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THE PENTECOSTAL evangel

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

FEBRUARY 11, 1968

TEN CENTS

*Live!
...today*

**NATIONAL
WMC DAY
February 25**

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Because the Christian's song is written in his heart by God Himself, the Christian can sing on when others are not singing. He can sing on when conditions around him would not naturally produce a song. He can have a perpetual psalm of praise flowing from his soul unto the Lord which will enrich his own spiritual life and bring blessing and edification to others.

J. H. Jowett told of a lawyer who had to go down into a coal mine to consult a miner about some urgent business. When he got to the bottom of the shaft, he asked the man in charge how to find his client. "Oh," was the reply, "you will have no difficulty in finding him. He is one of your confounded Christians and he is sure to be singing."

As the lawyer went along the dreary drift of the mine, he said to himself, "Surely if a man be singing here, it must be, 'Plunged in a gulf of dark despair we wretched sinners lay!'" But he had not gone very far when he heard a cheery voice singing,

*"I've reached the land of corn and wine,
And all its riches freely mine.
Here shines undimmed one blissful day,
For all my night has passed away."*

Oh, what the grace of God can do for the human heart! It can turn night into day and replace sorrow with a never-dying song.

Probably the best illustration in the New Testament of the song of the Lord in the Christian's heart is given in the story of Paul and Silas in the Philippian jail (Acts 16:16-34). In the heart of the story we read, "At midnight Paul and Silas prayed and sang praises unto God."

"At midnight"—at a time when no other voice in the prison was lifted in song—Paul and Silas sang. Other prisoners might have tried to brighten their dreary existence by singing now and then bits of the popular tunes of their day. But at the dark hour, the lonely hour, the fear-provoking hour of midnight, there was no singing to be heard. There was nothing but an oppressive silence; when suddenly, from the darkest, coldest, cruelest corner of the prison, the fervent prayers and jubilant hymns of Paul and Silas resounded on the dungeon walls, bringing the presence and power of God to the scene.

Their song was no timid tune mumbled from their mouths in meaningless fashion. It rolled forth with such exuberance of spirit and resonance of voice that the other prisoners were awakened and sat listening to this strange singspiration. These two soldiers of the Cross, with singing souls had no energetic chorister to pump up their song to a forced forte. No, their song was spontaneous, pealing forth at a time when circumstances had crushed any song in the hearts of others around them. It flowed on as a happy streamlet dancing and singing over every obstacle in its course because it was born of the Holy Ghost in their hearts. It was the new song God had given them and it could not be stifled by the power of Satan which had cast them into prison.

The child of God has his midnights of grief and loneliness. The Christian is not exempt from sorrow, disappointment, and persecution. But his Heavenly Father has provided him a song for every time of trial, and he can say with the Psalmist, "The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me" (Psalm 42:8).

By **MARCUS T. GASTON**

Pastor, Calvary Temple, Seattle, Washington

GOD CREATED MUSIC. He created the heavens and the earth and He set everything to music. He put music in the rippling waters of the brook, in the soft sighing of the winds, in the gentle whispers of the trees, in the chirping of the birds. And He put it in the soul of man.

God furnished a special song for the highest of His creations—the man or woman born of the Holy Spirit. It is the song David referred to in Psalm 40 when he wrote: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a *new song* in my mouth, even praise unto our God."

When others are complaining because of their lot; when others succumb to circumstances and allow their hearts to become hard and their spirits bitter; when some can see nothing ahead but gloom and in their despair even seek to end it all, the Christian in trying circumstances sings on!

"At midnight"—at a time when their work for God was hindered, and it appeared their labors were in vain; at a time when they had been thrown into jail because of lies told about them before the magistrates; at a time when there were many things in the natural to tempt them to discouragement—Paul and Silas sang praises unto God.

Henry Ward Beecher said, "There is no harder shield for the devil to pierce with temptation than singing with prayer." This is the shield Paul and Silas had with them in the Philippian jail. It is the shield every Christian may carry at all times to overcome the temptations of Satan and to triumph over discouragement—and discouragement is one of the most effective weapons of the adversary in rendering the Christian helpless in this spiritual warfare.

When one is discouraged, he cannot witness. When one is discouraged he cannot encourage others. The devil delights in burying the Christian's light under the bushel of discouragement if he can. But when the tempter comes to distress and depress by many crafty devices, the child of God may go to the Lord in prayer (notice that Paul and Silas prayed first); and as he calls upon the Lord, heavenly hands will tune his heartstrings for the song God will give him, and he can sing on until the great Deliverer bursts his bonds and ushers him forth to freedom.

"At midnight"—with lacerated, bleeding backs and aching limbs; in the midst of intense physical pain—Paul and Silas sang praises unto God.

In the second chapter of Job the account is given of Satan's second attempt to destroy the faith of God's servant. His family and property have been swept away, yet Job has not sinned nor charged God foolishly. Knowing how dear a person's health is, and how some will allow illness to destroy their courage and faith, Satan asks permission from God to take away Job's health. But even with his health gone and his entire body covered with painful sores, Job does not sin with his lips.

On this side of the Cross and the outpouring of the Spirit at Pentecost, it is possible for the Christian to refrain from sinning against God with his lips in the time of physical suffering. And he can also experience the psalms and hymns and spiritual songs of Ephesians 5:19 in his soul which even sickness cannot silence. He may join Paul and Silas in singing and making melody in his heart unto the Lord and find that his prayers and songs are often the means of deliverance from the prison of physical pain.

At this midnight hour in the world's history, when men's hearts are failing them for fear and great men are predicting fearful catastrophes for the future and statesmen are working feverishly to stem the tide of war, the Christian sings on. He lifts up his head and rejoices for he knows his redemption draws nigh. He anticipates the time when he shall lay aside the songs that have cheered him on his earthly pilgrimage and shall sing through the ages to come the "nobler, sweeter song" which the redeemed hosts in heaven shall swell unto the Lamb of God who is worthy of universal, everlasting praise. 

'I DON'T THINK SO...'

By EDWIN RAYMOND ANDERSON

ANOTHER 32 YEARS will bring mankind to the threshold of the 21st century. The magic year of 2000 will usher in a world of scientific wonders that stagger the imagination.

A prominent science-fiction writer recently interviewed on a national radio program went into rhapsodies regarding that "tremendous tomorrow."

However, when he paused for breath, the interviewer interjected a question which dulled the sheen: "Yes, but for all of that, will man be any happier?"

Heavy silence. Then the reply came in tones of low disappointment: "No, I don't think so."

Such is the division between the plus of outward happenings and the minus of inward unhappiness! But

one does not have to await the 21st century for such mathematics; our own day testifies to it. The outward progress pinpoints the inner poverty. Despite all, there is a sense of lostness, of wandering in a garish but ghostly wilderness. Frustrations and complexes abound.

There is an interior which cannot be ministered to by any enterprises of the exterior. Man has a "deep within" which must get primary attention, not alone for time, but for the sake of an eternity beyond all time. There is the scar of sin upon the soul, and modern sophistication can never erase that. Everything about life testifies to the reality of a continually gnawing pressure.

This old world simply has no arm of sufficient length to penetrate and deal with all which cripples and defiles. One must turn from all the world of men, however appealing, and look to the timeless figure of the Lord Jesus Christ who gave Himself on the Cross to effect release and redemption (1 Corinthians 15:1-4).

An ancient word from His lips fits the modern hope: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). Here is healing for today's woundings.

Science cannot settle that which only the blessed Saviour can solve. "Therefore if any man [of any age and place] be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). 

Walking in the Spirit

THE POET ASKED, "What is so rare as a day in June?" The answer is, "A springlike day in the middle of winter." How rare and delightful it is when a warming trend suddenly sets in, the sun breaks through, and for a day or two you enjoy a foretaste of spring. On such a day it is so exhilarating to take a long walk in the clear, brisk air and soak up some of the health-giving sunshine.

Walking is an excellent form of exercise and it is unfortunate that the wave of enthusiasm for hiking, sparked by the late John F. Kennedy, seems to have subsided. Walking may not be as glamorous as running the hurdles, making the 50-yard dash, or other strenuous sports but it is good for the body and good for the spirit too.

It is significant that the Spirit-filled life is described as a "walk," not as a 50-yard dash. The Christian life is a seven-days-a-week, fifty-two-weeks-a-year program and the Lord knows we could not sprint that long—so He calls us just to "walk."

"If we live in the Spirit, let us also *walk* in the Spirit," the Bible says (Galatians 5:25). In other words, if we receive spiritual life through the Holy Spirit we ought to give our daily lives to the Spirit, and let Him lead us and use us for God's glory.

Let us think of the Christian life as a walk and draw some spiritual lessons from the physical. First of all, walking does not have to be drudgery. You may be tempted to feel your life is dull, with nothing to do but plod drearily onward, but there's a better way. When you go for a walk you don't keep your eyes glued to the ground or dwell on your problems. No, you lift up your eyes and enjoy the scenery. You see people. You observe the world around you. Do the same thing spiritually. Take an interest in other things and other people; count your blessings, not your burdens; and you will have a spring in your spiritual step.

Another suggestion: have some goals in life. When you go walking and just wander aimlessly, you find yourself getting "bored to death" and you return home "worn to a frazzle"; but if instead you set out with a destination in mind, you find yourself going farther and faster without getting weary. In your spiritual life, set some goals for yourself, such as praying each morning, reading a certain amount of Scripture regularly, befriending someone, giving a word of witness, doing some kind of church work, and your Christian life will prove to be zestful and rewarding.

When you go walking, you like to invite a companion to come along. That's what makes the Christian walk so delightful—cultivating God's companionship and recognizing His presence at your side.

But in the midst of your walking, don't forget to take time for recuperation. The newspapers told of a man on a cross-country walk who said that in order to break the hiking record he was going to rest only three hours each night and spend the rest of the time walking. It didn't work out. The human body is not made to keep walking 21 hours a day, from coast to coast. Neither is the human spirit. You need to pause at intervals for spiritual refreshment. Spiritual breaks are more important than coffee breaks! Turn your heart toward the Lord several times each day. Praise Him. Think of a promise. Take a deep drink from the river of His Spirit. Remember Isaiah 40:31—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall *walk, and not faint.*" —R.C.C.

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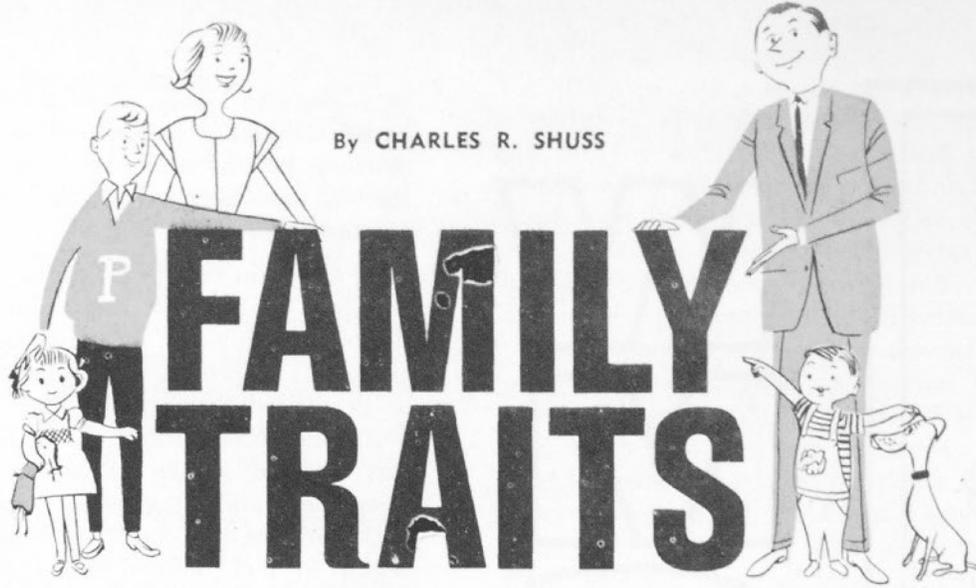
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**THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802**

By CHARLES R. SHUSS



IT IS NATURAL FOR PARENTS to be pleased when their children resemble them in appearance and character. The physical likeness is so pronounced at times that even strangers can detect the relationship.

This fact has a counterpart in the spiritual realm, where those who are born again show the nature and character of God. In his first epistle, John mentioned three prominent qualities of God which identify the true believer—love, purity, and victory.

LOVE

In his Gospel, John had recorded the words of Jesus, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Now, years later, he wrote, "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God" (1 John 4:7).

I still remember, though many years have passed, the love that came into my heart for God, for His house, His Word, and His people when I was born again. Before I had no desire to go to church. Now I could scarcely stay away. The difference was that God had put His love into my heart. I loved the things that He loved.

Love is the very nature of the new man. "He that loveth not knoweth not God, for *God is love*" (1 John 4:8). Love for God brings love for our brethren too. "Everyone that loveth him that begat loveth him also that is begotten of him."

It is easy for us to love everyone in the world in a general way and fail to truly love our *neighbor* as ourselves. Yet this is the kind of love Jesus was talking about when He gave the great commandment (Matthew 22:37-39).

Love is like cement between the bricks of a building. It holds things together; but when it crumbles, the building falls apart. Pressures from without cannot destroy Christian unity, but lack of love within it fosters the destructive forces of envy, strife, and division among the saints.

"Charity shall cover the multitude of sins" (1 Peter 4:8). One hot summer day I saw an illustration of this. I was crossing a little bridge outside Pittsburgh, Pennsylvania, and I looked down where once a cool sparkling stream had flowed. But the stream had dried up; and

there was nothing but tangled wire, rusty cans, and all sorts of rubbish. It took a drought to reveal that ugliness.

When there is a spiritual drought, love wanes and faults are magnified. But as an old proverb puts it, "Where love is thick, faults are thin."

PURITY

A second family trait the child of God bears is purity. "No one born (begotten) of God [deliberately and knowingly] habitually practices sin" (1 John 3:9, Amplified).

Paul put it this way: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Peter spoke of great and precious promises given to us that we might be "partakers of the divine nature." The forgiveness of sin and the removal of the desire to live in sin does not imply a spiritual vacuum. Rather, the new nature is revealed in fruits of righteousness. In place of the works of the flesh, the fruit of the Spirit begins to show up: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

VICTORY

Finally John says that "whatsoever is born of God overcometh the world" (1 John 5:4). God became so deeply involved in the fight against evil that He sent Jesus to die for us. If we are to be like Him, we will take our place in the warfare against the rulers of the darkness of this world.

"We wrestle not against flesh and blood, but against principalities, and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." For this warfare God provides special weapons: "... not carnal, but mighty through God to the pulling down of strongholds."

In Christ's messages to the churches of Asia, the promises were made to overcomers. Overcoming is a family trait of the children of God, and He puts enough of His power and strength at our disposal through the Holy Spirit to assure victory in every situation. "Nay, in all these things we are more than conquerors through him that loved us."

These are only a few of the family traits God delights to see in our lives now, but the best is yet to come. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

After spending most of his life in the ministry, Charles R. Shuss retired two years ago and now lives in Belmont, California. He ministers in nearby churches on weekends.



W M C

gateway to service

By ANN AHLF

THE WOMEN'S MISSIONARY COUNCIL of the Assemblies of God is a gateway to service for all women and girls of the church.

The organization was founded in 1925 by Etta Calhoun who, being newly baptized with the Holy Spirit, caught a vision of the contribution Spirit-filled women could make to the missions program of the Fellowship. Forced by family responsibility to suppress a consuming desire to offer herself for overseas Christian service, Mrs. Calhoun sought ways to help others get to the mission field and to carry on a successful ministry there.

Etta Calhoun's example and ideals are reflected in the endeavor of present-day WMC leaders who seek to involve every woman and girl in purposeful activity that contributes to the total ministry of the church—missions in the broadest sense.

WMC ministry falls into five categories: foreign missions, national home missions, benevolences, district home missions, and local church and community outreach. Emphasis on evangelism permeates all WMC activity.

