

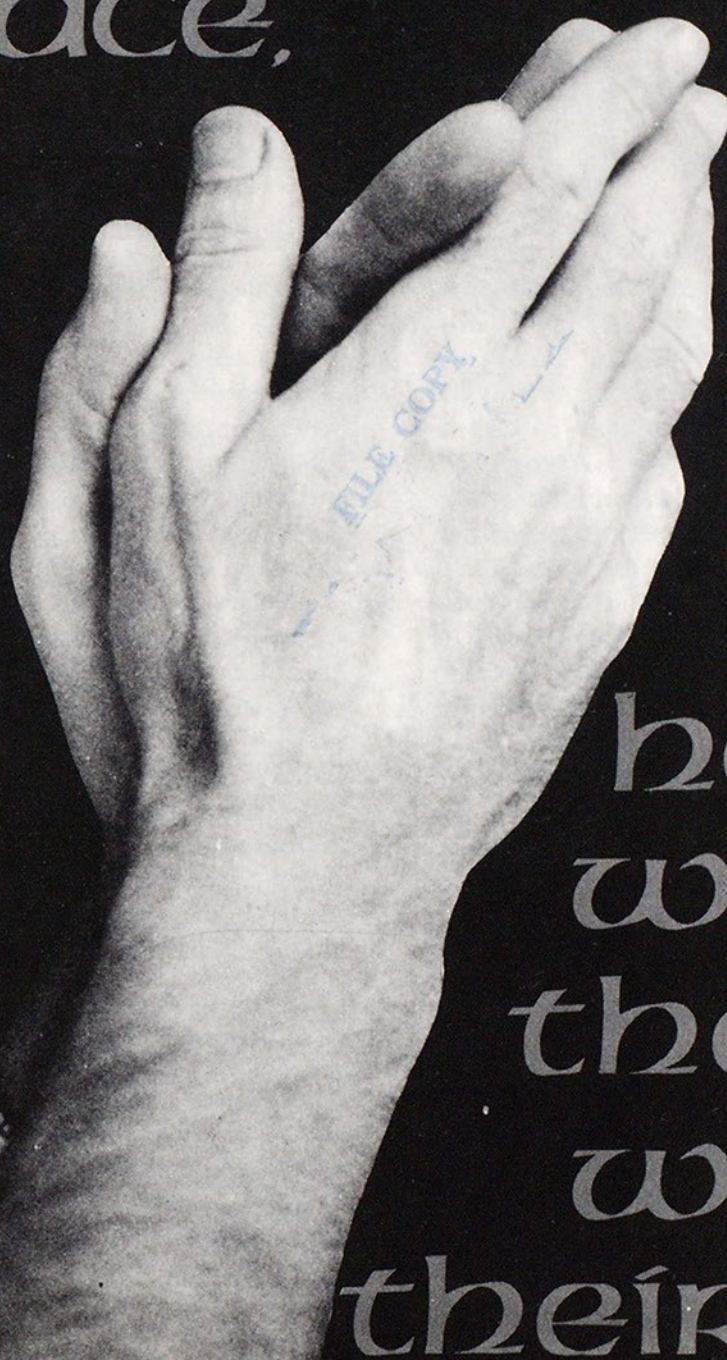
THE PENTECOSTAL evangel

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

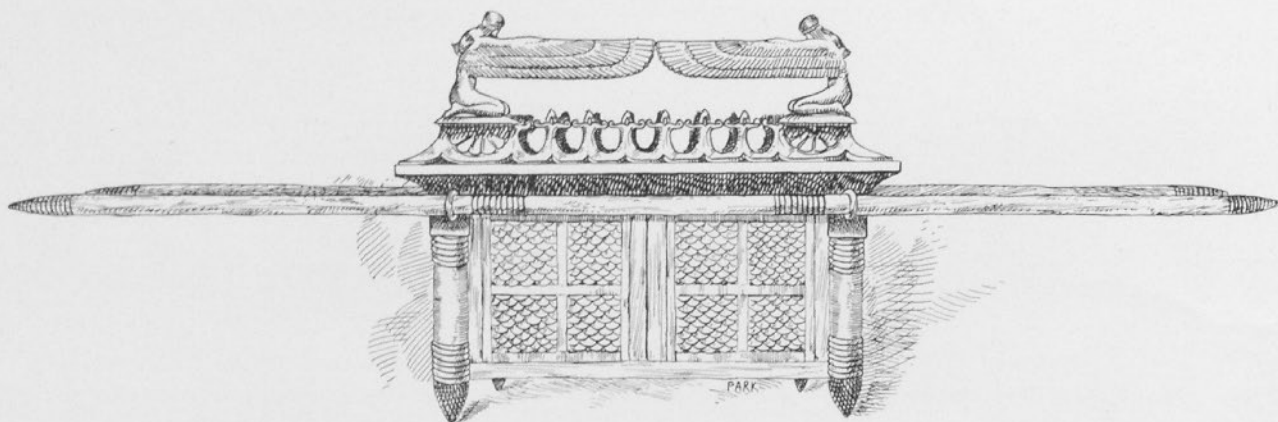
AUGUST 11, 1968 TEN CENTS

"if my people,
which are
called by my
name, shall
humble themselves,
and pray, and seek
my face,
and from
wicked
then
hear
heaven,
will for-
their sin,
will heal
their land."

and
turn
their
ways;
will I
from
and
give
and



OUR PRIESTS PRAYING



By LOUIS H. HAUFF / Pastor, First Assembly, San Bernardino, California

A LESSON FOR ALL PRAYING CHRISTIANS is found in Psalm 141. It is believed that David wrote this Psalm when he was fleeing from Saul. As he was hiding in the wilderness, he was not able to worship in the house of the Lord. His desire for worship and prayer was so great that he became his own priest and called upon the Lord.

David's prayer anticipated the day of grace when every believer is a "priest unto God." We are "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that [we] should show forth the praises of him who hath called [us] out of darkness into his marvelous light."

In this Psalm David set an example of priestly praying. We can see four essential elements of worship and prayer that should cause our communion with the Lord to be most fruitful. Prayer is more than petition. It is the whole soul reaching out for God.

PRAYER AS SPIRITUAL WORSHIP

"Let my prayer be set forth before thee as incense" (v. 2). David was thinking of the altar of incense in the tabernacle that stood before the veil of the Holy of holies and sent forth its fragrance into the presence of the Lord. In various chapels built over

sacred places in Palestine, I have seen the priests swing their censors of incense in worship.

As we approach the Lord in prayer, we should begin by swinging the "censor" of praise unto Him. We honor the Lord as we "set forth" our praise before Him as burning incense. "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Hebrews 13:15). We receive great spiritual benefit if we come before the Lord with praise and adoration. David cried, "I will bless the Lord at all times: his praise shall continually be in my mouth" (Psalm 34:1).

Incense is cold and dead and unfragrant until fire is applied to it. In the same way, we have within us the elements of spiritual worship to God, but we need the fire of the Holy Spirit to make us fragrant and to send forth praise to the Lord.

*"Then God's fire upon the altar
Of my heart was set aflame;
I shall never cease to praise Him,
Glory, glory to His name!"*

PRAYER AS A SACRIFICE

"Let . . . the lifting up of my hands [be] as the evening sacrifice" (v. 2). There can be no spirit

of praise to God in our lives until we have been to the altar of sacrifice. Live coals from the evening sacrifice were brought into the tabernacle to ignite the fire on the altar of incense. Christ sacrificed Himself as the Lamb of God for our salvation; so we in turn should present our bodies "a living sacrifice, holy, acceptable unto God."

The lifting up of the hands is a sign of surrender. The Lord wants the surrender of our lives, our talents, and our possessions for His use in His Church.

Soldiers lift their hands in salute to their flag or leaders to show their loyalty and willingness to do the bidding of their officers. Shall we give any less devotion to the most wonderful of leaders, the Lord Jesus Christ?

Lifting the hands is a sign of emptiness, an acknowledgment of need. We can say with the apostle Paul, "We are [not] sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." Only as we admit our need shall we be satisfied from the hand of the Lord. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Lifting the hands is a sign of expectancy. We have all seen the baby who stretches out his hands to his mother. No mother can refuse her child's expectant hands. In such a way do we lift up our hands in faith that we may receive from the loving hands of our Lord the riches of His heavenly grace.

PRAYER AS SUPPLICATION

There is a time in prayer when we make our requests known to the Lord. The letter to the Philipian church admonishes, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." It was at the altar of incense that Zacharias, the father of John the Baptist, made request for a son and for the advent of the Christ.

After David had offered the incense of praise to the Lord, he made his request known. Take note of it. It is not a petition for favors or temporal blessings but for spiritual fortitude: "Set a watch, O Lord, before my mouth; keep the door of my lips" (v. 3). This is a prayer for sanctified lips.

Failure to control the tongue has been one of man's great weaknesses and has caused harm to many. We all need to guard carefully the words we speak. Our prayer should be, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord."

*When they had prayed,
the place was shaken
where they were assembled together.*

ACTS 4:31

NATIONAL DAY OF PRAYER • AUGUST 11

Words carelessly spoken against others can be like the small lighted match that starts the devouring forest fire (James 3:5, 6). In our San Bernardino mountains we have seen these raging fires destroy much property and endanger many lives before they were finally put out. We must guard our speech carefully and we shall need the Lord to set a watch at the door of our lips. Remember "if any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain."

David continued to pray for himself: "Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties" (v. 4). He was more concerned about his own faults than the weaknesses of others. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

David was praying that the Lord would incline him toward the things that are right and good. Remember that in a moment of weakness we shall fall in the direction we are leaning. If we incline ourselves toward the Lord and righteousness, we shall not fall into sin.

Beware of the "dainties" of the wicked. We are more likely to be influenced by these than the threats and ridicule of evildoers. We ought to pray for a life of holiness before the Lord in word and deed.

PRAYER AS SUBMISSION

A spiritual person is submissive to the will of the Lord. He regards all that happens to him from the hands of godly people as being corrections and discipline to strengthen his Christian life. The chastening of the Lord is for our benefit. David prayed, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head" (v. 5).

Let us submit to the Lord in every trial, difficulty, and correction. With Paul may we say: "In all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

Hebrews 12:11 instructs us: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

In a spirit of submission we can say, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

David concluded his prayer, "But mine eyes are unto thee, O God the Lord: in thee is my trust" (v. 8). The priest did not minister in his own strength, but constantly trusted God for His anointing, blessing, and empowering. As priests unto God, let us like David, pray in spiritual worship, sacrifice, supplication, and submission.

What Prayer Can Do

"PRAYER IS POWER," said Dr. Alexis Carrel, winner of the Nobel Prize in medicine. Prayer is the greatest power known to man. When that power is used simultaneously by thousands of praying believers, as on this Day of Prayer, there is no force on earth can withstand it.

Biblical history is replete with stories of what prayer can do. It tells how "prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in its great race, burst open iron gates, recalled souls from eternity, conquered devils, called legions of angels down from heaven. Prayer has bridled and changed the raging passions of men, and destroyed vast armies of proud, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven; *what has not prayer done!*"

Prayer can save a nation. Our nation needs saving. Its cities are torn with strife and its sons are dying on foreign battlefields. The help of man has failed us. We need to do as Jehoshaphat did when he faced a national calamity.

Enemy armies were approaching Jerusalem and King Jehoshaphat knew his military power could not repulse them. He therefore gathered the people together "to ask help of the Lord"—and they came (2 Chronicles 20:4). The people fasted and cast themselves on the mercy of God. It is a classic story—the king's humble prayer, the Lord's response, and the amazing outcome. What a lesson for us on this Day of Prayer!

Jehoshaphat ended his prayer with the confession, "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." Then the Spirit of the Lord came upon Jahaziel in the midst of the congregation and he prophesied. "The battle is not yours, but God's," he said. "Stand ye still, and see the salvation of the Lord." Before their eyes the allied enemy forces began to fight against each other. In a totally unexpected manner God graciously intervened and Judah was saved.

The nation was not saved by the might of man, nor by the power of its soldiers, but by the Spirit of the Lord of hosts. The heavenly hosts triumphed over the earthly armies.

King Jehoshaphat reminded the Lord of Solomon's prayer at the dedication of the Temple. He must have recalled the answer the Lord gave to Solomon on that occasion: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

If ever we realized man's limitations and our need of divine help, surely it is in this election year marred with assassinations, riots, and conflicts at home and abroad. We need help beyond the power of man. Neither statesmen nor sociologists, jurists nor police have the answer to the spirit of rebellion that is sweeping human hearts. Meeting force with force is not the ultimate solution. People's hearts need changing. Let us pray, then, for a greater burden for souls; for a new wave of evangelism in all the churches; and for an outpouring of the Spirit of the Lord of hosts on our troubled world. Young and old need to be taught the Scriptures that can make them wise unto salvation—and the saving of their souls can mean the saving of the nation.

—r.c.c.

THE PENTECOSTAL evangel

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I
DISCOVERED
A BASIC TRUTH—
SO SIMPLE IT IS
PROFOUND!

GOD LOVES ME!

By ROLAND A. MEIER / Pastor, Assembly of God, Coulee City, Washington

MY ATTENTION HAD FOCUSED on John 16:27, "For the Father himself loveth you," and I came away from my devotions that morning with a discovery, a basic Christian truth, so simple it is profound: *God loves me.*

I'm sure I had been aware of the fact before. I was raised in a Christian home and in a Pentecostal church. I graduated from Northwest College of the Assemblies of God, Kirkland, Washington, with a degree in theology. I had pastored for 10 years. But the reality of this statement had never really flooded my soul. I had never dared to let myself believe that God the Father could love *me.*

What had first caught my attention during that devotional time was an apparent contradiction in Jesus' words. In verse 26 He said, "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you." Jesus had just invited His followers to ask the Father for anything they needed in His name, and He would give it to them (vv. 23, 24). Now it seemed our Lord had spoiled the whole content of His appeal.

Admittedly, He did not refuse to pray to the Father for us, but there seems to be some doubt as to what would happen to our petitions. We are welcome to ask, but there seemed no guarantee the Father will ever hear our request.

My shock at what I thought the statement meant was short-lived. Although these words seemed to uproot all I had ever been taught concerning Christ's love and kindness, the Spirit used this verse to get my attention and heighten the joy of discovery I was about to make.

Jesus stated that the reason He will not pray to the

Father for us is that "the Father himself loveth you." *God loves me.* Not because of my merits, not for any other reason than He *chose* to love me.

Now I understand why Christ would no longer need to pray that His Father would grant my requests. The necessity of His mediation in this matter was no longer essential. He instructed us to attach His name to all of our petitions to show our relationship to Him—we are sons of God through Jesus Christ. This states the reason God *hears* us, not the reason He *answers.* He supplies our needs on the basis of His unfathomable, perfect love for us.

Moses enforced this revelation in Deuteronomy 7:7, 8 when he declared, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you . . . hath the Lord brought you out."

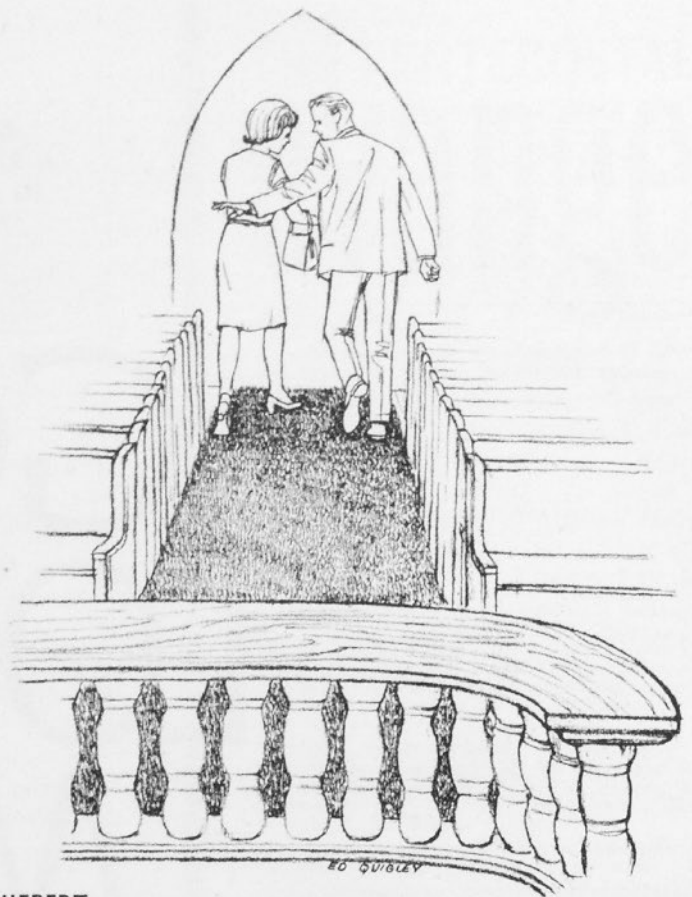
I remember when I first heard my wife say, "I love you." I felt giddiness, a tingling thrill, a floating sensation. I repeated it to myself in an awe-struck tone, "She loves me! She loves me!"

