



THE PENTECOSTAL
evangel

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

SEPTEMBER 22, 1968 TEN CENTS

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INTELLIGENT, MEANINGFUL COMMUNICATION is a great distinction of the human race. Man is never in a position of greater power than when true dialogue exists. He is making use of a faculty which marks him as "a little lower than the angels."

Subsequently, man's greatest problem is to learn to communicate meaningfully with his fellowman, to establish true dialogue. Too often we "shout at each other across the seas of misunderstanding." When we think of heaven as it will affect association between humans, we anticipate heart-to-heart communication. How heavenly that will be!

And when this communion is elevated to the level of communication between God and man, we have infinitely greater possibilities. No pursuit could possibly reap greater dividends than to establish dialogue with God.

The belief that such dialogue is possible is basic to Christianity. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

Prayer is the word we use for this dialogue between God and man. It is a big word, and we use it in many ways. To understand it demands a lifetime of serious application. When the disciples requested, "Lord, teach us to pray," they were enrolling in a school that would take them from grade to grade for the rest of their days on earth.

Essentially prayer is will-force. It is the released force of a man's will harmonized with the will of God. This combination of will-force makes all things possible. When seen in this frame of reference, prayer is more than words. It becomes the moment-by-moment drive of a man's total being. Living becomes praying. Every deed, word, and thought becomes a prayer. The verbal expression is then the tiny tip of the great iceberg of resolve which exists below the surface deep in the human heart and will. The flow of the creative forces of God makes things happen.

There are at least five dimensions of prayer. To pray rightly and with the greatest success we must understand them and know how to use them.

A consideration of Paul's prayer habits reveals a vastly different approach to praying than most people take. During one crisis he said, "For this thing I besought the Lord thrice" (2 Corinthians 12:8). These words were spoken by a man who said he prayed "night and day." And yet, concerning this he prayed at particular times. This is organization and purpose in prayer known only to a few; but those few release power in the earth.

BEGIN WITH THE PRAYER FOR SPIRITUAL EXPERIENCE

There are times when we pray just to draw near to God. The unconverted man turns to Christ for salvation. He releases his faith in the redemptive work of the Saviour and during this initial prayer encounter he experiences God.

The Bible speaks of "waiting on God." It is important that we learn to spend as much time as possible in this dimension of prayer. We are far too busy. We do not set enough time aside just to be in His presence, waiting upon His Holy Spirit to draw us closer, to reveal the things of Christ, to make us aglow with His glory as was Moses when he came down from the mount after 40 days.

Don't you think it would help us all to give attention to this? What if we would set aside other pursuits, even other dimensions of prayer, and just pray for fresh spiritual experiences, "seasons of refreshing from the presence of the Lord"? We would have more power, more grace, more direction for our lives.

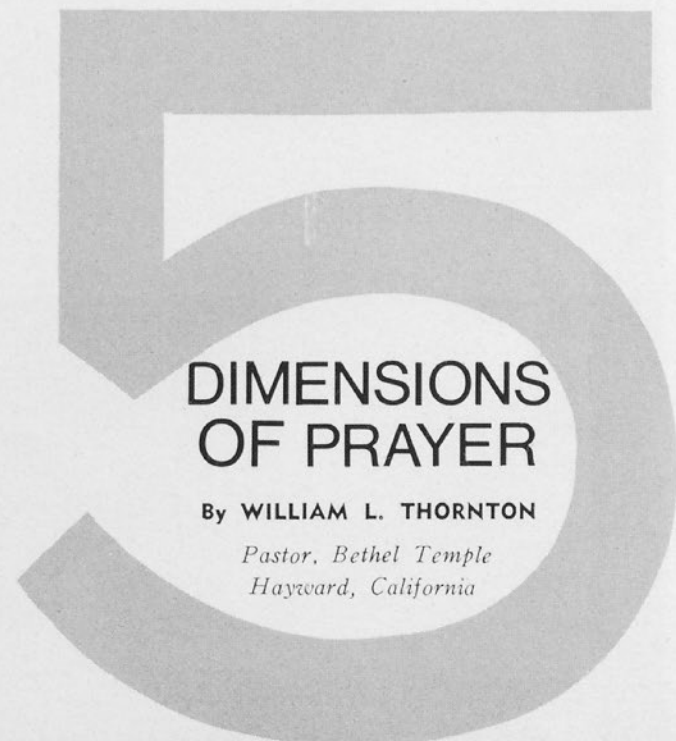
The Bible exhorts us to "be filled with the Spirit." How can this happen if we never wait in His presence?