WMC MINISTRY BEGINS AT HOME

The WMC member is encouraged to be a personal witness to the power of Christ by living a victorious Christian life in her own home and neighborhood. Husbands, children, and friends have been influenced toward righteousness through the faithful witness of a godly, sympathetic homemaker.

Mrs. Linda Swafford, Springfield, Missouri, recently added to her radiant Christian testimony by paying hol-

iday visits to lonely persons in her community. At each house she left a package of homemade sweets. After a morning of visitation, she stopped at the parsonage to shed a few tears of joy and say, "This has been my greatest thrill of the season!"

In a certain neighborhood an alert WMC member saw a family of eight in need. The household income was so low it provided only the barest necessities. A new baby was expected, and a teen-age girl was about to be graduated from junior high school. The member reported her observations to the WMC group. Soon there was a good supply of needed items to welcome the newcomer, and appropriate clothing for the graduate.

Because of the compassion of the women, the family began to feel their need of the church. Before long parents and children were regularly attending, offering their services to help others as they had been helped.

WMC MINISTRY HELPS AT THE PARSONAGE

WMC's of Scott City, Kansas, found a gateway to service in their own parsonage. They say, "We have participated in personal witnessing with a marked New Testament, have provided for the needy of the community, contributed handmade items to the district missionary commissary, sent an allowance to a resident of Hillcrest Children's Home, and given offerings for American Indian work; but our biggest project of 1967 has been the completion of the basement of the church parsonage. With men of the church to help with the labor, WMC women, through special offerings and other WMC designated funds, have financed the finishing of a pastor's study and two bedrooms, including installation of wall-to-wall carpeting throughout."

This WMC group prepares an estimated budget for the year (taking into consideration the five areas of service); then each member voluntarily assumes a share of the responsibility. Professional women whose work prevents their attending the meetings join in the activity of the group by contributing money and working on projects at home.

WMC MINISTRY INCLUDES FOREIGN AND HOME MISSIONS

When Mrs. Harold Mintle, missionary to Honduras, was asked by WMC's of Northside Assembly, Springfield, Missouri, "What may we do to help you get ready for your return to the field?" she answered, "I would rather you did something for Norman, our 15-year-old son who will be left in your city with friends to attend school."

Immediately the WMC group made "adoption" arrangements for the young man. They decided upon a quarterly allowance for his incidental needs and planned gifts for special occasions. It is unlikely that any member of this group will ever carry the gospel outside the USA, but they have found a gateway of service to foreign missions.

WMC's of Westport Assembly of the same city became aware of apparent needs of a promising Bible school student attending their church. They discovered that the potential pioneer pastor was from a non-Christian home in a faraway state and strictly "on his own." In a few weeks they were able to present him with a new suit and other necessities that lifted morale and helped in the struggle to prepare himself for his life's calling.

WMC MINISTRY THROUGH INTEREST GROUPS

The WMC organization provides opportunity for a satisfying ministry for women of all ages and varying interests. Business women of Eastside Assembly, Springfield, Missouri, may choose to miss dinner rather than be absent from the early evening meeting they conduct in a rest home prior to the midweek service in the church. Sunday school funds furnish copies of *The Pentecostal Evangel* and *Live* (Sunday school paper) for distribution among the patients. "After visiting the rest home these women come to prayer meeting so full of the blessing of the Lord that they just 'make' the service," says their pastor's wife.

In the Eagle Heights Assembly, also in Springfield, is a group of ladies who began to find it difficult to participate in WMC activity because of transportation problems or physical limitations. A young leader saw the situation and, with the advice of her pastor and other WMC officers, set about to remedy it. Once a week she gathers the women in her car and takes them to a certain home where they give themselves to devotions and intercessory prayer. Besides following a permanent prayer list, they are entrusted with prayer requests that come to the pastor each week.

Among definite answers to prayer they list the restoration of backslidden parents and the Holy Spirit baptism of teen-agers. They tell of a young mother, victim of a stroke that left such brain damage she was unable to care for her family, being completely healed through intercession.

The Young Women's Missionary Council (YWMC, or Y's) is a special group for single ladies 16-24 years of age. The study course *Design for Living* encourages a personal trifold development of physical, social, and spiritual aspects of life which in turn finds expression in a trifold ministry in the local church and community, home missions, and foreign fields. Members often participate in the *WMC Adoption Plan* by sponsoring a college student whose parents are on the mission field. In the local community they may choose to befriend an underprivileged young person, minister to shut-ins, or reach out to school associates through literature and social activities.

As part of their ministry WMC groups sponsor Missionettes Clubs for girls 9-15 years of age. A North Dakota pastor, asked for an evaluation of this auxiliary, said, "I know a young lady who was beautiful and popular in her early teens, but suffered from an instability that stemmed from being an adopted child in a broken home. It was through the senior Missionettes Club that she began to find herself and the Christ who changed her life. Through her most unsettled years, WMC's and the Missionettes sponsor clung to her in an attempt to give her some of the sense of security and training she had missed in two homes. Now she is the wife of a career serviceman stationed in the South Pacific. Both are stable Christians and actively engaged in the evangelism effort of the church there."

Missionettes offers every girl the opportunity for witnessing. Whole families have come to the church and to the knowledge of salvation through the involvement of their daughters in the Missionettes program.

Prims (*Primary Missionettes, 7 and 8 years old*) are

the little newcomers to the organization. The Prims program gives girls the privilege of experiencing early in life the joy of serving Jesus and of becoming a part of the world ministries of the church. Their curriculum consists of Bible lessons, stories of children and customs of other lands, character-building features, music, games, handwork, and meaningful activity to give little girls opportunity for expression and Christian service.

The Women's Missionary Council with its auxiliary program is a gateway to service for all women and girls of the church. It can bring the fulfillment of dreams to the one who longed to go to the mission field but was denied the privilege. It can be the answer of every woman to the Great Commission, opening the way to experiences of soul winning that rise naturally from the daily living of a Christ-centered life. 



Linda Swafford, WMC member, Northside Assembly, Springfield, Mo.

Norman Mintle, son of missionaries, receives Christmas gifts from WMC's of Northside Assembly.



WMC group, Westport Assembly, Springfield, Mo.



Mrs. Earphy Hail and Mrs. Orene Riggs, two of five business women who visit a rest home regularly, are members of Eastside Assembly, Springfield, Mo.



Donna Cole, Y president (Eastside), plays for the rest home service.

WMC prayer group, Eagle Heights Assembly, Springfield, Mo.



Missionettes of Danville, New York. Juniors on the front row and seniors on the back.



Diane Aronis ready to be enrolled in a Prims Club.



THE SHORT DISTANCE FROM FAILURE TO SUCCESS

By BARTLETT PETERSON / Executive Director, Women's Missionary Council

ONLY THE CHILD OF GOD CAN SAY, "To die is gain," for he never really dies and never really loses.

His body may be lowered into a grave with the dolorous scraping sound of clod on coffin lid, forsaken in the engulfing darkness or encased in dungeon cell, but he will come out again with the most jubilant and victorious of all songs—the song of the resurrection.

Defeats and setbacks are cruel to arrogant warlords but not to singing saints.

The most beneficial event in Saul's life was the humiliating act of being suddenly and unceremoniously unhorsed on a Damascus road.

One of the best events which could have befallen Joseph was to be cast into a pit.

The dumping of the three Hebrew children into a fiery furnace ushered them into the company of the Son of God and a sanctuary where He reigned over adversity. The presence of the Light of the World converted scorching heat and searing flames into a well-lighted, air-conditioned room. This was totally unlike the fireside by which Peter warmed himself and failed so thoroughly. When we choose His fireside, the world does not seem so cold and relentless.

Do you lay claim to being limited, handicapped, and poorly equipped? God says, "What is that in thine hand?" Even a dry, inert rod when placed at God's disposal will make nations tremble and hell reconsider. The dead, inanimate stick will bud and blossom in spite of blanching drought and dehydrating heat.

Does Goliath laugh at your shepherd's sling? Heaven will equip it at just the right moment with deadly accurate sights and a ballistic force more potent than the hottest gunpowder.

Are your talents as inadequate as the boy's lunch? Set the hopeless basket down close to the Bread of Life and watch Him feed the multitude. The leftovers will be more than you can carry away.

Are you tired of mud? Then *fly!* Mount up as the eagle. Renew your strength and soar like a victorious monarch of the skies—or remain defeated and cluck like a barnyard fowl.

How far was it from failure to success for Hezekiah? It was turning over in bed from all else—toward God. Walls are not formidable or final. There is One who comes through walls when all doors are closed.

How far did David travel from evident defeat to valiant victory when confronted by the giant man of war? It was a short trip down to the brook to secure five stones. One cannot go down to the fount of God for anything but what he will return refreshed and empowered for service.

Jesus was without food for 40 days in a bleak wilderness and was tempted by the devil but "returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all" (Luke 4:14, 15).

For Jonah it was failure with the dismal prospect of a lonesome burial at sea to the moanful dirge of the endless waves. If he saw the fierce monster of the sea approaching, he was sure only of utter destruction. But what seemed like a diabolical denizen of the deep became a sea-worthy skiff to carry him close to God and to shore.

Weep not at the sight of the helpless infant rocked in a frail cradle of reeds on the surging Nile. He will become the lawgiver and deliverer of a great nation.

Shed no tears of hopelessness at the odoriferous tomb of a Lazarus when "*The Resurrection and the Life*" stands so close by.

How far was it from failure to success, from bare nothingness to abundance, for the fishing disciples? They had toiled all night and had caught nothing. As they cast their nets on the other side of the ship at His command, they learned that the short distance from failure to success was *only the width of their ship*.

How may we have revival? Will we dare to declare our faith and testimony in song in Paul-and-Silas fashion when the time is regarded as too late and the circumstances totally inopportune? The setting free of the abundance in one soul can break any prison and bring deliverance to captives.

Why be content with molding mud and straw into bricks when we can cross seas, defeat the enemy, sing the song of Moses and the Lamb, and live on the abundance of Canaan?

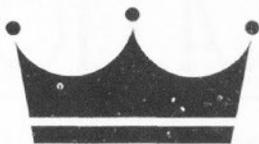
It is not enough to say, "To die is gain." The child of God also declares, "To live is Christ" (Philippians 1:21). Jesus said, "I came that they may have and enjoy life and have it in abundance—to the full, till it overflows" (John 10:10, Amplified). This is the *more-than-enough* life, the lavished, extravagant abundance that only heaven can afford to give and that all who receive will feel impelled to distribute.

"God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:8). Now read it again from the Amplified: "And God is able to make all grace (every favor and earthly blessing) come to you in abundance, so that you may always and under all circumstances and whatever the need, be self-sufficient—possessing enough to require no aid or

support and furnished in abundance for every good work and charitable donation."

Here is the announcement by the voice of Eternal Triumph foretelling how every child of God can live abundantly and successfully. "For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee" (Deuteronomy 15:6).

The choice is ours. Grope, grovel, and grub if you choose—or *mount up, fly, and renew!* Life can be wonderful and exhilarating if it is the abundant life. 



IN THE PRESENCE OF THE KING

By V. RAYMOND EDMAN

TO APPEAR BEFORE AN EARTHLY MONARCH, all of us would have to learn how to conduct ourselves in his palace. That would be true not only of us in the new world but even of those who have been reared in the lands where royalty still reigns. Without instruction we would be ignorant as to what we should do and most likely unappreciative of the opportunity of standing in the presence of a king.

Years ago I was requested, perhaps I should better say commanded, to report to His majesty Haile Selassie, emperor of Ethiopia, on my observations regarding the schools in his empire. I was glad to be told precisely when and where I should come, what I should wear, how I should bow at the doorway of the royal reception room, just how many steps I should take before I should again bow indicating my desire to obey His majesty's command, where I should be seated, and then what next to do.

Of course I said nothing until the king had ceased speaking, usually by asking a question. In the solemnity of the occasion it was not difficult to be silent out of profound respect for the person and the position of the sovereign and out of regard for his excellence and importance. I was silent in respectful submission and reverent deference to the emperor. My silence was the mark of my esteem for his worthiness, his moral character, and personal qualities. It was proper for me to be still in his presence, for this was his house and his hospitality which in gracious condescension he had opened to me.

I shared that experience with the students at Wheaton

V. Raymond Edman was chancellor of Wheaton College, Wheaton, Illinois, and editor of *The Alliance Witness*. He was called into the presence of the Lord on September 22, 1967, while speaking to the students in the Wheaton College chapel on the peculiarly appropriate theme of entering the presence of the King. The accompanying article, reprinted from *The Alliance Witness* by special permission, carries substantially the message Dr. Edman was giving to the students when he collapsed and died.

College at the first chapel service of the following school year. It was then not necessary to remind them that the chapel is the house of the King of kings, who is worthy of far more respect, esteem, and honor than we would render to any earthly king.

It is at the invitation of the King of Glory that we enter His house to meet with Him and not with others, to hear from Him, to make reply to the questions with which He searches our hearts. We are to enter into His house in silence of tongue and submission of spirit to worship Him. He alone is worthy of our worship. Even now we should begin to learn the reality of the worship we shall experience when with the redeemed of the earth we sing in His presence, "Worthy is the Lamb that was slain to receive . . . glory, and blessing."

We enter the King's house with profound reverence for Him, our Lord and Saviour. We hold Him in honor mingled with love and gratitude. We are to sit in silent wonder of that worthy One as we remember our unworthiness apart from His mercy and salvation. We enter with awe and adoration. Worship is true of the whole assembly together, but adoration is the response of the individual heart to the Saviour whom, having not yet seen, we love.

We enter His house with humility of spirit, with that gentleness, teachableness, tenderness, lowliness, and meekness which constitute proper conduct in His presence. We enter His house with hunger of heart for the living God, for He alone can satisfy the deepest longings of the human spirit. Beyond the sacred page of Scripture and the song we seek Him. We enter with the hush of the Holy Spirit so as to be still and to know that He is God. We enter with the unhurried attitude of heart that instinctively says, "I will hear what God the Lord will speak: for he will speak peace unto his people."

Our reverence as we enter God's house, our silence before Him, our lowliness of heart, our worship and adoration, our earnest expectation that here we are to meet the Holy One can be a help and blessing to others as well as to ourselves. Who knows the need of the stranger who comes for the first time to worship with us or the hidden heartache that well-known friends and fellow members of the congregation may bring with them? Our light chatter on trivial matters can distract or dismay another in his need so that his heart is not ready to meet the Lord in the service. Our thoughtless irreverence can be a stumbling block to that one who needs strength and steadiness. Again, our attitude can be the very example he requires to have him know that God can be his unfailing Helper.

We are commanded by the King of kings to come to His house, for we are not to forsake "the assembling of ourselves together, . . . and so much the more, as [we] see the day approaching." In entering the open door of His house we are to shut the heart's door to all other persons present and to set aside the problems that perplex us, the heartache of yesterday and the haunting apprehensions about tomorrow. Sitting quietly before the service begins in the church, we can prepare our hearts to meet the King by silent prayer, by searching His Word, by reading anew the glorious expressions of praise in the hymnbook. Then the heart is ready to meet the King in His house. 

CHRIST AND HIS CORPORATION

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep" (1 Corinthians 15:6).

WE ARE INDEBTED TO PAUL for the account of this glorious incident. It is not mentioned in the Gospels. This is what the French would call, *Le Compagnie*, or what we would call, "The Firm"—the members gathered.

Jesus had made this clear before His death. "But after I am risen again, I will go before you into Galilee" (Matthew 26:32). Jesus must have set the time and place of meeting with the Eleven. He must have declared a wish to have a meeting with His friends, and said in effect, "Bid them come to Me at such-and-such a place at such-and-such a time. I will be there." And they all came, above 500 at once.

Word had raced through Galilee. Jesus wished to be seen in the surroundings He loved the best. Most of His ministry had been in Galilee. There He won His greatest number of followers. *It was one of the world's greatest conventions.*

Have you ever imagined who was there in *Le Compagnie*?