I feel this way once more, only with greater intensity, when I read those words telling me that God loves me. I am both humbled and proud that God should love *me.* I repeat it over and over, "*He loves me! He loves me! He loves me!*"

I feel compelled to share the news—teach it to the children, whisper it to the dying, shout it from the rooftops to the millions—that God loves me, and *all men!*

HERE ARE HELPS IN OVERCOMING—

THE TRAGEDY OF PRAYERLESSNESS



By D. EDMOND HIEBERT

THE BIBLE CALLS PRAYERLESSNESS SIN. We may call it neglect or apathy. Certainly it is one of those little mentioned sins about which many Christians have little sense of conviction.

Yet the Holy Spirit revealed to Samuel that it was *sin*, for he said, "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23). If it was a sin then, is it less so now?

Perhaps we lack conviction about this sin because it is an omission rather than a commission and we consider that less offensive to God than actual transgression. The Bible says, "Thou shalt not steal," and it also says, "Pray without ceasing." Both are direct commands of God. Are we justified in considering the violation of one less heinous than the other?

Few indeed are the Christians not guilty of neglecting prayer!

In a ministers meeting the chairman asked all who daily spent half an hour with God in connection with their work to raise their hands. Only one hand went up. Less than half claimed to pray 15 minutes a day. Everyone raised his hand to signify that he prayed five minutes each day, but later one man came with a confession that he couldn't be sure if he did spend five minutes in prayer daily. If such is the condition among ministers, what about the average layman?

The failure of even evangelical Christians to avail themselves of the power of prayer in the face of gigantic

waves of iniquity and impending catastrophe is one of the outstanding tragedies of Christendom. All admit the power and importance of prayer, and yet prayerlessness prevails!

There is a definite correlation between the spiritual life in the church and the prayer life of its members. Who will say that our failure to pray is not the open door through which numerous evils enter to plague us? In the light of Biblical teaching concerning prayer, we should expect that churches everywhere would be making use of it as one of the most important activities. Yet is it not true today that the prayer meeting is the most neglected service in the church?

CONSEQUENCES OF PRAYERLESSNESS

Prayerlessness causes *spiritual deficiency*. We are told to ask, seek, and knock in order that we may *have*, but James tells us, "Ye have not because ye ask not." How often there is a tragic shortage of wisdom among believers because of failure to pray for it (James 1:5).

Prayerlessness underlies our *spiritual defeats*. Had Peter obeyed the Lord to "watch and pray, that ye enter not into temptation," surely the results would have been different with him!

Prayerlessness also *brings untold loss to the work of God*. God's work languishes and suffers. Yet He has plainly promised to bless and revive if His people come to Him in humble repentance and prayer (2 Chronicles 7:14). Behind every revival will be found the agonizing prayer of an individual or a group of prayer warriors. Our greatest failures are prayer failures.

THE CAUSES OF PRAYERLESSNESS

1. *Rush of modern life*. Most of us are so rushed to find time for the legitimate affairs of life—work, studies, demands of family relations, church, important civic and social activities, the newspaper, radio, and television—

*Men ought always to pray,
and not to faint.*

LUKE 18:1

NATIONAL DAY OF PRAYER • AUGUST 11

that there simply is no time for prayer! How can we spare time in our already overcrowded schedule?

The solution will finally be found in our evaluation of the comparative importance of the things which call for our time. We admit we find time for things we feel are really important. If we admit the primary importance of prayer, we will not allow temporal things to usurp our time so that we have none left for that which has eternal value.

2. *Failure to realize the importance of prayer.* The men who have done the most for the growth and spread of the Church have been mighty men of prayer.

Paul, one of the most effective missionaries of all time, let intercessory prayer occupy a large place in his life and urged others to do likewise.

Martin Luther spent three hours daily in prayer, saying he had so much work to do he could not get it done unless he prayed that much.

J. Hudson Taylor, founder of the China Inland Mission, rose at three in the morning so he could spend two hours alone with God before his business duties began.

These men were busy and wrought great things for God, but they prayed because they realized the importance of prayer in their kingdom work.

3. *Dislike by carnal nature.* The carnal nature does not relish a life of self-denying, prevailing prayer. It is ever ready to call us away from prayer to some passing pleasure or perplexing business problem.

When Adam was created, he enjoyed fellowship with God; but when he sinned, man sought to hide from God and no longer cherished fellowship with his Creator. Sin twisted and warped man's nature. Until we recognize this and reckon the old nature crucified with Christ, we will never overcome the tendency of prayerlessness in our lives.

4. *Satanic opposition.* The poet rightly said, "Satan trembles when he sees the weakest saint upon his knees." The devil uses every device possible to keep saints from effectual prayer.

Prayer is the most powerful weapon we can use against the forces of evil. Whenever the Church gives itself to prayer, the powers of darkness are shaken and the victory of Christ experienced. Satan cares little about our organizations and activities if he can keep us from praying. Machinery is useless for want of power. So he sets himself to hinder prayer by tempting us to postpone or curtail it—by bringing in all kinds of distractions, thoughts of unbelief, and an attitude of indifference and coldness. These attacks must be recognized and resisted.

THE VICTORY OVER PRAYERLESSNESS

Making resolves to be more faithful in prayer is not enough—we find we cannot overcome prayerlessness simply by our struggle against it. It is a sin and as such must be dealt with—confessed to God and His forgiveness and cleansing sought, and appropriation made of His provision for victory. Often when we come to pray, we feel the coldness of our hearts. As we confess this to Him and ask that His Spirit lead us in our praying, God will work in us a life of prayer that is pleasing to Him. Only by maintaining a close daily fellowship with Him can we have continued victory over the sin of prayerlessness.

One secret to victory is having a *definite time for prayer* on the agenda of daily activities. And it deserves the best time of the day. This is not easily achieved, and only as we see its true importance will we be willing to give it precedence over numerous pressing demands.

Doubtless Daniel's great achievements in prayer were due to his deliberately setting apart time for prayer thrice daily in his busy life (Daniel 6:10). Everyone must find and use a schedule best suited to his own circumstances, but the main thing is to have definite times for prayer.

Forming the *habit of prayerfulness* is a good antidote to prayerlessness. The command of Scripture is to pray without ceasing (1 Thessalonians 5:17). This does not mean we should forsake daily tasks and be constantly on our knees, but that we must be regular and systematic about praying.

It also teaches that we should live in a constant attitude and atmosphere of prayer. We can immediately lift our hearts to God and breathe a prayer about the thing which concerns us: "Lord teach me what to say to this person," or, "Give me the answer to this problem." Thus by prayer we can practice a constant relationship to God.

O. Hallesby suggests that we ought to pray for every person we meet. Luther's salutation when meeting his friends was, "Do I meet you praying?" What would be your answer to that greeting?

An attitude of prayerfulness in everything is important if we would practice the presence of God in daily life. Herein lies the secret of victory over prayerlessness.

—Christian Leader

TOO BUSY TO PRAY?

Forgive me, Lord, that I allow

My days and hours to be

So filled with trifling tasks, that oft

I find no time for Thee.

My thoughts too oft are occupied

With countless earthly things,

When Thou wouldst have them mount on high

By faith with eagle wings.

So many duties round me press,

That rob me of the time

I fain would spend with Thee, my Lord,

In fellowship divine.

Too busy; O forgive, dear Lord,

That I should ever be

Too much engrossed in worldly tasks

To spend an hour with Thee.

Oh, help me, Lord, to take the time

To set all else aside,

That in the secret place of prayer

I may with Thee abide;

To hearken to Thy holy will,

To feel Thy cleansing pow'r;

Oh, may I ne'er let aught deprive

My soul of this blest hour!

—A. B. Christiansen

"AS HE WAS PRAYING IN A CERTAIN PLACE, WHEN HE CEASED, ONE OF HIS DISCIPLES SAID UNTO HIM, LORD, TEACH US TO PRAY" (Luke 11:1).



WHAT JESUS TAUGHT ABOUT PRAYER

By E. J. PHILLIPS

FROM THE DAY they heard Christ's call to follow Him, the disciples had been in close contact with their new-found Master. They had been gripped by His way of life, His actions, and His words.

Often they had watched Him pray and observed the results of His prayer life. They had an overwhelming desire to be more like their Master and so they asked: "Lord, teach us to pray." The answer to this question—all-important to us as well as to the first disciples of Christ—is given in this 11th chapter of Luke and elsewhere in the Gospels and Epistles.

Relationship. "He said unto them, When ye pray, say, Our Father which art in heaven. . . ." Access to God is not on the basis that He is the Creator and we are His creatures, but that through Christ's atoning death and our appropriation by faith we have become God's sons and daughters. As our Heavenly Father He has pledged Himself to provide for our needs. As His children we are encouraged to bring our needs and problems to Him. Jesus said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11). This personal relationship is the only basis of our approach to God.

Praise and thanksgiving. This prayer begins not with supplications, but with adoration and worship: "Hallowed be thy name." In Psalm 100:4 we are enjoined to

enter His presence with thanksgiving and His courts with praise. Praise, worship, and thanksgiving should go hand in hand with prayer, for they are linked together in many passages of Scripture. As we approach our Father in heaven, it is good that our thoughts be focused on Him in praise and thanksgiving before being directed to our needs and petitions.

Moffatt's translation of Colossians 4:2 is: "Maintain your zest for prayer by thanksgiving." It is a good thing to give thanks to the Lord because we are directed to do so; it is also good because faith is encouraged and strengthened as we meditate on His faithfulness, what He has promised, and what He has done for us.

*Prayers and praises go in pairs;
They have praises who have prayers.*

God's kingdom. "Thy kingdom come." In our prayer life things that relate to the kingdom of God should take first place, for to the consecrated believer these are what matter most. Our Lord said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). In our thinking and in our praying, the glory of God, the building up of His Church and the salvation of the lost must have first place. Everything else must be subordinate to these.

How much the prayers of God's people can and do influence the work of God is evident from the Scriptures. In 2 Corinthians 1:11 Paul wrote of the Corinthians: "Helping together by prayer for us." To the Philippians he said: "I know that this shall turn to my salvation through your prayer" (Philippians 1:19). The progress of God's work in the local church, throughout our land, and on the mission field depends to a greater extent than we can estimate on the prayers of God's people.

God's will. "Thy will be done." Prayer is not an automatic machine to procure the fulfillment of our own plans or ambitions. It is not trying to persuade God to carry out our will. It is cooperation with God in bringing about His will.

If our attitude to God is right, the results will be right; for results flow from the attitude. As we wait on God and seek His face, we forget our own desires and our will is brought into line with His. In Romans 8:26 we read: "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Such prayers must be answered, for we read in 1 John 5:14, 15: "If we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Penitence. "Forgive us our sins, for we ourselves also forgive every one who has offended us or done us wrong" (Luke 11:4, Amplified). Sin separates man from God. We must examine ourselves—our thoughts, our words, our actions, our motives—and ask His forgiveness for

*Where two or three
are gathered together in my name,
there am I in the midst of them.*

MATTHEW 18:20

NATIONAL DAY OF PRAYER • AUGUST 11

our sins and shortcomings. This prayer reminds us that God expects everyone who names His name to forgive those who offend us or do us wrong. And let us bear in mind that God's forgiveness includes something more than pardon, for He says: "Their sins and their iniquities will I remember no more" (Hebrews 8:12).

The absence of Christian love and the prevalence of criticism and strife among brethren is an all-too-frequent hindrance to answered prayer, and such a state is not cured by a formal expression of forgiveness. True forgiveness entails never again referring to an offense once forgiven. A wrong attitude toward our brethren in Christ is also a sin against God. There is no greater barrier to answered prayer than unforgiven sin.

Importunity. The Parable of the Importunate Friend immediately follows what we call the Lord's Prayer and emphasizes the necessity of persistence in prayer. We pray and too readily give up. We so often fail to pray through, and the result is we are spasmodic and ineffective in our prayer life. If God lays some special need on our hearts—it may be for someone's conversion, we should not give up until the answer is forthcoming. In the Parable of the Lost Sheep the Shepherd sought the sheep until He found it.

Faith. Jesus said: "Whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22). Nothing is promised to those who do not ask in faith. In fact, we read in James 1:7: "Let not that man think he shall receive any thing of the Lord." "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). It is the surrendering of all doubts and unbelief and the confidence that the answer is forthcoming.

The way to faith is found in Romans 10:17: "Faith cometh by hearing, and hearing by the word of God." As we prayerfully read God's Word, we come to know Him better; and the more we know Him and His unchanging love and power, the greater is our faith in Him.

The name of Christ. There is only one way of access into the presence of God. Jesus declared: "No man cometh unto the Father, but by me" (John 14:6). He also said that our requests must be presented in His name; if our prayers are to be effective, we must ask in His name (John 14:13; 15:16; 16:23). Thank God for the Name which is above every name. His name speaks of His nature, His character, and His power. Through that Name and all that it stands for there have been granted to us the forgiveness of sins, eternal life, and every blessing we receive from God our Father.

Surely never was there greater need for concentrated and effective prayer than at the present time. The serious decline in churchgoing, accompanied by the appalling increase in crime and immorality in our land and the ever-deteriorating international situation, is a challenge to each of us to give ourselves wholeheartedly to prayer and thus unitedly help to win the battle against the forces of evil. Prayer that will renew our spiritual life, release the power of God, and curb the power of Satan is what is required.

That there are mysteries in the realm of prayer none can deny, but the Gospels record that the incarnate Son of God, the Lord of the universe, found it necessary often to commune with His Father. His command to us is: "Pray ye."
—Elim Evangel

YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



Please explain the origin of conviction. Some say conviction comes only by the Spirit; others say it arises from parental teaching.

Conviction may result from parental teaching but it should conform to the Scriptures and not merely to the opinions of men. Conviction by the Holy Spirit causes a person to realize he has sinned against God or that he needs the Saviour. The Spirit "will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). Sin is the transgression of a divine law. Conscience is not a safe guide if it permits us to disobey God's Word.

Are all Jews Israelites? If not, what are they?

All Jews are Israelites, descendants of Jacob to whom God gave the name Israel when he wrestled with the Angel (Genesis 32:28). All the tribes were one nation until 10 tribes broke away from Judah in the days of Rehoboam, taking to themselves the name Israel (1 Kings 12).

I cannot understand Exodus 33:11, 20. In verse 11 it says, "The Lord spoke unto Moses face to face," and in verse 20 it says, "Thou canst not see my face: for there shall no man see me and live."

I believe Exodus 33:11 gives the thought of intimacy rather than of physical sight: Moses enjoyed intimate communion with God. Exodus 33:20 refers to vision: no man can see God face to face in a literal sense and live. The Lord permitted Moses to see Him, but only His back parts, not His face (vv. 21-23).

Malachi 4:1 reads: "The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, . . . it shall leave them neither root nor branch." Does this mean that at the final judgment the wicked will be annihilated?

I think not. I believe the judgment spoken of in Malachi will be fulfilled when Jesus comes as "King of kings and Lord of lords." The beast and the false prophet will then be cast into the lake of fire, and their armies which shall have gathered to exterminate those of Israel will suddenly be destroyed. This will not be by weapons of human warfare but by divine intervention, by the judgment of God. In this connection Jesus is spoken of as smiting the invading nations with the sword of His Word (Revelation 19:11-21).