WE MUST ALSO LEARN TO WORSHIP

This dimension of prayer is intrinsic in the very nature of our relationship with God. We are His creation. The creature worships the Creator. This is the order of our being. It is the order of the being of God to be worshiped. *He will be worshiped.* On one occasion Jesus said, "If these hold their peace, the very stones will cry out."

Many churches call their Sunday morning service a service of worship. This is a fitting description if it speaks the truth. We are told that we must worship Him "in spirit and in truth." Whether in private devotions or in the congregation, may the Holy Spirit inspire our worship and lift us to the realm of true spiritual activity.

Worship should be the hallmark of such services. When we sing psalms and hymns and spiritual songs, we should make it a truly meaningful worship experience. This is more than rote or routine. It is actually engaging the soul in spiritual worship.



DIMENSIONS OF PRAYER

By WILLIAM L. THORNTON

*Pastor, Bethel Temple
Hayward, California*

PETITION IS ANOTHER DIMENSION OF PRAYER

This is probably the dimension we most often think of when the word *prayer* is mentioned. When we use the prayer of petition, we are making our needs known to God, expecting answers in return.

Paul was praying in this dimension when he talked to God three times about what he called his "thorn in the flesh." This indicates to me a rather organized approach to presenting petitions to God. It makes prayer a serious business. We learn that our requests are to be specific, well thought through, and are to include only those things we seriously need and expect to receive.

"Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6). This indicates much more than a general form of prayer. We are encouraged to mention definite needs. We should remember what we have prayed and have a current prayer list, at least in our minds and hearts, at all times.

Many can testify that when prayer is approached

in this manner, thrilling experiences follow.

INTERCESSION IS THE HIGHEST LEVEL OF PRAYER-POWER

When Christians pray in the dimension of intercession, there is a release of spiritual power which moves the program of God forward in the earth with great effectiveness.

We need to read carefully over and over again Paul's words: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [himself] maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27).

It need not humiliate us to admit that "we know not what we should pray for as we ought." Our minds are not infinite. Our knowledge of events in the spirit-world is limited. We cannot see into the future or interpret the past. God's ways are indeed above our ways.

But the Holy Spirit knows both what is in man and what is the will of God. Using a human agency He is able to pray the best prayer for any need.


This kind of praying depends upon the initiative of the Holy Spirit. We cannot dictate it. We cannot even initiate it. When Christians speak of a "burden of prayer," many times it is the prompting of the Holy Spirit to intercede for some accomplishment of the divine will.

LIVING IN THE DIMENSION OF COMMUNION

I have chosen to use the word *communion* to describe this dimension in prayer. *Fellowship* is another word which could describe it. One Christian in a past century called it "practicing the presence of God."

It is the delight of the true Christian to be spiritually aware of God throughout each day—to be God-conscious. The spirit that knows the joy of moment-by-moment communion has entered a dimension of divine life that makes every hour a bit of heaven.

This communion with God through the Holy Spirit requires concentration. It demands the dedication of the entire day's activities, prohibiting participation in anything where His presence cannot be invited. It also means that we no longer divide the day into time-compartments between the spiritual and the secular. We do not say, "I'm praying now; now I am not praying." The whole life becomes a prayer. We constantly walk with God.

Think back over these five dimensions of prayer. They suggest an attitude toward prayer and an understanding that makes prayer most effective. One may take a different approach or think of yet other dimensions. But whatever the case, let us all join the early disciples in the appeal, "Lord, teach us to pray." 



Council Fires in St. Louis

SPIRITUALLY SPEAKING, last month's Council on Evangelism was a "council of war." The delegates gathered around "council fires" kindled by the Holy Ghost and plotted new advances for Christ.

They determined that the mission of the Assemblies of God is to be an agency of God for evangelizing the world; a corporate body in which man may worship God; a channel of God's purpose to build a body of saints being perfected in the image of His Son. This three-fold purpose was set forth with great force and clarity. From Brother Zimmerman's keynote message to the commitment service which climaxed the four-day Council, our mission in today's world was impressed upon all—illuminated by the Word of God and confirmed by the moving of the Holy Spirit.