Let us start with the three from Bethany. No company would be complete without Martha, Mary, and Lazarus. Their home had been His address after the break at Nazareth when "neither did his brethren believe in him."

Lazarus was a walking, living testimony with an unearthly, other-worldly face—the man brought back from the dead. His presence always electrified The Company.

A place would be reserved for Mary at the feet of Jesus. And she would forget the wounds He bore at Calvary.

If refreshments were served, Martha, bless her, would serve on the same committee as Philip, the economist who always knew the price of bread. Yes, count them in! They would be among the 500.

I expect they organized groups from different places. And a wagonette or two must have come from Decapolis.

Jesus had delivered a demon-possessed man who in his sin-crazed days had spread terror throughout that community. Surely he was one of the brethren who had been invited, for he was actively engaged in spreading the message (Mark 5:20).

And what about Zaccheus at Jericho? He must have been among the first to receive the message. No special gathering of brethren would deliberate without the astute but liberal tax expert. What the delivered demoniac had done for Decapolis, Zacchaeus had done for Jericho (Luke 19:8).

I am sure one of the first to register would have been blind Bartimeus, blind no longer. He would have traveled any distance to see the Man who had restored his sight. You could not keep a man like that away.

I would not be surprised if the biggest party of all came from Samaria. I am sure they were well represented in that assembly of "above five hundred brethren."

Christ had used one woman to organize a revival there. It seemed to be a pattern: a former demon-possessed man for Decapolis, a tax collector for Jericho, and the oft-married woman for Samaria. Find that one in whom "sin abounded," and there is at once the opportunity for grace to "much more abound." Christ had found such an opportunity in her misdirected life.

She became a dedicated witness. She was not afraid to hold street meetings. She was a woman with many faults; but timidity had never been one of them. Everyone at the convention expected her to come.

I wonder how many ex-lepers were there. Where could you find more effective evangelists? They had certificates from the proper authorities giving them clean bills of health to show to a dubious public. Their testimonies could not be repudiated.

And don't forget, Jesus loved teen-agers and children! Word would have been sent to the household of Jairus. A young daughter, now probably about 14, had been the object of the Master's special attention. He would want to see her.

Her father ruled a popular synagogue. But he could not find in his church what he needed when his daughter "lay a dying." So he had sought out the Healer. It had taken courage born of desperation. Before Jesus reached the home, the girl died. But He brought her back to life.

I feel sure that, when word that the brethren were meeting reached that household, Jairus and his family started at once. He had a debt he could never repay the Lord.

And so they came! So many of The Company were young people—most of them in the prime and vigor



of life. Paul says many years later, "of whom the greater part remain unto this present."

Let me tell you about a present-day member of The Company who is witnessing on the island of Guam. The story of John Burke, a Minnesota Irishman, and his family fits the pattern of these New Testament narratives.

John Burke was a member of the Armed Forces which fought their way from Guadalcanal toward Japan in World War II. His life was a godless one. He pampered a consuming interest in strong drink. It challenged him more than anything else in this world. It mattered little whether it was Russian vodka, Japanese sake, or American scotch. If it was liquor, it was John Burke's world.

Answering a census, John might have acknowledged that he was a Catholic. By that, he simply meant he had been born of Catholic parents. Actually, John never darkened the door of any church. He lived for the moment sensually and brazenly.

When he came home, he decided to share his charm and experience with the local population. Someone said, "John, there's one girl in town I wouldn't try to date if I were you. She's got religion—*something special.*" John considered it a personal challenge.

So in a new car, and very early one summer evening, John sat talking to this particular girl, parked in front of her house. Suddenly she turned and said, "John, I've got to go in. I've got to go in *right now.*"

He felt insulted. No one treated John Burke like that! "What's the matter?" he said. "Don't you feel safe with me? It's daylight. We're sitting in front of your house. I've been away for a long time. I just want to talk. Why do you have to go in?"

Then she said, "John, if I don't go in, I'm going to have to speak in tongues."

"Why don't you?" he replied.

He told me later, "I hadn't any idea what she meant. I simply didn't want her to leave. I knew the boys would laugh at me if she did."

And something happened. Something happened that cannot be described by man. As she let the Holy Spirit use her, *John's darkened life was shattered.*

"She hadn't spoken a sentence in the language of the Spirit before I knew with blinding knowledge that there

(Continued on page 19)

PFNA REAFFIRMS EVANGELISM RESPONSIBILITY

DALLAS, TEX.—R. Bryant Mitchell was named chairman of the Pentecostal Fellowship of North America for a one-year term at the 20th annual convention here October 31 to November 2.

Now serving as executive director of missions for the Open Bible Standard Churches, Des Moines, Iowa, Brother Mitchell succeeds Howard P. Courtney of the International Church of the Foursquare Gospel, Los Angeles, Calif., chairman the past two years.

Other executive officers elected were Thomas F. Zimmerman, Assemblies of God, vice-chairman; Tom Johnstone, Pentecostal Assemblies of Canada, second vice-chairman; Charles W. Conn, Church of God, (Cleveland, Tenn.), secretary; and Ira H. Moses, Church of God Mountain Assembly, treasurer.

Ministers elected to the PFNA board of administration include representatives from the Congregational Holiness Church, Elim Missionary Assemblies, Emmanuel Holiness Church, Free Gospel Church, Free Will Baptist Church of the Pentecostal Faith, International Pentecostal Assemblies, Pentecostal Assemblies of Newfoundland, Pentecostal Church of Christ, Pentecostal Holiness Church, and the Pentecostal Free Will Baptist Church.

Other Assemblies of God members named to PFNA offices include: Gayle F. Lewis, a retired assistant general superintendent, named to PFNA's Board of Administration; Russell J. Cox, national Christ's Ambassadors secretary, reelected chairman of the Youth Commission; and Mildred T. Smuland, national Women's Missionary Council secretary, renamed Women's Auxiliary chairman.

Delegates to the convention re-

affirmed their faith and mission by passing the following resolution:

"Be it resolved—that the member bodies of the Pentecostal Fellowship of North America, in obedience to the command of Jesus Christ our Lord, in the personal fellowship with Jesus Christ, in the fullness of the Holy Spirit's presence and power, reaffirm our responsibility to evangelize the world;

"We recognize soul winning as the vital, basic, primary, and fundamental task of the Church of Jesus Christ;

"We regard the New Testament as our Handbook for evangelism and accept the pattern examples of the Acts of the Apostles as our guide;

"We call upon all men everywhere to 'Behold the Lamb of God, which taketh away the sin of the world!' (John 1:29); and,

"We rejoice in the glory of the grace of God—'For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works' (Titus 2:11-14)."

There are 18 church bodies affiliated in the Pentecostal Fellowship of North America. They include the Anchor Bay Evangelistic Association, Carolina Evangelistic Association, and the Italian Pentecostal Church of Canada, in addition to the others mentioned above.

The 1968 convention has been scheduled for Vancouver, British Columbia, Canada, October 29-31.

PFNA officers for 1968 are shown in the front row. Left to right: Ira Moses, treasurer; R. Bryant Mitchell, chairman; Thos. F. Zimmerman, first vice-chairman; Charles Conn, secretary. (Tom Johnstone, second vice-chairman was absent when the photo was taken.) Shown in the back row are the retiring chairman, Howard Courtney, and the retiring secretary, Herbert Carter.





THE
CHALLENGE
OF HOME MISSIONS
REQUIRES

A FULL DAY'S WORK

By THOS. F. ZIMMERMAN

General Superintendent, Assemblies of God

CHURCH EXTENSION IS MORE than a division of the Home Missions Department. It is the responsibility of the whole Movement.

Building churches is vital to the growth of the Assemblies of God. It is close to the heart of God, for the development of strong churches all over the world best implements the command of our Lord to go into all the world and preach the gospel to every creature. This includes the urban communities, the inner-city areas, the towns and villages all across the country.

In the five-year period of 1962-1966 the Assemblies of God opened 697 new churches, and from 1957 through 1961 we opened 1,021, making a 10-year total of 1,718. This represents an average of approximately 33 churches a district in 10 years.

We are thankful for this gain, but it is not enough. We can and we must do more in the future if we are to reach this generation.

The responsibility of *church extension* involves all members of the Fellowship. It is the task of the General Council and its Home Missions Department, the District Councils, the sectional areas, the local churches, and, of course, individuals. God is calling all believers to go forth and evangelize the world in this generation. As each segment of the Fellowship teams up with other segments and they make a concerted effort to win the lost, the planting and growth of churches will be a natural consequence.

The time was when a pioneer minister entered a new field with nothing more than a Bible under his arm and the love of God in his heart. He had no pledged support or other means of assistance. But God was with him. Our pioneer brethren made a tremendous impact upon their communities despite hardships and the loneliness which beset them.

But now, after 50 years, a framework or foundation has been laid so no one has to "go it alone." In every state of the nation a beachhead has been established. The lines are extended through the district and sectional organizations so assistance may be obtained by one who would enter a new field.

The General Council has set up a loan fund which may be utilized in building churches. Soon to be announced are plans which will provide greater opportunities in this area—both for those who wish to invest their surplus funds and for those who engage in church

extension work. This new concept in assistance will function through the general treasurer's office as a part of the Church Extension Loan Program. It will complement and strengthen assistance programs already in effect on the national level.

From a cursory glance over the past, one cannot help feeling grateful for the advances made by the Assemblies of God. In a published report in 1951, the Home Missions Department stated that in the United States two cities over 100,000 in population had no Assemblies of God church; in the 50,000 to 100,000 class, 16 cities were unoccupied; and in the 10,000 to 50,000 population bracket, 163 cities were without an Assemblies of God church.

Today, all cities in the "over 100,000" category have been occupied to some degree. Only five remain in the 50,000 to 100,000 group, and 107 in the 10,000 to 50,000 group. District after district has eliminated from the list the unoccupied large cities by opening churches in these strategic centers. Of course, each large city presents a continuing challenge to establish more Assemblies of God churches.

Our growth is also reflected in an increased ratio of Assemblies of God membership to the population. Using the estimated 1965 population as a base, 30 districts show a substantial rate of growth over the last two decades. Twelve districts have held the same ratio, while only three districts show a slight decrease.

The highest ratio of Assemblies of God members to the population is in West Florida and Arkansas where it is 13 to 1,000; Oklahoma is next with 12, North Texas has nine, and Southern Missouri and Oregon seven.

In 1951 eight acres had a minus-one ratio—less than one member for each 1,000 population. Today, there are only three areas which do not have at least one member for each 1,000. (See accompanying map.)

Deep appreciation is expressed to all districts, ministers, and churches for this advance. Surely much ground has been claimed in the name of our blessed Lord.

But what of the task ahead?

A study of the figures released by the general secretary's office in May 1967 reveals that seven of our strongest districts (13 percent of the total) account for 35 percent of all Assemblies of God churches. The national average of adult membership in the Assemblies

of God is 68 per church. Districts showing the highest averages are: Southern California, 94 members; Northern California-Nevada and Ohio, 83; Northwest, Hawaii, Georgia, and Tennessee, 82; Spanish Eastern, 81. Twenty-three districts had average memberships above the national average, with 30 falling below. The lowest average was 29.

According to releases by the Population Reference Bureau, the latest projections show a strong westward trend in population shifts. Nevertheless, the Eastern Seaboard still contains the largest concentration of people—over one-fourth of the total U. S. population. Here the Assemblies of God strength is weakest, with one member or less for each 1,000 population. Our churches on the east coast represent less than one-eighth of our national total.

Indicated in a recent release from the U. S. Census Bureau is the staggering fact that 70 percent of the population resides in 10 percent of the land area, and as "increasing urbanization turns the city into the metropolis—and the metropolis into the megalopolis"—the need deepens to penetrate these population centers with a strong forward thrust of evangelism. Heavy upon this generation is the anguished cry from the inner-city ghettos, and from the groping, unfortunate and often misguided have-nots of our day. They need the gospel of Jesus Christ!

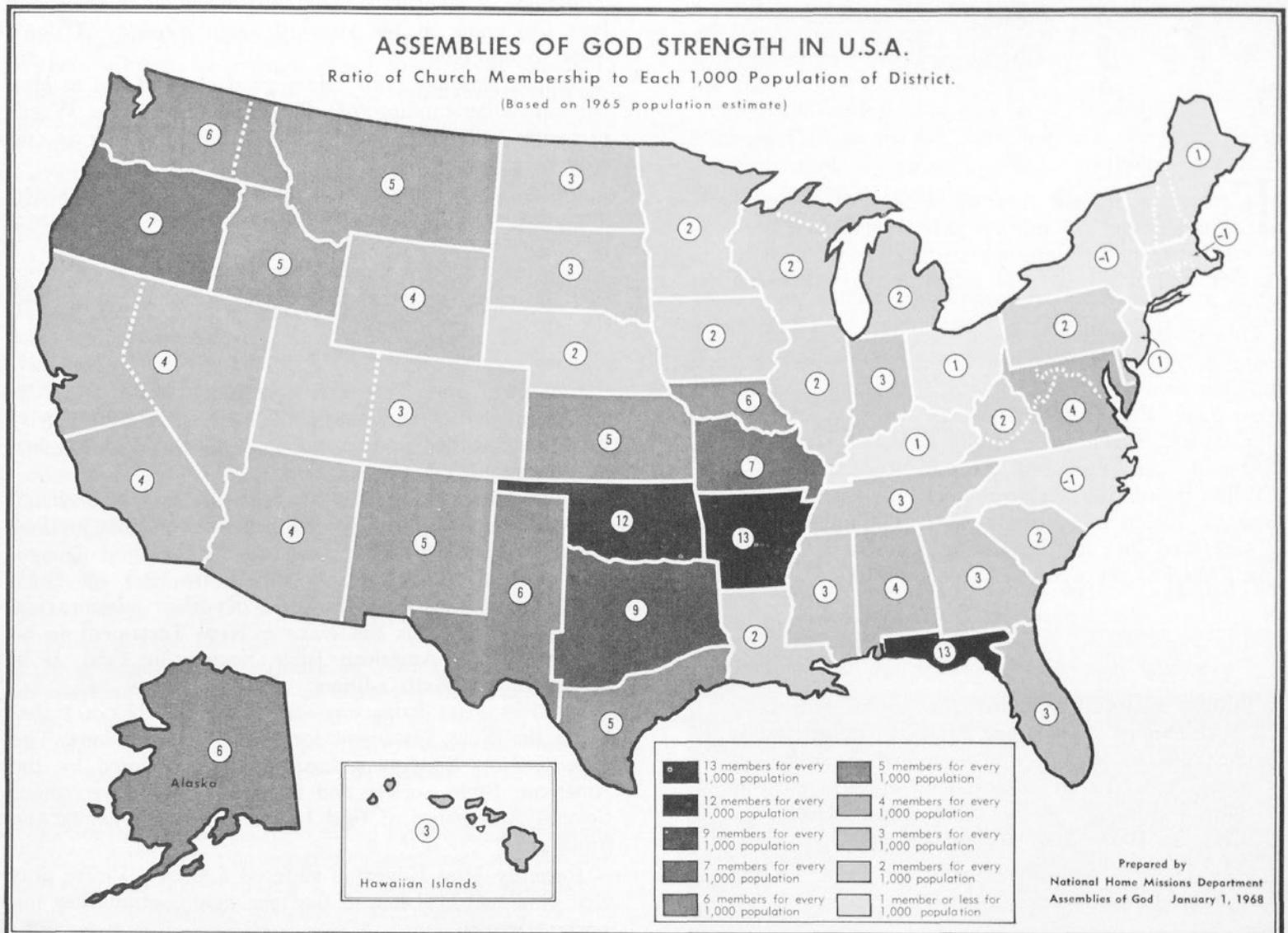
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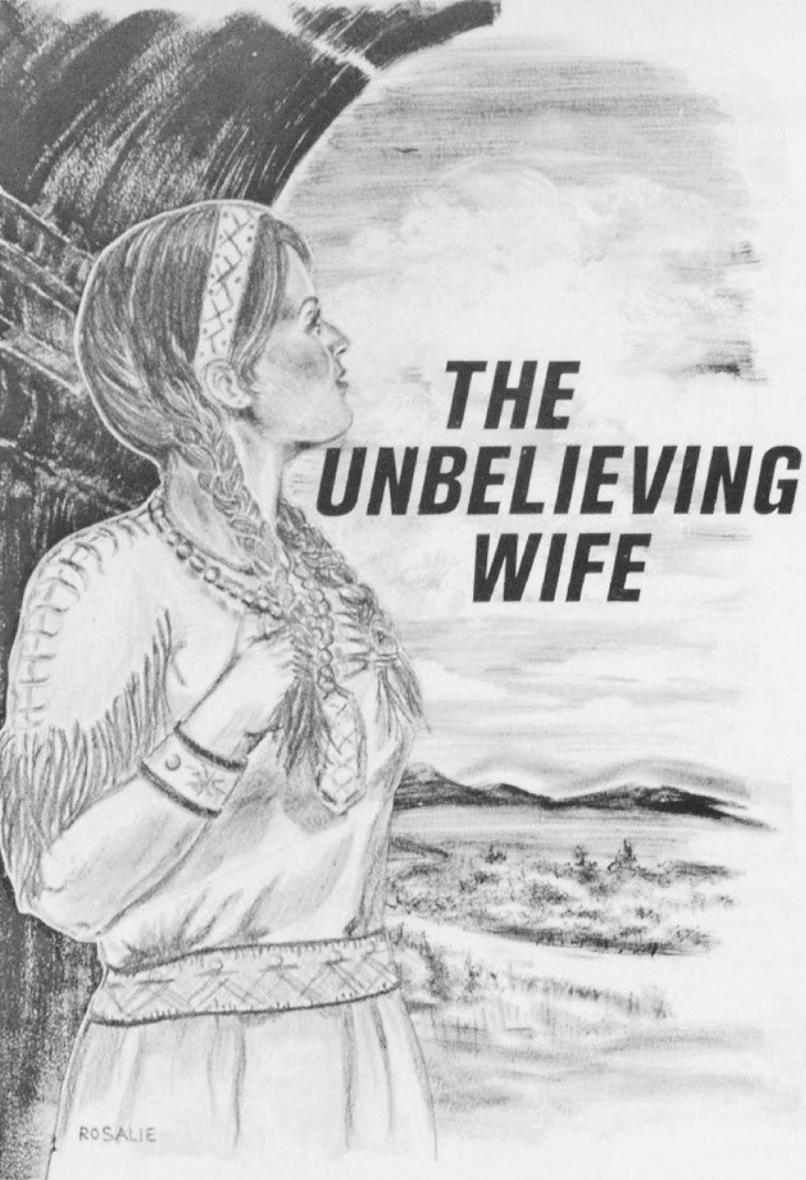
All churches or individuals whose districts may not be having sectional or district Home Missions (Branch Out) rallies may send Home Missions Day (February 11) offerings for church extension direct to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. World Ministries credit will be given.