This will be when Jesus comes to reign. He is likened to "the sun of righteousness" who will rise to bring a new day to His people. See their joyful victory (Malachi 4:2, 3). Jesus probably was referring to this event when He warned that those who have mistreated His people will be cast into everlasting fire prepared for the devil and his angels (Matthew 25:41-46).

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.

HOW DO YOU FEEL ABOUT NEW CONVERTS?

A GOOD MAN

FOR A CRISIS

By ZELMA ARGUE

A CRISIS HAD ARISEN IN THE EARLY CHURCH. In Antioch of Syria evangelists had broken the race barrier and were no longer preaching exclusively to Jews, but to Grecians also (Acts 11:20). And a great number had believed and turned to the Lord.

The mother church at Jerusalem needed a man to investigate the situation and they turned to Barnabas. He had proved himself able to handle difficult situations. And they did not have to be afraid of his motive.

In his early Christian experience Barnabas, "having land, sold it, and brought the money, and laid it at the apostles' feet." Although he had been known as Joses, they had affectionately and appropriately surnamed him Barnabas, meaning "son of consolation."

As Barnabas came to Antioch, he might have assumed a superior attitude. It was a *new* city for the gospel; a *new* group of people had responded and were pressing their way into the young church.

But Barnabas arrived in Antioch with an open mind. He acknowledged the grace of God which was evident in the lives of these new believers and he rejoiced over it. "Who, when he came, and had seen the grace of God, was glad" (Acts 11:23). There was no suspicion—no "elder brother" resentment.

Furthermore, in this crucial time Barnabas "exhorted them all, that with purpose of heart they would cleave unto the Lord." He exercised the ministry of exhortation. What strong words are used! "With purpose of heart" reminds us of the attitude of youthful Daniel, who also "purposed in his heart" and of the fruitful life which followed.

"Cleave unto the Lord. . . ." These were words that penetrated; words that pierced; words that caused heart searching. Would that today we had more of the fervent ministry of exhortation to cleave unto the Lord!

At this time it was said of Barnabas: "He was a good man, and full of the Holy Ghost and of faith" (Acts 11:24). Here was one who had not lost his early zeal. It had been some eight years since he had received the baptism in the Holy Ghost. But he spoke as one still filled with the Holy Ghost.

It is significant that the next remark is: "And much people was added unto the Lord." This is the spirit and

example which draws others to Jesus. But in the midst of what we would most surely term a revival, Barnabas was sensitive to God's call to a special mission elsewhere. "Then departed Barnabas to Tarsus, for to seek Saul."

God had been preparing Barnabas for this highly delicate mission. He must go to the converted persecutor, Saul of Tarsus, and start him in the ministry. In this new venture how much he would need the blessed spiritual qualities he had cultivated.

Any mishandling of this new recruit could spell disaster. Any mishap in presenting Saul to the ones he had so recently persecuted could awaken suspicion, resentment, and rejection. But this man Barnabas was walking in the Spirit. He had the great gift of being able to look beyond cold, disheartening facts and with the unswerving eye of faith see unlimited possibilities in God. He was a good man for a crisis.

So Barnabas went "for to seek Saul." He was neither suspicious of the new convert, nor jealous of the lime-light. He was full of faith and expected good things from this *new* man. To such a man, "full of the Holy Ghost," was entrusted the task of encouraging, counseling, introducing, and sponsoring Saul of Tarsus.

Truly great souls in God are men of humility and deep convictions. Barnabas rejoiced over the new Grecian believers. And he was so glad for the conversion of Saul that he was willing to sponsor his early efforts in the ministry.

And what of us who have been filled with the Spirit for a number of years as was Barnabas? Are we also *glad* when we see converts, or do we merely acknowledge the fact of their conversion with no particular joy? Do we encourage them to have purpose of heart and to cleave to the Lord, or do we leave them to flounder after they have taken the initial step? Are we full of joy and confidence regarding the new one and willing to help him get started in the spiritual fellowship of the church?

God grant it may not be said that we are like the one of whom the prophet said, "He hath settled on his lees" (Jeremiah 48:11). But may we emulate the good man Barnabas who was "full of the Holy Ghost and faith" and served the Lord in a positive and definite way. God still needs good men and women for our crisis days.

READ AGAIN ABOUT THE FRUIT OF THE SPIRIT in Galatians 5:22, 23. And in prayer I earnestly asked: "Fill me with Thy *love* that my life may radiate Christ. "Let *joy* abound so I might be a happy Christian. "Grant me *peace* so that nothing will make me panic. "Give me *patience* so I can be saved from tension. "Make me *gentle* as was Christ with the mothers and their children. "Produce in me *goodness* so I might be like Barnabas. "Give me *meekness* to cancel out my egotism. "I want *faith* to remove mountains. "Then there's *temperance*: I need some of that." Strange things began to happen in the following months.

I found myself thrust into daily contact with the most prickly, self-opinionated character I have ever met.

An extraordinary series of disappointments trailed each other into my life.

I received news that a very special friend had become seriously ill.

Several friends I wrote to failed to reply.

A stuck-up young person humiliated me by a nasty remark made in the presence of others.

I saw a lifelong "success" Christian fall from his pedestal.

I was severely criticized for expressing views considered old-fashioned.

I ran across several Christians who said that since they had become less involved with church, they had found more leisure to enjoy their bigger home and lakeside cabin.

Some of my friends strongly advised me to go and tell "him" what I thought of "him."

Tossed and shaken by all this, I murmured, pitied myself, tried to ignore it, endeavored to live with it. And then, finally, I wondered if it had any connection with my prayer.

The Lord seemed to say to me:

"Your prayer was right. Christ within you is the Seed of the fruit you ask for. But fruit must grow. It needs

STRANGE THINGS BEGAN TO HAPPEN . . .

ASKED THE LORD

By Evangelist GEORGE HOLMES

the right soil, climate, and time. I am answering your prayer.

"You want to be filled with *love*? To treat that prickly character graciously requires divine love and can be shed abroad in your heart only by the Holy Spirit.

"You ask for abounding *joy*? Disappointments bring this about. Anyone can be happy when everything goes the way he wants, but a Christian learns that his disappointments are often My appointments and so he rejoices that My will is being accomplished.

"You want *peace*? Jesus is your peace, but it takes a crisis to draw it out. That bad news offered the opportunity to find and prove it was there.

"Perhaps you thought *patience* was a characteristic instantly acquired? Did you forget that 'tribulation worketh patience' ?

"Make me *gentle*,' you cried. So I allowed someone to cut you to the quick that Christ within you might display His gentleness through you.

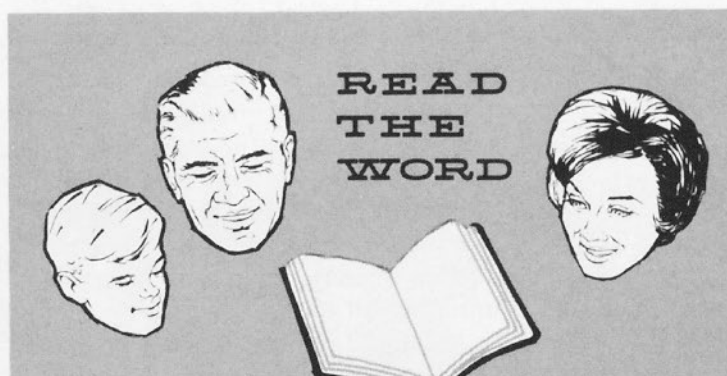
"Produce in me *goodness*,' you implored. I let you see your idol topple so you might know this fruit is more important than success.

"Give me *meekness*,' you asked. This develops well in times of criticism, so I allowed this to come your way. It is not difficult to find.

"I want *faith*,' you affirmed. Now this is really faithfulness, a choice but rare and often overlooked fruit. Those lukewarm Christians you met nearly trapped you. But because you were abiding in Christ, He reinforced your intention to be faithful as He is faithful.

"I need *temperance*,' you confessed. With Christ within you, you not only have self-control but the self Controller. When your spirit is ruffled and you are ready to fight, let Him take over."

"O Lord," I cried, "how shortsighted I have been. I thought I was loaded with misfortunes, but really You were answering my prayers. Thank You for Your patience with me and thank You for these insights."



READ THE WORD

CHAPTERS FOR THE WEEK OF AUGUST 11-18

Sunday	Acts 17, 18	Thursday	Acts 25, 26
Monday	Acts 19, 20	Friday	Acts 27, 28
Tuesday	Acts 21, 22	Saturday	Romans 1, 2
Wednesday	Acts 23, 24	Sunday	Romans 3, 4

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).



DRAWING IN THE NET

By FRANK BEARDSLEY / *Missionary to Samoa*

THE SIGNAL WAS GIVEN. The putt-putt sound of the power plant shattered the stillness of the April night, and an expectant hush settled over the nearly 1,000 people crowding the Apia Revival Center. The flickering light on the movie screen gave way to compelling drama as a thrilling saga of jungle life began to unfold in a powerful gospel film.

Another GOOD NEWS CRUSADE had begun with Evangelist Watson Argue.

Evangelist Argue prays for a young man whom God saved. Later he won 10 others to Christ.



Each service of the 13-night crusade began and ended with a film, insuring the attendance and attention of the Samoan people: but it was the 60 minutes in between that produced the dramatic results. This GOOD NEWS CRUSADE was the most outstanding evangelistic effort ever made in Western Samoa.

Night after night the evangelist preached the Word with power and anointing, and night after night many sinners came to receive Christ as their Saviour. A final count showed that 969 adults and young people had been dealt with at the altars during the crusade.

In preparation for this extensive crusade, young Samoans distributed thousands of handbills throughout the length and breadth of the island of Upolu. These leaflets proved to be faithful messengers.

Cloth signs painted by a Samoan Christian were attached to the buses that are the only means of travel for many of the island's 70,000 inhabitants. Further publicity through the weekly newspaper and by strategically located posters assured good coverage, and the word began to spread.

The problem soon became not how to get the people to the revival center, but how to get them in after they arrived. All of the partitions in the center had been removed, providing the largest auditorium in Western Samoa, and

yet we were unable to accommodate the people who came to hear the gospel preached. In the darkness around the building, listening ears and peering eyes revealed many others who, preferring to remain uncommitted, were nonetheless drawn to hear the ringing challenge of the message.

Finding access to the Samoan hearts by means of simple visual aids, Brother Argue and his interpreter worked as one to present the claims of Christ with a message remarkably adapted to the island people. A rope, a flower, or a jar of water—each became a symbol as the power of God at work in human lives was shown. The message preached was the old, old story, but it became new and fresh and living.

Whatever the theme of his message, the evangelist always ended the sermon with the skillful drawing in of the net, as he made his appeal for souls to accept Christ. And they came—beyond our expectations.

Each night we offered prayer for the sick, and hundreds testified to God's healing power. One Samoan lady, unable to read because of eye trouble, requested prayer. She immediately rushed down to a table where hymn books were being sold and bought one. Returning to the front of the auditorium she demonstrated the miracle that had taken place.

Remarkable too was the cooperation of the Samoan Christians, working together to make this crusade a success. Felila, a surgical nurse in the Apia Hospital, is small for a Samoan girl, but big in her labors for God. Of the 27 nurses she brought to the meetings, 21 came forward to receive Christ!

One young man hired a taxi to come with his friends to the service so there would be more room on the bus we had provided. To provide a way for hungry souls to come and hear the gospel, another man hired a bus each night until he had no more money.

Another boy, saved from a life of sin during the first night of the crusade, brought 10 other young men to the altar during the succeeding services.

Samoa is traditionally Christian, and few places on earth have as many Christian churches per capita as this

REMEMBER

GOOD NEWS CRUSADES DAY

AUGUST 25

small island country. Evangelized more than 100 years ago by missionaries of the London Missionary Society, the people put away their pagan gods and embraced wholeheartedly this new religion. Today nearly every Samoan owns his own Bible and reads it. Every family, with few exceptions, has its time of prayer.

But somehow, the warmth and life of the true gospel message has given way to the cold and lifeless formality of legalism and churchanity. Into this dark and dreary atmosphere, the preaching of the gospel of Jesus Christ bursts forth like a ray of heavenly light. The same message preached with the same dynamic that attracted the Samoan people from paganism to Christ.

How thankful we are for the ministry of Evangelist Watson Argue in this GOOD NEWS CRUSADE. Through



Participating in the crusade were (left to right) Makisua Fatialofa, W. Argue, and F. Beardsley

the power of the Holy Spirit, he has brought revival to Western Samoa.

Although the crusade has ended, the efforts are continuing. Led by Superintendent Makisua Fatialofa, the workers are faithfully following up every convert. Using special materials prepared in the Samoan language with funds provided by Light-for-the-Lost, they are going out into the villages to renew contact with those reached in the crusade.

There is now a new church in Falefa, on the side of the island formerly untouched by the Pentecostal message. In Faleasi'u our church breathes with new life since every chief in the village attended the crusade. Prejudice has

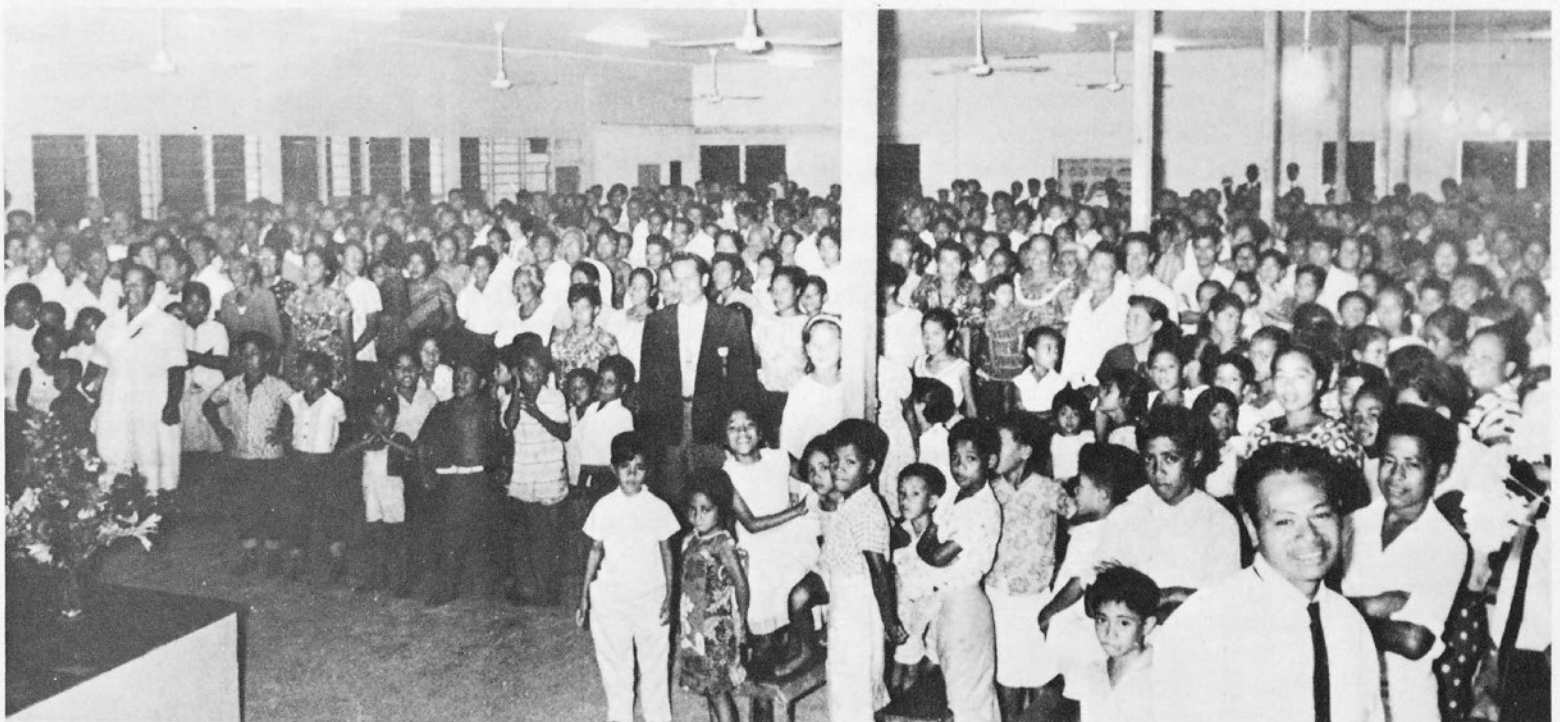
given way to understanding, and bitterness to acceptance. On and on it goes.

