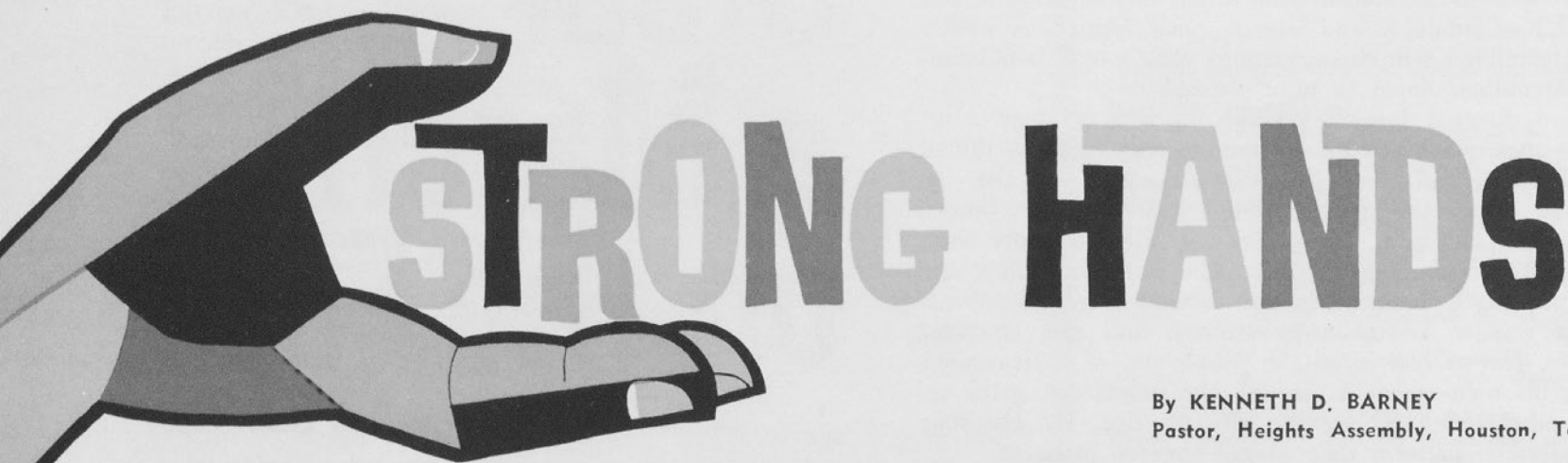
During a recent convention in California, we were exhorted not to confine our revival meetings to a single week, but rather to give the Spirit more time to operate in the church. He cannot be rushed. Tarrying before the Lord in mutual intercession, as the early Christians did (Acts 4, 13), still brings God's power and blessing into the midst of His people. This takes time. There is no shortcut.

So deep was the feeling on this subject that more time was given to pursue it further. Three ministers spoke on the subject, and so mightily did the Spirit

fall during their messages that the congregation arose spontaneously to worship the Lord.

A young man who had been brought to the meeting from the Teen Challenge Center was in great need of deliverance and forgiveness. There at his seat he found the Saviour. Other mighty works of deliverance were wrought throughout the audience while many called upon the name of the Lord.

It should be obvious to all of us that God is not limited to any pattern to bring spiritual victory. Remember, Joshua never marched his people around another city after Jericho. What is effective once is not necessarily effective again. What does work is Spirit-given strategy for a specific time and place. If we miss that, we can miss the victory. If we follow His direction, we are assured of victory. 



THE PROPHET ZECHARIAH had the task of encouraging, inspiring, and admonishing the Jews who returned from Babylon and began to rebuild the Temple. There were times when the repatriated exiles grew weary and were ready to give up. But in such crises the word of the Lord came to them through the prophet, and with this spiritual encouragement they pressed on in spite of many adverse circumstances.

In Zechariah 8:9, 13 the prophet used an expression not uncommon in the Old Testament: "Let your hands be strong."

Physically, it is a great handicap to have weak hands. If one is going to lift a heavy load, or maintain a tight grip, or grapple with an enemy, he must have strong hands. There are many areas in which the *spiritual* hands of God's children need to be strong, but we will consider only five in this article.

1. STRONG IN HOLDING THE HANDS OF OUR FELLOW CHRISTIANS

How important is unity in the work of God. These are days when God's people desperately need each other.

How often the police in a large city have lined up along a street and joined hands to keep a mob from breaking through. The crowd may lunge against the police lines, but those strong hands only lock together more tightly to hold them back.

Is this not a picture of what we should see in the church? With the enemy lunging at us from every angle, we need to hold together in unbroken ranks. We must pray one for another and bear one another's burdens.

We dare not let our grip on another Christian be broken by petty differences and misunderstandings. Our task is bigger than our own feelings and ideas!

2. STRONG IN HOLDING THE TRUTH

Devotees of the ecumenical movement try to discount the importance of doctrine. To them it is a small thing for a Bible-believing, evangelical church to join with one which denies its cardinal tenets. They tell us we must be broadminded and not contend so earnestly for the faith.

But when we relax our hold on the truth as God's Word reveals it, we destroy the foundation on which we stand. Doctrine *is* all-important. The Church came into being because it believed that Jesus died for our sins and rose again and ascended back to the Father.

As the apostolic period progressed, truths concerning the Church and the deeper aspects of Christ's work were unfolded, recorded, and taken into the canon of Scripture. Luke declared that the purpose of his Gospel was to set down in orderly fashion those things which were "most surely believed" by him and his fellow Christians.

When Ezra returned to Jerusalem to begin the gigantic work of restoration after the Babylonian exile, one of the first things he did was to build a new altar. Ezra 3:3 says that "they set the altar upon his bases." This means they built the new altar on the foundations of the old one. To do this, the new altar had to be of exactly the same dimensions as the first one. This testified that the religion the exiles brought back from Babylon was un-

changed from what they adhered to before they were taken captive.

In our building for God we should be careful to build on the old foundations. The great truths of the gospel need no change for any age. We must hold them tenaciously with hands that are strong in the Lord and in the power of His might.

3. STRONG IN HOLDING OUR PERSONAL FAITH AND TRUST IN GOD

The enemy of our souls constantly hammers at our faith. If he can break it down through discouragement and cynicism, he has scored a major victory.

One of the truly arresting accounts of Christ's post-resurrection ministry is found in Luke 24. There we see Him on the road to Emmaus, explaining to Cleopas and his companion the Scriptures concerning Himself, although they did not know at the time who He was. In verses 22-24 they told Jesus the circulating reports about the Saviour being risen from the dead, of women visiting the tomb and finding it empty, of angels appearing with the message of His resurrection.

One cannot help but ask, "If this discouraged pair had heard these reports, why didn't they go to the tomb to investigate? Why didn't they stay in Jerusalem a little longer to see if the news might be true?" The answer is, I believe, that they were in the grip of complete despair and simply wanted to get away from it all as quickly as possible—instead of giving the Lord a little more time to reveal Himself.

We, too, have the same tendency to fall apart when despair strikes us. Our spiritual hands lose their grip, and for the time being our faith and trust become feeble. When this happens, we are exposing ourselves to the fiery darts of Satan and running the risk of serious defeat. If there is one thing unbelief feeds on, it is a melancholy nature. If we are inclined in this direction, we should strive with all our might and with God's help to overcome it.

4. STRONG IN THE WORK OF THE LORD AND HIS CHURCH

We are told in 2 Corinthians 9:6 that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (The Greek word for *sparingly* means "stingily.")

This is an unchanging principle; it applies not only to the farmer but to everything else in life, and particularly in the Christian life. If you see someone who is getting much out of his Christian life and his church-going, you may be sure he is putting much *into* it. Sad to say, this is not true of *every* Christian, for there are some who sow "stingily," using the greatest part of their time, talent, and money for themselves and allowing God only the fragments.

In 2 Chronicles 24:5 is recorded the preparations of King Joash to repair the deteriorated temple. Naturally he called together the men who should have been the most interested—the nation's spiritual leaders, priests, and Levites. To these men the king commanded, "Go out unto the cities of Judah and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter." But note the last sentence: "Howbeit the Levites hastened it not."

It is shocking to see such an important undertaking slowed by the unconcern of these men. However, it has

always been tragically true that the greatest hindrance to the work of God is not from some outside enemy but from slackness and lethargy on the part of those who should be the most concerned. The hands that do the work of the Lord must be strong!

5. STRONG IN HOLDING THE STANDARDS OF HOLINESS, PURITY, AND RIGHTEOUSNESS

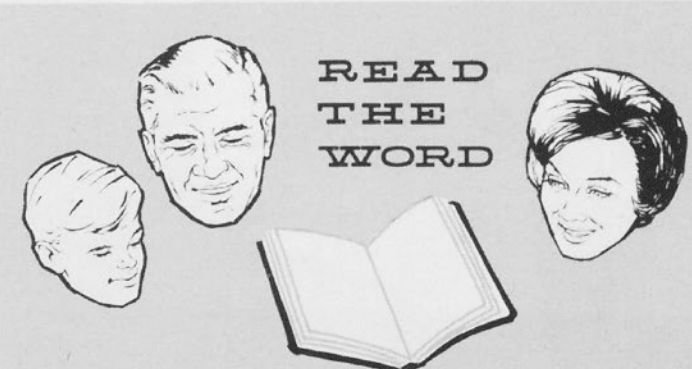
In the early days of the Pentecostal movement some may have gone overboard in "clothes-line preaching" and some rode too many personal hobbies that had no scriptural foundations. But today the reaction unfortunately is too much in the other direction. The fanaticism of extremists in the teaching of holiness does not warrant tearing down *all* standards. From cover to cover the Bible makes it plain that God's people are to be holy, pure, and righteous.

Along with many other anonymous Bible heroes and heroines are those of Exodus 1:17—the midwives. Pharaoh had decreed that when they delivered the Hebrew babies, they should destroy every newborn male. Since the king held the power of life and death over them, there was a terrible risk in disobeying him. But we are told that "the midwives feared God, and did not as the king of Egypt commanded them."

Today the world likes to snap its commands at Christians and say, "Do as we do. Talk as we talk. Adopt our ideas and philosophy; enjoy our pleasures and our sins."

Too many people have one king, and that is public opinion—"What will people think; what is everyone else doing?" But thank God for the noble company today who "do not as the king commands" because they fear and love God.

The Christian is totally out of place trying to keep up with the world's fads, music, styles, language, and humor. Why should we be so concerned with making a mark in an age that is increasingly dominated by Satan and is under the curse of God? May the living Saviour give us strong hands—*very* strong hands—in holding the unchanging scriptural principles of living! May our first concern be to bring honor to the name of our Lord!



READ THE WORD

CHAPTERS FOR THE WEEK OF JULY 23-30

Sunday	1 Kings 7, 8	Thursday	1 Kings 15, 16
Monday	1 Kings 9, 10	Friday	1 Kings 17, 18
Tuesday	1 Kings 11, 12	Saturday	1 Kings 19, 20
Wednesday ..	1 Kings 13, 14	Sunday	1 Kings 21, 22

"Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (1 Kings 8:56).

LATIN AMERICA MOVES
TOWARD AN INTERNATIONAL
ASSEMBLIES OF GOD



David A. Womack



Melvin L. Hodges

THE JAMAICA CONFERENCE

EARLY THIS YEAR, Melvin L. Hodges, field secretary for Latin America and the West Indies, attended a meeting in Chapelton, Jamaica. David A. Womack, foreign missions editor, interviewed him to ask about the conference.

WOMACK: Brother Hodges, what were the purposes for the Jamaica meeting?

HODGES: For several years the Assemblies of God executive brethren in

other lands have felt the need for a closer tie among themselves. In reality, the Assemblies of God is not an international organization. The works that have come into being on the mission field are autonomous works which are tied to us through our missionaries by a spirit of fellowship and cooperation; but they really do not belong to us in an organic sense.

It has long been felt that there should be some international Assem-

blies of God to which all of these organizations in different countries could belong. As a start in this direction, area fellowships have been called in Asia, Africa, and Latin America.

WOMACK: Aren't there other Latin American organizations that are already international?

HODGES: Yes, but not organizations in a legislative sense. We have two area fellowships in Latin America. The first was organized in Central America and the northern part of South America. This is called CELAD (Spanish abbreviation for the Executive Committee of the Assemblies of God in Latin America).

The other is for the southern part of South America. It is called CADSA (the Fellowship of the Assemblies of God in South America). We have had several meetings of each group, and these have proved highly beneficial.

WOMACK: Was this meeting in Jamaica for English-speaking people then?

HODGES: That is right. The other two groups are made up mostly of Spanish-speaking people, and the meetings are held in Spanish. We decided we also should have a group composed mainly of English-speaking areas, since they have similar problems and the same language.

WOMACK: What are the local benefits in each of these fellowships?

HODGES: There are two reasons for them. The first one is for an international fellowship of the Assemblies of God, and the second is that these areas really need contact with each other.

T. Alexander and L. Levy (extreme left and right) along with Missionary Esther Ilnisky (center) and her little daughter Sarah welcome Melvin Hodges and the J. Philip Hogans to Jamaica.



For example, in some of these places our work is not particularly strong, and the groups are somewhat isolated. Often they feel they have more problems than any other country in the world and they suffer for lack of communication with other groups. We have found that they receive a lot of inspiration in coming together. Also, there are many things that we can study together—how to improve our Bible schools and Sunday schools, plans for total evangelism, youth work, WMC work, and other things.

WOMACK: We occasionally hear of differences in Assemblies of God works from one country to another. When these leaders come together, do they find their works are quite different?

HODGES: We usually find that they have a lot in common. I think differences might show up between a Latin American group and an Asian group more than between two groups in Latin America. We all hold the same fundamental doctrines because the pastors teach the same standard of Christian doctrine and practice. In all the countries the system of organization and the plans for evangelism are much the same. The benefit is that each gets inspiration from learning what the others are doing.