In physical dimensions, the scenes at Kiel Auditorium in St. Louis were like those of a biennial General Council. The 7072 registered delegates represented all parts of the country and included both ministers and laymen, the young as well as the old. In spiritual dimensions the Council surpassed any meeting in recent history, in the opinion of many. One feature that made it different was the every-member participation. In several services delegates seized the opportunity to offer comments and to ask questions which often evoked frank answers. Fellowship ties were strengthened by the common desire to let the Lord search our hearts and make us more effective soldiers of the Cross.

Morning sessions were exceptionally well attended. Each day began with a "continental breakfast" (rolls and coffee) in a large room where delegates met informally to "talk about Jesus." This was followed by an hour-long exposition on Biblical revivals and a wide array of two-hour seminars.

Each afternoon there were reports from the Committee on Advance with an open forum on Thursday. A substantial number gathered in these sessions to learn about the Five-Year Plan of Advance which will begin on January 1, 1969.

The night meetings drew crowds of 4,500 to 7,000 persons. The outstanding preaching, thrilling choir numbers, the singing, the praying will not soon be forgotten.

The Council ended in a deeply-moving service of personal commitment and a "Declaration at St. Louis." The entire Declaration will be published in a later issue of the *Evangelist*. There is space here for only the last four paragraphs:

"We dedicate ourselves to Spirit-filled living and teaching, to encourage believers likewise to be baptized in the Holy Spirit, knowing this will enable us to evangelize in the power of the Spirit with signs following.

"We dedicate ourselves to be filled with the Spirit so we will worship God in the fullness of the Spirit and minister before Him in spirit and in truth.

"We dedicate ourselves to respond to the full working of the Holy Spirit, praying He will use us mightily even as He worked in the New Testament Church, granting expression of fruit and gifts and ministries for the edifying of the body of Christ.

"... praying always to be kept in the Faith, to evangelize in the power of the Spirit, to worship in spirit and in truth, and to conform to the image of His Son—so help us God!"

—r.c.c.

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THE PENTECOSTAL EVANGEL
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TWO LIVES

WHY DO PEOPLE turn away from God? Why is it so hard for some to resist the glitter and glamour of the world?

During the ministry of Christ there came a time when "many of his disciples went back, and walked no more with him." And the apostle Paul lost a co-worker so that he had to write, "Demas hath forsaken me, having loved this present world" (2 Timothy 4:10).

You may say, "It will never happen to me." Don't be overconfident. Listen to Peter on the way to Gethsemane fervently declare his allegiance to the Master. Hear him several hours later vehemently denying he ever knew this Jesus.

"Wherefore let him that thinketh he standeth take heed lest he fall."

If we grow careless about our relationship with God—if we fail to have constant communication with our Creator—any of us can lose out. We must abide in Him. Without Him we can do nothing.

The stories of two men, Adam and Enoch, can teach us a few things.

Adam filled a unique place in history. He was the first man and he had limitless opportunities—a glorious future. He was placed in a beautiful garden and given the opportunity of fellowshiping with God in the cool of the day. The implication is that God walked and talked *with* this man whom He had created in His own likeness.