From the crusade center in Apia, the message is being carried throughout Upolu, and even to the remote island of Savaii, by enthusiastic people who have seen the power of Pentecost at work.

Do GOOD NEWS CRUSADES really pay? We in Samoa believe they do. As long as faithful Christians at home support this worldwide effort, and as long as men like Watson Argue continue to preach the glorious message of salvation and life through Christ Jesus, there is hope for the millions who have yet to hear.



ABOVE: A bus was rented to transport people to the meetings. BELOW: Hundreds of people crowded into the Revival Center.



CITIZENS OF TWO WORLDS

By HOWARD S. BUSH / Executive Director of Men's Fellowship

JESUS SAID: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21).

How pertinent is this commandment for this year with its presidential election. Our nation is facing grave responsibilities at home and around the world. God needs men who will accept full responsibilities as citizens of two worlds—earthly and heavenly.

Jesus' comment about such responsibility came when "the Pharisees went off and discussed how they could trap him in an argument" (Phillips). Times have not changed. Men still plot and devise iniquity to oppose righteousness because they are not heavenly-minded.

Uniting with some Herodians the Pharisees approached Christ and said, "Master, we know that you are an honest man who teaches the way of God faithfully and that you are not swayed by men's opinion of you. Obviously, you don't care for human approval. Now tell us—*Is it right to pay taxes to Caesar or not?*" (Phillips).

Men need the divine anointing of the Lord to resist the wiles of the devil; to know truth and teach it; not to be affected by public opinion but to possess the strength of character to stand for the truth in all honesty. "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth" (3 John 3). Jesus evidenced that anointing.

Our Lord asked them to show Him a Roman coin. About a hundred years earlier Palestine had been conquered by the Romans. They required that taxes be paid with tribute money (Roman coins). These coins were stamped with the image of Caesar, emperor of Rome. By using these coins to pay taxes to Rome, the Jews acknowledged they were subject to Roman rule and authority.

As American citizens we have an obligation to support our government with our prayers; by voting; by expressing our opinions and convictions to national, state, and local officials; by supporting good legislation; by paying taxes; and by upholding law and order.

Christ instructed men to "render unto Caesar the things which are Caesar's." For us this requires that we fulfill our obligations as American citizens.

Chaplain (LTC) James H. Woods, currently serving in Vietnam, recently wrote, "Instead of hearing so much about academic freedom, civil rights, and personal freedom, I would like to hear more about academic responsibility, civil responsibility, and personal responsibility. It seems to me that Americans are now so concerned

with getting their rights under the Constitution that they have forgotten the sacrifices and dedication that created and sustained that Constitution."

Abraham Lincoln challenged his generation with the following 10 commandments:

1. You cannot bring about prosperity by weakening the strong.
2. You cannot strengthen the weak by weakening the strong.
3. You cannot help small men by tearing down big men.
4. You cannot help the poor by destroying the rich.
5. You cannot lift the wage-earner by pulling down the wage-payer.
6. You cannot keep out of trouble by spending more than your income.
7. You cannot further the brotherhood of men by inciting class hatred.
8. You cannot establish sound security on borrowed money.
9. You cannot build character and courage by taking away a man's initiative and independence.
10. You cannot help men permanently by doing for them what they could and should be doing for themselves.

But we are not only U.S. citizens, we are also heavenly citizens. Christ's kingdom was not of this world. God said in Genesis 1-26, "Let us make man in our image." We have been stamped with the image of God by creation.

This was acknowledged by Tom G. Clark, associate justice of the United States Supreme Court, who said: "The founding fathers believed devotedly that there was a God and that the unalienable rights of man were rooted—not in the state, nor in the legislature, nor in any other human power—but in God alone."

Coins worn smooth or marred by usage can be reminted and restored as new. Sin has marred the image of God in man. But man, by the power of the Lord Jesus Christ, has been offered redemption and full forgiveness of sin. The coin can be reminted. In the light of eternity as a child of God and a citizen of heaven we "are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18). "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Corinthians 15:49). "We shall be like him, for we shall see him as he is" (1 John 3:2).

God yearns for fellowship with men. When men respond

to the need for fellowship with God, they will also long for fellowship with one another. This is why Men's Fellowship exists. A vigorous program in each church can win men to Christ and involve all men in Christian service. The National Men's Fellowship Department offers assistance to all churches in these areas.

And it is not enough to recognize the right and authority of the Lord Jesus Christ over our lives. We must submit our wills to His will and be guided by His wisdom.

"The world steps aside to let any man pass who knows where he is going." Laymen are needed who can "discern the signs of the times" (Matthew 16:3)—and sense the urgency of approaching world judgment and the rapture of the Church; who will do their full duty in respecting both the laws of God and man (Romans 13:1-7).

God give us "men of oak and rock"—solid, dependable, dedicated, committed men who know how to "render unto Caesar the things that are Caesar's; and unto God the things that are God's."

A poem by E. A. Kilbourne expresses this need for men:

*God is looking for stalwart men these latter days, men
who can put their shoulder to the wheel;
Men with iron shoes and with the tread of giants that
shake the earth;
Men who do not fail or let down, but who go through the
shrieking hosts of hell with their faces set like flint
and their banners unsoiled by the grime of battle;
Men that demons do not know what to do with, who have
such a sweep of victory in their lives and ministry that*

*the battalions of hell are nonplussed to know where
to look for the next move;*

*Men of Hebrews 11 faith, who move mountains and up-
root trees, subdue kingdoms and wax valiant in every
fight, stopping the mouths of lions and turning to flight
the armies of the devil;*

*Men who can face the missionary question and not turn
tail, who can view the millions of heathendom and say,
"Let us go up at once and possess it; for we are well
able to overcome";*

*Men who count not their lives dear unto themselves until
every creature has heard the gospel;*

Men of love; and men of tears.

Yes, God would find a few

*Men who have died out to all personal interests, who have
so launched out from self and all self-desire that they
are blind to everything but to do God's will and carry
out His plans for the evangelization of a lost world;*

Men of one aim and purpose in life,

so subjugated to Christ,

so subdued and controlled by the Holy Ghost,

*so conquered of God that all else is counted as re-
fuse,*

*that we may know Christ and the power of His resurrec-
tion, and be an instrument in the hand of God Almighty
for any service,*

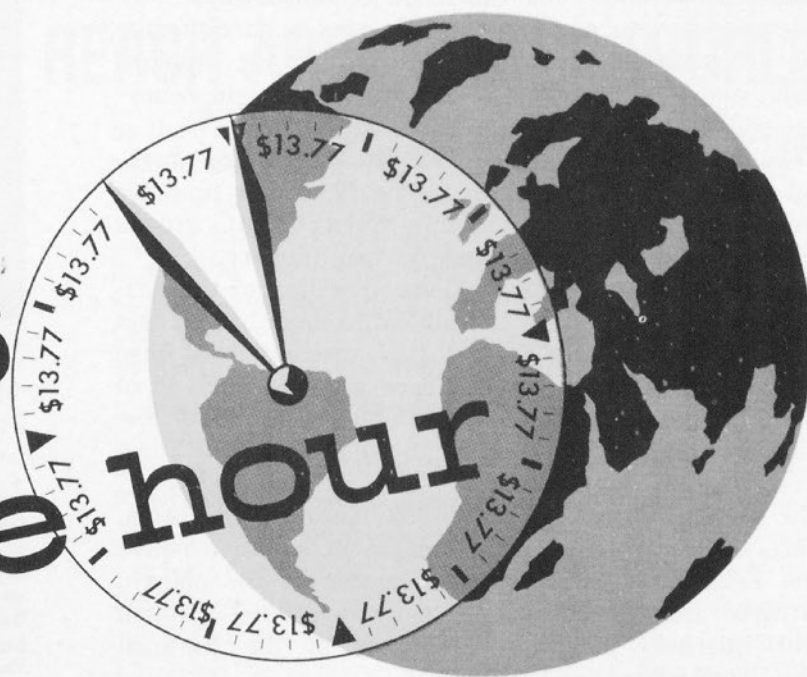
at any time,

in any land,

and under any circumstances.

Will you pay the price—to be that kind of a man?

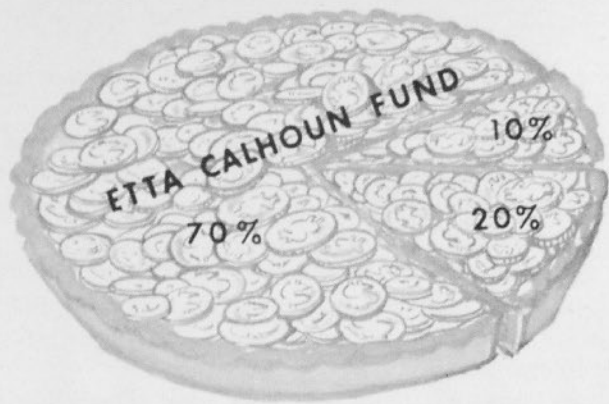
**GOOD
NEWS**
...buy the hour



You can buy an hour of worldwide Good News Crusades for \$13.77; a whole day for \$330.48

AUGUST 25 is

GOOD NEWS CRUSADES DAY



WMC'S HAVE THEIR FINGERS IN THE PIE

MORE THAN 6,500 WMC and Y groups have their fingers in the Etta Calhoun Fund pie. The fund is named in honor of the founder of the Women's Missionary Council.

Each year at this time WMC and Missionettes members collect their contributions for the Etta Calhoun Fund. From it grants are made to purchase indoor equipment for Bethany Retirement Home, children's homes, overseas Bible schools, student hostels, missionary rest houses, servicemen's centers, American Indian and Puerto Rican Bible schools, and Teen Challenge establishments.

Seventy percent of the money pie goes to foreign missions projects; 20 percent is allotted for home missions needs; and the remaining 10 percent is given to benevolence homes.

The purpose of the offering is to lift the physical workload of the Christian worker so he has more time for ministry. By participating in this project WMC groups become partners in a worldwide gospel ministry.

With WMC groups of the Central Section of the Arizona District an annual Etta Calhoun banquet has become traditional. Decorations for the 1967 meeting were huge question marks asking, "When have we given enough of ourselves, our love, and our means for the rescue of lost souls?" Each group presented an offering in the form of a display made of coins.

In Faith Tabernacle, West Los Angeles, California, WMC's celebrated the fund-raising time with a banquet. Mrs. Zella Banning, a charter member of the church, portrayed Etta Calhoun in a program offered through *Slant*, quarterly publication produced by the National WMC Department for local leaders.

From the home missions church in Wainwright, Alaska, Missionary Gloria Pahl sent a gift with a joyful note attached: "We are happy to be able to send this grand offering of \$33 from our Eskimo WMC's."

On September 19, birthday of Etta Calhoun, our foreign missions, home missions, and benevolence institutions will be on hand for the cutting of the 1968 pie.

There were notes of thanks from those who shared in the 1967 money pie. An enthusiastic one came from Mrs. Glenn Dunn, Assemblies of God Bible Institute, Min-

danao, Philippines: "We have our refrigerator! It was purchased in Manila and sent down by ship. It has a US-made unit and a Japanese-built cabinet—fully guaranteed!"

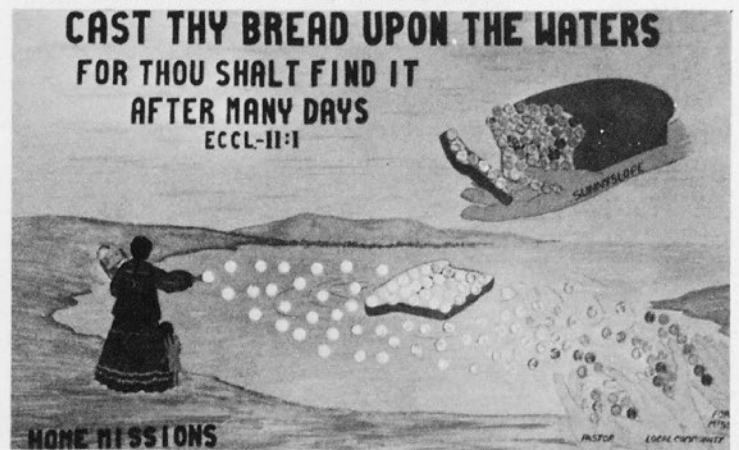
Another: "It was with great joy we received the \$800 for improvement of the girls dormitory facilities. We do want to have a more presentable place for our sisters, and we shall, thanks to the WMC!"—*Andres Rosa, director Assemblies of God Bible Institute, Bayamon, Puerto Rico.*

From Mrs. Dan Maser, San Pedro Sulu, Honduras: "Thanks for the great news of funds available for a new piano! The one we have is 'on its last shoestrings'—literally. The repairman has actually mended it with shoestrings. Both A flat and E flat are already untied."

Missionaries stretch their pie. Mrs. Vernon Metz, Nigeria, writes: "The Etta Calhoun Fund gift of \$450 has purchased a new refrigerator, two beds, and four dining chairs; and we have a small balance for other needed items."

A long list of urgent requests has accumulated since the cutting of the \$11,800 Etta Calhoun Fund pie of 1967. It is hoped that WMC groups and Missionettes clubs everywhere are preparing to make the 1968 pie big enough to serve all those who will be present at the cutting, with some left over for latecomers.

This coin poster was displayed at the Etta Calhoun banquet in the Central Section of the Arizona District.



RIGHT: Missionary Gloria Pahl with her husband are shown in front of the Assembly of God mission in Wainwright, Alaska. **BELOW:** Zella Banning portrayed Etta Calhoun in the observance at Faith Tabernacle in West Los Angeles, Calif.



The Roscoe Leaches and a student in Holland open the new washer and dryer for the school.



Girls from Highlands Children's Home make good use of the new washer and dryer.

The new freezer for the Bible school in Puerto Rico is delivered.



Furniture for junior girls' cottage at Hillcrest was purchased with Etta Calhoun funds and other donations.



These missionary children attended the ground-breaking for the youth hostel in Tokyo.



MISSIONETTES OFFERINGS REACH AROUND THE WORLD

ONE OF THE WAYS in which Missionettes minister to others is through the Etta Calhoun Fund. Each year around September 19, the birthday of Etta Calhoun, founder of the Women's Missionary Council, Missionettes respond generously to help supply indoor equipment for missionary and benevolence institutions.

Four institutions benefited from the 1967 offerings.

The Highlands Childrens Home, Kansas City, Mo., has a new commercial washer and dryer which helps to make the laundry load much lighter—thanks to the Missionettes. James W. Strayer, administrative director of the home, writes, "Without the help of the WMC's and Missionettes across the country it would be very difficult to operate Highlands Children's Home, for they have contributed very heavily toward our support and toward our projects. A special thanks for your interest in Highlands."

In answer to the prayers of the faculty and students of the Bible institute in Bayamon, Puerto Rico, a freezer has been installed at the school. This too was made possible by Missionettes. Andres Rosa, director of the school, expressed appreciation for the gift which is a great asset in preserving food.

One of the newest Assemblies of God institutions is the Bible school in Holland. Many items were needed for the school, and among the most urgent were a washer and dryer. About the time the equipment was delivered last March a decision was made to move the school because

of the rapid increase in enrollment. The equipment was not installed at the old location, but is being placed in the new school.

Mrs. Roscoe Leach, missionary to Holland, writes, "It is thrilling to see the wonderful way in which God is working, and we are thankful to have just a little part. Our deep, grateful thanks to the Missionettes for their wonderful help to us. Together we share in this harvest."

The badly worn furniture in the junior girls' cottage at Hillcrest Children's Home in Hot Springs, Ark., has been replaced partially with money from the Etta Calhoun Fund. Merle Harris, administrator, and the junior girls appreciate this contribution to the home.

Each year a goal is set for Missionettes to reach. For 1968 it is \$2,000 to be used to purchase furnishings for the Tokyo youth hostel which will soon be constructed. This will be a home away from home for children of missionaries in Japan to use while they attend school. Items needed include a refrigerator, freezer, washer, furnace, and furniture for eight rooms.