WOMACK: Wouldn't one factor that makes them similar be that many of them use the same literature?

HODGES: This is true. Our English-speaking works use literature from the Gospel Publishing House, and the Spanish-speaking areas use Spanish literature published by *Editorial Vida*.



Bible school directors (left to right): John Wagner, Bob Turnbull, Milton Kersten, Alva Walker, Louise Walker, Edward Fairbanks, Finis Bradshaw, and Tommy Carpenter.

This helps to unify the work.

WOMACK: Why was Jamaica chosen as the meeting place?

HODGES: Jamaica is about the center of the English-speaking countries of the Caribbean. We did not anticipate a large gathering, but rather a meeting of representative leaders from each country. We had about 50 present who came from as far away as Surinam, Guyana, British Honduras, and the Bahama Islands. We also had brethren from Haiti. This is a French-speaking country, but they joined with the English groups.

We were honored to have our executive director, J. Philip Hogan, with us in this meeting. George Davis was there to represent Sunday schools, and the Alva Walkers represented our Bible schools. The Sunday school representative from Southern California, Norman L. Field, also made a contribution to the meeting.

WOMACK: Getting back to the international Assemblies of God, has

this idea originated with the American missionaries or does it come more from the people of other countries?

HODGES: I suppose that those of us who are in administration feel the need of this a little more keenly than some others, but the idea has also been expressed by many national brethren. They want some tie with a larger group outside their own countries. I would say that there is as much enthusiasm among the nationals as there is among the missions executives.

WOMACK: What are the future plans for the English-speaking region?

HODGES: The brethren expressed the fact that some such meeting was long overdue. Plans have been made to have another meeting three years from now, and a permanent committee has been appointed by the group to head up the organizing of such a meeting.

We left Chapelton feeling that God had met us in a special way. ✎



Robert Turnbull (far left) interprets for a French-speaking national. Melvin Hodges (left) speaks at the Jamaica Conference. The photo below shows some of the missionaries and nationals at the conference, first of its kind among English-speaking countries in the area.



KAARÉ HAD LEARNED to read in his own language, and the only book he had was part of the New Testament—a homemade copy with a goatskin cover and a leather thong threaded through the holes punched in the pages. He suffered considerable persecution, for he was the only Christian in his village.

Then one day a messenger came to us and said bluntly, "Come and bury your disciple." Three other Christians and I rode bicycles the four miles of narrow trail to the village; and, as we crouched to enter the low door of the thatched hut, we saw

made temporary field editions book by book.

We wanted to reach the people in their idiomatic language, so we mingled with the people in their everyday lives in the markets and about their trades. They used idioms that were strange to us; but ours were just as unintelligible to them.

If I were to say to you, "You have a lot of gall," you would be offended; but to say it to a Mossi is the way to tell him he has high intelligence. To say "he has no gall" is an insult; "he has two galls" means he can't make up his mind; "he took out his gall" means he has made up his mind; and "his gall is tied" indicates he has made a firm decision.

a *bénderé*, for that means that he has one mouth—he is sincere. This drum is a large calabash, which has only one head.

"He's looking for my mouth," may sound strange to you, but to a Mossi it means "he is trying to pick a quarrel with me." Yet our idiom is even stranger—we pick a quarrel, pick out a dress, pick a chicken, pick a lock, or pick a time!

In seeking the proper term for the Holy Spirit, we had quite a problem. The Greek word for spirit is the same as for breath, so we hopefully translated it *Vuusem Songo*, until we found that the Mossi word for breath also meant rest. Our translation of the Holy Spirit meant "a Good Rest!"

However, when Africans began to receive the baptism in the Holy Spirit, they then helped us choose the right terminology.

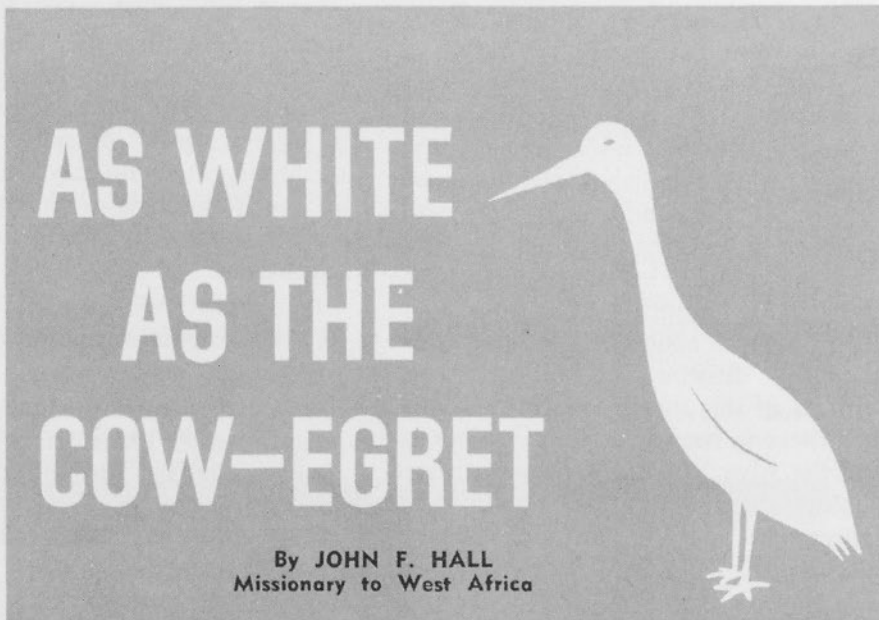
There are three words for spirit—*siiga*, the one inside us; *tuundo*, the spirit outside (they believe that while they are dreaming the spirit leaves the body and is engaged in the activity they see in a dream); and *kiima*, the spirit of the dead (at burial time the spirit goes to the ancestral place of the dead called *kiim-kulugu*).

By all consensus, the Spirit-filled Christians called the Holy Spirit *Süga Songo*—"Good One Inside Us."

Some translators favor using the metaphors and similes from the Hebrew and Greek and then making explanatory footnotes. But these do not have nearly the effect the people's own cultural illustrations do. We feel the Lord has answered prayer in giving us parallel idioms, metaphors, and similes which convey the thought intended by the Lord.

For example, in translating Isaiah 1:18 it was impossible to find comparative words for red like scarlet and crimson, nor was there a word for wool, because their sheep have hair like goats. However, the verse became meaningful when we translated it: "Though your sins be as red as the rain-spider, they shall be as white as the cow-egret. Though they be red as corn leaves, they shall be white as cotton."

Yes, we were glad we had given this people the Scriptures in their own language, with their own idioms, directed by answers to prayer, which reveal Christ to their hearts as they read.



Kaaré's still form with his head on the New Testament.

His uncle told us how they had tried every means to tempt him to return to the ancestral-spirit worship, but Kaaré refused. As his fever mounted higher, he had whispered something, and his uncle had leaned his head closer to listen. The dying man had been whispering, "Book, book, book."

The uncle had brought the book—the portion of the New Testament—and slipped it under the young man's head. In his dying moments Kaaré whispered, "Jesus, Jesus, Jesus."

We were so glad that we had given this people the Scriptures in their own language. Rather than waiting until the translations were polished and acceptable to Bible societies, we had

If I were to say, "You have a lot of mouth," you wouldn't like it, but to a Mossi it means you have authority. "You have no mouth" means you lack authority.

We say a person is "two-faced" if he is hypocritical; but a Mossi says the person is "two-mouthed." This idea is related to a two-headed drum called the *luunga*, which is shaped like an hourglass. Thongs go from one head to the other, and the drummer increases tension on the heads by squeezing the drum under his armpit, thus simulating very closely the speech tones of the Upper Volta area. Often we are the butt of a joke in the market as the drum "says" something about us, much to the merriment of the Africans.

It is a compliment to call a person



VERNE WARNER TO DIRECT MINISTERS

TRAINING PROGRAM

THE FOREIGN MISSIONS DEPARTMENT has taken a bold new step in Latin America.

For years our missionaries have been pioneering Bible schools in nearly every country from northern Mexico to the southernmost tip of Chile. Now we will offer special advanced training for our national leaders.

The Foreign Missions Board has named Verne A. Warner, a veteran Assemblies of God missionary who since 1944 has served in the Dominican Republic and in Argentina, to head up this new program.

The request that Brother Warner direct this new *Advanced Ministerial Training Program* came as a result of a 1965 meeting of Latin American Bible Institute leaders. They had asked that a program be set up to help the Bible school directors, teachers, and leaders, and at the same time offer advanced training for men in places of national leadership, such as field superintendents, presbyters, and heads of departments.


Verne Warner's 23 years of missionary experience have prepared him well for such a task. For 10 years he was director of the Dominican Republic Bible Institute near Santo Do-

mingo and served as chairman of the field fellowship.

During his last missionary term he was the director of the River Platte Bible Institute, located in Buenos Aires, and also conducted leadership seminars. In his travels over much of South America he has seen the great need of helping mature men to better fulfill their responsibility. He also served as chairman of a committee that provided leadership in Bible institutes for seven South American countries; and is a member of the Bible school committee known as CEIBAL (Spanish initials for the Committee for the Study of Bible Institutes in Latin America).

Said Melvin L. Hodges, field secretary for Latin America, reporting to the Foreign Missions Board: "The great weakness of our Bible school program is in the area of prepared teachers. We see an almost insurmountable difficulty in trying to establish one school with a staff for advanced training. Our CEIBAL committee has decided that the immediate answer is seminars, complemented by correspondence courses and individual research."

Verne Warner will work in cooperation with Latin American Bible School Coordinator Louise Walker to organize a roving faculty which will teach in key areas of Latin America.

Mr. and Mrs. Warner and their two sons, Steven and Ray, will make their home in Miami, Florida, where they now become a part of the team known as "Special Ministries to Latin America." 



CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

THE FOREIGN MISSIONS BOARD—DEDICATED MEN


THE FOREIGN MISSIONS ENTERPRISE of the Assemblies of God has the widest base of counsel it has ever had in its nearly 50 years of history. At least three, and sometimes four, times a year we bring to Springfield a board of men consisting of pastors, executives, field secretaries, and departmental leadership. At least once a year these are joined by six key laymen from across the fellowship.

This is a working board. Its business is to consistently evaluate policy in the light of changing world conditions and to set the course for the Foreign Missions Administrative Committee to follow between official board meetings.

At a recent meeting of the Foreign Missions Board a rather extensive change in policy was announced. With very few exceptions, Assemblies of God foreign missionaries will serve a standard four-year term abroad. Over a year and a half of study has gone into this change of policy.

The length of service abroad for a given term formerly was from three to six years. Now, with the fact that no airport is more than 36 hours away from any given spot on earth, we have standardized the terms to four years.

Normally, after serving four years abroad missionaries will be expected to spend one year on furlough. The board examines all emergency requests for shorter terms or longer furloughs and seeks to be as understanding as possible toward exceptions to established policy.

Speaking for the Foreign Missions Department and its worldwide army of missionaries, I wish to express to the whole constituency our sincere appreciation and gratitude for this group of dedicated men who break into their busy schedules quarterly to meet here around the council table to help pray and plan for the evangelization of our world. 

Offerings for
Foreign Missions Office Expense

should be sent to:

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

DAVID FLEES FROM SAUL

Sunday School Lesson for July 30, 1967
1 SAMUEL 21:8-10; 22:1, 2; PSALM 37:1-11

BY J. BASHFORD BISHOP

IN THIS LESSON we see David's human frailty as his faith in God wavered and he used carnal methods to extricate himself from difficult circumstances.

THE CAUSE OF FAITHLESSNESS

1. *Too Much Consideration of Circumstances.* David made a gloomy statement to Jonathan, "There is but a step between me and death" (1 Samuel 20:3). In a sense, of course, these words apply to us all. In David's case they were simply a pessimistic declaration of unbelief.

2. *Too Little Consideration of God.* To close one's eyes to the reality of danger is foolhardy. A common-sense survey of one's circumstances is advisable if one balances that survey with an equally thoughtful consideration of the love, grace, and power of God.

THE COURSE OF FAITHLESSNESS

If we always believed God, probably we would never sin; for all sin springs basically from unbelief. Consider the steps David took in the path of faithlessness.

1. *Panic and Flight.* David fled to Nob, a city of

priests, and there sought help and protection from Ahimelech, the chief priest. Lack of faith always produces panic. When faced with adverse circumstances, instead of frantically resorting to carnal efforts to save ourselves, we are exhorted by the mighty Word, "Be still, and know that I am God" (Psalm 46:10).

2. *Deception, Dishonesty, and Cunning.* David's conduct in 1 Samuel 21:1-6 was really quite shocking. He was guilty of bold-faced lying and deceiving the priest of God. Though he was temporarily successful, in the end he was at least partially responsible for the death of 85 persons. (See 1 Samuel 22:6-22.)

3. *Resorting to God's Enemies for Help.* How strange to find David seeking help from the king of the Philistines—the people who had been Israel's worst enemies (1 Samuel 21:10-15). In going to Gath, David may have passed through the very valley where he had slain Goliath. If so, memories of God's help then should have inspired David on this occasion.

It was quite natural that David's presence in Gath should be viewed with suspicion. Thus David found it necessary to resort to further deception and ignoble conduct—he pretended to have lost his sanity. Lessons:

(a) It is a wicked and dangerous thing to link up with the enemies of God, even for self-preservation.

(b) It is ultimately a vain thing to lean on the arm of the world and the flesh for help.

THE CURE OF FAITHLESSNESS

"David therefore departed thence, and escaped to the cave Adullam" (1 Samuel 22:1). This cave probably lay in the valley of Elah not far from where David had met Goliath. A cave was a rather humble dwelling for one destined to become king. And yet the cave had a curative effect upon the ills of his spiritual life.