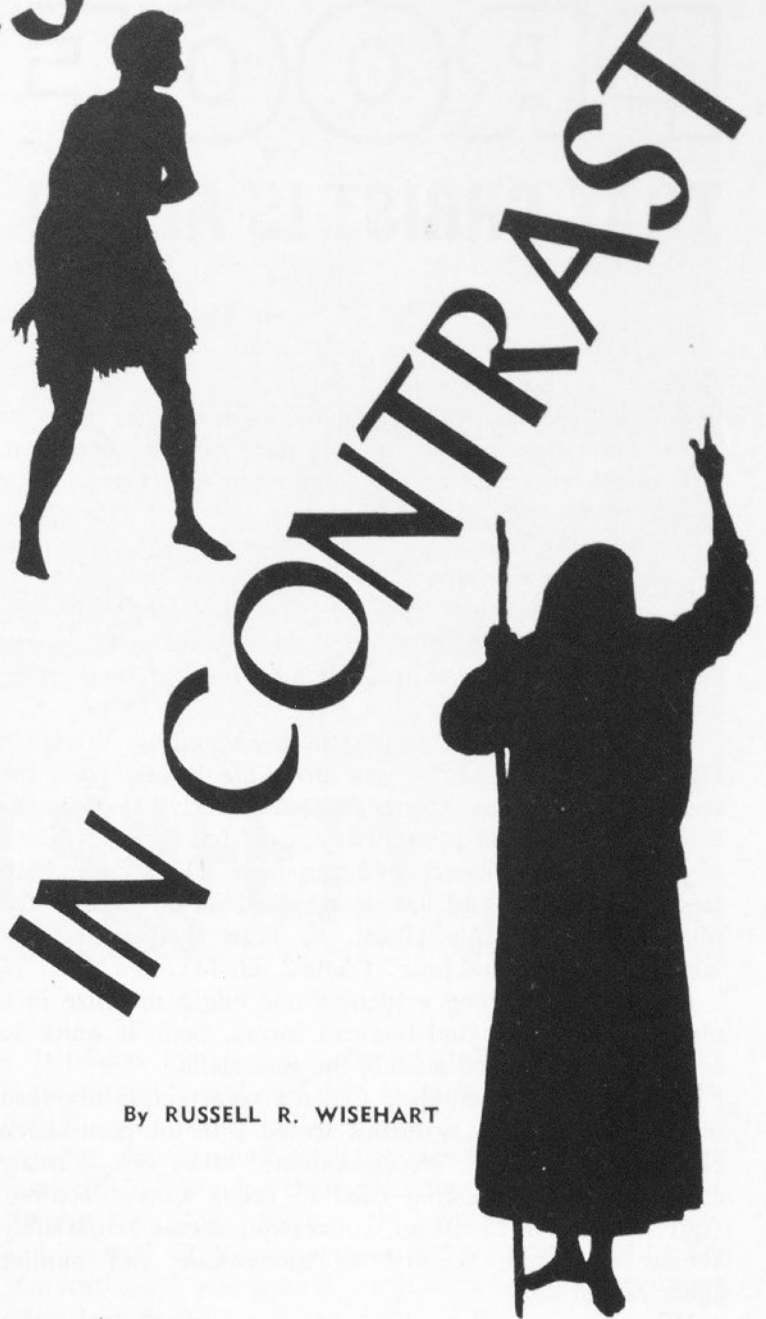
But read the record: "By one man [Adam] sin entered into the world" (Romans 5:12). "Through the offense of one [Adam] many be dead" (Romans 5:15). "For by one man's [Adam's] disobedience many were made sinners" (Romans 5:19). "For as in Adam all die . . ." (1 Corinthians 15:22).

What a tragic testimony he left! Is there not a lesson here? Could it be that God can walk *with us*, and yet we fall into sin? He can protect us and shower us with mercies; He can surround us with His grace and woo us by His Spirit; but we can miss the most blessed experience of our lives by failing to respond to this divine attention in love and obedience.

Now consider the other man—Enoch. We know little of his history except that he was the son of Jared, the father of Methuselah, and he lived to be 365 years of age. For what reason is he remembered? How did he get in the New Testament "hall of fame"? (Hebrews 11).

We find the answer in two verses. Genesis 5:24 states, "And Enoch walked with God: and he was not; for God took him." The New Testament puts it so beautifully: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation *he had this testimony, that he pleased God*" (Hebrews 11:5).

There it is, simple and clear. Enoch's secret was his



By RUSSELL R. WISEHART

relationship to God. He walked *with* the Lord. He responded to His grace and mercy in love and obedience.

Enoch pleased his Creator. He fellowshiped with God. One glorious day, as usual, he went walking with God, but he never came back! He started the walk in time and ended it in eternity.

Would to God this could have been the testimony of the first man, Adam. What sin and death, what guilt and pain this world would have been spared!

But it can be true of you. Walk with God and you will not walk with the world. Follow God and you will not follow the devil. Follow the Lord faithfully and one day you will find that, whether awake in this present age or asleep in Christ, you will leave the dusty paths of this earth behind and you will tread the golden streets of the New Jerusalem.

PENTECOSTAL PROOF THAT CHRIST IS ALIVE!

By GUY BONGIOVANNI

THE CHURCH SOMETIMES APPEARS OUT OF BREATH from running after proofs of Christ's resurrection. Too often we run past the irrefutable evidence for our case to take hold of lesser supports.

Tracing the circuit of church history will not unfold adequately the mystery of His living. But if we look at the events associated with the Church's birth, we can quicken the fainting heart. For here is proof enough that Christ is alive. And it is uniquely a part of our Pentecostal heritage.

On the Day of Pentecost there existed no doubt in Peter's mind that Christ was alive. He looked upon the baptism in the Holy Spirit, and particularly the phenomenon of tongues, as proof. His appeal for the conversion of the crowd was based solidly upon it. "This Jesus hath God raised up: . . . and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:32, 33).