Missionettes do care about others and their needs. With more than 60,000 Missionettes and sponsors contributing to the offerings, the goal should be easily met. Then by the time the hostel is built, money will be available to purchase the needed equipment.

Missionettes are learning that giving brings blessing to giver and receiver alike.

SOLOMON AND THE QUEEN OF SHEBA

Sunday School Lesson for August 18, 1968

BY J. BASHFORD BISHOP

1 KINGS 10:1-13

VOLUMES HAVE BEEN WRITTEN about the Queen of Sheba and her visit to King Solomon. Christ said concerning her: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here" (Matthew 12:42).

Through the narrative we see the queen:

1. *Hearing.* "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions" (v. 1). The queen had everything the world could offer—wealth, prosperity, rank, and power—but she had a dissatisfied soul. She was created, as all of us are, with a nature that cannot be satisfied with anything less than the Creator Himself. She heard of the wisdom of Solomon and, more than that, of the power of Solomon's God. Hearing awakened in her a sense of need, a condition which fitted her for great future blessing. We know that God delights to satisfy the needy, hungry soul.

2. *Inquiring.* "And she came to Jerusalem." Was her hearing the hearing of indifference? No! This queen was

in dead earnest! She proved her sincerity by making the long, tedious journey. Expense, toil, hardships, and dangers of travel meant nothing to her! No wonder Jesus said she would rise up and condemn this generation! We have great needs, but will we put ourselves out to have them met?

Often people want healing. They are willing to take a long ride to the doctor, wait in his office, then make the return trip home. But are these people willing to spend the same amount of time seeking the Great Physician for healing? Spiritual laziness gets nothing from God! But nothing under heaven can hinder the man who seeks God with his whole heart! (Jeremiah 29:13).

3. *Communing.* "And when she was come to Solomon, she communed with him of all that was in her heart" (v. 2). She had been true thus far in her quest, sincerely and openly revealing to Solomon the things upon her heart. In coming to our heavenly Solomon, let us come with open hearts, hiding nothing, having full confidence in His love, sympathy, wisdom, and power.

"And Solomon told her all her questions; there was not anything hid from the king which he told her not" (v. 3). Today the leaders of the nations gather together to discuss the question, "Where shall we find a solution to our problems?" And there is but one answer. Jesus Christ, the greater than Solomon, alone is wise enough to settle earth's problems.

4. *Believing.* "And when the queen of Sheba had seen . . . there was no more spirit in her" (vv. 4, 5). And so it is when anyone has a revelation of the greater than Solomon. Job saw Him and was speechless (Job 40:1-3). Isaiah saw Him and saw his own sinfulness (Isaiah 6). John saw Him and fell at His feet as one dead (Revelation 1:17). The queen's doubts and questions were silenced when her knowledge of Solomon had become personal.

"And behold, the half was not told me" (v. 7). The revelation had far exceeded her expectations. Her testimony is that of all who have found the Lord. To those who doubt the reality and joy there is in Christ, we should say, "O taste and see that the Lord is good" (Psalm 34:8).

Some 3,000 years after the episode related here, a great African chieftain, Khama, made the long journey from South Africa to pay homage to his illustrious queen, Victoria the Good. As he bowed before her, she handed him a Book that contained greater wisdom than all the wisdom of Solomon, a Book that contained the words of the Son of God. King Khama lived these words, yielded his life to Christ, and sent his son to a mission school for training. It is our privilege to hear words of greater wisdom than Solomon's as we sit at the feet of One greater than he.

5. *Receiving.* "And King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty" (v. 13). How lavishly extravagant Solomon was in his dealings with the queen! But even more generous is our heavenly Solomon to those who come to Him! Thoughtful hearing, a desire for truth that will not count the cost, sincerity and openheartedness, honest acknowledgment of the truth when found—these characteristics of the noble queen, if made our own, will guarantee spiritual purity, power, and happiness.

JOY UNSPEAKABLE





Kiel Auditorium Opera House in St. Louis, Mo., where "Revivaltime" will originate "live" following a week of citywide personal evangelism.

'REVIVALTIME' TO SHARE ST. LOUIS IMPACT

Revivaltime's SUMMER SOUL-WINNING EMPHASIS reaches its zenith this month at the historic Council on Evangelism in St. Louis, August 26-29.

Prior to the Council a mass witnessing campaign will be conducted in St. Louis by experienced soul winners gathered in that metropolis from across the nation. More than 1,000 believers representing local churches throughout the country, are expected to join a like number of Christians from the St. Louis area in going door to door sharing Christ.

Colonel Sanders Begins a New Life, this year's *Revivaltime* witnessing miniature, has been selected as the one tract to be included in the literature distributed by the personal workers. Plans call for 50,000 copies of the unique testimony booklet to be handed out to families of America's 13th largest metropolitan area.

National Radio Secretary Lee Shultz states "The glowing testimonies already being received from pastors and personal workers using this hand-size miniature assure us that the witnessing piece will be a highly effective tool for the St. Louis personal evangelism teams. Summer soul winning has long been an emphasis at *Revivaltime*, and we are thrilled that the churches in the St. Louis area have decided to use the 1968 miniature in their evangelistic effort."

As a fitting climax to *Revivaltime's* summer soul-winning efforts, a special "live" origination broadcast will be conducted in the Kiel Auditorium Opera House at 3 p.m. on Sunday, August 25. The origination will cap the week of citywide personal evangelism and will set the scene for a crucial time of evangelistic evaluation by church leaders and laymen from local Assemblies throughout the land.

It somehow seems altogether proper that a broadcast dedicated to the ministry of evangelism should proclaim

the news of this historic gathering to the people of the world.

In addition to Bert Webb, executive director of the Radio Department, members of the *Revivaltime* staff on hand for the origination broadcast will be Evangelist C. M. Ward; Lee Shultz, national secretary and producer-narrator of *Revivaltime*; C. T. Beem, program director; and Cyril McLellan, *Revivaltime* choir director.

Also in attendance will be Jack Risner, *Revivaltime* field representative, and E. S. Caldwell, publicity director.

A hand-picked, 40-voice choir selected from various local Assemblies of God churches will provide special music for the broadcast which will be released over the ABC radio network. Their ranks will include *Revivaltime* choir alumni attending the Council on Evangelism.

Like every other phase of this momentous time of self-searching, *Revivaltime's* efforts require the steadfast prayer of concerned believers. A prayer must go with every miniature distributed among the people of St. Louis, and fervent intercession is necessary to make the presence of the Broadcast service felt at altars around the world.

Says Radio Secretary Lee Shultz:

"This great Council on Evangelism has provided *Revivaltime* with a wonderful opportunity to reap a harvest of souls. Colonel Sanders' face is a trademark familiar to everyone, and his testimony speaks straight to the heart of the sinner.

"Join us in prayer that the Colonel's experience with Christ will be duplicated in thousands of lives during this witnessing endeavor. And believe God with us that the broadcast origination from Kiel Auditorium will serve notice to the world that the primary thrust of the Assemblies of God is New Testament evangelism, and that the time for fulfilling the Great Commission is now."



Mrs. Mildred Whitney using the braillewriter.

EXCITING NEW DEVELOPMENTS IN OUR MINISTRY TO THE BLIND

'BRAILLE DOLLARS' BECOME MISSIONARY DOLLARS

By HARRY BROTZMAN / Coordinator of Deaf and Blind Ministries

FULL-GOSPEL BRAILLE MINISTRY IS EXCITING Throughout the world its impact is already being felt as blind persons receive braille literature, gospel tapes, and other services from the Deaf and Blind Division of the Home Missions Department.

We are gradually increasing our work. Each week we receive inquiries concerning our blind ministry and the braille literature available. There is a growing demand also for a braille hymnal. We anticipate that library copies of the new Assemblies of God braille hymnal will be ready for use this fall. Imagine what a blessing it will be to a blind person to be able to use a braille hymnal, to feel the music notations and the words in braille with his fingertips.

However, commercial embossing of braille is a very expensive operation in comparison with the cost of a regular ink-print copy of a Sunday school quarterly or other literature piece.

The Deaf and Blind Division of our Home Missions Department produces six Sunday school quarterlies for different age groups and one monthly publication for over 800 blind people in 18 foreign countries and most of our states. We supply these free of charge for blind evangelism is one of the nine Special Ministries of the Home Missions Department.

Mildred Whitney, our appointed missionary to the blind, must take the ink-print copy of these quarterlies and with both hands punch out one letter at a time on the braillewriter until the entire manuscript of the quarterly is produced in braille. This is time-consuming and tedious work. Sister Whitney spends over 200 hours a month in the brailleroom doing such transcribing. She also produces braille manuscripts to provide a guide for braille typesetting—which takes hours of hard work and concentration.

In her work with blind literature, Sister Whitney produces approximately 300 quarterlies for teen-agers, junior high, junior, and primary pupils throughout the United States as well as overseas. At the present time we are having two Sunday school quarterlies produced commercially at a cost of about \$3.50 per copy, besides the expense of packaging and addressing for mailing.

Fortunately, International Business Machines has re-

cently announced a new service for the blind—an electric braille typewriter. This machine can produce braille copy just as easily as another typewriter can produce regular copy. This new IBM electric braille typewriter costs about \$500. We urgently need one to expand our ministry.


This summer the Home Missions Department will be establishing the first full-gospel library for the blind in the United States and possibly the world. Sister Whitney is moving to Springfield to take charge of the library operations, as well as to continue producing manuscripts for our Sunday school quarterlies.

In addition to these services for the blind, the Home Missions Department provides gospel tapes. The gospel tapes library is operated by Fred and Edna Sweeney of Janesville, Wis. It has been a great blessing to the blind throughout the world who have had tape recorders to use. The tapes include choice articles from *The Pentecostal Evangel*, as well as other gospel recordings and readings. This probably is the only library of its kind in the world.

How is money invested for braille literature used? For every \$4.25 invested, three copies of *The Pentecostal Digest*, a monthly publication, and one Sunday school quarterly can be produced for a blind student in some Sunday school.

We need to produce four braille quarterlies commercially. It will cost the Home Missions Department nearly \$1,000 every three months to produce enough of these for the 300 blind children and young people on our Sunday school quarterly list. This represents a total cost of \$4,000 a year!

"Braille dollars" can become missionary dollars by sending the light of the gospel to those that "sit in darkness." They can become the means of salvation to many and the means of spiritual growth to believers.

The value of a "braille dollar" increases with use. The more braille literature we provide, the greater will be the number of blind persons added to the kingdom of God. Interested friends are becoming partners with the Home Missions Department by sharing their "braille dollars." Offerings should be designated BRAILLE LITERATURE FUND and sent to the Home Missions Department. World Ministries credit will be given. 

OREGON CHURCH STAGES 'WALK-OUT'

By LINFIELD CROWDER

ON SUNDAY MORNING, May 5, 1968, the Sunday school session of First Assembly in Albany, Oregon, had a dramatic conclusion. About 150 church members and the associate pastor walked out!

These people *walked out* to form a car caravan which traveled across town to a new church building where they participated in the first service. And they did it with the blessing of First Assembly and its pastor, Earl Book; for First Assembly was sponsoring the new church. Jim Gillham, the associate pastor, had accepted the challenge to become pastor of the new work.

Several months before this exciting Sunday, the pastor and the congregation of First Assembly had had a vision of the need to expand, to divide and multiply. Albany, a growing community of 17,000, is expected to double its population in the next seven years. In order to do its part in helping to reach the Assemblies of God goal of one church for every 10,000 people, First Assembly felt God's leading to "branch out" and establish another church. They had been averaging 500 in attendance.

The church located and purchased a house suitable for a parsonage which was situated on two acres of land. They chose an architectural design and had blueprints prepared. Bank financing was arranged by the pastor and the active church board. Contractor Roy Jeffrey began construction in December. After a crash program of hard work and sacrifice, workers added the finishing touches to the new church the day before dedication.

The beautiful new sanctuary seats 350, and the educational facilities will accommodate 200. The church is already blessed with a progressive plan for growth. By faith they plan to build soon an educational unit to accommodate 80 more; and this will be followed by other units as they are needed.

The sponsoring church has programmed the new assembly for a year, at which time the new church will assume full financial responsibility.

Pastor Book came to Albany 18 years ago. Through his capable leadership and vision and the cooperation of the fine congregation, First Assembly has enjoyed constant growth. A few years ago six families, with the approval of the pastor and board, helped form the nucleus of a new church at Jefferson under the district's sponsorship.



Congregation at the dedication service for the new church which was sponsored by the First Assembly in Albany, Ore.

Pastor Book says, "This newest venture is without doubt the greatest step of faith taken by First Assembly in the period I have served as pastor. Giving up 150 people of our congregation was the greatest challenge to our faith, and yet this was the most exciting, moving service I have ever witnessed. It was a great reward of faith."

First Assembly's members have been personally blessed through this missionary effort. Though the new church budget is set at about \$1,300 a month, the people are still extending their spirit and vision.

With God's help, First Assembly expects to be able not only to continue to keep pace proportionately with community growth, but also to launch a dynamic spiritual thrust that will surpass the statistical ratio of the past. This is evangelism with a vision.

Already there is talk of another church, and then another! And this spirit of "vision and venture" is catching fire.

Other churches in the area are being challenged and inspired to "branch out" in their cities and surrounding communities.



Artists' drawing of the new church.

The car caravan leaving First Assembly for the first service in the new church across town.



ONE PLACE TO HIDE

By R. E. ORCHARD / Pastor, Assembly of God, Willmar, Minnesota

EITHER GET IN THE ARK AND BE SAVED, or stay out and perish. That was the challenge Noah presented to the people of his day. There was no third choice.

The Genesis story of the Ark and the Flood has been derided by modern critics. But Jesus referred back to the days of the Flood and to the later destruction of Sodom and Gomorrah as warnings. He compared the conditions of those days to the conditions which will exist before His return to earth.

Peter also referred to the "world that then was, being overflowed with water" and used it as a springboard to speak of the coming holocaust when the "heavens [shall be] on fire, and the elements shall melt with fervent heat."

It has been estimated that 16 million people perished in the Flood, but in the midst of the judgment was an ark wherein eight people were saved.

Students of the Scriptures have found that every age started with the most favorable conditions, but ended in judgment. Prior to the Flood "God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth" (Genesis 6:12). Man lived long and matured in his sins. Think of men living up to eight or nine centuries and never giving their hearts to God. What depths of depravity, what chains of habit, what profanity, what development of evil must have marked their characters. No wonder God thought it wise to destroy the earth and wipe out such a generation. But in His mercy He provided an ark for those who would avail themselves of its security.

Many cannot reconcile a loving God with some of the mass destruction attributed to Him in the Bible record. There were the millions drowned in the Flood; there was the destruction of the cities of Sodom and Gomorrah; there was the drowning of Pharaoh's army in the Red Sea; there were the cities of Canaan destroyed, with every man, woman, boy, and girl slain by God's order; there were the 185,000 Assyrian soldiers slain by the angel of the Lord; and Revelation speaks of coming judgments wherein millions shall die.

All of these judgments and mass slaughter can only be accounted for as acts of God's wrath upon sinful mankind. But in another sense they speak of His great mercies. If we had the long-range vision God possesses, we would see that all His judgments are tempered with mercy. We would see that He has a program which will ultimately bring joy and gladness and beauty to the entire animate and inanimate creation; and He has not hesitated to bring a halt to the forces of evil that threaten to mar His program in any way. Like a surgeon taking a tumor or cancer from the body, so God has cut away the malignancies of sin which threatened to halt His divine program.

At the time of the Flood an ark was provided. It is said that when Noah entered the ark, "the Lord shut

him in." *No flood waters were able to enter.* All who were inside were safe from the wrath of God. That ark was a wonderful place of *security*.

The ark was also a place of *separation*. When the door swung shut, the inside and the outside were separated—like the great gulf that separated Dives from Lazarus and like the airless chasm that separates the distant heavens from Earth.

Again, the ark was a place of *sufficiency*. It was stocked with all needed provisions for the journey. Remember that the family of Noah were in the ark over a year before the door was opened to the outside world. Through all those months their provisions were sure, a sufficient amount for the journey.