1. *The Support of Loyal Relatives and Friends.* Not only did David's relatives come to his aid, but "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them; and there were with him about four hundred men."

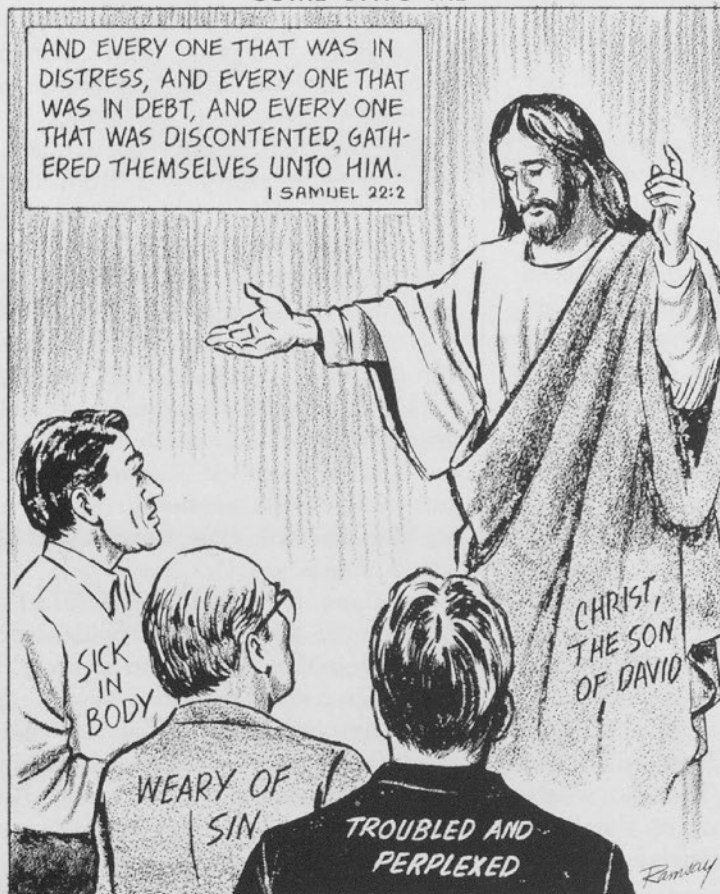
A first impression might indicate it was a disreputable crowd that gathered around David. However, very fine people may become discontented with rulership not based on righteousness. And indebtedness may sometimes result from unjust and cruel taxation. At any rate, some of these very men later became known as David's "mighty men" and distinguished themselves by valor.

2. *The Support of Gad and Abiathar.* An honorable priest and a godly prophet provided necessary spiritual help for David and his men while they were in exile.

3. *The Renewed Contemplation of God.* Though the support of the above-mentioned people greatly encouraged David, the real cure for his unbelief and the real source of new faith sprang from David's renewed vision of God Himself. To appreciate this we must go to Psalm 34, said to have been written in Adullam's cave. In this inspiring Psalm David first dwells on contemplation of God, praising Him for His faithfulness, love, and deliverance; then he turns and passes on to those who had come to join him the encouragement and comfort he has received.

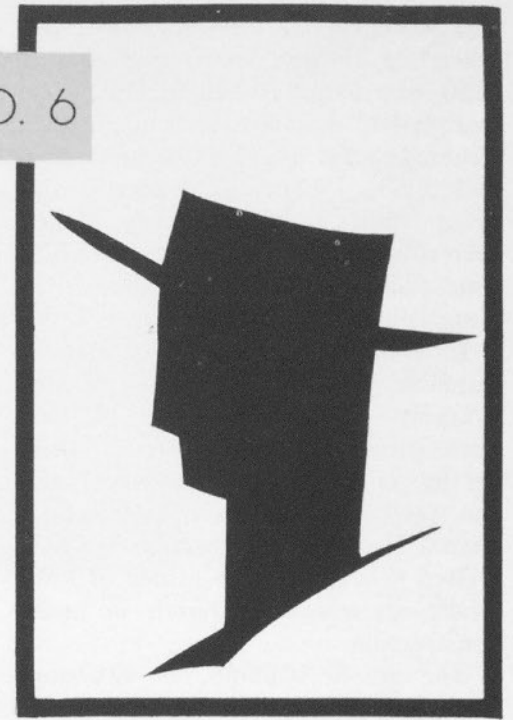
Let every Christian who finds himself beset by the enemy encourage himself with the immortal truths from this Psalm.

"COME UNTO ME"



SPAIN

By CHRISTINE CARMICHAEL



SPAIN occupies most of the Iberian Peninsula in southwest Europe. Portugal bounds it on the west, the rugged Pyrenees Mountains separate Spain from France on the north, and the rest of Spain's borders are washed by the sea. Britain's Rock of Gibraltar is a well-known landmark at the southern tip of the country.

Madrid, a city of nearly three million, dominates the high central plateau and is the highest capital in Europe. Barcelona, an impressive city of 1,800,000 on the Mediterranean

Coast, is the country's chief seaport and center of the industrial region.

Spain's scenic beauty, historical cities, Moorish castles, and gay fiestas attract 15 million tourists annually—equal to nearly half the country's population!

A long and colorful history has contributed to the character, physical appearance, language, and customs of Spain's 33 million inhabitants.

In 1492 the Roman Catholic sovereigns, Ferdinand and Isabella, sent Columbus sailing westward to find

a new world for Spain. Thus began Spain's "golden age of colonization" which was to last 200 years. Spain's colonial power has long since come to an end, but marks of her civilization, language, and religion are still preserved in the nations she ruled.

Since 1492 Roman Catholicism has been the state religion. For several centuries there was no real tolerance or religious liberty. In 1962 Fernando María Castiella, the Spanish minister of foreign affairs, initiated a move toward government recognition of Protestant churches. During the past couple of years there have been marked advances toward freedom for Protestants in Spain.

The releasing of restrictions was apparent in the recent evangelistic campaign held by Hal Herman in Barcelona. Missionary Kerry Gonzalez was able to advertise the meetings in two leading newspapers.

The first Assemblies of God church of our present organization came into being in La Coruña in 1947 when Cuban-born Román Perruc and his Spanish-born wife, both converted in New York City, returned to her native land with the Pentecostal message. Later a church was established in Gijón, where a young man from the La Coruña church now serves as pastor.

In the early 1930's a Pentecostal missionary from England went to Ronda where she found a small group of believers to whom she ministered. At the outbreak of Spain's Civil War



this work had to be abandoned. But when the Perrucs went to Ronda in 1950, they found 10 believers who had managed to maintain their identity as Protestants for 14 years without leadership. The Perrucs ministered to this group until Missionary Roy Dalton arrived the following year, at which time they asked him to assume the responsibility of the church.

In 1955 Roy Dalton was able to purchase the first Assemblies of God property—a five-acre tract of land with three buildings. One of these serves as a pastor's residence, and the second was transformed into a chapel. Now the congregation has purchased property in the center of town where an adequate church is under construction.

The third building, a two-story structure, serves for Sunday school classes and special occasions, such as spiritual retreats for American servicemen stationed in Spain. It is the plan of the workers in Spain to develop the facilities of this property into a permanent Bible institute.

In Ronda more than 100 believers have followed the Lord in water baptism. The majority of these have received the Pentecostal experience.

In the summer of 1959 a tailor and his wife, members of the Ronda Assembly, moved to Rota where they began testifying to friends. As often as possible Roy Dalton went over to Rota to minister to this group. In 1961 Ruth Weitkamp accepted the responsibility of developing a congregation there. Recently a large lot was purchased in Rota, and a church is now under construction.

In 1962 a chapel was opened in Madrid by a young man from the Ronda Assembly. At present the mem-



Charles Greenaway (second from left) prays at dedication of Barcelona Evangelistic Center. Missionary Kenneth McIntyre (left) and M. B. Netzel (right) join him.

bership of the Madrid church embraces a thriving and enthusiastic group of young people. Out of the Madrid Assembly a branch Sunday school has developed in Vicalvaro.

The objectives of the Barcelona Assembly were long hampered because the church was located on the outskirts of the city. The Kenneth McIntyres and church members prayed earnestly that God would provide a more suitable place of worship. Through the assistance of Global Conquest funds a centrally located building was purchased and renovated. Now in Spain's second-largest city stands an evangelistic center which was dedicated in 1964. Barcelona's outstations at Albarrosa and Sabadell have enjoyed rapid growth.


Bible studies have aroused deep interest in Bilbao on the north coast, where the Stephen Normans recently opened a new church.

In November of 1963 a small group of missionaries and Spanish workers met in Madrid to form *Las Asambleas de Dios de España* (The Assemblies of God of Spain). At that time all of

the offices were held by missionaries. Since then, the growth of the organization, both spiritually and numerically, has been such that nationals have been elected; at present only the office of superintendent is held by a missionary.

For a number of years Trella Hall directed short-term Bible institutes in various locations. Future plans call for a full-length term, a permanent location, and improved accommodations.

Mr. and Mrs. Sam Johnson, new recruits, will soon join our missionaries in Spain. This will increase the missionary staff to 12.

The Protestant community in Spain numbers about 30,000. Thousands of Spain's villages have no gospel testimony. There are many large cities which have no Protestant churches. As the door to evangelical witness is beginning to open, missionaries and faithful nationals are working together that more Spaniards might have a chance to hear the message of personal salvation by grace through faith in Jesus Christ. 

Spanish believers rejoice during a baptismal service in Barcelona.



Ronda has been a center of Assemblies of God activities in Spain.



HE MAY BE ABLE TO
VISIT YOUR SERVICEMAN

SERVICEMEN'S REPRESENTATIVE TO MINISTER IN VIETNAM



Robert Way talks to servicemen.

TROOPS IN VIETNAM will be ministered to by Robert R. Way, Assemblies of God servicemen's representative, this fall. The VIETNAM VISIT is part of a two-month tour in which Brother Way will be visiting servicemen around the world.

The first leg of the trip will be to Keflavik, Iceland. From there he will go to Germany for several days visiting servicemen and ministering to Pentecostal fellowship groups. After a brief stop in France he will go on to military bases in Spain, Italy, and Greece. Brother Way will spend three days in Turkey and several days in Thailand, proceeding from there to Vietnam where for eight days he will be working with Assemblies of God chaplains and ministering to men throughout the war zones.

The final leg of the tour will include three days in the Philippines and stops in Guam, Okinawa, Taiwan, Korea, and Japan, visiting and personally ministering to men in hospitals and on military installations.

Emphasis throughout the tour will be on personal contact with individual servicemen rather than in mass meetings. If you know of a serviceman in one of the areas mentioned, you will probably want to write for a copy of Brother Way's itinerary so you can send it to your serviceman. It may be possible for him to arrange a time to meet with Brother Way when he is in that area. (See the address at the end of this article for requesting a copy of the itinerary.)

Since the rapid buildup of American men in overseas military billets, there has grown an amazing interest among pastors, district leaders, and other members of the Assemblies of God fellowship to have their servicemen's representative personally contact our men overseas. As Jesse sent his son David with fresh bread from the family hearth to strengthen the bodies and morale of his brothers in the conflict with the Philistines, so this trip offers our fellowship an opportunity to lend inspiration and support to our sons overseas as they face spiritual and political conflicts.

In discussing the proposed trip, Brother Way stated, "The overseas social climate is very different from that

which young men face within the continental limits of the U.S. They are far away from home and loved ones for long periods. Temptation and vice come in more formidable waves in the overseas environment, and thus it is a time when servicemen need the best we can offer. Then too, many face great personal danger. This is a time in their lives when they are wrestling with spiritual and moral problems. We want to render the most beneficial service possible."

Through your gifts and your prayers you can help make this trip possible. This VIETNAM VISIT will be a vital demonstration of our deep appreciation for what our gallant sons are doing to help keep America free.


Servicemen's friends willingly share their substance as the widow shared her mite in Jesus' day. One aged grandmother fumbled through her bag to find a small coin as her portion of support. An eight-year-old girl found a dime in the bottom of a very cluttered little purse. The noble pastor from a rural community unobtrusively gave two dollars with the whispered apology, "I'm sorry it can't be more."

It's not the amount that tells the story, but rather the tremendous spirit of our fellowship illustrating in this dynamic way that we really care—care enough to share our "ephah of this parched corn, and ten loaves" and to have our representative "run to the camp to thy brethren" (1 Samuel 17:17, 18).

How long is a lonely year of foreign service? Perhaps the terse comment of one soldier is indicative: "I have only 359 days left here in Vietnam."

We may not be able to shorten the terms of duty of our sons overseas, but we can provide spiritual support—and help the time to pass more rapidly.

VIETNAM VISIT will be possible only through your offerings, which will receive world ministries credit. Send your gift to: VIETNAM VISIT, Servicemen's Division, 1445 Boonville, Springfield, Missouri 65802. And if you have servicemen stationed in the areas Brother Way will be visiting, don't forget to request a copy of the VIETNAM VISIT itinerary.

Remember this mission in prayer as Brother Way seeks to carry the faith and inspiration of our fellowship into the military world and to our young men serving the cause of freedom. 

LOCATED IN THAT BEAUTIFUL REGION of the world now known as Lebanon, ancient Phoenicia won for herself a unique place in the annals of history. North of Palestine on the eastern shores of the Mediterranean Sea, it traced its existence back to the earliest records of mankind.

It was Phoenicia which gave the world the alphabet. One of its cities, Byblos, which gave us the word *Bible*, claims to be the oldest continuously inhabited city in the world (a claim contested by Damascus). The Lebanese assert that Jonah ended his whale-journey on their shores. They also claim that St. George slew the legendary dragon in their land. (Perhaps this is why "George" is such a popular name in Lebanon.)