The adversaries may seem formidable and the task impossible, but we have the unchanging promise that Jesus will go with us. He therefore can expect us, as His disciples, to accomplish the miraculous in His name.

How many are there today waiting for the light of the gospel to shine across their pathway? Jesus said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:35, 36).

Fellow workers of the Assemblies of God, let us go forth with faith in our hearts to reach the lost in our generation. When our Lord returns, may we be found neither barren nor unfruitful but worthy to receive a full day's wages for a full day's work!





THE UNBELIEVING WIFE

EILEEN, A YOUNG APACHE WIDOW, is beginning to understand the miracle that transformed her family life between the time her husband met Christ as his Saviour and when he was called to be with Him for eternity.

This understanding grew in her heart as she painstakingly translated the New Testament verse by verse into her own Indian language. Sitting across the desk from Faye Edgerton, missionary with Wycliffe Bible Translators, Eileen thoughtfully repeated verses in English and then rephrased them in Apache.

While translating 1 Corinthians 7, when they came to verse 14, Eileen wonderingly said, "The unbelieving wife is sanctified by the [believing] husband." Watching Faye's hand as she wrote the Apache words, Eileen spoke

very quietly, "Yes, that's the way it was. I came home one day and found Howard crying and praying. I didn't know what had happened. I thought maybe he was sick, but he told me he was a Christian now. Later he asked me to go to church with him.

"At first I didn't go. But finally I did. And later I went to the altar and was saved. But even before that, after Howard became a Christian, I didn't seem to want to do the things I had done before. When my mother and my sister would ask me to 'have a beer with them, I just didn't want it. So I think it was like this verse says" (and she repeated in the Apache language words so rich in meaning to her), "The unbelieving wife is sanctified by the [believing] husband."

When they reached verse 29, Eileen smiled as she read in Apache, "They that have wives be as though they had none." She continued, "That reminds me of how Howard was after he was saved. He'd be reading his Bible, and I'd ask him to get me some wood or water. He didn't pay any attention—it was as though he didn't even hear me. And Olivia would try to climb up on his lap, and he wouldn't even see her." Eileen had been provoked at the time, not yet knowing the depth of riches in the Bible. But now as she reads the Word in Apache, she understands.

Reading verse 30, "They that weep as though they weep not," she commented: "All day today I've felt lonesome; I wanted to cry. But when I think about how I'm going to see Howard again someday, I don't want to cry now."

Simple, childlike faith! How good of the Lord to give her an understanding of this verse from His Word, to assure her He is pleased that she has become as one who weeps not.

Daily Eileen's understanding and faith grow as she goes deeper and deeper into God's Word in her own language.

"Except ye utter words easy to be understood, how shall it be known what is spoken? Ye shall speak into the air" (1 Corinthians 14:9).

* * *

Editor's Note: This article tells of God's work in the life of one of our Assemblies of God Apache Christians through her understanding of God's Word in her own language.

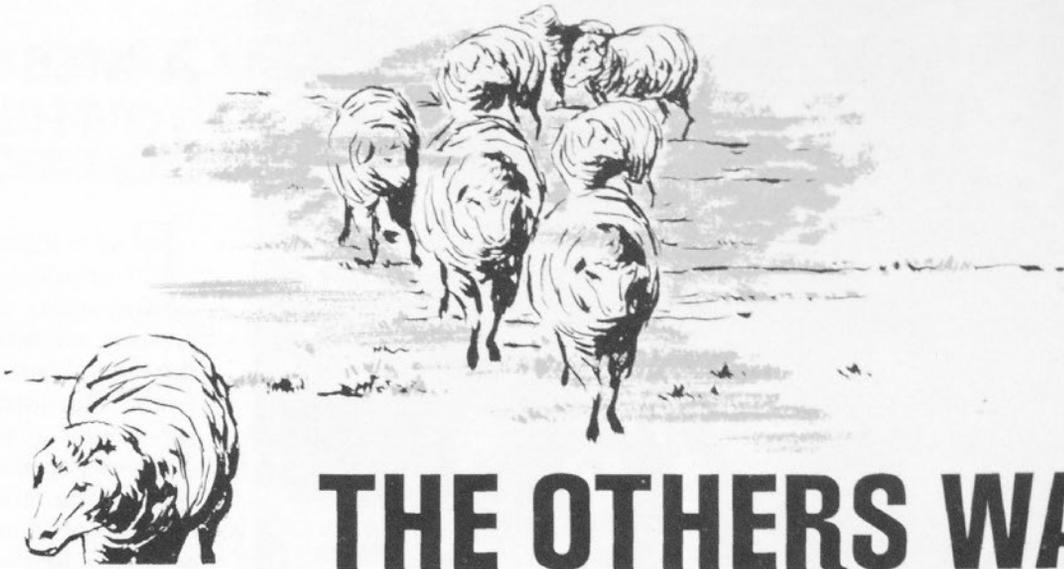
Having worked for 20 years with the Navaho Indians, Miss Edgerton joined Wycliffe Bible Translators in 1944 to translate the New Testament into the Navaho language. She was joined in her task two years later by Faith Hill who, with the cooperation of other missionaries, made it possible for the Navaho New Testament to be printed by the American Bible Society in 1956. It is already in its sixth edition.

In 1954 Miss Edgerton and Miss Hill began translating the New Testament for the Apache Indians. The Apache New Testament has now been printed by the American Bible Society and is having a good reception. Several Assemblies of God Indian Christians helped the translators.

Recently Miss Edgerton suffered a stroke. Please pray that God will heal her so that she may continue her important work.

TODAY IS HOME MISSIONS SUNDAY

MANY CHURCHES across the nation will have local *Branch Out* Home Missions rallies today. Be sure to attend your sectional *Branch Out* rally, too. These rallies will encourage your faith and inspire you to attempt new exploits for God in 1968. The Assemblies of God needs 11,500 new churches to provide a church for every 10,000 people.



THE OTHERS WAIT!

By DAVID W. FLOWER / Superintendent of the Southern New England District

JESUS SAID, "OTHER SHEEP I have, which are not of this fold: them also I must bring."

We must never lose sight of the "other sheep" in our community while caring for the flocks we already have. Let us ever "lift up our eyes unto the fields" and remind ourselves that it is not so much the 99 we have safe in the sheepfold, but the 999 still lost in the wilderness, that must stir our hearts to action.

While there is yet one boy or girl within our reach without Christ, we cannot afford to fold our hands in unconcern. While there is yet one community unevangelized, we must not shut up our hearts of love for those residents. While there is yet one life needing Jesus as Saviour and Deliverer, we must not turn away with silent tongue and closed hand. The "other sheep" are calling, and their voices are increasingly loud and clear.

The underlying motivation for all our service is the divine dynamic of concern for others. Christ's example is our great pattern. No demand was too great, no task too small for His love and concern for others. He taught it and lived it. Concern for others was the Master's great obsession.

This must be the Christian's great aim as well. Behind all our efforts must be the ruling passion of our concern for others. If this lessens or ceases, our reason for being vanishes. Lack of concern will destroy our prayer meetings, sidetrack our missionary efforts, and quench our revival and evangelistic fervor. This spirit of Christ inspires our hearts to reach out and find the "other sheep" which also must be brought into the fold.

When David Livingstone returned to England after a 16-year missionary sojourn in Africa, he was invited to speak at the University of Glasgow. Gaunt and weary from long exposure to the African sun and 27 attacks of African fever, he stood quietly before his audience for a moment. Hanging by his side was one arm, rendered useless by a lion's attack.

Livingstone spoke to the waiting students, "I am going back. Shall I tell you what has sustained me through the years of exile among a people whose language I could not understand, and whose attitude toward me was always uncertain? It is the assurance of this promise of

our Christ, 'Lo, I am with you always, even unto the end of the world.'"

This is the spirit that inspires our hearts, whether it be to cross the ocean or cross the street to win a soul. It is the vision of the need of others and the sustaining assurance that Christ is by our side.

How can we fulfill this high calling? It may be in a great measure of service or in a more limited capacity. Whatever the demand or the degree, this matters not, but rather your willingness to say, "Yes, here am I; use me."

Your life and talents can be of immeasurable value. Perhaps God wants you as a full-time worker. Cut the shoreline and launch out. There is a city out there waiting for your testimony!

Or, the Master may require the dedication of your vocation as a "right arm" to strengthen the work of a pioneer pastor or a home missionary. Your home can become an outstation of ministry; your office or workbench, a pulpit; your empty garage, a signaling station to neighborhood children for a story hour. Whatever or wherever, offer yourself and your means to God in holy endeavor.

This whole matter must be a persuasion of the heart, born of the Holy Spirit. When Moses was 40 years old, "it came into his heart to visit his brethren, the children of Israel" (Acts 7:23). It will come by no other way for us—this burden for others—but through a heart conviction. Jesus said, "Out of your [innermost being] shall flow rivers of living water." Let that flow begin now from you to the others who wait in the darkness of deep despair.

When Luigi Tarisio was found dead with hardly a comfort in his home, friends concluded that the poor man had lived a most pitiful life. However, they found 246 exquisite violins crammed into every nook of the man's attic. His devotion to violins had robbed the world of all that music. The first Stradivarius that was played had been kept silent for 147 years!

Let us not be thus guilty of locking up God's great salvation, love, and grace for ourselves. Let us open wide our heart of compassion for others and tell the world, "Jesus saves!"



PHOTO: A. DEVANEY, INC.

THE BUSH OR THE BOULEVARD?



PHOTO: UNITED NATIONS

A MESSAGE GIVEN BY TO THE EIGHTH INTER-

FOR THE PAST HUNDRED YEARS
or more some evangelical foreign missions efforts have seemed to produce an image much like that of the Old West: It lives on only in fancy. The actual current situation is far from the image being projected.

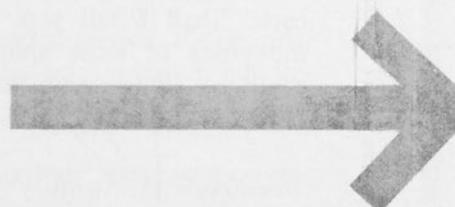
In earlier days we tended to concentrate on the more remote areas, difficult of access: on the mountain or the jungle people. There seemed to be a feverish push to get into areas where the appeal would have emotional value to the folk at home who were supporting the cause. If the place was modern, if it had sanitation, if it had a roof that didn't leak, if there were no rats or crawling pests, if there were no witch doctors with feathers, and if it could be reached by anything less utilitarian than a mule or a Jeep, it just couldn't be foreign missions.

The trademark of this enterprise was the pith helmet and the bush jacket. This image dies slowly. Unfortunately it is kept alive by a considerable segment of the church that is not really aware of where the real frontier of modern missionary endeavor lies.

The mission field of greatest opportunity and challenge today is not the *bush*—it is the *boulevard*!

If we would divide the world into the city and the rural, the concentration of evangelical missionaries would be found the smallest and the weakest in the large urban centers. Yet by every argument conceivable it is the city where the witness needs to be made. It seems clear from both the New Testament and the Old that God's major missionary strategy through the ages has been to reach the nations through their hearts—the great cities.

When God wanted to reach Assyria, the major world empire of mid-Old Testament times, He called a prophet to Nineveh, their capital; and at least three times added pointedly, "That great city, Jonah, is where I want you to establish a strategic beach-head."



BY FOREIGN MISSIONS EXECUTIVE DIRECTOR J. PHILIP HOGAN INTER-VARSITY MISSIONARY CONVENTION AT URBANA, ILLINOIS

When the gospel witness was fully established in Jerusalem, God moved Paul to plant churches in the great cities of the Roman Empire.

Paul's work was so successful that Rolland Allen, in his book, *Missionary Methods—St. Paul's or Ours*, writes: "In less than 10 years Paul established the Church in four provinces in the Roman Empire: Galatia, Macedonia, Achaia, and Asia. From A.D. 47 to 57 this work was done, until the apostle Paul could speak as if it were finished."

Indeed a study of Paul's labors would indicate that these cities were chosen strategically. In every city where he worked at least four distinct features were present: it was a center of Roman administration, of Greek civilization, of Jewish influence, and was on the crossroads of commercial trade routes.

There is now, and there always will be, an important place for rural, out-of-the-way missions. It has been the glory of the Christian Church that she has gone to regions where no one else has dared or desired to go. That God continues to call men and women to this arduous pioneer work no one can deny. Yet if Scripture is to give us any lead—and the apostle Paul was the pacesetter in this strategy—*then we must not neglect the teeming, seemingly impenetrable metropolises from which the truth of the gospel can radiate into all corners of the nation.*

Let these statistics bring their impact upon your mind. In this great time of change at least five major revolutions are concurrent, not the least of which is the demographic revolution, commonly called the population explosion. Yet within this revolution another just as important and perhaps more strategic and more challenging to Christian statesmanship is the growth of the urban community.

In 1900 there were only 11 cities in the world with over one million population. In 1925 there were 56; by 1955 there were 83; and now there are over 100. These cities invariably

become the centers of government and education. The city is often the place for the questing mind and the spiritual vacuum.

The majority of large city populations are generally under 21 years of age and are rapidly becoming literate. This offers the greatest challenge for the use of mass media.