We are living in another time, a time far removed from the world of Noah, and yet a time which is so like that by-gone era. The world's cup is full of iniquity and approaching the running-over point—the point at which the judgments of God will fall again. You can't read Ezekiel chapters 38 and 39 without realizing that fierce wrath will be poured upon the godless armies locked in future combat. You can't read Zechariah 14 without seeing that God will judge severely all nations that lifted their finger against Jerusalem and the land of Israel. You can't read Matthew 24 without seeing that our vaunted way of life is as ripe for judgment as was the generation of Noah and the cities of Nineveh or Tyre. And if you want a detailed account of blood and slaughter to come, take time to browse slowly through Revelation 14-19. When these passages dawn upon you in their full import, you'll wish there was a place to hide.

Just here the good news of the gospel comes to us, for God has given us Jesus—the shadow of a rock in a weary land, a hiding place. Christ is our Ark.

The term *in Christ* is used 35 times in the New Testament. Paul wrote, "If any man be *in Christ*, he is a new creature" (2 Corinthians 5:17). Again he wrote, "Now thanks be unto God which always causeth us to triumph *in Christ*" (2 Corinthians 2:14). And again, "or as in Adam all die; even so *in Christ* shall all be made alive" (1 Corinthians 15:22). God has provided Christ as an ark for us because a horrible time of judgment is coming again.

There is a beautiful word used by both David and Isaiah which means "hiding place," "secret place," or "protection." In the King James Version this word is translated "covert." Both used the word in speaking of the Lord as a refuge from storm and trouble. David said, "I will abide in thy tabernacle forever; I will trust in the covert of thy wings" (Psalm 61:4). Isaiah said, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Friend, Jesus is our covert—our hiding place from the

wind and tempest, our river of water in a dry place, and our shadow of a great rock. Christ is the Ark God has provided from the wrath to come. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Christ is the only Ark provided for us: "For there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). You either are in the Ark and are saved or you stay out and perish!

In Christ is the place of separation from the world. *In Him* are all the provisions for the journey of life. *In Christ* is our place of security.

Is He *your* hiding place? Isaiah, who prophesied so much about the coming Messiah, looked forward to such an Ark of safety and said, "There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isaiah 4:6).

The salvation of all who come to Jesus Christ is God's great and wonderful work today. Let God put you *in Christ* and give you the shelter your heart longs for.

BOYS HEALED IN ANSWER TO PRAYER

WHEN OUR PASTOR SAID in a sermon that he was pastor of the children as well as the adults, it made an impression on our young sons. "If any child needs help," he said, "let him call like an adult."

Not long afterward, Randy became ill with shingles, eight inches wide and over halfway around his body.

After the doctor examined him, Randy asked his brother to call our pastor to come and pray for him.

Brother Wood came and prayed at 6:15 p.m. By 8:30 that evening the redness had left and the sores were already drying up. This was on December 28, 1966. In a few days there was no sign of the shingles which the doctor had said would take months to clear up.

On the morning of January 8, 1967, our youngest son Rusty fell, running his teeth through his tongue. It was almost cut in two; in fact, one part was severed. I picked him up and rushed to the fire department where my husband is an engineer and does first aid. By that time Rusty's tongue was so swollen it was hanging out of his mouth.

With the swelling, the doctor said he could do nothing for the time being, and that there would be a mark on him for life. But I took Rusty home and called Brother Wood to come and pray for him. He responded, and immediately after prayer Rusty said he was hungry and ate some salted potato chips. That evening he ate a full meal, his tongue being made every whit whole.

To this day there is no mark on his tongue, nor has there ever been any discomfort. I took Rusty back to the fire station, and the firemen said if they had not seen this with their own eyes they would not believe it.

Surely the Lord heals today, and we thank God for a pastor who ministers to children as well as adults.—Mr. and Mrs. James E. Fogle, Norco, Calif.

(Endorsed by George R. Wood, formerly of Norco, now pastor of Evangel Temple Assembly of God, Redlands, Calif.)

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TAKING AWAY THE CRUTCHES

By THOMAS W. KLEWIN

IT'S DIFFICULT FOR MOST PARENTS to accept their son's military service as a part of his maturation into discerning Christian adulthood. It's hard to think he will be more valuable to the church for his years in uniform and be a better Christian for the time spent away from home and the church.

Yet my wife and I believe this can happen to our son, now 16 years of age, and we're trying to prepare him for a broadening Christian encounter while he's in uniform.

We're beginning with the one inescapable fact of military life as it will confront Mike if and when he is drafted or if he volunteers for duty in the service. He'll step into a totally new world—far different from the comfortable, familiar, reassuring environment of his home church, his family, and his friends who hold the same views that he does about religion and morals.

Consequently, our primary focus has now shifted to the kind of religious life we hope he'll take with him into service. This we do know—his service life will have to be *crutchless!* Too often a young man who has been faithful in church attendance, active in all the church youth ac-

tivities, dating girls from the church, and, in general, orbiting around church life will suddenly decide, once he puts on a uniform, never again to darken a chapel door.

He may pick up the threads of his former church connections when he returns to civilian life; but somehow church and military life don't seem to mix. Many people are adept at pointing a finger of accusation at military service and adding, "See! We told you this would happen! Military life just isn't conducive to religion."

But the military isn't the culprit. All it did was snatch away the spiritual crutches the young man had when he hobbled into the service.

This is where our primary concern as Christian parents is now directed toward our oldest son. We don't want him dependent upon any person or persons for his worship habits or his participation in church life. The basic Christian home atmosphere will be conspicuous by its absence.

In the military no one is going to gently waken our Mike, fix him a late Sunday morning breakfast, and then drive him to church. No pretty girls will be waiting to greet him at the church door or at the youth fellowship

GOD'S PLAN FOR FINANCING THE CHURCH

By J. K. GRESSETT / Arizona District Superintendent

GOD HAS A PLAN FOR EVERYTHING. He had a plan when He made the universe. He had a plan when He made man. He has a plan in His Word for financing His Church.

God never intended for men to use worldly schemes or to put pressures on one another to finance the spread of the gospel. He planned for this to be accomplished by the tithes and offerings of His people.

After half a century of experience and observation I can testify that tithing and giving offerings to God's work will bring blessing to the Christian. There is no way to cheat the Lord and call it economy. Selfishness gathers itself poor, while charity pays itself rich. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Proverbs 11:24).

Tithing is older than the law of Moses. Jacob's covenant with the Lord at Bethel included a promise to tithe: "Of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:22). Moses' law also demanded the tithe of God's people (Numbers 18:24).

Jesus did not repeal the Law, but fulfilled it (Matthew


5:17-20). He told the Jews they "ought" to pay tithes (Matthew 23:23). Paul taught a weekly, proportionate system of giving (1 Corinthians 16:2).

Tithing speaks of His ownership and our stewardship. The tither is a steward, not a slave, of his possessions; and "it is required in stewards, that a man be found faithful" (1 Corinthians 4:2). Offerings, a part of stewardship, are further expressions of thanksgiving in addition to the tithe.

Tithing faithfully gives one the personal satisfaction of putting God first. The pilgrims who crossed the Atlantic in the Mayflower in 1620 arrived in the New World on a Saturday afternoon. Rather than going ashore immediately, they stayed aboard ship for worship services that Sunday. They put God first. We need that same attitude in giving to Him.

Tithing is an expression of man to God in which God promises to open "the windows of heaven" (Malachi 3:10). It is a good test of self-discipline. It proves our true faith in the teachings of Jesus on the law of investment, usury, and recompense. It establishes a closer relationship with God and recognizes our dependence upon Him.

Faithfulness in giving the tithe is also a sure remedy for covetousness. It expresses love for God as well as concern for others.

Finally, we acknowledge God's sovereignty when we tithe. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the land, is the Lord's: it is holy unto the Lord" (Leviticus 27:30). Tithing is a Christian responsibility and a privilege. 

meeting. If he goes, he'll have to overcome all the obstacles by himself.

There are other difficulties he'll face when he leaves the comfortable surroundings of his family and congregation-oriented religious life. The strange and unfamiliar worship settings, the different hymns and unusual melodies found in the service hymnal, the changing cadence of the pastoral prayer as it's said by a chaplain coming from a different church background, and the individual preaching styles of the wide variety of men who fill military pulpits can become handicaps for those who need familiarity to worship.

Even a filled chapel can become a handicap to our Mike. A church filled with strange faces brings a sense of impersonality to someone accustomed to the cozy familiarity of a congregation where people call young men by their first names.

Any young man who walks into a military chapel must do so because he intensely wants to worship, pray, and meditate. Only this desire can overcome the inclination to roll over and sleep until noon. Only it can propel a young man past a sea of unfamiliar faces into a strange worship setting.

This is, however, why my wife and I are preparing our teen-ager for the realities of service life. We want him to attend chapel because he'll find there a place to strengthen his relationship with God.

We're even questioning his motives for attending youth services and the other activities at the church. It's not that we don't want him to attend, but we want him to know *why* he attends. His primary relationship to Christ must be intensely personal, devoid of any need for the frills and extras which are the frosting of normal church life. This frosting is the first crutch that the military will unceremoniously snatch from our Mike the first day he steps into a uniform.

There is another crutch which life in the service will snatch from him. It concerns the moral support given young people by the family, the church, and the local community. Mike knows that his family and his church are concerned with how he lives and what he does with his life. But when a young man enters the military, he's strictly on his own. As a rule no one will know or particularly care what he does or doesn't do—except his God.

In our talks with Mike we refer to this as vertical morality, because it relates solely to God and His wishes. If a young man has only a horizontal morality, geared to the approval or disapproval of other people, he'll find himself in moral trouble the moment he enters barracks life. The chaplain can't possibly visit all the men all the time. Even if he could, once the serviceman steps off the base, he's a stranger, lost in the crowd, and unknown to anyone but God.

We've informed Mike that as long as he doesn't violate any military laws or regulations, no one will be peering over his shoulder. No one, that is, except God, and He could very easily be made to fade indistinctly into the background of confusing circumstances.

Sex spelled with a capital "S" will be thrown at our son with little subtlety. It will be flaunted at him especially if he should be assigned to Southeast Asia. If his morality is to survive under those conditions, it dare not be "other-person" oriented—meaningful only from the encouragement of, loyalty to, and support from a family,

Christian girl friends, buddies, or home church.

So our discussions about morality are now less absolute in one sense. We no longer speak in terms of "Thus saith your parents," or "It's the decent thing to do—what other good people do." We now speak in terms of God's moral law and Mike's relationship with God and Christ.

We want our son to gauge his morality on his personal relationship with God, seeking God's approval first, then ours. We speak to him in terms of unchangeable morality, hoping he'll catch the real impact of a Christian conscience geared to God's moral law rather than to the law of the family, the church, or friends. In short, we want him to live morally, speak morally, and think morally without needing us.

In all this we're beginning to take away the crutches Mike may still be using to practice his Christian life in worship and in living. Once he's truly discovered God goes with him wherever he goes, we won't have to worry about what military service may do to our son's faith. We want it to be a quiet, determined faith independent of anyone except God. Once he's accomplished this, he'll be ready for his 19th birthday—the day the draft board will take a closer look at him.

—S. S. Times and Gospel Herald

WHAT IS A GOOD STEWARD?

A GOOD STEWARD is an individual of trustworthy abilities to manage another's property.

And what does this have to do with you? Your answer to the following question: *What exactly do you own? What have you acquired alone, with no help whatever from anyone or anything?* Your answer must be: *Nothing.* Everything which we have has been loaned to us by God Himself—we came into the world with nothing and we can take nothing out.

We are stewards then—managers of material blessings. A Christian recognizes this and desires to prove himself worthy to be called a good steward. In his lifetime he is careful that he is not delinquent in this desire, but what about after his death?

A very good plan is to purchase Assemblies of God Annuities, in any amount of \$100 or more. This plan provides that gifts are invested, binding Assemblies of God to pay the contributor a set annual sum for the remainder of his life, then the original gift will be used in the ministry he has chosen at the time he purchased annuity.

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WE HAD
NEVER PRACTICED
AIRING OUR
FINANCIAL NEEDS
TO OTHERS,
SO THE QUESTION WAS
DISCONCERTING.

'BROTHER, ARE YOU IN NEED?'

By Verna B. Flower

EARLY ON A JANUARY MORNING someone knocked on our kitchen door. We were early risers, but I was still in the midst of preparing breakfast; so my husband George opened the door.

With few preliminaries the visitor blurted out, "Brother, are you in need?" Unused to airing our financial needs, George began to dodge the question. "We usually tell the Lord our needs," he parried.

The big, burly farmer persisted, "I drove in from the farm this morning to ask if you are in need."

Still occupied with my tasks, I began to consider our many needs.

Several weeks earlier we had come to this city in Maine to open an Assemblies of God church. We knew no one but we did have the name of a subscriber to *The Pentecostal Evangel*. And he lived five miles away.

Undaunted, we had rented the only available facility, a third-floor hall, and placed an ad in the newspaper. Friends from the pioneer church in Augusta, 20 miles distant, came to the first Sunday afternoon service. Some Salvation Army personnel attended, and a few other townspeople also responded to the advertisement.

People were busy with Christmas activities; it was a difficult time to make contacts. And a third-floor hall is hardly conducive to build a church. Many organizations rented it; the janitor was often remiss in his duties. Un-

der such circumstances, visitors often failed to return.

Were we in need? My thoughts rushed on.

Our eight-month-old daughter had contracted a severe case of whooping cough. At the advice of a doctor we had postponed inoculations because there was an epidemic of scarlatina raging in the town. And then Gladys was exposed to whooping cough during the Christmas holidays.

For three weeks her little body had been wracked and weakened by the paroxysms. They plunged her to the depth of exhaustion often before she made an audible sound. So I had moved her into the double bed with me. By placing my hand on her back, I could feel the contractions which preceded each seizure. Then I quickly lifted her to give some support and relief. Often I had to blow into her mouth; this halted the coughing momentarily as she gulped the air thus forced into her. Her heart would pound and her small head would droop to my shoulder.

Again and again the cycle continued. And we could do so little to help her. The doctor had warned of possible heart damage. How much we *were* in need!

I was exhausted too from loss of sleep. And I had contracted a mild case of whooping cough.

I must admit to some discouragement during those difficult days. Loved ones, friends, and a fine home church with the fellowship it afforded were all far away. Except for our elderly *Evangel* subscriber, who proved to be a staunch Christian and a faithful friend, we were very much alone.

What a long list of needs I could have made. I was afraid my husband had been too abrupt with our caller.

But this farmer was trying to impress upon my husband the sense of urgency God had given him. "I was out in the barn," he continued, "milking the cows when God spoke to me and told me you were in need. So as soon as I finished, I drove in to see you. I don't have much, but take this \$5. You must be in some kind of need; I couldn't dismiss you from my mind."

Then George told him the coal bin was empty, and he had to order it that day. This would purchase a few bags of coal!

It was such a small amount in the face of our financial needs. We still had a sick baby. And there was still the struggle before us to establish a church in this needy community. But my heart began to sing. God was watching over me, my sick baby—our whole family. He was concerned enough to interrupt a farmer's chores, a member of another church who only occasionally visited our services. God knew every circumstance that threatened. He had weighed them in His hands before allowing them to touch us.

When warm spring days arrived, Gladys fully recovered. And the doctor's examination allayed our fears; there was no trace of heart damage.

The Lord continued to meet our financial needs. Often we had no meat, but never once in years of pioneering did we ever miss a meal because the cupboard was bare. And gradually a nucleus of people came together, and we had the joy of ministering to them.

Today, I'm thankful for the severe tests God entrusted to us. Now I know my greatest need that winter morning was for reassurance of the love and care of my Heavenly Father.





MORE THAN ONCE I HAVE HAD OFFICIAL BOARDS TURN DOWN POSSIBLE PASTORS BECAUSE OF THEIR AGE

MAKE ROOM FOR THE OLDER MINISTER

By EVERETT D. COOLEY / *Superintendent, Michigan District*

RECALL, a number of years ago as a young pastor, seeing a cartoon in *The Pentecostal Evangel* that left an indelible imprint on my mind. It was that time of year when our constituency was being reminded to give an offering for Aged Ministers' Assistance.