But the city of Tyre was Phoenicia's greatest glory. For centuries she occupied a place supreme among the world's merchant cities. Over and over, the pages of Biblical and secular history record her fame. It was King Hiram of Tyre, for example, who provided materials for Solomon's Temple about 1,000 B.C. After cutting the famed cedars of Lebanon, his woodsmen conveyed them down to the Mediterranean. Tied together in huge rafts, they were floated along the coast to Joppa (modern Jaffa), dragged overland to Jerusalem about 35 miles away, and used in the ceilings, walls, and floor of the Temple.

About 700 B.C. Isaiah referred to Tyre as "the crowning city" (Isaiah 23:8). He also alluded to her great merchant fleet which by this time had even circum-navigated Africa, taking three years to do so. The prophet called Tyre "the mart of all nations" (Isaiah 23:3).

In the fifth century B.C., Ezekiel described Tyre as the trade center of the ancient world. She was famous for her merchant fleet; her harbor swarmed with galleys and cargo ships from many countries, and her busy bazaars were glutted with goods from every port.

The mariners of Tyre surpassed in skill and daring all other sailors of their time. Only they dared to navigate the open sea, using the stars to guide them, instead of hugging the coastline. Only they dared to sail past the "Gates of Hercules" (the modern Straits of Gibraltar) into the uncharted Atlantic. It is said they reached Cornwall in England and perhaps went as far as Norway. Each returning ship brought back products of faraway lands.

Caravans, toiling overland, also brought their burdens to Tyre. From the north, as far as modern-day Russia; from the east, perhaps even from India and China; and from the south, Arabia and Africa, they came. Creeping across the plains and deserts, then snaking their way across the Lebanon ranges (up to 10,000 feet high) to the coastal plain, they brought their wares to Tyre. No wonder she has been labeled the "New York of Antiquity."

Ezekiel 27 lists almost 40 different products and services from as many different lands and cities. But Tyre was famous for her exports too. Most renowned of these was a purple dye. The shoreline of the Mediterranean Sea abounds with a shellfish, the murex. By crushing these the Phoenicians created a rare and lovely purple dye used only by royalty and the nobility, giving rise to the expression, "the royal purple."

Like its Phoenician neighbors, the inhabitants of Tyre



ABOVE: Part of restored Temple of Venus (goddess of love and beauty). **BELOW:** An ancient kiln where glass objects were made. The fine white sand for glassmaking was probably brought from the beaches of the Mediterranean Sea at the foot of Mount Carmel. **RIGHT:** A few pillars, restored by archaeologists, still standing at the site of Tyre. They mark the location of the Temple of Venus, in whose honor worshipers gave vent to unbridled immorality.



TYRE



By RALPH W. HARRIS
Editor of Church School Literature

HER FAME AND FALL

JULY 23, 1967

worshiped nature—the sun, the moon, and five planets. Their male deity was Baal, the sungod, while the chief goddess was Ashtoreth, or Venus of the Romans. She was the goddess of love and beauty, but sensuality would be a better term. In her honor worshipers gave vent to unbridled immorality.

To the believing student of the Bible, Tyre is perhaps best known for being, as Dr. Harold Lindsell has said, “a monument to fulfilled prophecy.” The Bible contains many prophecies which help to prove its authenticity, but none (except those concerning the life, death, and resurrection of Christ) are described in more detail than those concerning Tyre.

In 597 B.C. Nebuchadnezzar made King Jehoiachin of Judah his prisoner, taking him and 10,000 others to Babylon. Among these captives was the young priest, Ezekiel. But though many miles separated Ezekiel from Jerusalem, the omnipresent God of Jerusalem was still near him. There in a strange land, as Ezekiel says in the first chapter of his prophecy, he “saw visions of God.”

In his sweep toward world dominion, Nebuchadnezzar had conquered Egypt and subdued Judah, taking many captives. He delivered his final blow in 586 B.C. when his army captured Jerusalem, smashing and burning the Temple into a pile of rubble. In that same year Ezekiel prophesied against Tyre, which he said had rejoiced over Jerusalem’s abject defeat. In minute detail Ezekiel spelled out Tyre’s tragic ruin. Less than one year later the fulfillment began. But it was not fulfilled completely until almost 250 years had passed.

Long before the time of Nebuchadnezzar, the warriors of Tyre had demonstrated their ability to defend their city. About 130 years before, they had successfully withstood a siege by Sargon, King of Assyria, for five years. But now God Himself foretold their doom.

See how explicitly Ezekiel spelled out the doom of Tyre in chapter 26:

“They shall destroy the walls of Tyrus and break down her towers. I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets.”

“They shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.”

“I will make thee like the top of a rock.”

It was a picture of complete destruction. If the king of Tyre heard this prophecy, how he must have laughed!

For 13 years (585 to 573 B.C.) Nebuchadnezzar’s war machine besieged the city of Tyre. Finally the Babylonian hordes broke through the defenses and destroyed the city. The Tyrians fled to an island a half mile from shore. Here they built a new city, with a wall two miles in circumference, where they were protected by the sea and their strong fleet.

So the prophecy of Ezekiel had not been completely fulfilled.

About 250 years later, however, the young military genius of Macedonia, Alexander the Great, burst upon the stage of history. So brilliant were his tactics, so dramatic his leadership, that by the time he was 30 he had conquered all the then-known world.

As Alexander’s military machine streaked south and

(Continued on page 22)

BETHANY PROFILES

ONE OF A SERIES FEATURING SOME CHRISTIAN EXPERIENCES OF MINISTERS AND MISSIONARIES AT OUR BETHANY RETIREMENT HOME, LAKELAND, FLORIDA.



Brother Landis leads a vespers service at Bethany Retirement Home.

'THY WORD HATH QUICKENED ME'

By HARRY S. LANDIS

FOR AS LONG AS I CAN REMEMBER, and even before I knew He existed, God's loving hand has been upon my life. My earthly father did not know the Lord, and many times my mother and I suffered abuse at his hands. I learned as a toddler to run and hide whenever I heard his footsteps. He left us when I was two-and-a-half years old.

My mother went to work, and I became the ward of my maternal grandparents. From my grandmother, who had a loving heart, I learned about God when I was four. The knowledge that I had a loving Heavenly Father bore fruit in my life as I grew up.

While I worked in Philadelphia as a young man, I attended the theological school of Temple University at night. In the Baptist Temple choir I met Linda Payne, who was to become my wife.*

I served a number of Baptist and undenominational churches before coming into the Pentecostal movement.

About 1935 a Pentecostal woman subscribed to *The Pentecostal Evangel* for me. This magazine struck a responsive chord in my hungry heart. I began to attend Glad Tidings Tabernacle in New York City whenever I could, and also went to the camp meetings at Green Lane, Pa. Because my own heart was open to the

*The Lord called Mrs. Harry Landis to her eternal reward last June. The Landises had celebrated their 55th wedding anniversary the previous December.

Going to General Council?

SEE AD ON PAGE 24

message of Pentecost, I sought to share the message with the undenominational church of which I was pastor. However, they were not receptive, and soon I found I no longer fitted into that church.

I resigned as pastor on July 1, 1938, while still seeking the Baptism, and on July 25 I received a glorious baptism in the Holy Spirit.

My Heavenly Father continued to meet our needs as I served as a Pentecostal pastor, teacher at Eastern Bible Institute (now Northeast Bible Institute), and as an evangelist.

The devil always opposed me, but that only gave me greater opportunity to prove my Heavenly Father's love. Once on the closing night of an evangelistic meeting in Emerson, N. J., while I was talking with some friends in front of the church, a rifle bullet whizzed past my right ear and lodged in the door of the church. We never knew who fired the shot. But my Heavenly Father knew, even in advance.

The following week an aged saint in Connecticut wrote that the Lord had awakened her to pray and burdened her to plead for my life. This was before it happened. God knew that bullet was coming for me and so He prepared to save my life.

For years I have spent an hour each morning, from 6 to 7 a.m., with my Lord. I read about 2,000 chapters a year in His Word, and have about 300 names on my prayer list. Although I am retired from active ministry, I have found one never needs to retire from God's presence and from the ministry of intercession. I am a firm believer in the power of God's Word: "Thy word hath quickened me" (Psalm 119:50).

* * *

Brother Landis is one of the many ministers and missionaries now living at Bethany Retirement Home, Lakeland, Fla., who have given years of sacrificial service to the work of God. In the years when most of them served, social security coverage was not available to ministers. Small and irregular incomes left nothing to save for retirement.

Your gift can help provide security and comfort in their retirement years, and your prayers can help to sustain the Home. Will you put these dear ones on your prayer list?

Bethany Retirement Home
Lakeland, Florida.

RETIRED MINISTERS AND MISSIONARIES are a unique group. As a result of the many years of service and the strain of pastoral or missionary work, they are more physically exhausted than some when age or infirmity forces them to hand the torch of evangelism to others.

Many who pioneered this movement put their livelihood back into the ministry they felt so urgent. They found that pioneering, both on the home front and on foreign soil, did not provide a surplus to save for retirement years.

Some years ago the need for a retirement home became evident—a place where shelter, food, medical care, and Christian fellowship could be provided for these soldiers of the Cross. Thus in 1948 the Assemblies of God purchased an old hotel in Pinellas Park, Florida, and converted it into a retirement home. This first home was dedicated on January 16, 1949.

Pinellas Park Home operated at full capacity with a waiting list, and the infirmary proved too small for those who required constant nursing care. It became evident that a larger home was urgently needed.

In 1959 construction was begun on a larger facility—Bethany Retirement Home located on Lake Holloway in Lakeland, Florida. This first unit, housing 54 persons, was dedicated on May 15, 1960.

Before long, even the newly constructed home at Lakeland proved inadequate. In the spring of 1965 an infirmary wing was added, providing 29 beds with round-the-clock nursing care.

The purpose of Bethany is to provide a comfortable and Christ-honoring home for retired Assemblies of God ministers, missionaries, and their widows who, for various reasons, can no longer care for themselves in their own homes. Some residents require intensive nursing care while others need only limited medical attention. At present there are 71 residents. The average age is 82 years.

All the comforts of a real home are offered to our pioneers of the faith to make their sunset years enjoyable and rewarding. The warm climate of Florida and the close association with those of like precious faith make the home "a place of rest," which the word *Bethany* symbolizes.

Bethany Retirement Home has an operational budget of \$15,000 per month. This does not include equipment and mortgage costs. The Home is not financially underwritten, and support of Bethany must come from churches and individuals who share a feeling of gratitude and responsibility toward those who gave their all in the early days of this movement. The tender loving care of Bethany's staff and the financial support from churches and friends is our way of saying, "Thank you for the Pentecostal heritage you've left us!"

You can help make Bethany "a place of rest" for aged ministers and missionaries. Won't you send an offering today? Designate it "Bethany Retirement Home" and send it to: Department of Benevolences, 1445 Boonville Avenue, Springfield, Missouri 65802.



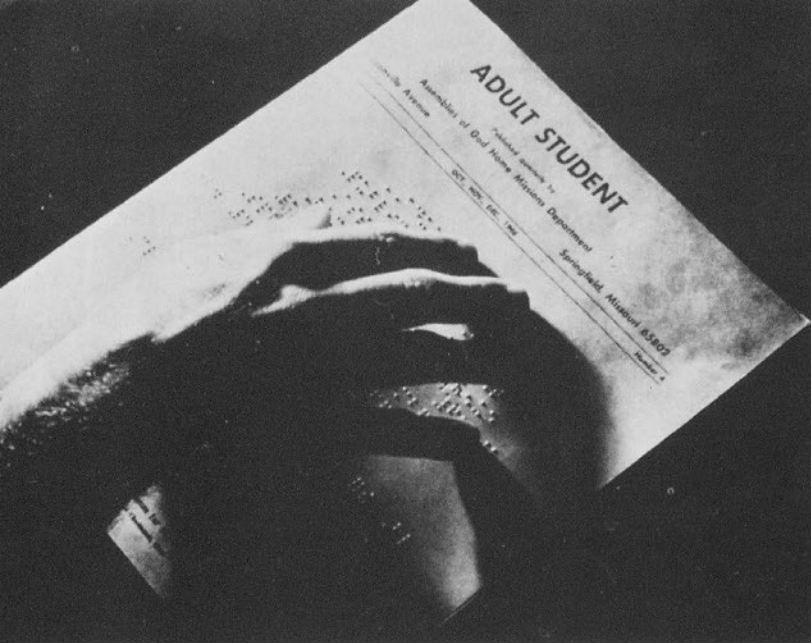
BETHANY— "A PLACE OF REST"



The offering is collected by Bethany's "pastor" during evening vespers.

Brother and Sister James H. Andrews enjoy the comfort of their room at Bethany.





SONGS IN

By EDGAR LAWRENCE
Instructor at Central Bible College—School for the Deaf

DARKNESS MAY INDEED THROW A SHADOW over the outer vision, but there are no clouds . . . that can keep the sunlight of hope from the trustful soul." Thus wrote the famous blind composer, Fanny Crosby.

"She was shut out from men that she might be shut in with God," wrote Basil Miller. How true! Her life is a thrilling story of God's gift to mankind.

Who can visualize worship services without her songs such as "Blessed Assurance," "Near the Cross," "Close to Thee," and "Jesus Is Calling"? Fanny Crosby could not see the natural beauty of earth, but she saw spiritual riches few of us will ever see.

This is not the story of a handicapped, defeated woman. It is the story of a gifted, triumphant saint who sang her way into the hearts of multitudes.

Fanny Crosby was born March 24, 1820, in southeast Putnam County, N. Y. Her "well-rooted" family traced its beginnings to the establishment of the American Republic.