Of the many strong evidences one might mobilize in a march against the God-Is-Dead forces, none is quite so convincing as verified cases of the glossolalia.

The usual arguments for Christ's resurrection are seen more like a sieve by agnostics armed with the naturalist's clause of possibility. "Psychosomatic!" they cry to many cases of physical healing used to prove Christ is alive. And to the non-Christian, conversion seems remarkably similar to what Alcoholics Anonymous and similar agencies can do.

When we appeal to the Bible as a reliable historical document, the agnostics brush it aside. But an encounter with the glossolalia—a manifestation of it confirmed by a second and third party—this is not easily dismissed.

During a ministers institute in Illinois, Cloy McCleery spoke in tongues in the public service. Thomas F. Zimmerman, General Superintendent of the Assemblies of God and guest speaker for the institute, responded under the Holy Spirit's direction with the interpretation. Great blessing resulted.

But the blessing was compounded when Anna Richards Scoble, missionary to Transvaal, South Africa, since 1912, related to the gathering that she understood the language spoken in tongues to be Shangaan, a native language of South Africa. She certified Brother Zimmerman's response in English to be an accurate interpretation also.

Neither Cloy McCleery, who had spoken this language he had not previously learned, Mrs. Scoble, nor Brother

Zimmerman had been acquainted previously. Here was clearly the work of the Holy Spirit apart from any interaction among the three persons involved. And here also was death to disbelief of Christ's resurrection.

W. F. P. Burton of Congo tells about an unusual prayer service. A young man was heard praying strangely off by himself. "I was struck with the earnestness of the young man, Ziba, whose eyes were closed and his lips moving rapidly," relates Mr. Burton.

"I tiptoed round to where he sat, and listened. He must have been unaware of my presence. He was a simple village lad and had certainly never had any opportunity to learn a European language, since we missionaries speak and preach to the Africans entirely in their own tongue.

"To my surprise he was speaking in tongues, and I could understand every word of it. It was absolutely perfect and in my own native English. He was speaking of Christ's return to earth to reign and of the glories of His millennial kingdom. There was neither unscriptural sentiment nor ungrammatical expression, and not a trace of foreign accent!"

Remarkably, this young African had never been exposed to the English language before, neither had his study of Scripture progressed as yet to the prophetic reign of Christ.

Mrs. Allen Thomas, Japanese wife of an ex-GI, found reassurance that her faith was in a *living* Christ on Sunday morning while kneeling at the altar of the Garibaldi, Oregon, Assembly of God. Discouraged because of her distance from her native Japan and puzzled about this new religion, Mrs. Thomas could hardly believe what she was hearing pour forth from another church member's lips. "Inomata, Inomata—Yoshiko," the speaker began. Mrs. Thomas grasped her husband's arm in surprise. That was her name: her maiden family name called twice and then her given name. Neither name was known to the lady speaking under the power of the Holy Spirit. She knew the Japanese woman only as Mrs. Thomas.

"Inomata, Inomata—Yoshiko, I have brought you across the waters and over here so you can find Jesus, and happiness is yours if you will believe." The lady had been praying in "other tongues" when the Spirit directed this personal message in Japanese to this young Japanese mother's heart. She could never doubt that Jesus is alive.

What these people were made to "see and hear" was no different from what others witnessed on the Day of Pentecost. It was evidence enough—irrefutable. Three thousand were convinced that Jesus Christ was alive!

Similarly, Paul urged the manifestation of the Spirit in public gatherings, contending that if such manifestations are well ordered, the unconverted will go away reporting, "God is in you of a truth" (1 Corinthians 14:35).

The idea that the Holy Spirit's manifestations might hinder the progress of the church, and our proneness to rush to more academic proofs of Christ's resurrection, might well bow before the grand fact that the Holy Spirit Himself, in His own way, will testify of Christ (John 15:26). Every instance of the glossolalia is as though the Holy Spirit is saying anew: "Christ is risen!"

Proofs of His resurrection are not only academic; they are primarily charismatic.



By DOROTHY C. HASKIN

TWO GODS FOR SAFETY

CHICHICASTENANGO IS A TOURIST ATTRACTION in Guatemala. There you can see the Maya-Quiche Indians worshipping at the shrine of Pascual Abaj, the idol of their fathers, and also worshipping in the Roman Catholic church.