The cartoon was that of an aged minister journeying along the pathway with a small satchel containing his earthly possessions. At the end of the pathway was the poorhouse. The tragic irony of the situation was that he paused to listen for the final time to the sound of worship and praise from the little country church which he had pioneered and pastored so many years before.

In his thinking he could have remembered his dedication to a cause and the sacrifice to himself and his family in order that others might have the gospel preached unto them. He could have been thinking of the sleepless nights wherein he had wrestled in prayer for the salvation of a family, or a wayward son or daughter of the leaders of the church, or even of going out into the night in all kinds of weather to minister to the sick of the flock. But all of this is now forgotten or unknown to the congregation now worshipping in the church for which he had travailed in prayer that it might be born, grow, and produce fruit. He is now a forgotten man.

Is the poorhouse what God promises at the end of a godly life, the end of a life of service, and of the pouring out of one's life for the benefit of others?

As district superintendent I am still concerned with the welfare of the aged minister, the man with the faltering step assisted by a cane and whose head bows down with age. At the same time my concern is for the man who has reached the age of 50, to whom doors of ministry are being closed.

More than once I have had official boards turn down suggested pastors because of their age. They say their

pastor should be between 30 and 40 years of age. Is this because we are living in an era when important decisions are being made by members between the ages of 16 and 25? Older board members are being replaced by young men, and older ministers by younger ministers.

We do not discount the value of youth to our assemblies; neither do we want to relegate our older men to the category of "has been."

The years between 50 and 60 of a minister's life can be the most fruitful and productive for God and the church. These are the men who have been tried in the fire and tested by the storms and have been faithful. These men have gone through the school of experience in church administration and have proved themselves worthy of the name *overseer*. They have walked with God through the hard places, have maintained communion and fellowship with Him, and have served as channels of blessing to many a needy soul.

In God's program men of great age, men of wisdom and experience, have been used for His glory. We are reminded of Caleb who said, "Lo, I am this day fourscore and five years old. As yet I am as strong as I was in the day that Moses sent me. . . . Now therefore give me this mountain, . . . if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Joshua 14:10-12).

Paul in writing to Philemon, stated, "Yet for love's sake I rather beseech thee, being such a one as Paul the aged. . ." (verse 9). It is intimated that in Paul's day the ministry and counsel of the aged men were appreciated and respected.

Let us, in our day, make room for the older minister, for men of spiritual stature and achievement.

—Michigan Messenger

tailored to win souls...

The Pentecostal Evangel announces its annual Outreach Issue ready for shipment about August 20. Because of the tremendous printing of this issue, you can distribute a colorful 16-page magazine at cost of only 3½¢ a copy! Plan now to cover your community with an in-depth distribution.

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NEWS OF THE CHURCHES

FLORIDA CHURCH ENJOYS GROWTH IN NEW LOCATION

MIAMI, FLA.—The congregation of Sunset Chapel Assembly here recently celebrated their first anniversary in their new building, strategically located in the beautiful, rapidly developing southwest area of Miami.

The building and five acres of land with a paved parking lot are valued at \$120,000. Total cost, however, was only about \$83,000.

Facilities include air-conditioning, wall-to-wall carpeting, and cushioned, cantilever pews. The educational building has 10 classrooms, a pastor's study, Sunday school and church office, a nursery, and a kitchen.

An unusual feature of Sunset Chapel is the baptistry. Located outside the building, it is surrounded by Areca palms and can be seen from inside through a sliding stained-glass window depicting a descending dove.

Since relocation Pastor E. E. Mosher has led the church into other new areas of ministry. Sunset Chapel has averaged a 50 per-



The Sunset Chapel Assembly in Miami is situated on five acres, beautifully landscaped. Pastor E. E. Mosher, inset.

cent attendance increase in all phases of its program. The church recently established new Sunday school and worship service attendance records.

A kindergarten with classes for four- and five-year-olds has also been formed. The church has a

fenced-in, fully-equipped play area for the children.

Sunset Chapel was formerly known as Christian Assembly. For 20 years it was located in the Coconut Grove area of Miami. Pastor Mosher has served the church since 1963.

PORTLAND, ME.—West End Gospel Tabernacle here concluded a week of meetings recently with Hansel P. Vibbert of Evansville, Ind.

A number of people were saved, and faith was instilled in the hearts

of all who attended. The church was filled each night.

Fifty-seven people responded to the altar call Sunday evening to commit their lives to the Lord.

West End Gospel Tabernacle will soon begin a building program

for a new church to seat 400. Everyone thanks God for the growth of the church and for His blessings.

—Woodie P. Drost, pastor

ALVORD, TEX.—Faith Temple Assembly here recently concluded a two-week meeting with Evangelist G. L. McKinney of Fairhope, Ala. The church thanks God for a move of the Holy Spirit. Several were saved, and 18 were baptized in the Spirit.

There has been an increase in Sunday school attendance and a greater spiritual awareness by the congregation at all services.

—Larry L. Price, pastor



Station WEDO, McKeesport, Pa., is one of the most recent additions to "Revivaltime's" radio log. Supported cooperatively by Assemblies of God churches in the Pittsburgh area, the broadcast is released at 9 a.m. each Sunday. Evangelist C. M. Ward (right) is shown here with a station executive and four area pastors. Left to right, bottom row, are Edward J. Hirshberg, president-owner of station WEDO; Pastor David A. Blattner of the McKeesport Assembly of God; and C. M. Ward. Standing are Pastor C. W. Marvin, Duquesne Assembly of God; Pastor J. Clayton Sheridan Jr., Clairton Assembly of God; and Pastor William E. Bailey, Evangelistic Temple, Pittsburgh.

ARKANSAS DISTRICT AUDITORIUM DEDICATED DURING 54TH COUNCIL

LITTLE ROCK, ARK.—The 54th session of the Arkansas District Council here was marked by the blessings of the Lord. Guest speaker was Lyle Curtis, superintendent of the Wisconsin-Northern Michigan District.

The newly constructed district auditorium was dedicated during the council.

Returned to office were: Fay Hutchinson, superintendent; Merle J. Harris, assistant superintendent;

GREENBRIER, TENN.—Zion Chapel Assembly here recently had a meeting with Evangelist James R. Wilkinson of St. Louis, Mo. His ministry was a great blessing to the church.

There was an old-fashioned revival spirit among the people. Three were saved, and two received the baptism in the Holy Spirit.

—Carl Walker Jr., pastor

* * *

WINCHESTER, ILL.—First Assembly here experienced a time of refreshing from the Lord with Evangelist and Mrs. L. L. Ferguson of Hartford, Ill. The evangelist's ministry was a great blessing to all.

—Harold V. George, pastor

* * *

LEWISTON, ME.—First Assembly here is still reaping results from a one-week campaign recently with Evangelist and Mrs. Gene Fiddler of Center Moriches, N. Y.

Several persons were saved, reclaimed, and blessed as the Lord anointed the services.

The Sunday school almost doubled from a slump in attendance. It has stayed high since the meetings. Some 70 visitors attended the services.

—David E. Siriano, pastor

* * *

NYSSA, OREG.—One person was saved during a week-long meeting at the Assembly of God here with Austin H. Barton, pastor of First Assembly in Salem, Oreg., and five were saved the Sunday after the meeting ended. The Lord touched five persons during the services who had been taking medicine for nervous disorders.

Several churches in the area cooperated for the meeting.

The Assembly of God has laid

David A. Hastie, E. Joe Wilmoth, Raymond A. Thompson, G. E. Chambers, Gorman Daniel, and Donald Walker, presbyters; Donald Nye, assistant Sunday school director; and Mrs. Thelma Wunderlin, assistant WMC director.

B. J. Smith is the new district C. A. vice-president. Men's Fellowship officers are Glenn Moody, president; and Charles Capps, vice-president.

Other officers and departmental heads were not voted on at this council.

—Henry W. Culbreth, district secretary

plans to purchase land and build by next spring a new sanctuary seating 300.

—Carl Johnson Jr., pastor

OSAGE, ARK.—Large crowds attended a one-week meeting at the Assembly of God here. The evangelist was Cecil R. Welch. There were 19 persons saved, and 33 filled with the Holy Spirit.

—C. Fornie McGehee, pastor

LAKESIDE, OREG.—The Assembly of God here was especially blessed during two weeks of recent meetings with Evangelist Forrest E. Hill, Grants Pass, Oreg. The church rejoiced to see boys and girls at the altar earnestly seeking the Lord for salvation and the blessing of God.

—Lester Askland, pastor

OZARK, ALA.—The Ewell Assembly of God recently held a special meeting with Evangelist M. L. Green of Banks, Ala. The church was greatly blessed by the anointed ministry of the evangelist.

Several persons testified to being healed by divine power. Others confessed Jesus Christ as Saviour.

Persons from various denominational churches attended these old-fashioned Pentecostal meetings.

—Billy F. Warren, pastor



OXNARD, CALIF.—Pastor Jack D. Wood (left) and Southern California District Superintendent William Robertson turn a shovelful of earth at the ground-breaking ceremony for the new sanctuary of Bethany Chapel here. The structure will have a seating capacity of 300 and will be completed sometime this summer. Estimated cost will be near \$80,000.

OFFICERS REELECTED IN APPALACHIAN DISTRICT

RAVAN, VA.—The 49th session of the Appalachian District Council was held at the Assembly of God here, May 7-9. Charles W. H. Scott, assistant general superintendent, was the speaker. His ministry was a great blessing to those gathered for council, and the presence of the Lord was very real in the meetings.

Jack Carnley was returned to office as assistant superintendent of the district, and Herbert E. Sublett was reelected as district secretary.

L. Elwood Rakes was chosen district C. A. president. This will become a full-time office in Au-

gust. Ronald Hager was chosen C. A. vice-president and Donald Goldizen will be C. A. secretary-treasurer.

All other district officers retained their positions. Stanley A. Lyon serves as district superintendent.

HOUSING STILL AVAILABLE FOR COUNCIL ON EVANGELISM

Thanks to the planning committee's foresight many rooms are still available for those attending the Council on Evangelism in St. Louis, August 26-29. August 1 was the deadline for sending housing requests to the St. Louis Housing Bureau. In case you failed to make a reservation, or if you do not receive confirmation before you begin your journey, inquire at the information desk in the lobby of the Sheraton-Jefferson Hotel located at 12th and Locust, St. Louis, Mo.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Atmore	Canoe	Aug. 6-18	Jerry & Ann Johnson	L. M. Pullen
	Bessemer	First	Aug. 7-18	Kenneth Wright	Lamar Le Compt
	Eufaula	First	Aug. 12-18	Randall & Mrs. Walker	F. P. Bachman
Ariz.	Phoenix	Faith	Aug. 11-25	Mike Cunningham	Willis Hirschy
	Cedarville	A/G	Aug. 18—	Dennis Thrasher	Buford Dorsey
Ark.	Leslie	A/G	Aug. 5-18	Salisbury-Secrease Tm.	Roe Devore
	Malvern	First	Aug. 4-11	Wiley T. Davis	Gene Thompson
	McGehee	First	Aug. 13-18	Phil & Dave Hastie	Dibrell Helton
	Mena	*Board Camp	Aug. 18-23	A. G. & Mrs. Calaway	A. J. Groomer
	N. Little Rock	First	Aug. 18-25	Singing Kolenda Family	David Hastie
	Wynne	*A/G	Aug. 18-23	Gladys Voight	Fred Howard
	Fresno	Highway City	Aug. 13—	Charles Ogdon	E. M. McKim
Calif.	Los Angeles	Bethel Temple	Aug. 18—	Christian Hild	Norman Gardner
	Orange Cove	A/G Tab.	Aug. 12-25	Jim Mackey	James W. Avery
	Leadville	*A/G	Aug. 18-25	Loyd & Patsy Singley	Evan Reid
Colo.	Woodland Park	A/G	Aug. 11-25	Fred Carrington	John L. Haines
	Bonifay	Mt. Carmel	Aug. 7-11	Travis & Mrs. Corder	J. H. Lee
Fla.	Cape Canaveral	*Palm Chapel	Aug. 18-23	Musical Wellards	T. G. Sutton
	Clearwater	*First	Aug. 12-16	Gladys Voight	Arthur Shell Jr.
	Pensacola	East Side	Aug. 14-25	Edgar & Mrs. Davis	L. M. Stephenson
Ga.	Pensacola	Ensley	July 31-Aug. 11	Edgar & Mrs. Davis	George T. Green
	Atlanta	A/G Tab.	Aug. 11-18	R. S. Peterson	James Mayo Sr.
	Savannah	East Side	Aug. 14—	Jimmie & Lenete Merritt	Glynn Grantham
Hawaii	Thomasville	First	Aug. 11-25	Nettie Parham	A. L. Lastinger
	Honolulu	First	Aug. 11-18	Arthur & Anna Berg	Eldon Vincent
Ill.	Collinsville	State Park	Aug. 11—	Donnell-Holler Team	Delmar Mahurin
	Blanford	A/G	Aug. 12-16	Dedelow-Friederici Tm.	Andrew McKesson
Ind.	Ft. Wayne	First	Aug. 11-28	Musical Vanderploegs	D. Fred Leader
	Lafayette	First	Aug. 18-25	Bill & Verna McPherson	Charles Hackett
	Valparaiso	*A/G	Aug. 11-16	Paul Hild Party	John Washler
Iowa	Ft. Madison	Pentecostal	Aug. 11-16	Kathleen Jennings	Wayne Sullivan
	Kans. Kansas City	Gospel Temple	Aug. 14-25	Tommy & Esther Lance	Burl Rogers
Kans.	Tribune	A/G	Aug. 6-18	Doug & Judy Maners	John A. Booher
	Valley Center	A/G	Aug. 11-23	Knott-Olson Team	W. L. Shackelford
	Jennings	First	Aug. 13-25	Quentin Edwards	Billy L. Cornwell
La.	Blue Earth	Gospel Tab.	Aug. 11-16	Larson-Stiver Tm.	Charles Farina
	Grand Rapids	First	Aug. 13-25	Wesley F. Morton	Richard Holmquist
Mo.	Bismarck	A/G	Aug. 11-25	Glenna Byard	Charles Leathers
	Columbia	First	Aug. 13-25	Paul Sandgren	Charles Parker
	Elvins	A/G	Aug. 12-25	Barbara M. Willis	Joe W. Miller
Mont.	St. Louis	*Berea Temple	Aug. 18-23	Bob Olson	W. N. Sachs
	St. Louis	Lindberg	Aug. 14-25	Ernie Eskelin	R. Gene Putnam
	Scott City	Illmo-Scott City	Aug. 18—	Al D. Hewison	H. Clay Brooks
	Springfield	Westport	Aug. 4-11	Phil & Dave Hastie	E. I. Moore
	Columbia Falls	*A/G	Aug. 18-23	Charles Senechal	L. A. Plumley
Ohio	McLeod	*Singing Pines Camp	Aug. 12-17	Roy & Arlene Brewer	Ellwood Grissom, D-CAP
	Akron	Evangel Temple	Aug. 4-11	Bob Watters	Richard Dobbins
Okla.	Bellevue	*A/G	Aug. 12-18	Carl E. Gammel	L. G. Lyon
	Bartlesville	Tuxedo	Aug. 18-23	Victor Etienne	Joe Calabrese
	Catoosa	Rolling Hills	Aug. 11—	J. B. & Mrs. Essary	C. C. Pontious
Pa.	Muskogee	Central	Aug. 11-25	Keetah Jones	Conrad Barrett
	Wellsville	Victory FG	Aug. 12-25	Bob & Maxine Wilkes	David F. Oller
S. C.	N. Charleston	A/G	Aug. 11-18	H. A. & Mrs. Strange	A. S. Bishop
	Odessa	Hiway Temple	Aug. 11—	Patsy Ruth Allen	C. L. Gillock
Tex.	Centreville	Highway Tab.	Aug. 18-25	Homer Peterson	Thomas Godfrey
	Raven	A/G	Aug. 11—	John & Freda Bryant	Dale Holmes
Va.	Winchester	Full Gosp Tab.	Aug. 7-25	R. L. Beavers	I. L. Stonesifer
	Olympia	A/G	Aug. 11-25	George Holmes	Glen D. Cole
W. Va.	Omak	A/G	Aug. 7-18	Dan & Marty Womack	Orville Phillips
	Cabins	*Campgrounds	Aug. 12-24	Don & Sharon Parker	Wallace Odum, Secy.
	Wheeling	*First	Aug. 12-18	Paul & Donna Wright	E. M. Meekins

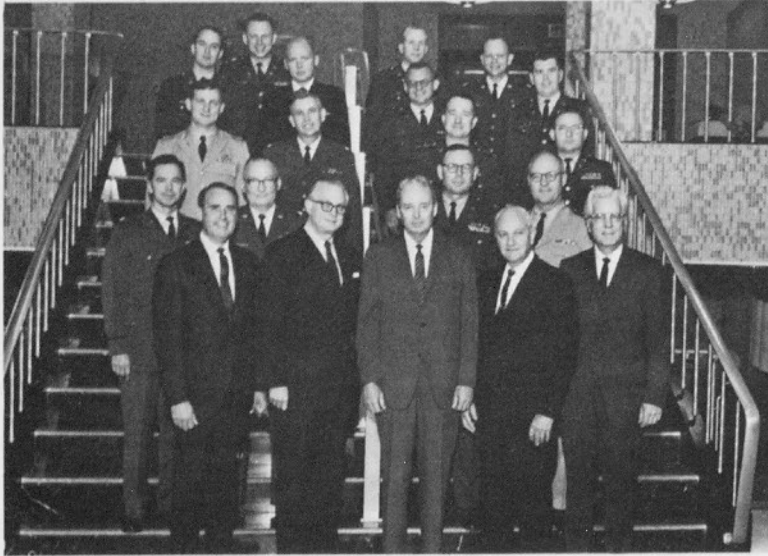
*Kids Kamp *Children's Revival *Teen Camp *Youth Camp

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

CONFERENCE-RETREAT FOR CHAPLAINS PROVIDES SPIRITUAL REFRESHING

SPRINGFIELD, MO.—Attending the ninth annual Assemblies of God Chaplains Conference-Retreat at Sheltering Heights Bible Camp near here were 18 active duty chaplains and one reserve

These 15 men were among the 19 chaplains who attended the ninth annual Chaplains Conference-Retreat in Springfield under the direction of the Commission on Chaplains (front row).