Fanny was not born blind. At the age of six weeks, she developed inflammation of the eyes. The doctor who was called in the family doctor's absence prescribed poultices. As a result Fanny Crosby became blind.

Though most of us would find it hard to forgive such a mistake, Fanny was never bitter about it. After 85 years she affirmed, "I have always believed that the good Lord in His infinite mercy by this means consecrated me to the work I am still permitted to do."

The Word of God and prayer were of supreme importance in Fanny's home. Her godly grandmother taught her that God's gifts are always for our good. Often the old lady whispered to her the stories of the Heavenly Father who sent His only Son Christ into the world to save sinners. Thus the Holy Bible was a formative influence in Fanny Crosby's early life. Fanny stated many years later it was her grandmother who had brought the Bible to her and her to the Bible.

Fanny's grandmother also introduced the blind girl

to the outside world. She would take the child upon her knee and tell her about sunrises, sunsets, the splendor of the noonday, the silver sheen of moonlight, and the myriads of stars.

Fanny's mind was alert, her memory keen, and her power of concentration strong. To hear once was to remember always. This ability was a potent factor in her career as a writer.

At home Fanny's elders often remarked that the blind child was always interested in any mischief. She loved to climb trees and ride horses. She loved the out-of-doors, the sound of the brook, the feeling of the hot sand and dust upon her feet, the bark of the dog, and the purring of kittens. Her fingers were *seeing fingers*. She was as familiar with her home as though she could see. She was not a blind child groping through the house. She was a romping girl whose childhood experiences became treasured memories.

Fanny herself wrote of those days, as a child:

*"Oh, what a happy soul am I,
Although I cannot see,
I am resolved that in this world
Contented I will be.*

*"How many blessings I enjoy
That other people don't;
To weep and sigh because I'm blind,
I cannot and I won't."*

From Fanny's earliest years she was insatiable in her quest for knowledge. One of her early worries was that she would be unable to secure an education. "Dear God, please give me light!" was her prayer day by day. She did not mean physical light, but mental.

At the age of eight Fanny moved with her family to Ridgefield, Connecticut. There she met a Mrs. Hawley in whose home they resided. This kind Christian lady taught her history and a more thorough knowledge of the Bible.

Fanny spent many happy moments in Sunday school. Her ability to memorize more Bible verses than other girls did not satisfy her. When she asked a village schoolteacher for personal instruction, he excused himself as too busy to help a blind child. What an opportunity this man missed!

A music teacher did come to the village several times

THE NIGHT

a week to give singing lessons. Fanny joined in the singing.

But the day finally came when it was possible for Fanny to get a formal education. When she was 14, her mother received a circular about the New York Institute for the Blind. Fanny listened as her mother read the announcement aloud, then exclaimed, "Oh, thank God, He has answered my prayer just as I knew He would!" After 15 years of living in a closely sheltered home, she left to get an education. It was one of the most significant choices of her life.

Fanny's mother, grandmother, friends, singing teachers, and particularly Mrs. Hawley had prepared her well for formal education. Under the inspiration of Dr. Russ, Fanny became a superior student. Building upon the work of Louis Braille, this doctor originated the phonetic alphabet and methods of printing characters and maps used by the blind.

At the institute, fellow students, the faculty, and groups before whom she appeared praised Fanny until her fame began to make her proud. Dr. Jones, the superintendent of the institute, decided to check her rising vanity. He called her to his office and said, "You have written a number of poems of real merit, but how far short do they fall of the standard they might attain? Shun a flatterer, Fanny, as you would a viper, for no true friends would deceive you with words of flattery. Remember that whatever talent you possess belongs wholly to God, and you ought to give Him the credit for all that you do."

During a cholera epidemic Fanny realized she was not prepared to die. She lacked the assurance of faith she later expressed in the song, "Safe in the Arms of Jesus." God was speaking to her heart. She knelt in church. While she was kneeling at the altar, the congregation began to sing "Alas! and Did My Saviour Bleed." When they reached the fourth verse, "Dear Lord, I give myself away," Fanny experienced "a flood-tide of celestial light that burst in upon my soul. For the first time I realized I had been trying to hold the world in one hand and the Lord in the other." Now at 30 years of age, her new experience with God caused her to yield completely to His will.

Fanny's developing spiritual values found expression

in poems which flowed from her heart. As she remembered portions of the Bible, she found the heavenly world becoming more real than earth. True, the "darkness had thrown a shadow" but the Light had shone through.

In 1855, Alexander van Alstyne, a former student, came to teach at the institute. Soon friendship blossomed into romance. Before her marriage to Van, Fanny resigned from the institute. His Christian character and musical ability added greatly to Fanny's spiritual and literary success. God granted them a long and happy marriage.

In late December 1863 Fanny's pastor asked her to write a short poem to be used as a hymn for the closing services of the year. He was impressed by the result and suggested she see Mr. Bradbury who was looking for a hymnwriter. This was a divine appointment!

From the day she met Mr. Bradbury until her death, she wrote more than 8,500 gospel songs. They became the heartbeat of countless Christians. She understood the longings, aspirations, hopes, fears, and experiences of people.


When a composer had a tune going through his mind, he would hum it to Fanny and ask her to write words for it. She would select a theme and often within a few moments would finish the hymn. Fanny had God-given inspiration.

Her hymn which first won worldwide attention was "Pass Me Not, O Gentle Saviour." When asked which five of her hymns were most widely known, Miss Crosby gave these: "Rescue the Perishing," "Blessed Assurance," "Close to Thee," "Saviour, More Than Life to Me" and "Pass Me Not." One could compile volumes of testimonies of individuals who were brought to Christ through the songs of this sightless saint.

On February 12, 1915, Fanny retired about 9 p.m. At three o'clock the next morning, Mrs. Booth, with whom she was living, heard a noise in Fanny's room. Quickly entering, she saw that the shadow of blindness had lifted. Mrs. van Alstyne (Fanny Crosby) was now "Safe in the Arms of Jesus."

* * *

To lift the shadow from lives darkened by spiritual as well as physical blindness, the National Home Missions Department produces full-gospel materials in braille and tape recordings. More than 800 blind people now receive these without charge. The actual cost of producing this literature is between \$10 and \$20 a year for each person. One tape which can be used again and again costs \$5.

This ministry, which has now expanded to include blind people in 45 states and 16 foreign countries, is supported entirely by contributions. 

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TYRE - HER FAME AND FALL

(Continued from page 17)

east in its campaign of conquest, it came to Tyre and found its people secure and confident in their island fortress. The young king could not afford to leave such a powerful enemy at his rear. So he determined to conquer the city.

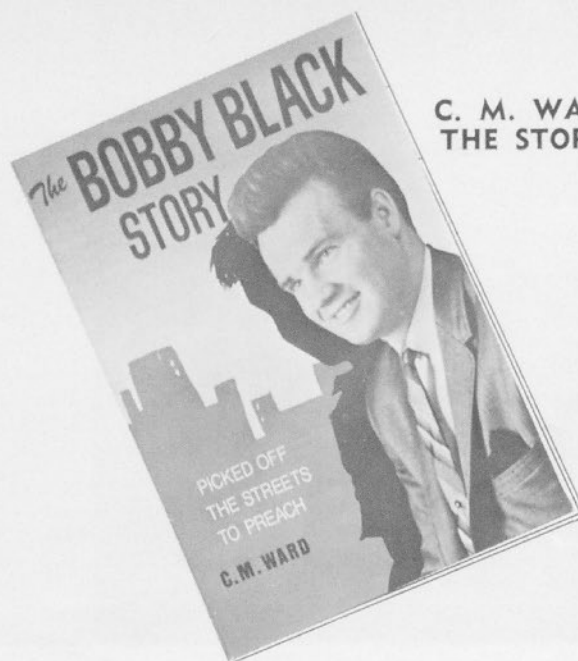
How was the Macedonian army to bridge the half-mile gap between the mainland and the island? Alexander conceived a bold and unique plan—and in so doing fulfilled the prophecy of Ezekiel. The water of the Mediterranean at this point was shallow near shore, and only 18 feet deep near the island. Alexander determined to build a causeway, 200 feet broad, out to the island. Over this his soldiers could march to attack and subdue the city. It was a gigantic task. For seven months the sweating Greek soldiers toiled at their task. As the prophet had foretold, they literally scraped the stones, the rubble, and other debris—even the dust—from the site of the old city, until it was bare like the top of a rock. Cubit by cubit, the causeway grew and moved out toward the island city.

After seven months Alexander's army conquered the island fortress. But note this intriguing feature of the victory. The Greeks did not breach the city walls from the east by means of the causeway. Instead, securing 224 ships from Sidon, Byblos, and Cyprus, the Greeks smashed through the defenders from the sea. They killed 8,000 inhabitants of Tyre in the struggle, nailed 2,000 others to crosses, and sold 30,000 into slavery.

What is the significance of this? While the ruins of Tyre form a monument to fulfilled prophecy, the causeway stands as a memorial to what the historian Arthur Wegall has called "a colossal failure." This is a very remarkable point. Alexander fulfilled the Ezekielian prophecy by building the causeway, but what an ironic circumstance that he blundered so greatly in doing so. Alexander—the great leader, the military genius, the brilliant strategist—wasted seven precious months building a causeway he did not use!

Proverbs 21:1 states, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." It seems evident that at Tyre God dramatically demonstrated His ability to turn a king's heart when He influenced one of history's greatest

The island on which the new city of Tyre was built became connected to the mainland by the causeway designed by the soldiers of Alexander the Great. The accumulated sand of centuries helped form a peninsula on which a small village now stands.



C. M. WARD TELLS
THE STORY OF A


IF, WHEN BOBBY BLACK was 17, someone had shaken him from a drunken, narcotic-induced stupor and told him God had a dynamic preaching ministry planned for him, he would have laughed in his face.

"Who, me? Bobby Black? You're putting me on, man. I'm a born loser!"

Born in 1938, on the heels of the Great Depression, Bobby's earliest memories of life in the Oakland, California, slums were of hunger, ill-fitting clothes, and continually sharing what little he had with eight sisters and a brother.

But looking back, he says: "I think the real tragedy of my early life was that none of us went to church. There was no suggestion of it. My folks did not believe in God, so I never darkened the door of a Sunday school.

generals to fulfill prophecy through "a colossal failure."

The causeway became the permanent approach to the fortress. "The sand accumulated until it grew into a wide tongue of land which, with the site of the island city, now forms the cape where the struggling modern town of Es Sur is built." The name of the village at the site of ancient Tyre illustrates what happened. *Sur* means "rock by a wall." Though Tyre was like a wall, strong, safe, secure, it became like a bare rock when God pronounced its doom. And by its fate Tyre witnesses once more to the often-vindicated Word of God. 

BORN LOSER BORN AGAIN

I never heard the name of Christ except in profanity.”

Receiving no spiritual training at home, Bobby Black, at the age of 12, found his moral standards governed by the gang on the street. Their actions were his only guide, his only example.

“I had never heard there was a hell or a heaven,” he remembers, “or a God or a gospel. I was actually a pagan right here in a Christian nation!”

As with most teen-agers, to be accepted by the group became Bobby's primary goal. In the space of a few years, he partook of virtually everything sin had to offer.

By the time he was 15, smoking, swearing, fighting, and petty theft had begun to lose their kick, and Bobby took a giant step on the road to hell. It began with dexedrine pills—barbituates. When these failed to satisfy, he turned to marijuana. To pay for the “weed,” Bobby became a “pusher.”

Then alcohol joined forces with marijuana in trying to wreck the life of the young man, who at 18 was a familiar face to every local law officer.

Unable to hold a job because of his dual addiction, Bobby became so nervous he would chew his fingernails until the tips of his fingers bled.

A drunken, hit-and-run accident landed the young rebel in the prison farm. There, during his daily association with hardened criminals, the final poisoning of the spirit occurred.

On the streets again, crime became a way of life. Cars were “borrowed,” shoplifting and theft became everyday occurrences, and even worthless checks were written in an effort to “feed the habit.”

Life became so unbearable that one night, Bobby decided to end it all.

“That night, as I walked down 14th Street,” Bobby recalls, “I saw an approaching car and suddenly I determined to let it hurl me to death. I put my head down and ran toward the car as fast as my legs would carry me.

“I was so angry and disgusted with myself that I wanted to spill my life all over its grill. An urge to destroy myself possessed me. I was incoherent—out of my mind—sick. At 19 I was tired of living.”

But death was not included in God's plan for the desperate young man. At the last possible moment, the car swerved aside.

Then came the emotional release. Bobby found himself crying. He had looked death squarely in the face, and suddenly there was time to think about eternity.

An unfamiliar thought sprang into his mind: “Why not try church?”

He began walking—looking for a house of God. Led by an unseen Presence, Bobby's steps took him to 1410 10th Avenue—First Church of the Assemblies of God.

It was Saturday, and the youth of the Assembly had

gathered for an evening social. Not getting any response to his knock at the door, Bobby had started to leave when a young man appeared and invited him in.

An older man was summoned—he was the last man of a group that had been praying in the auditorium.

The man was Fred Lotter, a deacon at the church and an experienced soul winner. Listening to Bobby's sordid life confession, guiding him through a number of meaningful Scripture verses, and urging him to join him in prayer, Fred Lotter introduced the troubled youth to the Lord Jesus Christ.

Later, the deacon remembered: “He prayed like a prophet—as if he had been doing it for years. His hands were raised, and he sought forgiveness. He kept repeating, ‘Forgive all my sins.’”

Bobby says, “I prayed so hard my stomach hurt. My head hurt. But at the same time it felt good. I knew God was listening. Suddenly, like a whisper, I heard my Saviour say, ‘I understand. Yes, I forgive you.’”