Many of the young people are detribalized. They have forsaken the old culture of the villages and have escaped the control of the elders. The sights, the sounds, and the solicitation of the cities are all new. The stratified social and religious customs of the centuries are broken up, and souls and minds are like open fields welcoming any wind that blows and any seed that falls. Such is the posture of the 20th century's greatest open door—the cities of the world.

Facing the cities one must believe that the Word of God is truly the incorruptible seed; and when faithfully sown and watered by the Holy Spirit, it will spring up and produce life. None of the overburden that the complex modern world has added to bury deeper the intrinsic hunger in the human heart can really suppress the power of the gospel.

The city missionary must have a simple reliance upon the Holy Spirit, and faith enough to start somewhere, depending upon the Holy Spirit to guide. The successful missionary to the cities must quickly and early recognize the significance and the import of the rank-and-file Christian. This torch must be passed on to multitudes, and the faster the better.

As soon as a beachhead is established, the invasion must continue, carried on by a trained and Spirit-filled laity. The cities will never be reached by a flood of foreign missionaries or by a tide of missionary dollars; they must be reached by a trained, Spirit-filled, national church encouraged in its earliest stages to be itself a missionary church.

The city missionary must be an educator and a trainer. He must be an innovator and an original thinker. He



J. Philip Hogan, Foreign Missions Executive Director

must not be afraid of tackling a big job nor of using every modern means to accomplish his purpose. He is not afraid of mass media; he understands the powerful effect of the printing press and the magic of radio waves. He will not hesitate, if given the opportunity, to use television. In short, he leads a campaign of penetration, and his weapon is the Word of God.

The Assemblies of God has for many years concentrated on cities. Today we are in 75 countries of the world, and in all but three of these we started in the capital cities. Today we carry on this most thrilling of missionary endeavors by choosing other major cities of the world and making them the focus of our attention year after year.

Cities, like individual souls, are subject to seasons. There is a time to sow and a time to reap. One of the greatest responsibilities of missionary statesmanship is to discover where the soil is ready.

Sometimes the opening wedge is radio; sometimes it is literature-saturation campaigns; sometimes it is simply renting a building and starting a campaign. But always it is with men who believe the message is equal to the challenge.

May I presume to plead for the cities of the world, and may our theme be as it was with the apostle Paul when he faced Ephesus: "For a great door and effectual is opened unto me." 

"GOD'S MAJOR MISSIONARY STRATEGY THROUGH THE AGES HAS BEEN TO REACH THE NATIONS THROUGH THEIR HEARTS—THE GREAT CITIES!"

Israel Today

ANOTHER ARTICLE IN THE SERIES

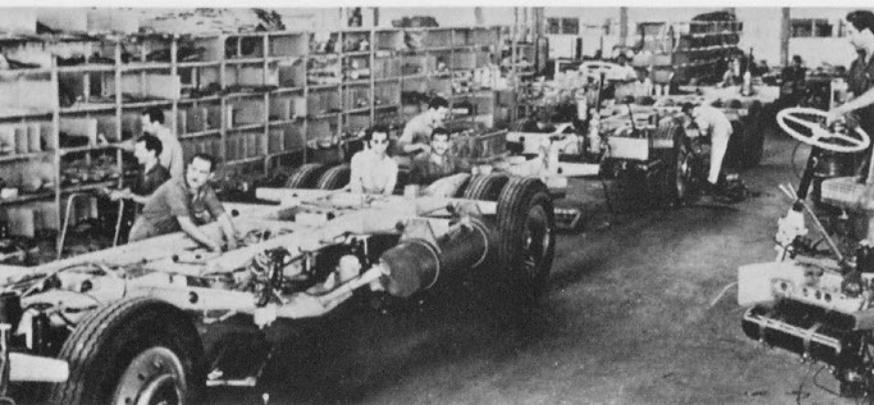
NEW LIFE FROM DAN TO BEERSHEBA

By ELVA J. HOOVER

ISRAEL TODAY is a land of miracles. Thousands of Israelis are convinced that what has happened as a result of land reclamation, water conservation, and irrigation since 1948 is a fulfillment of Ezekiel's prophecy that "this land that was desolate is become like the garden of Eden...and ruined cities are become fenced, and are inhabited" (36:35).

But they are not sitting idly by, hoping for the miracles to happen without their cooperation.

From the ancient city of Dan in the extreme north



ASSEMBLY LINE—At this assembly plant in Israel, buses and trucks are produced. The aircraft industry also is growing. Israel Aircraft Industry, Ltd., recently signed a contract with an American company, the Rockwell Standard Corp., for complete production rights to a twin-engined commercial jetliner. The transaction involved \$25 million.

to Beersheba in the south, the efforts of those who have seen the potential of this land are astounding. And some of the implications are fascinating.

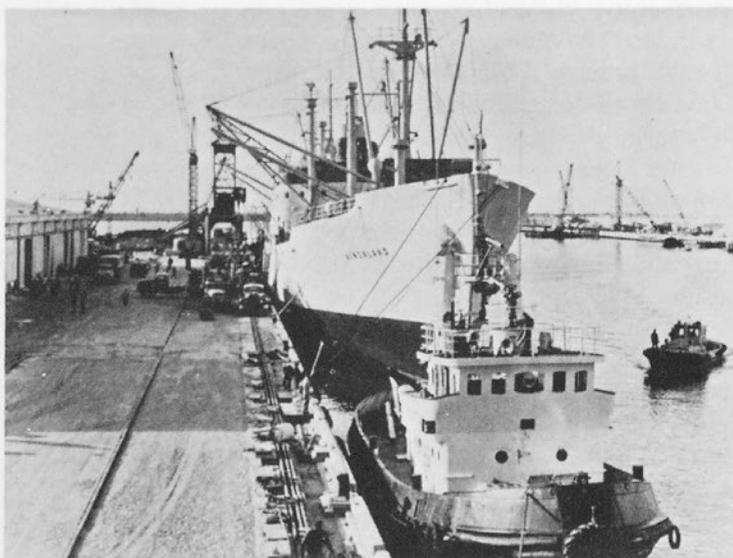
For instance, Deganya, the first kibbutz, was settled by Russian immigrants in 1909, long before the modern nation of Israel was conceived. While this Russian communal in the Jordan valley has long since advanced from the pioneer stage, one of its veteran residents sees it as the experimental station for a great deal of what is being done in Israel's 250 kibbutzim today. Thus God used people from a nation which officially denies His existence, and which has persecuted the Jews at times, to forward His plan for Israel.

In 1946 the same pipes that had recently carried water to extinguish fires after the Nazi blitz over London were employed to carry life-giving water for 11 pioneer settlements in the Negev (the desert southland).

Galilee, the northern part of Israel, has been the scene of a major land reclamation project in the past 15 years. As the topsoil eroded through the centuries, the once rich forests disappeared, leaving rocky barren hills. The Arabs have a legend about this. They say that when God created the earth, He forgot to scatter stones. To remedy the situation, two sacks of boulders were tied around an eagle's neck, and the eagle was ordered to scatter them far and wide. Soon after the eagle started on his mission, both sacks split, and the stones were all spilled—on Upper Galilee!

Now the stones have been gathered up by energetic Israelis, and the earth beneath is fertile. Ever-increasing orchards provide plums, apples, peaches, and apricots for home use and for export.

One of the largest projects in land reclamation in the north has been carried out in the Hula Valley, north of the Sea of Galilee. Here lava from ancient volcanic eruptions had poured into the valley and dis-



SEAPORT—The new, deep-sea Mediterranean port of Ashdod has greatly expanded Israel's international trade. Other busy seaports are at Haifa and Eilat. Ships and shipping are important to the nation's future. Zim Lines recently signed a contract with a Swedish firm to build a 120,000-ton supertanker at a cost of \$9 million.

rupted the course of the Jordan. The swamps thus created became breeding grounds for mosquitos, and black fever and malaria made the area all but uninhabitable.

In a carefully planned project, the drying-out process was begun in 1951. It meant cutting a new path for the Jordan, deepening its bed, shifting the lava blockages,

DIAMOND INDUSTRY—These diamond polishers are working in the Lustig Brothers Diamond Works, Nathanya, Israel. Diamond polishing is an important part of Israel's diversified import-export business. Other leading industries are textiles, tools, machinery, preserved fruits, minerals, and chemicals.



PHOTOS BY ISRAEL OFFICE OF INFORMATION

and constructing a 25-mile network of canals. Four million cubic yards of earth were dug out. Dams and sluices were expertly arranged to control the water. An underground irrigation system was devised to discourage mosquito-breeding.

The project took more than seven years, but today the Hula Valley Authority farms the thousands of acres of hard-won earth, much of which is very fertile. Cotton, ground-nuts, corn, melons, flower bulbs, and vegetables grow in abundance, and nearly 30 villages flourish in the valley.

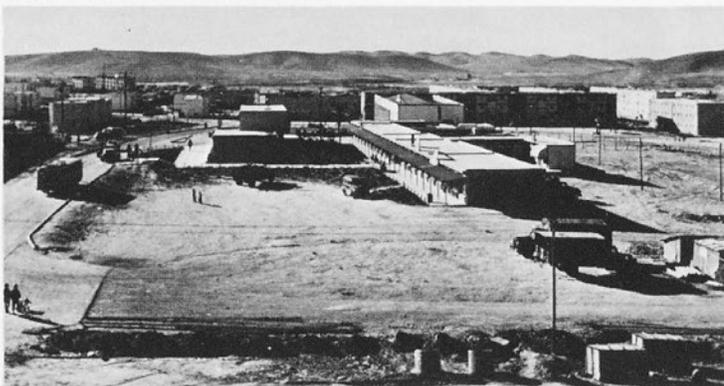
The Jordan, freed from obstruction, is now able to carry more water from the springs of the north toward the desert Negev in the south.

Until a generation ago, the Negev had been largely written off as impossible for human habitation, destined to remain arid and inaccessible. But the Israelis needed land, and they knew that large sections of the Negev once were fertile and productive. The patriarchs once wandered there with their cattle. Simeon's tribe settled south of Beersheba. Abraham even planted a grove at Beersheba. David found the people of northern Negev numerous enough to include in his numbering of the people, and King Uzziah built a network of military roads there. These and other facts of history encouraged Israel to try what most men thought impossible. That desert had once blossomed; it could again.

Water was the key. As fast as pipes could be laid to bring the life-giving liquid from the north, the Israeli government funneled hundreds of immigrants through Beersheba into the Negev. Beersheba was a booming frontier town, hub of the Negev area with 1,400 population in 1950. By the end of 1968, Beersheba expects to have a population of 100,000. In 10 years 880 miles of pipeline were laid, bringing water from the Yarkon River to sustain crops and industries in the northern Negev. It also makes possible the mushrooming mining industry, which is taking advantage of the mineral wealth in this "land whose stones are iron, and out of whose hills thou mayest dig brass" (Deuteronomy 8:9).

Still the arid Negev needed more water, and the Kinneret-Negev plan was introduced in 1964 to bring water from the Sea of Galilee (Kinneret). The water runs through tunnels and open canals and is even forced up mountainsides in pressure pipes on its journey southward to the desert.

NEW TOWN IN THE DESERT—This is a view of the central part of Dimona, one of the new towns rising in the heart of Israel's desert. Located halfway between Beersheba and the Dead Sea, the town "started from scratch" in 1955. Today it has a population of over 15,000 including hundreds of adult immigrants from Eastern Europe and North Africa who have learned to read and write in the past three years.



Yotvata, one of the pioneering kibbutzim that dot the Negev, was a part of the waterless wilderness only a few years ago. Now its residents cultivate broad green acres of tomatoes, cucumbers, onions, eggplants, and leeks.

One of the residents reminded a visitor, "The Israelites once complained to Moses that he had taken them out of the land of the onion and leek. Now we grow leeks where those very tribes wandered in the wilderness."

More water is on its way southward; and wherever it flows, it will continue to transform the desert—causing it to "blossom as the rose." 

CHRIST AND HIS CORPORATION

(Continued from page 11)

was a God, heaven, hell, sin, judgment, mercy, and a life worthwhile. I was experiencing what Saul of Tarsus experienced at high noon."

Today John Burke and that same girl, as his wife and the mother of his children, are on Guam as missionaries—building churches and advancing the gospel through that chain of islands. He is now living as recklessly for God as he once did for the devil.

How can you explain it? The Company came after him. The Company keeps growing.

Now, mister, another meeting of The Company has been scheduled. The 500 have grown into millions. The Decapolises and Jerichos and Samarias have been pushed out toward the ends of the earth. Witnesses have been placed in all the world.

The Master has sent word that He wishes to meet us. The place has been designated. The meeting will take place "in the air." Travel arrangements will be made independent of Cape Kennedy and NASA.

Paul, who informed us of the meeting of The Company in Galilee, announced the impending meeting as follows:

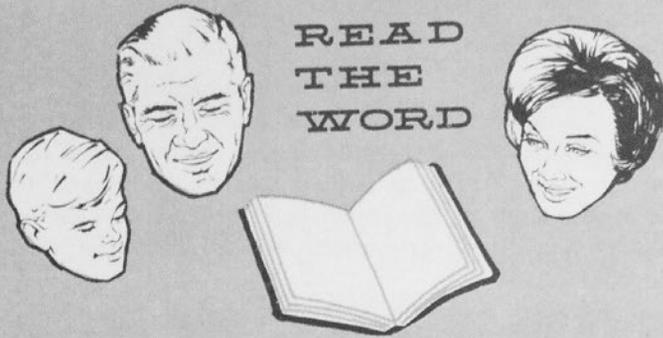
"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:16-18).

The Company has expanded. It did not take long. The world system has long since discovered that persecution never diminishes the followers of Jesus. It multiplies that number.

And now although The Company first met with "above five hundred brethren," we will meet with a multitude beyond counting when the next full session is called to order.

Will you be there? Has an experience of grace been employed in your life similar to that which changed the man from Decapolis, that touched Zaccheus, that healed Bartimeus, that transformed the woman of Samaria? Millions have become participants. The alert has gone forth. The Master intends to meet us.

I am making plans to attend that meeting. There is room in The Company for you. 



CHAPTERS FOR THE WEEK OF FEBRUARY 11-18

Sunday	Rev. 9, 10	Thursday	Rev. 17, 18
Monday	Rev. 11, 12	Friday	Rev. 19, 20
Tuesday	Rev. 13, 14	Saturday	Rev. 21, 22
Wednesday	Rev. 15, 16	Sunday	Matthew 1, 2

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:6).

**WHAT IF
JESUS
SAID
TO YOU-**



**'GO SELL THAT THOU HAST
AND GIVE TO THE POOR?'**

HE DID GIVE THESE INSTRUCTIONS TO ONE PARTICULAR young man, indicating His approval of sharing with those in need.

Probably you will never be required to take such drastic measures as to sell all your possessions, but God does expect you to share what He has allowed you to accumulate.

The Department of Benevolences of the Assemblies of God has accepted the responsibility of providing financially for nearly 400 members of our Benevolences family including aged ministers, missionaries, widows, and neglected and needy children.

Funds for this work are collected from churches and persons interested in giving to the poor. Offerings for these areas are designated as:

Aged Ministers Assistance (for the care of ministers who are physically able to maintain private homes);

Bethany Retirement Home (for those in need of a home and nursing care);

Hillcrest Children's Home (where 80 children are cared for);

Highlands Children's Home (with 35 boys and girls in placement supervision).

Will You Do Your Part Today?

Send your gifts to:

DEPARTMENT OF BENEVOLENCES
1445 Boonville Avenue Springfield, Missouri 65802

A RECENT RADIO SERMON by Evangelist C. M. Ward entitled, "Peter's Second Conversion," met the eternal security issue head-on, and letters from *Revival-time* listeners indicated widespread interest in the Bible's answers to this long-debated problem.

Evangelist C. M. Ward has prepared a helpful Bible study book titled, *Is It True—Once Saved Always Saved?*

In the foreword to this Scripture-packed study guide, Brother Ward writes:

"The great stream of salvation flows between the banks of divine grace and human responsibility.