They hope that if one god will not answer their prayers, perhaps the other will!

On market day the Indians come down from the hills with the tablecloths, napkins, and stoles the women have woven. While the women set up a display, the men climb the hill to the idol of Pascual Abaj. It is a roughly hewn stone not quite as tall as a man and blackened by the smoke of incense. The men offer sacrifices of flowers or corn and pray for a successful day at the market.

Afterward the men come down the hill and go to the church. At the foot of the steps they light incense in tin cans and awkwardly make their way up 10 rough steps on their knees, swinging the cans as they go. At the top they are joined by their wives and children and enter the church.


Inside there are no pews. The Indians kneel, scattering rose petals and burning incense. They pray in an almost hypnotic manner, carrying on long, ad-libbed conversation with God. Often they scold or shake a threatening fist at the image of Jesus because a previous request has not been answered.

It is easy for us to be scornful and think, "Don't they know there is only one God? How can they worship two gods?"

Many American "Christians" behave as if there were two gods. On Sunday they go to church and worship The Eternal One. On weekdays they worship material gains and devote all their energies to acquiring them. Yet Scripture says you cannot serve both God and mammon (Matthew 6:24).

Even if the pagan god were alive and capable of answering, he wouldn't be favorable—because the "worshiper's" *motives* are entirely wrong. The true God would not grant the pagan's requests either—because his *methods* are wrong. Instead of coming in humility and sincere trust, he enters God's presence scolding and threatening Him.

This double devotion dilutes both forms of worship, making complete success impossible. Such spiritual "lukewarmness," being "neither cold nor hot," brings grave results: as Jesus declared, "I will spew thee out of my mouth" (Revelation 3:16).

God calls for a definite decision in our service and worship to Him. He wants us to have a singleness of purpose, like the man who said, "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (Joshua 24:15). 

BIRDS IN THE GOSPEL TREE

By DORSEY SHORT

"And he said, whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it" (Mark 4:30-32).

HAVE YOU EVER WONDERED what fowls of the air lodge under this Gospel Tree?

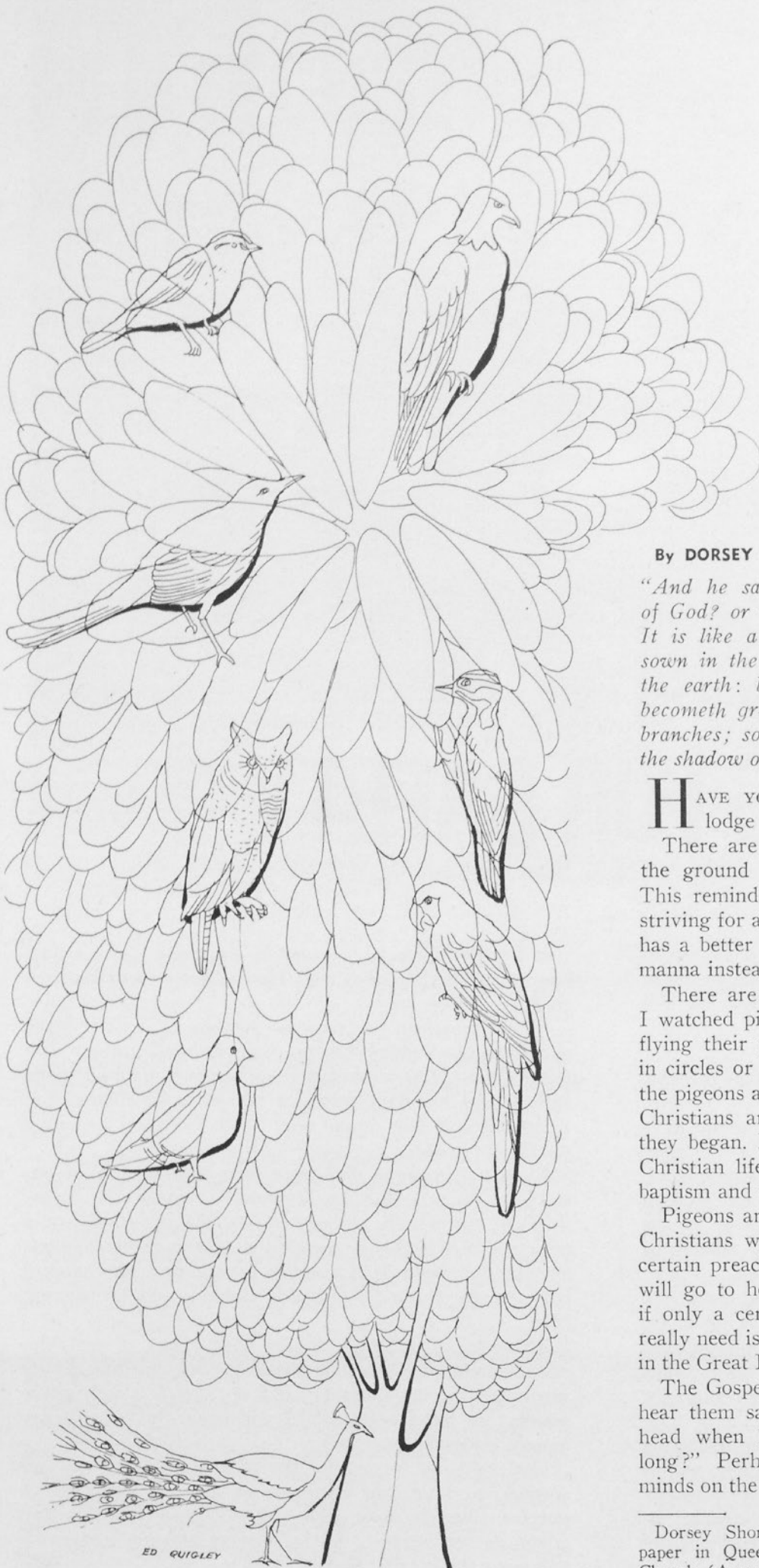
There are many sparrows. These birds that stay near the ground hopping up and down and eating crumbs. This reminds me of some Christians' experience—never striving for anything more than crumbs. But I believe God has a better plan for us where we can feast on heavenly manna instead of crumbs.