There emerged from First Church that evening a new Bobby Black. Armed with a marked New Testament, and knowing he was welcome at the house of God, he possessed an assurance and peace of mind he had never known before.

And his experience with Christ was no secret. In a few days he had told everyone he knew about the joy of salvation.

Six weeks after his conversion, Bobby was filled with the Holy Spirit. Then preaching the gospel became a desire that filled every waking moment.

Today Bobby Black is a forceful, dynamic Assemblies of God evangelist, thrilling hearts wherever he preaches and sings about the One who rescued him from eternal death.

The account of his conversion is recorded in detail in Radio Evangelist C. M. Ward's latest book, *The Bobby Black Story*. You may obtain a sample copy by simply filling in the coupon below.

Here is a book that will challenge the heart of every young person racing down the road to hell. It is a testimony that not only reveals the folly of today's lost generation, but dramatically points to a new hope, a real purpose for living. Share its message with every unsaved young person with whom you come in contact. 

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THREE REASONS WHY I TITHE

By Evangelist MARLON JANNUZZI

MR. HUGH MCKEAN of Chiangmai, Thailand, told of a church in that country with 400 members, and every member tithes. Though their average income is less than 20 cents a week, through tithing they are able to support their own pastor and two other missionary families!

By sharp contrast, many churches in America—by far the wealthiest country in the world—are not able to meet their own budgets. In 1964 the average American church member gave \$41 to his church and \$1.50 to foreign missions, less than 82 cents per week total. Obviously, many Christians in America are not tithing.

Let me suggest three reasons why I tithe:

I

First, because tithing is commanded in the Scriptures. Jesus said men should tithe: "But woe to you, Pharisees! For though you are careful to tithe even the smallest part of your income, you completely forgot about justice and the love of God. You should tithe, yes, but you should not leave these other things undone!" (Luke 11:42, *Living Gospels*).

Paul added his instructions, "Every Sunday each of you is to put aside... a sum in proportion to his gains, so that there be no collecting when I come" (1 Corinthians 16:2, NEB). This amount was to be in proportion

to their income which suggests a percentage, or the tithe.

Some think of tithing as belonging to the Jewish Law. But Abraham paid tithes 430 years before the Law. When the Law was given, tithing was included; but tithing did not originate with the Law, and was never confined to the reach and purpose of the Law.

Abraham paid tithes to support Melchisedec's priesthood. We are the children of Abraham by faith (Galatians 3:7) and we support the priesthood that Melchisedec was a type of—the priesthood of Christ and His Church. We still do this, as Abraham did, by tithing.

II

The second reason why I tithe is so the gospel might be preached.

In *The Sin We're Afraid to Mention*, Oscar Lowery said, "If the Protestant people of America alone were tithing their incomes, we could easily evangelize the entire world and put a copy of the Bible into the hands of every heathen on earth inside of 10 years."

What a challenge! And yet because so many will not participate, we are failing to meet the spiritual need of millions.

In a *Global Conquest* tract, J. Philip Hogan tells of the time he and T. F. Zimmerman were in Liberia. One evening, after traveling two days on foot, an African chief and some of his tribesmen reached the mission compound where these two brethren were staying. As the Africans gathered around these American brethren, the chief began:

"I am the chief of my village. My village is very wicked. In my village the people drink; they kill each other; they have many pagan practices. Our village needs the gospel.

"If I sentence a man in my tribe to death, I say, 'You must die.' His final act of pleading for release from this sentence is to fall at my feet and grasp my feet and legs and hold them. This is the custom of my tribe when making a final desperate plea.

"To show how much we need the gospel," he continued, "this is what we are going to do."

Then Brother Hogan tells how this chief and his tribesmen fell prostrate before him and Brother Zimmerman and clung to their feet and legs, pleading, "Send us a missionary. Send someone to our dark village."

How tragic that many of these souls are never reached, due to lack of funds. If there is any reason why God has blessed us so bountifully in these last days, it must be so we can minister to the needs of a lost and dying world. But only by each of us cooperating with the plan of God will it ever be accomplished.

Paul asked, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14, 15).

To that we could add, "How can they be sent without

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financial support? And what better plan than tithing could there be to support God's work?"

III

Third, I tithe so God may continue to bless us.

As we use our material goods for the Lord, He has promised to bless us that we may have even more with which to serve Him.

"Bring all the tithes into the storehouse so that there will be food enough in My temple; if you do, I will open up the windows of heaven for you and pour out a blessing so great you won't have room enough to take it in. Try it! Let Me prove it to you!" (Malachi 3:10, *Living Prophecies*).

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38).

"One gives away, and still grows richer: another keeps what he should give, and is poorer" (Proverbs 11:24, *Moffatt*).

It is certain that if we keep what we should give, we will become poorer. One way or another we will pay dearly if we withhold our tithes. The prophet Malachi told Israel that their nation was cursed with a curse because they had robbed God in tithes and offerings. But he also promised that if they would give God their tithes and offerings, He would restore their land to fruitfulness and pour out a blessing upon them.

Then too, the blessing of tithing does not end with this life. Jesus said, "Don't store up your profits here on earth, where they erode away, and can be stolen! But store them in heaven, where they never lose their value, and are safe from thieves!" (Matthew 6:19, 20, *Living Gospels*).

Each dollar invested in the Lord's work is actually a treasure stored up in heaven where it will remain as an eternal possession of the one who so wisely invested it! But all treasure stored up here on earth will one day be left behind, "for we brought nothing into this world, and it is certain we can carry nothing out" (1 Timothy 6:7).

Charles H. Spurgeon said, "Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man: 'What I spent I had; what I saved I lost; what I gave I have.'"

Of course, tithing is not merely a business deal. It is a ministry. Therefore, not only *what* is done counts, but *attitude* is also important.

"Let each one give... not reluctantly or sorrowfully or under compulsion, for God loves (that is, He takes pleasure in, prizes above other things, and is unwilling to abandon or to do without) a cheerful (joyous, prompt-to-do-it) giver—whose heart is in his giving" (2 Corinthians 9:7, *Amplified*).

Jesus encouraged giving by pointing out that it is more blessed to give than to receive. Then He demonstrated that truth by freely giving Himself to die for us. All of the blessings of our salvation are ours because He so freely gave. Now as we give in return, it enables others to share these blessings also.

What a blessed privilege it is to share in the winning of souls by faithfully giving our tithes and offerings to the Lord's work!

...AND..THERE..SHALL..BE..SIGNS...

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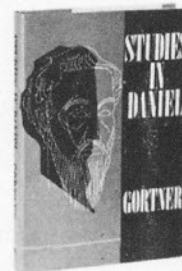


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DIRECT REPORTS FROM MANY LANDS

FOREIGN NEWS DIGEST

Pentecostal Revival Among Former Headhunters in India

By ANDREW McDEARMID
Missionary to South India

FOR 20 YEARS Pentecostal revival fires have been burning in Assam and Nagaland. This little-known territory was thrust into the news when China invaded India; but it has been the policy of the Indian Government and the British before that to keep this area isolated.

The reason for this isolation was twofold: first, that the people might carry on with their tribal ways; and, second, the tribal people of this area were headhunters—and the governments did not feel they could afford all the police protection necessary to insure the lives of travelers.

However, civilization cannot be stopped. Missionaries moved into the area under the British and a mighty revival ensued. Within a few years 80 percent of these former headhunters had become Christians. Today, though missionaries can move no farther into the interior, tribes are continuing to be converted as the nationals themselves carry the message of the Cross.

Most of the missionaries were Baptists and Presbyterians who did a fine job of evangelization but did not teach Pentecost. About 20 years ago, a spontaneous Pentecostal outpouring occurred which brought great blessing.

The revival fires are still burning today. Though it was impossible for Assemblies of God missionaries to go there permanently, a group of churches constituted themselves the Assemblies of God. This was the result of contact with *The Pentecostal Evangel* through English-speaking people.

In 1958 the first Naga student came to Southern Asia Bible College, and since then the number of Naga students has grown year by year. Though we continue to send back the Naga graduates, we still have three churches for every available pastor.

Two years ago the Assemblies of God opened a Bible school in Assam; but, of course, it can teach in only one of the 13 tribal languages. It is a paradox that many of the other students have to travel a thousand miles to Bangalore to study in English because they cannot speak the languages which are spoken 50 miles away.

Pentecost in Assam is by no means limited to the Assemblies of God. Many of the Baptist churches also enjoy the gifts and working of the Spirit.

Do pray that God will thrust forth more laborers into this harvest field.

Brother Malmin advised her to relax and believe, but apparently the lady didn't know how to relax. After prayer, the young people led the lady away. There was no noticeable change in her condition.

Two months after this, the Malmins returned to Tres Pontas and found this lady waiting for them. They asked if she were the same blind lady who received prayer. She told them that Jesus had healed her at the meeting and now she could even thread a needle and sew.

Blind Lady Healed

TRES PONTAS, Brazil—A blind lady from this city was healed during a recent evangelistic campaign.

Missionary Ed Malmin says, "As I called for the healing line to form, the first person to be brought was a blind woman led by the hand by some young people. She was so tense, I felt she she couldn't receive anything from God."



Filipinos Stirred By Texas Evangelist

ILOILO CITY, Philippines—Missionary-Evangelist Eddie Wilson of Dallas, Tex., recently held a GOOD NEWS CRUSADE here.

Missionary James W. Long reports that the congregation of Bethel Temple was revitalized during this four-day crusade.

The young people especially enjoyed the evangelist's lively Texas-style music and preaching. A large number of those who came to the crusade made decisions to follow Christ, and the Christians were drawn closer to God, according to Brother Long.

Mexican Christians Persecuted

PELOTA, Mexico—A Mission in the small town of Pelota was entered by a group of men led by a priest, the *comisario*, and a teacher. Carrying guns and machetes, they tore down signs and posters and burned songbooks and the Bibles.

The people of the church were threatened that if they continued to meet the same would happen to them. A guard who was left behind burned down the church during the night.

One Christian tried to slip out of the village to warn a neighboring church but was detained by a guard.

Two of the national leaders have reported the incident to the state capital at Chilpancingo in an effort to receive protection for the Christians of this village.

Italians Won in Good News Crusade

CROTONE, Italy—Missionary-Evangelist Anthony Piraino and his wife Josie held the first in a series of GOOD NEWS CRUSADES in Italy. Crotone, the site of the first campaign, has a population of about 45,000 and is located in the southeastern part of the country.

Light-for-the-Lost, the missionary arm of Men's Fellowship, supplied literature for the evangelistic effort, and Global Conquest funds paid for rental of the hall.

During the GOOD NEWS CRUSADE every home was reached with gospel literature; posters announced the meetings; and banners gave witness to the special crusade.

Many who attended the services made a public confession of their need for salvation and of their desire to accept Christ as their personal Saviour. At least 10 of these testified to the joy they experienced after their commitment to Christ.

Large Crowds Hear Trotters in Africa

KOINDU, Sierra Leone—Missionary-Evangelist and Mrs. A. N. Trotter conducted a one-week revival meeting here in February. Missionary Jonathan Glover said the crowds were large, and a great number of those attending consecrated their lives to Christ. At least 10 received the infilling of the Holy Spirit.

There were outstanding healings. One was that of an elderly blind woman. She is the mother of one of the Bible school students and lives about two miles from the church. Someone had always led her to church, but now she can see and is able to walk to church by herself.

Missionary News Notes

Missionaries going to their respective fields of service are: the **Edwin Ziemanns** (Ghana), Mr. and Mrs. **Ted Schultz** (Dahomey), Mr. and Mrs. **John Stetz** (Korea), the **John Hurstons** (Korea), the **David Nyiens** (Malaysia), the **Lowell Dowdys** (Ecuador), and the **A. Walker Halls** (Hong Kong).

Mr. and Mrs. **Sam Balius** are transferring from Uruguay to Paraguay, and will leave shortly for their new field of service.

Newly appointed missionaries going to the field are: the **Ralph Hagemeiers** (Tanzania), the **Kenneth Krakes** (Ghana), the **Larry Malcolms** (Congo), the **John Decocks** (Surinam), the **Richard Ruffs** (Switzerland), Miss **Josephine Furnari** (Italy), the **Robert Crabtrees** (Austria), and Mr. and Mrs. **Bill Williams** (France).

The following missionaries have completed language studies and have gone to their fields of service: the **Reginald Stones** (Uruguay), the **L. B. Howards** (Nicaragua) and the **Ronald Hittenbergers** (Haiti).

The **Joseph Browns** (Lebanon) and the **Jimmy Roanes** (newly appointed to Egypt) are

going to Europe to wait for the Middle East to reopen for American missionaries.

Missionaries returning to the United States on furlough are: **Velma Hixenbaugh** (Liberia), **Ellen McCormick** (Liberia), **Phyllis Wagner** (Nigeria), **Peggy Anderson** (Lesotho), **Marie Johnsrud** (Upper Volta), Mr. and Mrs. **Bill Sakwitz** (Japan), Mr. and Mrs. **Rodger Perkins** (Japan), the **Sam Saspers** (Marshall Islands), the **Stanley Faulkners** (Philippines), **Margaret Klassen** (Mexico), and **Doris Edwards** (South India).

The **Charles Andersons** (South India) are returning to the States because of illness. Mrs. **Gustav Bergstrom** (Brazil) and Mrs. **James Andrews** (Taiwan) are coming to the States; their husbands will follow shortly.

The **Don Phillipps** (Nigeria) have returned to the United States on an emergency furlough.

The **Anthony Giordanos** have transferred from Uruguay to Spain, and the **James Barnards** have transferred from Liberia to Nigeria.

Geraldine Morrison (Burma) has transferred to the ministerial list.