"John Calvin, a French theologian, read Ephesians 2:8: 'For by grace are ye saved. . . .' It captured his soul after dark ages of human effort. The grace of God became his emphasis.

"In the same approximate period another strong reformer, Jacobus Arminius, a Dutch theologian, also read Ephesians 2:8. His attention centered on the words following the phrase, 'For by grace are ye saved'—the two words, 'through faith.' Thus his emphasis became human responsibility toward acceptance or rejection of the gospel.

"The two phrases are interdependent. Salvation is a partnership—God giving Himself to man, and man giving himself to God.

"In this book we are simply reemphasizing the 'one bank' of human responsibility."

The nucleus of the book is Brother Ward's radio sermon, "Peter's Second Conversion." It was the mail response to this sermon that stimulated the writing of the book. Here the radio speaker deals with the question, "If Peter had not repented after denying Christ, where would he have spent eternity?"

Brother Ward writes:

"Peter had known conversion for a long time. He was a pardoned, accepted man. First, *he was a member of the visible Church, and a prominent disciple.*

"Second, *Peter was admitted to the sacrament of the Lord's Supper the first time it was administered.*

"Third, *the Lord put him into the ministry.*

"Fourth, *Peter had faith.*

"Yes, Peter served the Lord under an holy contract. Yet three times in the face of the enemy he denied his knowledge of the Messiah.

"I believe he was sincere. *He simply forgot where his strength lay.* (Samson made the same blunder.) He felt he could give a good account of himself in any eventuality.

"Look how it happened! First, *he was found asleep during the Saviour's agony in the Garden.* That is where retrogression starts. It starts with 'a sleepy attitude' toward the death grapple between right and wrong.

"Second, *he resorted to improper means of defense when attacked.* He tried to meet the foe with his own weapons. The proper weapons had been set forth by Christ: watching and praying.

"Third, *Peter 'followed him afar off.'* Where was his fervent love? Something had cooled.

"You see it every day. Thousands of names are on the church books that never show up at the prayer meeting

IS IT TRUE— ONCE SAVED ALWAYS SAVED?



PHOTO BY THREE LIONS

Peter Denies the Lord. (Gustave Dore)

or the Bible study. They are Sunday spectators more than participants.

"'And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them' (Luke 22:55).

"It is one thing to go up and down in the world to transact lawful business or to preach the gospel. But it is quite another thing to desert and take your place among the enemies of God. Something has to happen to your heart to make that change.

"The final step is *the full denial*. Peter's first denial was a willful departure from truth. His second denial was a repetition of the falsehood, confirmed by an oath. The third denial reiterated the same falsehood and perjury, with cursing and swearing. There was nothing left.

"Can you deny it? If he had died in the evening when he was united to Jesus by a saving faith and was ready to go with Him to prison and death, he would have gone to paradise as swiftly as winged angels could have borne him. Had he died early the next morning, while denying his Lord with falsehood, perjury, and cursing, he would have descended into a deep, dark, and endless hell as rapidly as relentless devils could drag him.

"*I am glad there is a happier ending*. The Lord went to work on this man. Circumstances jarred him. The Word was fulfilled.

"Three times he denied Jesus. Three times he is brought to the confessional until broken and surrendered, he sobs, 'Lord, thou knowest all things; thou knowest that I love thee' (John 21:17).

"Now there is an utter dependence upon Jesus. It is the turning point! Now he can strengthen his brethren.

"'Let him that thinketh he standeth take heed lest he fall' (1 Corinthians 10:12). *Peter fell*. There is no question about it. The greater fact is this: Someone helped him rise; Someone lifted him."

Augmenting the gripping radio sermon, "Peter's Second Conversion," is an interesting discussion of scriptures underscoring the Assemblies of God position concerning eternal security, as set forth in Article XXIII, Section 1, General Council Bylaws: "In view of the Biblical teaching that the security of the believer depends on a living relationship with Christ, and in view of the Bible's call to a life of holiness, the General Council disapproves of the unconditional eternal security position which holds 'once saved always saved.'"

This latest *Revivaltime* printed ministry, *Is It True—Once Saved Always Saved?* focuses special attention on the last two words of Ephesians 2:8: "For by grace are ye saved *through faith*." It challenges those drifting away from the Lord to return to a living relationship with Christ.

Written in the pungent, compelling style so typical of Evangelist C. M. Ward, this unique book makes the words of the apostles come alive in the problems and temptations of living for Christ in 1968. You can obtain a copy by simply filling in the coupon below.

Please send my copy of Evangelist C. M. Ward's latest book, "**Is It True—Once Saved Always Saved?**"

Enclosed is my offering of \$..... to keep the full gospel on the air in the face of rising air-time costs.

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By CHARLES REED

Things begin to happen —

WHEN TEENS STUDY

DO YOU THINK YOU COULD EVER FIND A GOOD SOLDIER in combat without a weapon? Can you see a Christian in combat against Satan with this disadvantage?" asks 17-year-old Sharon Workman of Denver, Colorado. Sharon is a senior in high school and has been a member of the Teen Bible Quiz team from the Full Gospel Chapel in Denver which won the national championship the last two years.

"I've found," says Sharon, "the unique way of equipping myself with such a weapon has been to participate on a Bible Quiz team. Bible quizzing has enabled me to become regular and consistent in studying God's Word and in putting this knowledge of the Word to the test by means of competition, and in actual daily living."

The Teen Bible Quiz program, sponsored annually by the National Christ's Ambassadors Department, began in 1961. It has grown to include thousands of teenagers from many backgrounds and churches of various sizes, who form a great army of youth studying the Bible. These participating teen-agers testify to the value of Teen Bible Quiz in their lives.

"I tried to spend an hour each night in study and in prayer," says Joan Kingsriter. Joan, a member of the Brooklyn Center Assemblies of God Church team from Minneapolis, Minnesota, expresses the reason for participation in Bible quizzing: "The quiz practices themselves helped me spiritually in that they clarified and permanently cemented the Word of God in my heart and mind. By the time the official quizzes came, I knew the Book of John backward and forward."

Teen Bible Quiz teams are started in the local C. A. group. Those who desire to become a part of this program form a study group. A coach is selected. Study sessions are held. From the study group the coach selects from three to six members to serve as the team for any given quiz competition. Official competition begins on a sectional (or zone) level and advances to the district, regional, and national finals.

Fellowship is a by-product of quizzing. "Quizzing was not all work," says Joan, "for we all enjoyed wonderful Christian fellowship at each quiz we had. The trip to California and the national contests were the climax of the quiz year for us."

Joyce Antin, member of the team from Naugatuck, Connecticut, echoes this sentiment: "I couldn't begin to tell all the funny incidents and good times our team has had together. It's really something big, and I'm proud of Teen Bible Quiz."

Charles Reed is promotions coordinator of the National Christ's Ambassador Department and has charge of Teen Bible Quiz.

A seven-year cycle has been developed that covers the major portion of the New Testament and enables a participant who begins at age 12 to be involved through an entire cycle. Having been a member of her team for three years, Joyce Antin says, "Bible Quiz has given me a satisfaction of accomplishment like nothing else ever could. I plan to go to Central Bible College and know this basic Bible knowledge will help me. It is something that will guide and strengthen me throughout life."

Things begin to happen when teens start to study the Bible. Larry Meadows, member of the team from the West Side Gospel Tabernacle in Indianapolis, Indiana, says, "It was through reading God's Word that I realized there was something lacking in my life. As I read His Word, I realized I needed the infilling of the Holy Spirit. The entire team began to pray for me, and in just a short time I had received the baptism in the Holy Spirit. The church services became different. The songs now meant more to me, and I really knew what it was to praise God. Bible quizzing really made me realize what loving Jesus meant."

Jim Richardson from New Orleans, Louisiana, is presently enrolled at Tulane University on a four-year mayor's scholarship, and upon graduation plans to enroll at Central Bible College in Springfield. He served as team captain from First Assembly in New Orleans. "God called me to the mission field four years ago," he says. "Since that time I have read and studied the Bible more than I had before. But this year has done more to intensify my dedication than any other year of my life. It has increased my devotion to God and my appreciation for His Word."

"Participating in Teen Bible Quiz was so wonderful that I wish everyone could have the same experience. I am sure that if more of our Assemblies of God teen-agers would participate in this program, they would be drawn closer to God and would become better established in His Word. In these contests no one is a loser. The program gives wonderful training in Bible study that will help produce a generation of believers devoted to God."

The expression of these teen-agers can be summed up in the words of Sharon Workman: "Bible quizzing has helped me set a firm foundation for my life as a good soldier of Christ. I think it would be wonderful if every C.A. would accept the Conqueror's challenge and be a well-armed soldier in His army."

If you would like to know more about the Teen Bible Quiz program, write to the National C. A. Department, 1445 Boonville Avenue, Springfield, Missouri 65802.

THE BIBLE



Jim Richardson, New Orleans, Louisiana, says, "This past year of quizzing has increased my devotion to God and my appreciation for His Word."



Sharon Workman, Denver, Colorado, found that Bible quizzing enabled her to "become regular and consistent in studying God's Word."



Joyce Antin, Naugatuck, Connecticut, says of Teen Bible Quiz, "It's one of the best things that's ever happened to me."



Joan Kingsriter, Minneapolis, Minnesota, testifies, "I know that the Word I have hidden in my heart will help me in every phase of life."



Larry Meadows, Indianapolis, Indiana, received the infilling of the Holy Spirit as he participated in the Bible Quiz program.

YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

Jesus stated in Matthew 24:14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Why then did Christ not return in apostolic times, since Paul said the gospel was then preached to every creature under heaven? (Colossians 1:23).

Personally, I believe Paul had in mind the Roman world when he wrote to the Colossians. There were parts of the world unknown to Paul. It is our duty now to get the gospel to every creature, as far as possible, as a witness before the end comes. It is possible that this is being done much more rapidly than we think by means of radio and literature, as well as missionaries.

We have been taking an unsaved man to church. He smokes in our car, and our clothes reek with the smell of it by the time we arrive at church. Should we ask him not to smoke in the car, or be still, trusting to lead him to Christ?

This is something you must decide. If the man knows you do not smoke, courtesy should cause him to avoid smoking in your car. I see no reason why you should not kindly explain to him that you do not like to carry the smell of tobacco with you into the church. If you pray about this, God will help you to speak without offending him.

In an article in "The Pentecostal Evangel" a writer reported that archaeologists have discovered that the ruins of Jericho date back to 5000 B.C. How could this be when the chronology in the Bible shows the date of Creation as 4004 B.C.?

Chronologists are sincere men who attempt to ascertain as nearly as possible the time of Biblical happenings. They do not claim divine inspiration for their work. New discoveries cause them to revise their dates from time to time. The dates in most Bibles are those assessed by Bishop James Ussher (1481-1656). Others differ, especially concerning the time preceding Abraham. It is believed there may have been gaps—periods not recorded in the Scriptures.

Some authorities claim Mark did not write the last 11 verses in Mark 16. What is your opinion?

I believe he did write it. I will quote a footnote on Mark 16:9 from the Scofield Bible, so you may know this is not just my opinion: "The passage from verse 9 to the end of the chapter is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Ireneus and Hippolytus in the second and third centuries."

The promise in Mark 16:16-18 was confirmed in apostolic times and in large measure in the days in which we live.

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Brother Williams will answer if you send a stamped self-addressed envelope.



THE CHRISTIANS AT ANTIOCH

Sunday School Lesson for February 18, 1968
Acts 11:19-30

BY J. BASHFORD BISHOP

CHAPTERS 8 TO 13 of the Book of Acts are transitional chapters. They contain some of the most amazing and thrilling events in the history of God's dealings with mankind. They tell how God engineered circumstances and used yielded human vessels to break down the barriers between Jew and Gentile, thus bringing the gospel to a lost world.

THE MINISTRY OF BELIEVERS (vv. 19-21)

Acts 11:19 takes up the story begun in 8:1-4 (and is independent of all that is between, namely 8:5 to 11:18). Here we have the founding of the church in Antioch, the third largest city in the Roman empire—a very wicked and immoral city. The remarkable thing is that the church here was founded by lay witnesses. (At this point, if possible, one should reread the article by W. E. Emanuel in the May 21, 1967, *Evangel* entitled "Amateur Evangelists.")

Believers from Cyprus and Cyrene engaged in one of

LIVING UP TO THE NEW NAME



the greatest evangelistic efforts in the history of the church—preaching the gospel to Gentiles. It is true that Philip had taken the first step in preaching to Samaritans; but after all, they were half Jewish. Peter preached to Cornelius; but Cornelius took the initiative there. So we have, probably for the first time, a deliberate and spontaneous effort, born of the Holy Spirit, to reach the Gentile world!

The amazing thing is that these early heroes are unnamed. This reminds us that it will be a great day for the Church when more believers are willing to obey God without caring who gets the credit.

THE MINISTRY OF BARNABAS (vv. 22-26)

Wherever we find Barnabas in the New Testament, we find him helping others. When the headquarters church in Jerusalem heard of this action in Antioch, it naturally sent someone to investigate the situation. How fortunate that they sent Barnabas rather than some narrow-minded legalist!

When Barnabas arrived: (1) he recognized the work was of God; (2) "he was glad," which is to say he was able to rejoice in the success of the ministry of others; (3) he gave the finest possible advice to new converts, directing them to "cleave unto the Lord... with purpose of heart." A religious experience which is not Christ-centered is shallow and vulnerable to Satanic attack. Real communion with the Lord must be maintained, and this requires purpose of heart or determination.

Just as the believers from Cyprus had taken a momentous step, so now Barnabas did. Under the blessing of the Lord the church in Antioch enjoyed unusual growth. Barnabas recognized the need for additional ministry in this fast-growing church. He knew a man would be needed who could minister to both Jews and Gentiles. And he knew who that man was!

He left at once for Tarsus where for nine years Saul had been serving Christ in obscurity. Together the two returned to Antioch. It takes a big man to recognize his own limitations and to realize that another man may fill a need better than he can; but Barnabas was that kind of man.

An important task is helping others to launch out in ministry. Think of what we owe Barnabas for his efforts in behalf of Paul and Mark!

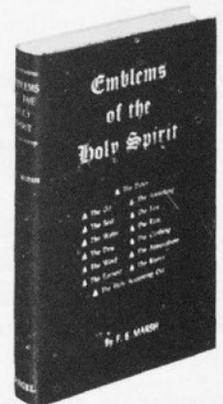
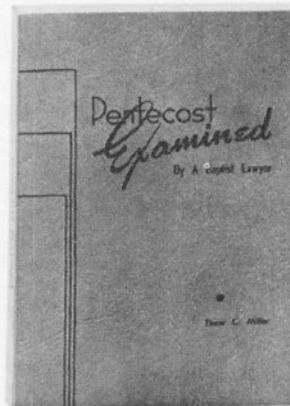
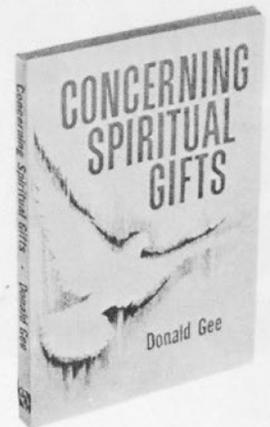
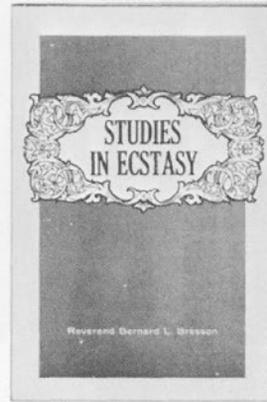
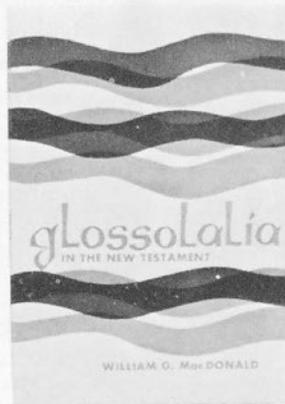
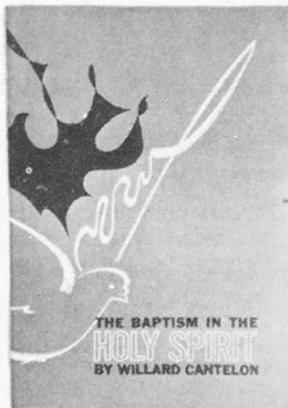
THE MINISTRY OF THE CHURCH (vv. 27-30)

The three main types of ministry in the Early Church seemed to be that of: (1) the apostle, whose ministry was not only preaching but administration—a ministry not confined to one locality; (2) the elder, mentioned for the first time here, representing the settled ministry to a local congregation (13:1; 15:32; 21:9, 10)—the pastoral ministry; (3) the prophet, whose ministry was both forth-telling and foretelling, though generally the former. The ministry of the prophet in the Early Church does not seem to have been limited to one locality or church.