HANSEN, IDAHO—The Assembly of God here recently concluded a meeting with Phillip G. Hilliard, pastor of the Assembly of God in Albion, Idaho.

Brother Hilliard's ministry was primarily to the church. The highlight of the meeting was the final service when eight believers were baptized in the Holy Spirit.

—Donald Gee Mason, pastor

* * *

ROSWELL, N. MEX.—Grace Assembly here experienced a wonderful Pentecostal visitation dur-

ing four weeks of services with Evangelist Claude E. Maples of Phoenix, Ariz.

Eleven were saved, and seven received the baptism in the Holy Spirit. Twelve followed the Lord in water baptism the final evening.

—Joe Henegar, pastor

* * *

EAST PRAIRIE, MO.—The Assembly of God here recently experienced a real move of God in a meeting with Evangelist Al Hewison of Republic, Mo.

Several persons were saved, and

chaplain who has just completed seminary training for the chaplaincy.

Emphasis of the annual meetings is to spiritually refresh the chaplains and orient them to program plans and developments within the Assemblies of God.

On the agenda were such items as explanation of the coordination among the Commission on Chaplains, the Foreign Missions Department, and the Servicemen's Division for effective ministry to military personnel; the working arrangements the Assemblies has with the three chiefs of chaplains in Washington, D. C.; the 1968 European Servicemen's Retreat; and the prospects for more Assemblies of God active duty chaplains in the future.

The 10th annual Assemblies of God Chaplains Conference-Retreat has been scheduled to convene August 26-28, 1969, immediately following the 33rd General Council in Dallas, Tex.

Howard S. Bush serves as chairman of the Commission on Chaplains.

over 20 were either baptized in the Holy Spirit or refilled with the Spirit.

There were also several healings. The pastor's wife, whose arm had been broken in a car accident in August 1967, received a touch from the Lord. The recurring pains in her arm immediately left, and she could use it without disturbance.

—Dale Pollard, pastor

* * *

FLINT, MICH.—Full Gospel Church just closed a two-week meeting with Evangelist Ruth E.

Reece. The Lord was present to bless and revive hearts. Several persons were saved, a number were baptized in the Holy Spirit, and others were refilled with the Spirit.

Attendance was very good, with visitors present every night.

—Charles Szabo, pastor

* * *

QUINCY, MICH.—The Assembly of God here is rejoicing after a one-week deeper life crusade with Evangelist Lela Haycock of Anoka, Minn.

Fifteen persons were baptized in the Holy Spirit, and a number were refilled.

The Coldwater, Mich., Assembly of God joined with the Quincy church each night and visitors from four other Assemblies of God churches also attended the meetings.

—Roger W. Kimerer, pastor

* * *

HOLT, FLA.—The Assembly of God here just closed a successful meeting with Evangelist Randall Walker.

The Lord poured out His Spirit for about three weeks before the meeting began, and several have been saved and healed since then. During the special services 15 were baptized in the Holy Spirit and 10 or more were saved.

God is moving mightily among the young people.

—Wayne Bradley, pastor

* * *

DOE RUN, MO.—The Assembly of God here recently held eight nights of special services with Evangelist Ancel Wampler of St. Louis, Mo. Two persons were saved, two were reclaimed, and one was refilled with the Holy Spirit. —Homer L. Smith, pastor

"THIRD DIMENSION" YOUTH ACTIVITIES SLATED FOR COUNCIL ON EVANGELISM

SPRINGFIELD, MO.—The Assemblies of God Council on Evangelism at St. Louis August 26-29 will feature a full slate of youth activities as a "Third Dimension" in conjunction with the Council sessions.

"It's Third Dimension in two ways," according to Jerry Sandidge, Assemblies of God college youth representative and chairman of the committee on Council youth activities.

"While the adults meet in the Gateway and Sheraton-Jefferson Hotels for morning sessions, we will meet in a third place—Kiel Auditorium.

"Spiritually, while the atmosphere will be strictly informal, our purpose is to expose young people of our Movement to the exciting possibilities of their involvement in 'Our Mission in Today's World,' Council theme.

"We believe we can only carry out this mission effectively by the presence of a Third Dimension—the power of the Holy Spirit. This is our heritage. This is our present strength. We want to perpetuate it in our youth."

Youth emphasis will begin with a gigantic pre-Council "Rally for Young America" at Kiel Auditorium Saturday evening, August 24.

A capacity crowd of 10,000 is expected to hear David Wilkerson, founder of Teen Challenge, a nationwide Assemblies of God program for salvaging drug addicts and juvenile delinquents.

Third Dimension activities during the Council itself will feature informal morning sessions at Kiel Auditorium with leading Christian personalities in the fields of business, music, ministry, athletics, law, and other pursuits.

Youth seminars will be conducted 6:30-7:30 each evening.

Many young people will also sing nightly in the 250-voice Council choir. Cyril McLellan, director of the weekly international

Revivaltime radio broadcast choir, will direct the Council choir.

On the final day of the Council, the Third Dimension program will take place during an excursion on the riverboat *Huck Finn*.

FOR CHILDREN'S ACTIVITIES—Dozens of bright-colored, giant-size flowers will decorate the area where the young children will meet during the Council on Evangelism, August 26-29, in St. Louis, Mo. The area for the children's meetings will be located in the Exhibition Hall of Kiel Auditorium. Sharing in making the paper flowers are Kathryn Overby and Sandra Jansen, junior high Sunday school members from Springfield, Mo. The Council program provides activities for all ages.



WITH CHRIST

JAMES L. SPINKS, 55, of Smyrna, Ga., went to be with the Lord May 14, 1968. Brother Spinks was ordained to the ministry in 1957 by the Georgia District. He served as an evangelist and as a pastor in Smyrna. He is survived by his wife Myrtice Sue and four children.

JOSEPH AKIN, 45, of Farmington, Mich., went to be with the Lord March 22, 1968. Licensed in 1961, Brother Akin was a member of the Michigan District. He served the Lord as an evangelist and as a pastor in Arlington, Ky., and Manistee, Mich. He is survived by his wife Thelma and five children.

G. T. JONES, 79, of Kensett, Ark., went to be with the Lord April 21, 1968. Brother Jones was licensed to preach in 1930 and served the Lord as an evangelist. He is survived by his wife and two sons.

THOMAS W. WAGNON, 68, of Farmerville, La., went Home to be with Jesus May 31, 1968. Ordained in 1930, Brother Wagon was a member of the Louisiana District. He served the Lord as an evangelist and as a pastor in Arkansas

at Banks, Rowell, Kingsland, Martin's Chapel, and London; and in Louisiana at Monroe, Sterlington, Mangham, Swartz, and Farmerville. He is survived by his wife Clara, a licensed minister; five children; 12 grandchildren; and one great-grandchild. A brother, Wiley, of Warren, Ark., is also an ordained minister.

WILLIAM PIGORS, 84, of Elgin, North Dakota, went to his eternal reward May 14, 1968. Ordained in 1934, Brother Pigors was a member of the North Dakota District. He served the Lord as an evangelist and as a pastor in Hebron, N. Dak. He is survived by his wife Christina, two sons, and five grandchildren.

H. D. MEADOWS, 66, of County Line, Okla., went to be with the Lord April 27, 1968. Brother Meadows was granted a license to preach in 1961 by the Oklahoma District. He served the Lord as pastor of the Assembly of God in County Line. He is survived by his wife Ima, one son, and three daughters.

ETHEL M. GUTEKUNST, 78, of Salem, Oreg., went to her eternal reward April 27, 1968. Ordained to the ministry in 1935, Sister Gutekunst was a member of the Oregon District. Beginning her

ministry in 1926, she served two years as an evangelist and 40 years as pastor of the Assembly of God in Turner, Oregon. Her church became well known for its missionary vision and ministry. She is survived by her husband George, three children, six grandchildren, and one great-grandson. One daughter, Dorothy, is the wife of Atwood Foster, an ordained minister from Salem.

CLARENCE G. ROPER, 71, of Ontario, Calif., went to be with the Lord March 3, 1968. Ordained in 1946 by the West Texas District, Brother Roper was a member of the Southern California District. He served the Lord as an evangelist and as a pastor in Plainview, Tex., and Romoland, Calif. He is survived by a daughter and two grandchildren.

JAMES QUICK, 86, of St. Clair, Mo., went Home to be with Jesus April 16, 1968. Brother Quick was licensed to preach with the Southern Missouri District about 1935. He served the Lord as a pioneer pastor in St. Clair and as an evangelist. He is survived by two daughters, a son, eight grandchildren, and 11 great-grandchildren.

JESSE EUGENE HANCOCK, 80, of Waycross, Ga., went to be with the Lord September 27, 1967.

Brother Hancock was ordained to the ministry in 1955 by the Georgia District. He served as a pastor in Waycross. He is survived by his wife Mada Lee, eight children, and 14 grandchildren. Two children are ordained ministers. Iris is a pastor in Georgia, and Ray, in Mississippi.

ANNA J. McCORMICK, 73, of Sapulpa, Okla., went Home to be with Jesus March 10, 1968. Ordained in 1938, Sister McCormick was a member of the Oklahoma District. She served the Lord as an evangelist and as a pastor in Sapulpa. She is survived by six children.

OLIVER W. APPLE, 55, of Fargo, N. Dak., went to be with the Lord April 17, 1968. Ordained to the ministry in 1944, Brother Apple was a member of the North Dakota District. He served the Lord as an evangelist and as a pastor in Wisconsin at Rice Lake, Fond du Lac, and Green Bay as well as in Fargo, N. Dak. He is survived by his wife Adele.

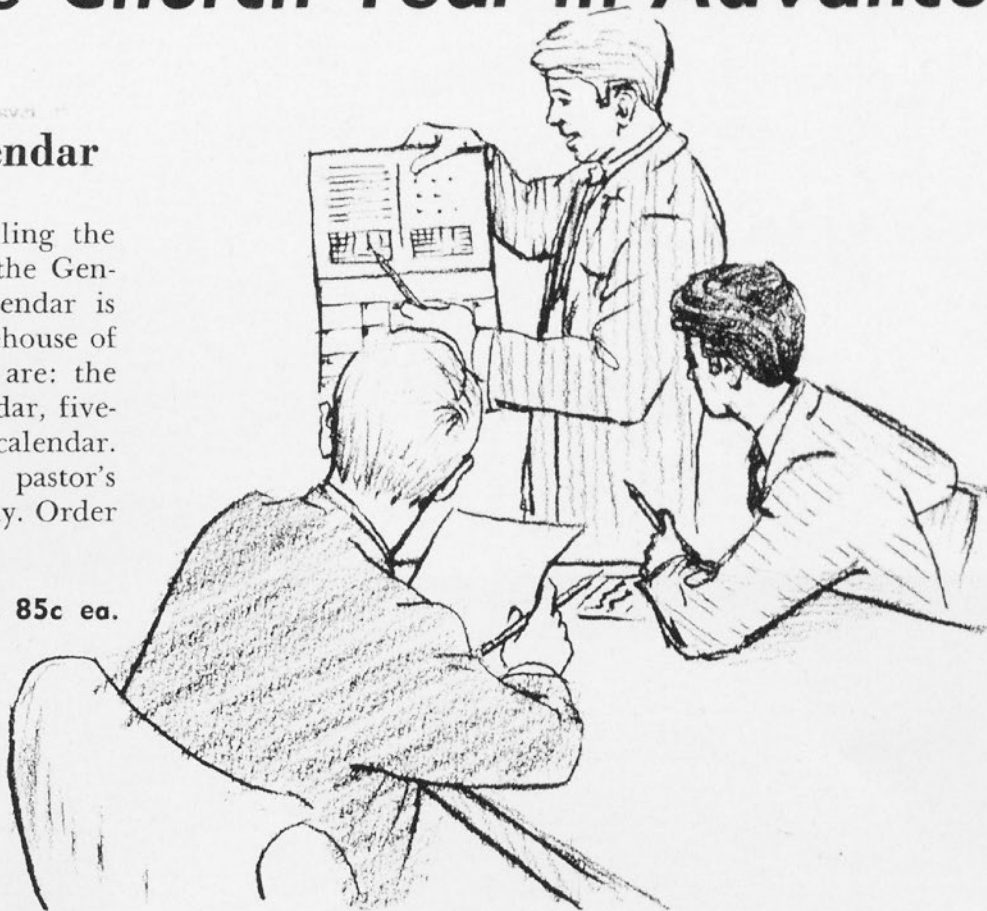
ROBERT LEE PFNISTER, 62, of Rupert, Idaho, has gone to be with the Lord. Brother Pfnister was ordained in 1942. He served as an evangelist and as a pastor in Albion and Rupert, Idaho. He is survived by his wife Mary and two children.

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NATIONAL DAY OF PRAYER

FOR THE COUNCIL ON EVANGELISM

Since June 19, thousands of our ministers and laymen have been linked in a chain of prayer. Two, three, or more persons have met at least twice each week to pray for the coming Council on Evangelism and the spiritual needs of the Assemblies of God.

Now the call is for every congregation to join this great prayer chain in a nationwide prayer meeting during which we simultaneously unite our hearts and call on God for His blessing.

The Council on Evangelism, to convene in St. Louis, Missouri, August 26-29, 1968, is expected to become a major turning point in the history of our church. Such an important event deserves the best possible foundation of prayer we can give it.

Join your congregation in prayer for:

1. A mighty move of God's Spirit upon the Council that will set off a chain reaction of evangelism in the Assemblies of God and throughout the world.
2. A new dedication to evangelism in every local church.
3. A new commitment to evangelism by every member of the Assemblies of God.
4. An outpouring of the Holy Spirit in today's troubled world.

As a Movement we must affirm our faith that it is "not by might, nor by power, but by my Spirit, saith the Lord." As we unitedly wait before God, He will surely grant us the needed direction in these troubled times.

Be sure you take part in the National Day of Prayer for the Council on Evangelism.

AUGUST 11
IN YOUR CHURCH