Ralph Hagemeier family



John Hurston family



Mr. and Mrs. Edwin Ziemann



Jimmy Roane family



Robert Crabtree family



Larry Malcolm family



Bill Williams family



Kenneth Krake family



The John Decocks



John Stetz family



Ted Schultz family



The Joseph Browns



The Lowell Dowdys



David Nyien family



Josephine Furnari



Richard Ruff family



Mr. and Mrs. A. Walker Hall



Sam Balius family



CAMPUS COLUMN

Hardy W. Steinberg
NATIONAL EDUCATION SECRETARY

EVANGEL COLLEGE ALUMNUS ELECTED TO AAES OFFICE

An Evangel College alumnus, David G. Armstrong, Springfield, Mo., has been elected chairman of the board of directors of the American Association of Evangelical Students.



A 1965 graduate of Evangel, Armstrong is currently working for IBM while completing a master's degree in business at Drury College. He majored in business at Evangel.

David Armstrong served as national secretary-treasurer of the AAES while a student at Evangel, being elected to the position in 1963.

Approximately 20,000 students from 30 evangelical colleges are members of the AAES, the only student organization connected with the National Association of Evangelicals.

Headquarters of the AAES are at Wheaton College, Wheaton, Ill., and the student president of the organization is enrolled there. Others on the five-member board of directors, in addition to Armstrong, are Dr. J. Kline, associate dean of students at Wheaton; Dr. J. Cotner, dean of students, Olivet Nazarene College; Dr. Jack



At the conclusion of the missionary convention held on the campus of Southern California College, Alfred Cawston, dean of students, T. F. Zimmerman, General Superintendent, and the missionary curators, Darlene VandeVelde and Phil Sloan, pray for the Missionary Interns—Brad Rosenquist, David Harris, Reina Garcia, Velvet Strong, Jack Noble, and John Snyder.

Chapman, dean of students, Spring Arbor College; and Dr. Edward S. Mann, president, Eastern Nazarene College.

SCC MISSIONARY CONVENTION CHALLENGES STUDENTS

With a dual theme, "How Shall They Hear?" and "It Shall Flow Like a River," students of Southern California College, Costa Mesa, launched a successful spring missionary convention recently. The opening message Tuesday morning was brought by J. Philip Hogan, executive director of the Foreign Missions Department.

Excitement mounted on Wednesday morning as students awaited the announcement about missionary interns. Four men and two women were appointed to represent Southern California College on three mission fields this summer.

The Wednesday evening service featured Missionary Larry Cederblom and his family from the Dominican Republic. Brother Cederblom gave a compelling message of how God wrought victory out of chaos. Thursday evening was no less exciting when Brother and Sister Walter Kornelsen, garbed in Nigerian costumes, presented the challenge of Africa. The theme of total commitment met the hearts of many young men and women.

On Thursday and Friday nights, Assistant General Superintendent Bert Webb and General Superintendent Thomas F. Zimmerman challenged the students to a consecrated life.

The spring missionary banquet was held Friday night and featured an Oriental dinner with music by members of the Chinese Assembly of God in Los Angeles.

Former Southern California D-CAP Everett Stenhouse presented the call of God into a Christless world.

The convention ended with a missions seminar on Saturday to introduce SCC students to the problems and challenges of missionary life.

NORTHWEST FRESHMAN STUDENTS "ROLL UP SLEEVES"

Freshman students at Northwest College of the Assemblies of God, Kirkland, Wash., recently undertook a project which demonstrated, with hard work, their Christian dedication. Twenty-eight members of the class formed a work caravan and spent a Saturday working at the Assembly of God on the Little Boston Indian Reservation near Bremerton, Wash.

Under the leadership of Bob Fox, class president, the students joined hands with members of Pastor Esko Rentola's Indian congregation and finished the day with impressive accomplishments.

Men students painted the exterior of the parsonage (with supervisory help from a sophomore student, Bob Schmoll, a painter) while women students busied themselves in cleaning and waxing the floors of the church.

Students concluded the day by holding a fellowship service in the church for their Indian hosts.

Bob Fox said the students got their idea for the project upon conferring with Northwest District Superintendent R. J. Carlson. Enthusiasm of the class for the project was shown by the fact that more than twice as many members of the class volunteered for service as could be used in the project.

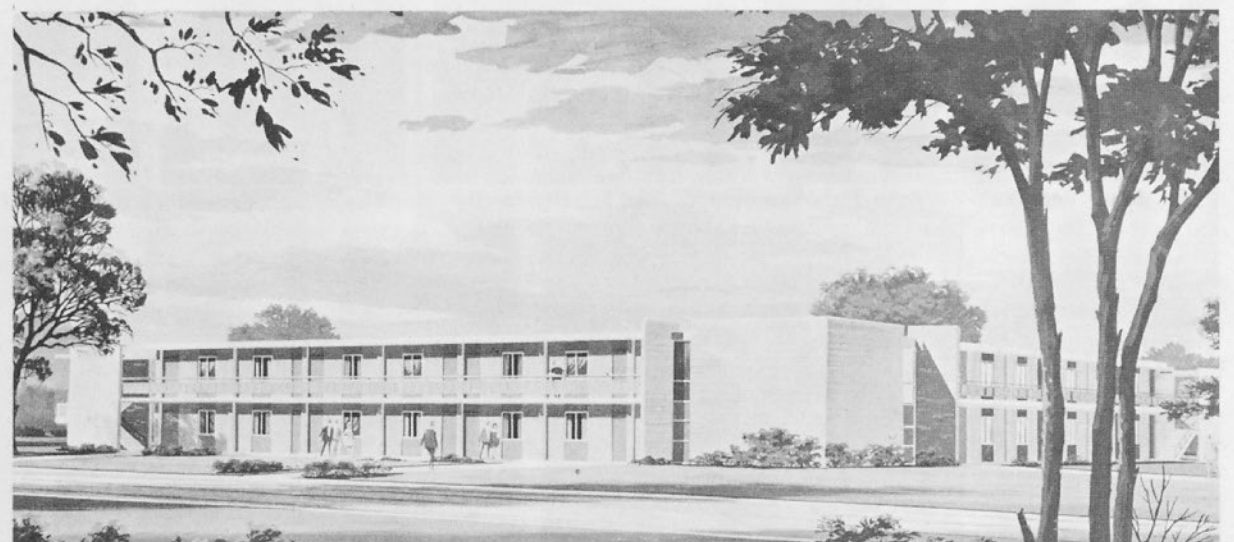
Pastor Rentola served on the faculty of the college before entering the field of pastoral service among the Indians of the Northwest.

CBC BUILDING APARTMENTS FOR MARRIED STUDENTS

A 22-unit apartment building for married students is being erected on the campus of Central Bible College, Springfield, Mo., this summer. It is located northwest of the present chapel on a recently acquired two-acre tract.

The two-story structure will be built of poured concrete, block, brick, and steel rods. Eleven families will be housed on each floor of the L-shaped building. Each unit will contain, in addition to the individual apartments, a study room and a laundry.

Estimated cost of the building is \$185,000. It is hoped that part of the cost will be raised from contributions.



Architect's drawing of the proposed 22-unit apartment building for married students on the campus of Central Bible College.



A workshop session at the Christian Day School Institute held on the campus of Southern California College.

CHRISTIAN DAY SCHOOL INSTITUTE HELD IN COSTA MESA

The third annual Christian Day School Institute sponsored by the Southern California District was held recently on the campus of Southern California College, Costa Mesa. The registration of 225 included teachers in Christian day schools and public schools and prospective teachers in both areas.

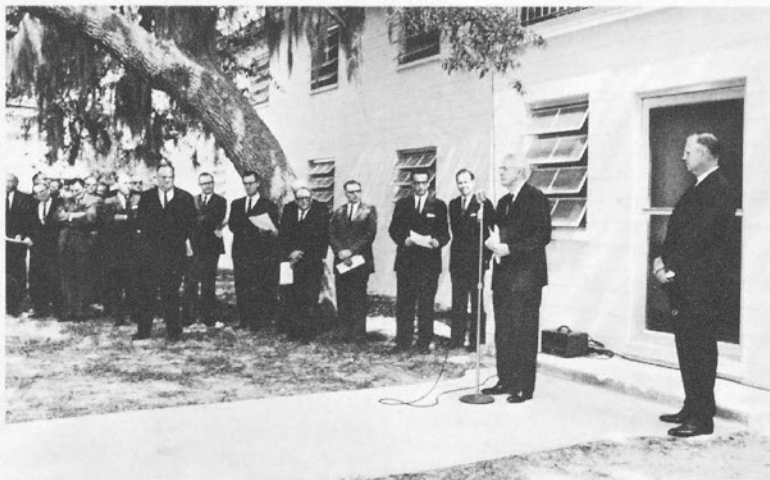
Executive Director William H. Robertson and Assistant Superintendent T. C. Cunningham opened the one-day session. During the morning, lectures were given by T. E. Gannon, assistant general superintendent; Paul Kienel, executive secretary of the California Association of Christian Schools;

and E. J. Kumpe, pastor of First Assembly, Santa Maria, Calif.

A noon luncheon featured Dr. Robert D. Peterson, superintendent of Orange County Schools, whose subject was "Antidote for Mediocracy."

During the afternoon delegates attended workshops on various phases of Christian education. One unique feature of the institute was special sessions for public school teachers and students planning a teaching career.

The day was climaxed at a banquet with Benjamin Weiss of the National Educators Fellowship as guest speaker. Special music was furnished by the Ambassador High School choir from Watsonville, Calif.



President Arthur H. Graves (at microphone) and members of the board of directors dedicate the men's dormitory at SEBC.

MEN'S DORMITORY DEDICATED AT SOUTH-EASTERN

Dedication ceremonies for the newly constructed men's dormitory at South-Eastern Bible College, Lakeland, Fla., were held recently in conjunction with the annual meeting of the college's board of directors. In charge of the activities was Arthur H. Graves, president of the school.

Following the invocation by J. Foy Johnson, district superintendent of the Peninsular Florida District, T. H. Spence, Alabama District superintendent and chairman of the board of directors of South-Eastern, gave a brief his-

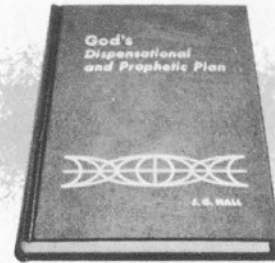
tory of the development and progress of the college. He had special words of praise for the administrative officers and entire faculty. He pointed out that under their leadership the enrollment has increased to an all-time high of 456, necessitating the completion of the men's dormitory.

President Graves led in the act of dedication, after which Aaron Wall, Georgia District superintendent, offered the dedicatory prayer.

The two-story building of block construction will house 200 men. With this new facility South-Eastern Bible College is able to accommodate about 600 students.

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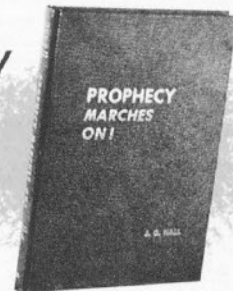
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NEWS OF THE CHURCHES

Major National Convention Planned for St. Louis in August 1968

Executive Presbytery Launches Study of Evangelism and Outreach Leading Up to Five-Year Plan of Advance

SPRINGFIELD, MO.—An unprecedented study of the evangelism and outreach program of the Assemblies of God has been launched by the Executive Presbytery, according to T. F. Zimmerman, General Superintendent.

The Executive Presbytery has stipulated that "aggressive steps be taken to make an in-depth evaluation of our strengths and weaknesses with the objective of fortifying ourselves in order to demonstrate a virile witness to our generation."

Included in the study will be the entire world missions outreach as well as all departmental programs, especially as they relate to the growth pattern of the Assemblies of God.

The results of the study will be the basis for formulating a five-year program of advance which will be introduced to the 8,500 local Assemblies and launched simultaneously in 2 nationwide Assemblies of God councils on evangelism. This convention is scheduled for Kiel Auditorium, St. Louis, Mo., August 26-29, 1968.

The August convention will replace one which had been scheduled for March 26-28, 1968, in Kansas City, Mo. That convention was postponed so the program could be more thoroughly planned and implemented. The change of location was necessary because facilities for the August dates were not available in Kansas City.



CDR Stanford E. Linzey Jr., an Assemblies of God chaplain (left), is celebrating his 20th year in the U. S. Navy. Capt. M. H. Sappington, commanding officer (right), presented a cake to Chaplain Linzey on the bridge of the "USS Galveston" in honor of the occasion.

PRINCE FREDERICK, MD.—Those attending Full Gospel Tabernacle here were challenged to go deeper into the things of the Lord during special services with Evangelists Don and Sharon Parker.

Six were saved, 14 baptized in the Holy Spirit, and one was refilled with the Spirit. Attendance was excellent.

—A. J. Fox, pastor

* * *

GLENDALE, OREG.—A recent two-week crusade at the Assembly of God here with Evangelist and Mrs. Cliff Murray resulted in more than a 20 percent gain in Sunday school attendance. A similar gain is noticed in the other services. A new depth is evident in people's lives.

Many members have become more faithful in attendance.

—Marlin Bowman, pastor

* * *

DILLEY, TEX.—Special services scheduled for one week at First Assembly here were extended to three because of a marvelous move of God.

Thelma Hostetter was the evangelist. Approximately nine persons were saved, and eight were filled with the Holy Spirit. Many others were refilled. Young people heard the call of God to His service.

People were healed instantly. Others were prostrated by the power of God and saw visions.

One boy was healed of a heart condition for which he had been

scheduled to have an operation. A blind Spanish lady received her sight.

—E. E. Dannheim, pastor

* * *

CARLSBAD, CALIF.—Gospel Tabernacle here has just concluded two weeks of wonderful services with Evangelist Jerry Russell—the church's second meeting with this evangelist. About 14 responded to the call for salvation, and the hearts of God's people were deeply touched.