In this instance Agabas predicted the coming of a severe famine. In the light of this the Antioch Church, moved by a spirit of Christian liberality and love, raised funds to send to Jerusalem to be used when famine occurred.

Although we do not preach a social gospel, our religion, if real, will manifest itself by social considerations. (See James 2:14-17.)

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SHADOWS SHADOWS SHADOWS SHADOWS

By W. E. EMANUEL / Durant, Florida

"And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said to him, Thou seest the shadow of the mountains as if they were men" (Judges 9:36).

AMONG THE DEFINITIONS GIVEN BY THE DICTIONARY for the word *shadow*, is that of a "specter, phantom, ghost, or shade; a shadowy or spectral being." But shadows, ghosts, or specters are powerless to harm the child of God.

DECEPTIVE SHADOWS

According to the Book of Judges, Gaal had tried to induce the men of Shechem to make him their leader; if so, he would lead them into battle and destroy Abimelech, a self-proclaimed king of Israel whose authority extended to Shechem.

But Zebul, Abimelech's deputy in the city, informed him of Gaal's plans. So the king came with his men by night and surrounded the city. It was these men that Gaal saw in the early morning light (Judges 9:36).

Zebul employed the same trick Satan used against Adam and Eve—deception. He minimized the danger. He said to Gaal, "What you see, or think you see, are only shadows."

Millions of American youth are being deceived by Satan's lie that sin is only a shadow, that God is dead, and that the devil himself is only a myth.

Thousands of teen-agers are seeing "shadows" all right—make no mistake about that: shadows that are nightmares of horror induced by these "mind-expanding" experiences with LSD, marijuana, and glue-sniffing. An alarming number who have sent themselves on a "trip" into some psychedelic euphoria have later committed suicide; others have found themselves charged with homicide; still others are now hopelessly insane.

Will men ever learn that the Word of God is right? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7, 8).

The Bible never pictures sin as a shadow but always

as a grim reality—a curse that will bring the sinner to judgment.

FEARFUL SHADOWS

Shadows can and do bring fear and anxiety. The shadowy figure of a man, seen through a drawn window shade at night, can strike fear to the heart of a mother alone in the house with her small children.

A shadow on an X ray can bring instant alarm to a patient. It means there is a growth within the body. Haunting questions arise. Is the tumor benign or malignant? Mental torture develops because of that shadow.

In the early days of the outpouring of the Holy Spirit, we used to sing quite often the old song, "Living by Faith," written by James Wells. The first verse and chorus went like this:

*I care not today what tomorrow may bring,
If shadow or sunshine or rain,
The Lord I know ruleth o'er everything,
And all of my worry is vain.
Living by faith, in Jesus above,
Trusting, confiding in His great love;
From all harm safe in His sheltering arm,
I'm living by faith and feel no alarm.*

There is, thank God, a force stronger than fear, stronger even than the fear of death. That force is simple faith in Jesus. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4).

God asked Job: "Hast thou seen the doors of the shadow of death?" (Job 38:17). No, but the child of God should have no fear when he has to pass through them. Why? Because Christ walked through them long ago and conquered the king of terrors: "O death, where is thy sting? O grave, where is thy victory?" Those doors are only a shadow; one step and we are through them, safe forever in the paradise of God.

*One gentle sigh the fetter breaks;
We scarce can say, "He's gone,"
Before the ransomed spirit takes
Its mansion near the throne.*

Eliphaz related a fearsome experience he had. "Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker?" (Job 4:14-17).

The form or image in this night vision was not clearly delineated. As a result Eliphaz was alarmed. However, under the New Covenant man has a living Christ to stand between him and any formless specter from the other world. The death of Jesus brings justification, and His shed blood brings purification to the sinner. At Calvary, Eliphaz's question can be answered. Yes, mortal man can stand justified and purified in the presence of his Maker.

COMFORTING SHADOWS

What is more, every believer in Christ can have access unto the Father through Jesus. The shadow of Peter is supposed to have had healing power in it. But the

Bible does not say specifically that it did; it says simply, "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them" (Acts 5:15).

There is, however, a greater shadow than that of Peter, and one with far greater power in it—a shadow

that can bring peace, tranquility, and comfort to the weary pilgrim as he journeys through the wilderness of this world to the heavenly Zion. "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land" (Isaiah 32:2). "And that Rock was Christ" (1 Corinthians 10:4).

LIKE A MIGHTY ARMY

By BURTON L. PEARSON / Pastor, Assembly of God, Cashmere, Washington

ONE OF THE MOST VIVID DESCRIPTIONS of Christ's ideal for His Church is found in the Song of Solomon. In this book allegories, similes, and metaphors abound to show the relationship between Christ and the Church.

In the sixth chapter the Bridegroom sees the Church as "beautiful . . . comely . . . terrible as an army with banners" (verse 4).

"Who is she that looketh forth as the morning?" he asks, in a descriptive question (verse 10). No people on earth can look toward the morning as the people of God can. We see each morning as a fresh opportunity in which to experience God's grace and renewed mercies.

We realize that the night of judgment is approaching, but we know with certainty that "morning cometh" too. We "look up," not as children of the night, but as children of the day, happy to know that our redemption draws near.

This Church that looks forth as "the morning" is further described as "fair as the moon." Just as the moon has no light of its own but reflects the sun, so the Church receives its light from the Son of God. The same Jesus who said, "I am the light of the world," also said, "Ye are the light of the world." As we stay near enough to reflect Him, we "shine as lights in the world; holding forth the word of life" (Philippians 2:16).

This Church is also "clear as the sun." The word "clear" might also have been translated "pure." We have no purity of our own but we are "clear as the sun" by the grace of the Son of God who loved us and gave Himself for us.

Now for the second time the heavenly Bridegroom describes the Church as "terrible as an army with banners." These are not idle or extravagant comparisons. There is life and movement and force here.

We accept the label and sing joyfully, "Like a mighty army moves the church of God . . ." Yet too often our spiritual feet move up and down in the same place. Comfortable weekly drills and spiritual feasts within the sanctuary substitute for offensive movements against the enemy of the souls of men. But the same Lord who provided a banquet for His beloved, presented a banner at the same time. "He brought me into his banqueting house, and his banner over me was love" (Song of Solomon 2:4).

We are an army with banners, but what good is there

in banners if we fight no battles, win no victories?

Banners ought to symbolize the unity, conviction, courage, and confidence of those who march beneath them. When these characteristics are found in the ranks of believers, something happens.

The prayer of Jesus in John 17 included His desire for *unity* among believers. The disciples came together in the Upper Room, and the Holy Spirit came forth in their midst with a cleansing, purifying flame, empowering them to witness in the face of opposition. Later, when the disciples again assembled and prayed in one accord, the place where they prayed was shaken again. God honored their singleness of purpose and unity of hope.

These are days which call for strong *convictions*. It is not a time to fraternize with the world or compromise on any front. Satan has not softened his attitude toward the Church. When we can read in our newspapers of men who call themselves "Satan's disciples," and even organizations called "Satan's Church," shall we pull down our banners? No, indeed. Let us rather stand up and be counted as children of God, cherishing and contending for the faith once delivered to the saints.

A banner also symbolizes *courage*. When the Early Church first unfurled her banner, she marched triumphantly forward and soon gained the reputation of having "turned the world upside down."

The courage that filled their hearts kept them marching in the face of persecution. When one fell, they closed ranks and kept the banner flying. When they were threatened, they did not pray for a hiding place, but for boldness to keep on preaching. They said, "We ought to obey God rather than man," and kept on marching.

Paul carried the gospel to distant lands and never once lowered the banner. It flew over a ship that was broken to pieces; sometimes over a dungeon; but wherever he was, to his dying day, it flew. He not only kept the faith; he spread it with magnificent courage.

Finally, this banner over us symbolizes *confidence* in our Lord and in His cause to which we are committed. We have not yet seen our Lord as we shall see Him when He comes to reign as "Kings of kings and Lord of lords," but that day is drawing near. Let us therefore keep our confidence in Him who has chosen us to serve in this "army with banners," that we may not be ashamed when we stand before Him at His appearing. 



THE EUROPEAN SERVICEMEN'S RETREAT OPENED MY EYES

BY KENNETH SCHMIDT
 Pastor, First Assembly,
 Grand Junction, Colo.

THE RAIN WAS SLOWLY FALLING as we landed in Munich, Germany; it looked like a gloomy day. However the friendly and hospitable reception by Richard Fulmer, Assemblies of God servicemen's representative in Europe, soon warmed my heart.

I was to be the retreat master for the Assemblies of God Servicemen's Retreat at Berchtesgaden, Germany. Brother Fulmer and I met Chaplain (Col.) John Lindvall, the retreat coordinator, who briefed me concerning my part in the retreat. Later we met G. Raymond Carlson, president of North Central Bible College, Minneapolis, Minn., and Willard Cantelon, missionary-evangelist, who were also to be speakers at the retreat.

My heart was thrilled for I could see that these men were dedicated to a great cause and were anxious for the Lord to have his way and meet the needs of the servicemen.

Brother Fulmer told me, "Brother Schmidt, these will be days you'll never forget; they are indescribable! They will open your understanding to the great door of opportunity we have in the servicemen's work."

I listened attentively as he explained that all over Europe there were groups of Assemblies of God servicemen who meet weekly and witness to others of the grace of God.

I could hardly believe what I was hearing. The church I pastor conducts weekly prayer services for our own servicemen. We also have special farewell services and special recognition for our boys in service. But I began to see unfolding before my eyes "a church away from home for our service-

MANY SAVED, MANY FILLED AT SERVICEMEN'S RETREAT

BERCHTESGADEN, GERMANY—More than 355 persons registered for the Assemblies of God servicemen's retreat at the General Walker Hotel here November 6-10. Many were saved and many filled with the Holy Spirit.

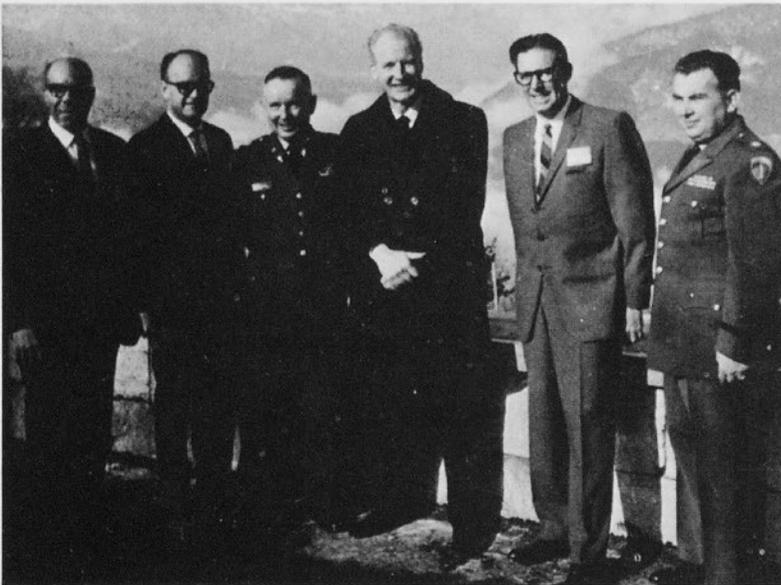
Speakers for the retreat included

Kenneth Schmidt, pastor of First Assembly, Grand Junction, Colo.; G. Raymond Carlson, president of North Central Bible College, Minneapolis, Minn.; and Willard Cantelon, missionary evangelist. Chaplain (Col.) John Lindvall was the coordinator; Chaplain (Maj.) Jules Ballas, deputy coordinator.

Missionary giving at the retreat reached an all-time high.

Following the servicemen's retreat, Brothers Schmidt and Carlson stayed on at the hotel to speak at a retreat of the Overseas Teachers Christian Fellowship.

—Richard Fulmer, servicemen's representative for Europe



LEFT PHOTO: Eddie Washington, director of music; Richard C. Fulmer, assistant coordinator; Chaplain John A. Lindvall, coordinator; Willard Cantelon, missionary speaker; Kenneth R. Schmidt, retreat master; Chaplain Jules Ballas, deputy coordinator.

LOWER LEFT PHOTO: G. Raymond Carlson, assistant retreat master, dedicated four babies to the Lord.

LOWER RIGHT PHOTO: Chaplain John A. Lindvall conducted a seminar for fellowship group leaders in Europe.



NOVEMBER DATES SET FOR SERVICEMEN'S RETREAT

SPRINGFIELD, MO.—The 1968 retreat for Assemblies of God servicemen stationed in Europe has been set for November 4-8 at the General Walker Hotel, Berchtesgaden, Germany, according to Howard S. Bush, chairman of the Commission on Chaplains.

Army Chaplain (Maj.) Jules Ballas has been selected to serve as retreat coordinator. Space is available for 500 persons at the retreat.

men." My understanding *was* being opened!

Yes, the retreat and the servicemen's fellowship groups of Europe did open my understanding. As young men came together from Turkey, Ethiopia, Libya, Spain, Italy, England, Belgium, Holland, Iceland, and Germany, we had the privilege of seeing many of them and their wives saved and filled with the Holy Spirit. Daily we spoke with them and later journeyed to Berlin and Frankfurt to minister in their fellowship groups.

But this is only part of what God showed me. The Lord kept speaking to my heart of the special responsibility all of us have to send in the names of

servicemen from our churches to the Assemblies of God Servicemen's Division in Springfield.

This will give the opportunity to contact the men. It will open to them an Assemblies of God fellowship group. It will give the men an opportunity to be part of the servicemen's evangelism program, one of the greatest fields of opportunity in the world today.

I believe it's our duty as well as privilege to see that every serviceman in our constituency is listed with the Servicemen's Division. Give the boys a "home away from home" by writing today!

Send the name and complete address of the servicemen to: Servicemen's Division, 1445 Boonville Ave., Springfield, Mo. 65802.

35TH ASSEMBLIES CHAPLAIN APPOINTED

SPRINGFIELD, MO.—The number of active-duty military chaplains of the Assemblies of God reached a new high of 35 with



the appointment of (Lt.) Jack K. Golie to the Navy chaplaincy.

The Assemblies of God now has 19 Army chaplains, nine Air Force

chaplains, and seven Navy chaplains.

A native of Havre, Mont., Brother Golie had three years of pastoral experience and attended the U. S. Naval Chaplains School, Newport, R. I. He is now assigned to the U. S. Marine Corps at 29 Palms, Calif.

He holds a master of education degree from State Teachers College, Salem, Mass., and bachelor of divinity from Gordon Divinity School, Wenham, Mass.

He is a 1962 graduate of Central Bible College, Springfield, where he earned the B. A. degree in Bible. He has taken additional studies at Northwest College of the Assemblies of God, Kirkland, Wash., and at Seattle Pacific College.

Chaplain Golie began preaching in 1960 while still a student. He was ordained in 1967 by the Southern Missouri District.

From 1954 to 1958, he was an enlisted Navy radar man with the Pacific Fleet. He and his wife, the former Barbara McDonald were married in 1959.



Chaplain (Lt. Col.) Orville L. McCormack (right) gets a handshake from Maj. Robert A. Hahn, a SAC B-52 aircraft commander, as the chaplain reports to the airplane to fly with his crew. Chaplains stationed at Altus AFB, Oklahoma, normally fly at least one mission a month with a B-52 bomber and a KC-135 flying tanker crew. This particular flight lasted almost ten hours.



Evangelist and Mrs. Charles Fairfield (left) and Pastor Robert Cilke, Rogers City, Mich., dedicate the evangelists' musical equipment to the Lord. The congregation presented a check to help purchase an amplifier.

ROGERS CITY, MICH.—Faith Assembly here was uplifted in spirit during recent services with the Fairfield Evangelistic Party of East Tawas, Mich. Three persons were saved and a number of new contacts were made for the Lord.

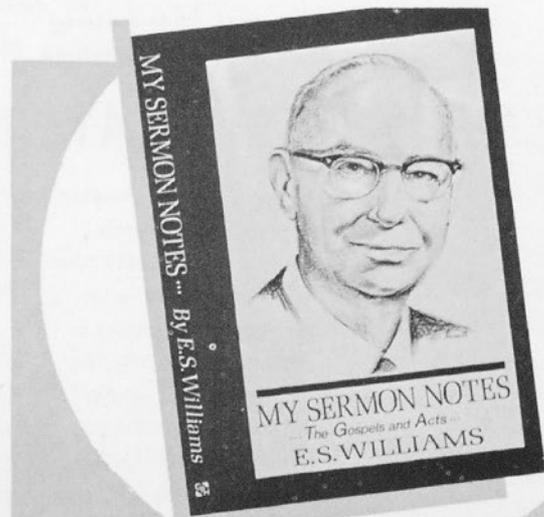
Many visitors also attended, including a Catholic priest and some of his congregation. The priest showed great interest in the Pentecostal experience of speaking in tongues.

Faith Assembly presented a check to the evangelists to purchase a new amplifier.

—Robert H. Cilke, pastor

ARLINGTON, TEX.—Pantego Assembly here enjoyed a series of services with Evangelist and Mrs. James Sartor. A large number of children and young people were saved and filled with the Holy Spirit.

—W. O. Jackson, pastor



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The Calvary Assembly, constructed of buff brick, has a two-story educational wing. The sanctuary seats 365 including balcony. The church is located on three acres of ground.

HAMPTON, VA.—Calvary Assembly here recently dedicated a new church building to the Lord.

Participating in the dedication service were Kelley Wigfield, Potomac District superintendent, and David Flower, Southern New England District superintendent.

The sanctuary which seats 365 and a two-story educational unit

provide 10,300 square feet of floor space. Other facilities include a balcony, fellowship hall seating 175, church office, pastor's study, baptistry, nursery, kitchen, and 18 classrooms.

Approximate appraised value of the new building is \$200,000. Cost of construction and furnishings was only \$125,000.

Calvary Assembly was begun in 1938 as the result of street and mission services. After worshipping in rented buildings, the congregation moved into its own building in 1946.

That building was taken by urban renewal, causing the church to begin a new building program. Ground was broken in June

1966 on a three-acre site. Sunday school average attendance increased during the building program and a high spiritual tide remained. At least six persons have found the Lord as Saviour since the congregation moved into the new building.

T. Burton Pierce has pastored Calvary Assembly since 1962.

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MERIDIAN, MISS.—God is still blessing Calvary Assembly here following services with Evangelist Freddy Clark of York, Pa.

New people are coming to the church and the Christ's Ambassadors group has doubled.

Several people received healing through prayer during the meeting. One man had sinus trouble for 17 years, and had to take medication four times daily; he was healed instantly. —Robert O. Cook, pastor

* * *

CRESWELL, OREG.—The Assembly of God praises the Lord for His blessings. Sunday school is 20 above last year's average. On the same day the officers of the church were installed, six persons received the baptism in the Holy Spirit.

—J. W. Harris, pastor

* * *

BARNESVILLE, OHIO—The Assembly of God here recently concluded one of the most successful evangelistic crusades in its three-year history. Although the meeting was held during the busy Christmas shopping season, large crowds attended nightly to hear Evangelist Deana Cargnel of Denison, Ohio.

About 30 first-time visitors were present. The congregation was uplifted and encouraged as they re-dedicated their lives to God.

The Assembly anticipates that

Christ's Ambassadors and Men's Fellowship groups will soon be organized. The church already has Royal Rangers, Missionettes, and WMC groups. These were blessed and enlarged by the meetings.

—Loren O. Beans, pastor

ANNOUNCEMENTS

14TH ANNUAL NEW JERSEY DISTRICT WMC CONVENTION—Feb. 22 at Evangel Church, Elizabeth, N. J. Speaker: Lillian Watters.

43RD ANNUAL PENINSULAR FLORIDA DISTRICT COUNCIL AND 24TH ANNUAL CAMP MEETING—Feb. 19-23, 940 Longfellow Blvd., Lakeland, Fla. Speakers: Frank J. Lindquist and Aaron Wall.—by E. R. Schulz, district secretary.

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EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Fair Hope	A/G	Feb. 11-25	Fisher-Cheek Tm.	G. L. McKinney
	Montgomery	Calvary	Feb. 14-25	Colen & Carol Lassiter	Billy Johnson
	Mt. Olive	Crocker	Feb. 11-25	S. P. & Mrs. Bostic	Paul Gowins
Ariz.	Prichard	A/G	Feb. 13-18	L. Wayne Pitts	James C. Kofahl
	Holbrook	Indian Mission	Feb. 18-25	Kathleen Jennings	Gene Herd
	Wickenburg	First	Feb. 14-25	John & Robert Stephens	Raymond Valentine
Ark.	Hackett	A/G	Feb. 12-25	David Rhoads	Terry Rhoads
	Little Rock	Calvary	Feb. 18-Mar. 3	Bill Sims	J. E. Gregg
	Little Rock	Oak Forest	Feb. 11-16	Jim Mackey	Lester Burton
Calif.	Subiaco	Midway	Feb. 18—	Arlis & Mrs. Thrasher	Lewis Parker
	Anaheim	The Town Church	Feb. 18-Mar. 3	Corbett C. Crace	Dorman Buttram
	Bakersfield	Niles	Feb. 7-18	Tommy & Esther Lance	Jack Countryman
	Crescent City	A/G	Feb. 11-25	Arthur & Anna Berg	H. B. Pencovic
	Los Gatos	First	Feb. 18-25	Howard Rusthoi	Kelsey C. Prinzing
	Montclair	First	Feb. 13-18	Singing Kolenda Family	Allen Wine
	National City	Sweetwater	Feb. 13-25	J. B. Woolums	A. F. Compton
	Riverside	*Calvary Temple	Feb. 12-16	C. M. Ward	D. F. Ferguson
	San Jacinto	A/G	Feb. 6-11	Singing Kolenda Family	Gilman Hanson
	San Pablo	Calvary	Jan. 30-Feb. 11	John & Robert Stephens	J. S. Murrell
Colo.	South Gate	Bethany Chapel	Feb. 18-23	George Holmes	Grant Wacker
	S. San Francisco	First	Feb. 11-16	Knouse-Stoval Team	Carl E. Curtright
	Templeton	A/G	Feb. 18—	Branham-Steele Team	Thomas Hickerson
Fla.	Johnstown	A/G	Feb. 11—	Bob Wilson	Richard Field
	Milliken	A/G	Feb. 11—	Merle & Mrs. Roll	Earl Fread
	Nucla	A/G	Feb. 13-25	T. M. & Mrs. Barrett	H. C. Russell
Ga.	Alford	A/G	Feb. 11—	Don Martin	Roy Douglas
	Century	Beulah Chapel	Feb. 13-18	David L. Scruggs	Carl D. Wilson
	Greensboro	A/G	Feb. 14-25	Nettie Parham	A. Z. Futch
Idaho	Holly Hill	Holly Heights	Feb. 4-18	J. Earl & Mrs. Douglass	James T. Galligan
	Keysville	A/G	Feb. 11-25	Doug & Judy Maners	David Fernandez
	Americus	First	Jan. 28-Feb. 11	Colen & Mrs. Lassiter	E. L. Gilliland
Ill.	Buhl	Calvary	Feb. 4-11	Ellis & Mrs. Parker	Richard Tertham
	Meridian	A/G	Feb. 18-25	Ellis & Mrs. Parker	Rex H. Herndon
	Des Plaines	Northwest	Feb. 14-25	Glen Shinn	E. D. Howe
Ind.	Anderson	First	Feb. 14-25	Homer Peterson	Lloyd Wead
	Greencastle	Calvary	Feb. 14-25	Bill & Verna McPherson	James L. Schaffer
	Hymera	Shiloh	Feb. 13-25	Ada E. Lear	Kenneth Casper
Iowa	Cedar Falls	A/G Tab.	Feb. 18-25	Kurt Matschulat Party	G. D. Hanson
	Dodge City	First	Feb. 18-25	Roy H. Tregenza	Lloyd Bilhimer
	Mt. Pleasant	A/G	Jan. 28-Feb. 11	C. A. Fairfield Party	John F. Bishop
Mich.	Willmar	A/G	Feb. 13-25	James & Beulah Pepper	Richard Orchard
	Meridian	First	Feb. 14-25	Woodrow Oxner	H. Douglas Stone
	Stonewall	A/G	Feb. 14-25	Keetah Jones	J. Kenneth Byrd
Miss.	Bismarck	First	Feb. 13-25	Loyd & Rebecca Middleton	Charles Leathers
	Essex	Bird's Corner	Feb. 11-25	Glenna Byard	Kathryn Baughn
	Gilman City	A/G	Feb. 7-18	Ken Krivohlavek	John G. Primrose
Mo.	Kansas City	Bethel Tab.	Feb. 14-25	I. D. Rayborn	Robert A. Sites
	Pleasant Hill	First	Jan. 29-Feb. 11	Loyd & Rebecca Middleton	R. E. Middleton
	Rich Hill	A/G	Feb. 18-Mar. 8	Knott-Olson Team	Kenneth Smith
Neb.	St. Louis	Riverview	Feb. 13-25	Marion & Sandra Beach	Louis Mattea
	Springfield	Central	Feb. 14-Mar. 3	Louis Neely	E. E. Krogstad
	Trenton	First	Feb. 12-25	J. C. & Mrs. Nichols	Odis H. Virgin
N. Mex.	Bayard	A/G	Feb. 13-25	Milo Harmon	John W. Smith
	Hobbs	Glad Tidings	Feb. 13-25	Charles Ogdon	O. W. Newman
	Dunn	Glad Tidings	Feb. 7-18	The Singing Lunsfords	William Register
N. C.	Wilmington	First	Feb. 13-25	H. B. Kelchner	Wayne D. Barkley
	Tioga	A/G	Feb. 12-18	Kenneth M. Stottlemeyer	Melvin L. Bennett
	Cleveland	First	Feb. 11-18	William Caldwell	Theodore Ness
Ohio	Girard	Summit	Feb. 6-18	Wayne & Vi Marshall	Delbert Miller
	Toledo	First	Feb. 14-25	Don & Sharon Parker	C. Glenn Parker
	Claremore	First	Feb. 18—	Jimmy & Anna Uselton	R. L. Reddout
Okla.	Oklahoma City	Grace	Feb. 14-25	Arnold & Anita Segesman	J. D. Keen
	Ringling	First	Feb. 13-26	Tom F. Ogdon	Calvin Newton
	Sapulpa	South Heights	Feb. 18—	Hazel Burns	E. R. Roberts
Oreg.	Brookings	*A/G	Feb. 11-16	Charles Senechal	Richard Stewart
	Harbor	Gospel Lighthouse	Feb. 4-18	H. L. Hensley	Ron Keyser
	Lingletown	Full Gospel Mission	Jan. 31-Feb. 11	George & Evelyn Butrin	John Landis
Pa.	Azle	First	Feb. 12—	J. B. & Mrs. Essary	Roy L. Hamm
	Big Spring	First	Jan. 30-Feb. 11	Charles Ogdon Family	Homer Rich
	Boyd	First	Feb. 14-25	James Sartor	Thural B. Reid
Tex.	Corpus Christi	Glad Tidings	Feb. 11-16	Mike & Linda Murdock	Bythel Hagee
	Dallas	Grace	Feb. 4-18	Morris & Lorraine Lefkowitz	S. Fred Davis
	Dallas	Pleasant Grove	Jan. 31—	Jimmy & Lenete Merritt	Gordon Nelms
Va.	Gainesville	Clement St.	Feb. 14—	Jimmy & Lenete Merritt	Edward W. Way
	Holliday	A/G	Feb. 4-18	Garry Smith	Dale Gentry
	Odessa	Southside	Feb. 4—	Bennie & Mary Grissom	W. M. Bozeman
Wash.	Overton	First	Feb. 7-18	Travis Bates	Danny Lane
	Pasadena	*First	Feb. 14-25	David & Elizabeth Dean	J. R. Goodwin
	Pollok	Clawson	Feb. 7-18	Chas. & Mrs. McKnight	L. E. Ivey
Wash.	Silsbee	First	Feb. 11-17	Calaway-Williams Team	J. A. Hendrix
	Fairfax	A/G	Feb. 7-18	Dave & Jan Olsheski	Walter Keller
	Norfolk	*Ocean View	Feb. 9-11	David & Mary Dean	Gordon Churchill
Wash.	Bellingham	Calvary Temple	Feb. 18-25	Joe Johnson	Paul Cantelon
	Olympia	A/G	Feb. 14-25	David Lewis	Glen D. Cole
	Spokane	Hillyard	Feb. 18-25	Dan & Marty Womack	R. R. Nichols
Wash.	Spokane	Ridgeview	Feb. 14-25	Roy & Arlene Brewer	Eldred L. Nelson

¹ Prayer Emphasis

² Prophetic Emphasis

³ Children's Revival

⁴ Deeper Life Crusade

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

WITH CHRIST

MRS. ETHEL V. BOYER, 75, went to her eternal reward on October 14, 1967, at the Bethany Retirement Home, Lakeland, Florida.

Mrs. Boyer and her husband Orla pioneered evangelical missions in Brazil as early as 1927. They were later appointed as Assemblies of God missionaries and labored faithfully both in general missionary work and in a gospel literature program. Besides helping her husband in the literature work, Mrs. Boyer taught many children and ministered among the sick during the time they worked in the interior.

It was necessary for the couple to take up residence at Bethany Retirement Home in April 1967 due to Mrs. Boyer's illness.

After her death, Mr. Boyer returned to Brazil where he is continuing his missionary work.

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ALL THE EXCITEMENT
AND COLOR OF THE
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HOLD HIGH THE TORCH

*You may never lift a brighter light
in your community than when you hold
a Vacation Bible School...*

AN OUTREACH BEACON

PARENTS CAN THINK of all kinds of reasons why their children shouldn't attend your Sunday school, or why *they* can't make it to church. But strangely enough, the same folk welcome the invitation to VBS. Perhaps it's just a relief to get the children out from under foot. Or they feel attending a special activity like VBS doesn't commit them as regular services might. Whatever the motivation, VBS does evoke a warm response. New churches have often found it is their most effective evangelistic campaign. Old churches have enjoyed a new kind of revival.

BRIGHTENS THE CORNER AT HOME, TOO!

VBS is not just a tool for reaching outsiders. Countless thousands of mature Christians, when asked where Christ first became real to them, will answer simply, "I had al-

ways gone to church, but it was during VBS that..."

A CHALLENGE TO ACTION

VBS gives you the opportunity to thrust a torch into unaccustomed hands and say, "Here, run with it!" People who have never before been involved in constructive Christian activity can be put to work at some level of VBS. There may be hesitation and false starts. But how these workers will grow as they go. It only takes one experience of kneeling by an awakening soul at the moment of new birth to reward all the diligent effort.

Word of Life 1968 Vacation Bible School materials, built around the Olympics theme, *Hold High the Torch*, offer every possible assistance to your church as you plan and carry out your school. Plan now for a bright spot in your summer. Hold high the torch with a VBS!

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