—P. A. Zimmerman, pastor

* * *

DORCAS, FLA.—The first special services held in the new auditorium proved a blessing to Welcome Assembly here. Arnice English was the evangelist. The presence of the Lord was real in each service as people were saved, reclaimed, and healed.

—Robert F. Hudson, pastor

* * *

FULLERTON, CALIF.—The Lord recently sent a wonderful outpouring of the Holy Spirit to First Assembly here. During a three-month period, more than 25 were saved in the regular church meetings. Altar services lasted late into the night as people sought the Lord.

In a more recent two-week period, 16 adults were baptized in the Holy Spirit.

This revival spirit continues to dominate the regular activities of the assembly. Many people are meeting twice a week for special

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prayer; and God is answering. All the glory belongs to Him.

—Lloyd J. Cagle, pastor

APPALACHIAN DISTRICT HOLDS 48TH COUNCIL

ST. ALBANS, W. VA.—The 48th annual council of the Appalachian District was held at First Assembly here. The speaker was A. C. Trimble, pastor of Northridge Assembly, Dayton, Ohio. The presence of the Lord was evident in each service.

Stanley A. Lyon was returned to the office of district superintendent for a two-year term. Herbert E. Sublett is secretary-treasurer.



Jack Carnley

Jack Carnley, pastor of the Assembly of God, St. Paul, Va., was chosen to serve as assistant superintendent.

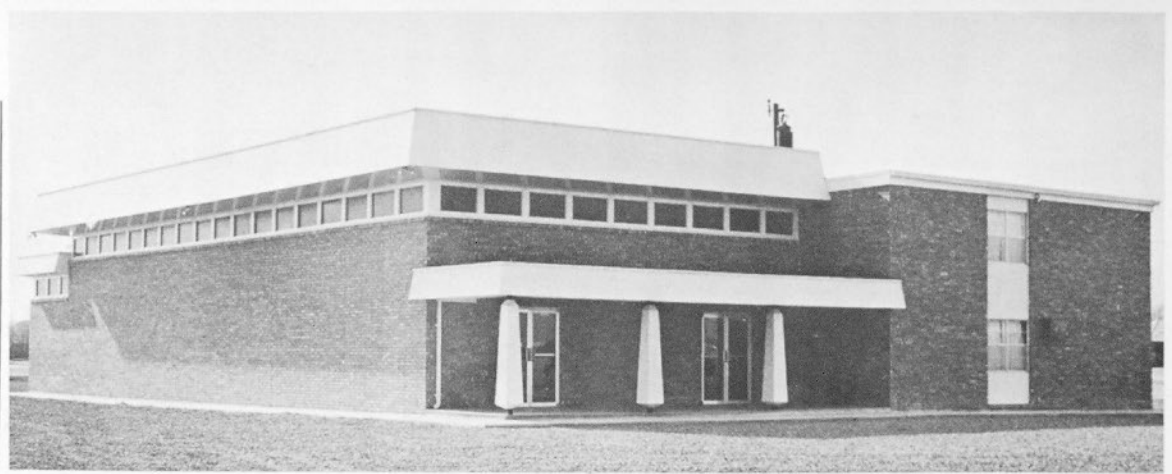
Lillian E. Myers was elected WMC president and Earl Sherrick as Christ's Ambassadors president. C. R. McKeel and W. W. Smith were chosen as general presbyters.

ANNOUNCEMENTS

HOMECOMING AND 40TH ANNIVERSARY—Aug. 6th, at the Assembly of God, Lincoln, Calif. Speakers: Former pastors of the church.—by Garland Covington, pastor.

HOMECOMING AND DEDICATION—July 30 at the Assembly of God, Raceland, Ky. Speaker: T. E. Gannon, assistant general superintendent.—by Troy Boggs, pastor.

TENT MEETINGS—July 18-August 14 at the Assembly of God, Port Jefferson Station, N. Y. Speakers: Irving E. Stevens, Norman G. Love, Jerry L. Stewart, and Pastor Magne Norval.—by Bob Still, corresponding secretary.



STEADY GROWTH NECESSITATES NEW BUILDING FOR CONGREGATION

LAWTON, OKLA.—Calvary Assembly here recently dedicated a new building to the Lord.

The new sanctuary seats 300. Other facilities include 20 Sunday school rooms, a large fellowship hall, kitchen, and an evangelist's

apartment. The building is appraised at \$100,000.

Formerly Lawton Heights Assembly, the church was founded in 1956 by the present pastors, the Franklin D. Blairs.

Approximately eight people at-

tended the first services. The congregation moved to a larger building the following year.

They moved into their present building late in 1966. Average attendance now is 225.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Brewton	First	July 31-Aug. 6	Jerry & Ann Johnson	L. N. Smith
	Mobile	Moffatt Rd.	July 25-Aug. 6	Joel & Mrs. Palmer	W. O. Stephens
Ark.	Harrison	First	July 30—	Branham & Steele Tm.	Donald Walker
	Little Rock	Central	July 26-Aug. 6	C. C. Crace	Bird H. Campbell
	N. Little Rock	Bethel	July 16-30	Salisbury Secrease Tm.	B. Earl Maxwell
	N. Little Rock	Glad Tidings	July 19-30	Lindell & Mrs. Ballenger	Doyle Johnson
	Paragould	First	July 26-30	Ed Eaton	Hugh A. Still
Calif.	El Cajon	Bostonia	July 30-Aug. 13	James E. Radford	Ella Benjamin
	El Cerrito	A/G Tab.	July 25-30	The Tanner Team	C. E. Lebeck
	Porterville	Community Chapel	July 23-Aug. 6	L. T. Bates	Willard Gray
	Sacramento	Astoria	July 30—	John & Freda Bryant	A. R. Trotter
Colo.	Commerce City	First	July 16—	Branham & Steele Team	R. D. Emerson
Fla.	Holt	A/G	July 23-30	B. R. Minton	Wayne Bradley
	Pensacola	Brownsville	July 23-30	Richard Ronsisvalle	Carl Arnold
	Sanford	Pinecrest	July 30-Aug. 4	Musical Wellards	H. M. Wilder
Ga.	Macon	Central	July 30—	Nettie Parham	J. H. Standifer
	Pine Mountain	¹ State Park	July 24-28	Burnie Davis	Bob Elliott, D-CAP
	Waycross	² Laura Walker Camp	July 31-Aug. 5	Burnie Davis	Bob Elliott, D-CAP
La.	W. Monroe	Luna	July 9-23	Nettie Parham	M. Leonard Sapp
Ill.	Ava	A/G	July 18-30	Marion & Sandra Beach	Lloyd H. Aud
Ind.	Frankfort	First	July 19—	Musical Vanns	G. A. Snavelly
Kans.	Newton	A/G	July 17-23	Dave & Brenda Kelly	Willie R. Boyd
	Sterling	A/G	July 10-23	James E. Radford	James F. LaValley
La.	Baton Rouge	First	July 25-30	Paul Hild Family	H. L. Carroll
	Monroe	College Town	July 30-Aug. 13	Darrell & Carolyn Pilcher	E. J. Graves
Mich.	Battle Creek	² Lakeview High School	July 25-Aug. 6	Tommy Barnett	Thomas Skoog
	Coldwater	³ A/G	July 24-28	Dedelow-Friederici Tm.	Alfred Hamlin
	Goodrich	A/G	July 24-30	De Greef & Cooper Team	Frank Alexander
	Plymouth	³ A/G	July 31-Aug. 6	Carl E. Gammel	John W. Walaskay
Mo.	Branch	Long Branch	July 9-23	Maxine Willis Tm.	William Evans
	Kansas City N.	First	July 19-30	F. Don Rippey	R. A. McClure
N. Dak.	Minot	A/G	July 27-30	Kenneth M. Stottlemeyer	B. C. Heinze
N. Y.	Edwards	A/G	July 30-Aug. 4	Wayne & Vi Marshall	Edward H. Simmons
Ohio	Burton	A/G	July 16-23	Wayne & Vi Marshall	Raymond E. Milligan
	Hamilton	Holy Temple	July 26-Aug. 6	Don & Sharon Parker	Vernon Wright
	Warren	⁴ First	July 23-Aug. 6	Bob Watters	Phil Wannemacher
Okla.	Coweta	A/G	July 17-30	Al Davis	E. L. Coleman
	Duncan	Banner	July 23-30	Ralph D. & Mrs. Roberts	Dale Jennings
	Inola	A/G	July 30-Aug. 6	Larry & Helen Hatfield	James M. Morris
	Jenks	Airview Tab.	July 19-30	John & Robert Stephens	F. C. Cornell
	Ponca City	⁵ First	July 23-30	Victor Etienne	Leo Swicegood
	Wellston	A/G	July 26-30	Dave & Brenda Kelly	Beauford Hannum
Oreg.	Eugene	⁸ First	July 30-Aug. 4	Charles Senechal	M. W. McLees
	Nyssa	A/G	July 28—	Danny Franke	Carl Johnson Jr.
Pa.	Cherry Tree	⁶ Living Waters Camp	July 23-28	Bob & Maxine Wilkes	Harold Crosby,SSD
	Lancaster	⁸ First	July 24-28	Brosey Buckwalter Tm.	James E. Morris
	Newville	A/G	July 26-Aug. 6	"Gypsy" George Butrin	James W. Miller Jr.
Tenn.	Memphis	Raleigh	July 30—	Gene & Mrs. Thompson	J. D. Middlebrook
Tex.	Kountze	Little Rock	July 30—	James & Mrs. Hazelton	Henry Boatright
	Nacogdoches	First	July 9-23	Doyle Jones	J. O. Martin
	Porter	First	July 23-30	Lloyd Bates	B. B. Follis
	S. Houston	A/G	July 29-Aug. 6	J. Randall & Mrs. Stewart	W. H. Magee
Va.	Virginia Beach	First	July 25-Aug. 6	David & Mrs. Dean	Sam Beiler Jr.
W. Va.	Lakeington	⁴ First	July 26-30	"Little Joe" Peterson	Leroy Harvey
Wis.	Lake Nebagamon	⁷ Assembly Park	July 24-28	John & Elaine Wibley	John Ohlin, Dir.
	Shawano	A/G	July 30-Aug. 11	David & Mona Lewis	William Hicks
	¹ Youth Camp	² Youth Emphasis		³ Children's Revival	⁴ Tent Crusade
		⁵ Youth Crusade		⁶ Kid's Kamp	⁷ Junior Camp

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

FOR INSPIRATION • BUSINESS • FELLOWSHIP

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32nd GENERAL COUNCIL

AUGUST 24-29
LONG BEACH, CALIF.

FOR HOUSING WRITE:
General Council, Assemblies of God, Convention and Visitors Bureau, Municipal Auditorium, Long Beach, Calif. 90802

MAN HAS ALWAYS DREAMED OF IMMORTALITY. To achieve this, medical science is striving to increase our life span by creating artificial organs for the body.

Some have suggested man might one day be able to have a culture of his own cells stored away somewhere so a complete new replica could be grown in case he should meet with an untimely accident.

Others would like to restore life to those who have already died. This is involved in the case of Dr. James H. Bedford, a Glendale, California, professor of psychology who recently died of cancer at the age of 73.

This man is the first to embark on an incredible experiment called cryobiology, the freezing of living organisms. The body of Dr. Bedford was frozen immediately after his death with the idea that, if and when medical science finds a cure for his disease, he can be thawed, brought to life, and have the cure administered.

Before Mr. Bedford's corpse was frozen, its blood was replaced with a cooling agent. The body was then wrapped in aluminum foil and refrigerated in a sealed metal capsule at -320°F by liquid nitrogen.

Besides the doctor some 700 people have registered

their desire to be frozen, similarly, with the Life Extension Society in Washington, D. C.

But in seeking immortality and resurrection from the dead, man is doomed to failure if he seeks it apart from the Lord Jesus Christ. Only through the power of God who created life has anyone been restored to life after dying. Jesus raised three individuals from the dead in varying stages of death.


The first was Jairus' daughter. She was 12 years old and the only daughter of the ruler of the synagogue. Jesus merely spoke, "Maid, arise. And her spirit came again, and she arose straightway" (Luke 8:54, 55). Not only was she raised from the dead, but her sickness was healed also. This is the process men are trying to duplicate today *apart from God!*

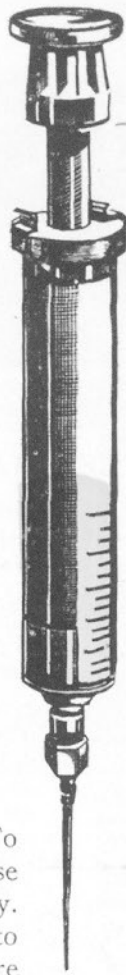
The next stage of death Jesus met was a young man, the only son of a widow. The funeral procession was on its way to the cemetery when Jesus met the group. Once again He simply commanded, "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak" (Luke 7:13-15).

Finally, Lazarus, a friend of Jesus, became sick and died. When Jesus arrived, Lazarus had been in the tomb four days. Already his body had begun to decay. But before raising Lazarus to life Jesus gave humanity this ringing promise of immortality: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26). Then Jesus shouted, "Lazarus, come forth. And he that was dead came forth" (John 11:43, 44).

But Jesus' association with death was not complete. He himself had to face the grim reaper. After laying His life down for the sins of the world on the cross, Jesus arose from the dead on the third day the indisputable victor over death, hell, and the grave. Paul tells us Jesus "became the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:20, 22).

This is the hope of mankind. Because of Christ's victory over death we too can experience victory over man's final foe—but only if we believe on the name of the Lord Jesus Christ.

Though a man search the entire universe, he will never find everlasting life apart from Christ. 



By G. B. ROBESON

MAN'S
QUEST



FOR
IMMORTALITY