There are also pigeons in the Gospel Tree. As a boy I watched pigeon fanciers on the rooftops in Manhattan, flying their pigeons and waving a wand to direct them in circles or figure eights. But no matter how they flew, the pigeons always came back to where they started. Some Christians are like that—always coming back to where they began. Instead of growing and progressing in their Christian life, they return to the place of repentance or baptism and constantly look back instead of forward.

Pigeons are also great for following leaders—like some Christians who are not satisfied unless they can hear a certain preacher. And no matter where he preaches, they will go to hear him. Others believe they will be healed if only a certain person can pray for them. What they really need is not a certain person's prayers, but more faith in the Great Healer who does the work.

The Gospel Tree harbors a few mockingbirds. You can hear them saying, "Did you see Brother Short jerk his head when he prays? Why does he have to pray so long?" Perhaps these mockingbirds should keep their minds on the prayer and not on the one praying.

Dorsey Short is editor of the *Ridgewood Times*, a weekly paper in Queens, New York. He is a member of Bethlehem Church (Assemblies of God), Richmond Hill, Queens, New York.



Peacocks sometimes come under the shadow of the Gospel Tree. The peacock loves to strut and show his fine feathers. And some Christians are just not happy unless they are in the spotlight. If the pastor doesn't call on them to preach, to pray, or to sing, they go looking for another church to attend. Those fine feathers must have an audience.

We also find owls in the Gospel Tree. The owl is credited with being a wise bird but all he can say is, "Who-who-who?" We often get "wise birds" asking, "Who wrote the Bible?" "Who brought the animals into the ark?"—*who-who-who*. While these questions may be important, they should not receive top priority in building God's kingdom.

Parrots often get into the Gospel Tree. They learn to repeat what they hear even though they don't know what they are talking about. Some Christians become like parrots when they pass gossip that undermines faith and fellowship in the church.

Woodpeckers often find shelter in the Gospel Tree. The woodpecker is a chronic knocker. He just keeps pecking away at everything in sight—the church is too hot in summer, too cold in winter; sermons are too long; preachers are too narrow; all they want is money. Peck, peck, peck. The woodpecker keeps hammering away. He drains out the life of the church with his constant knocking.


None of the birds we have found in the Gospel Tree so far are too desirable. So we ask, "What type of bird should be found in the branches of this tree?" In Isaiah 40:31 we read about the kind of bird God wants in His tree. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

How wonderful it would be to have a congregation that could mount up as eagles, that could run and not be weary, and walk and not faint! The pastor could talk about tithing, and no one would faint. Or he could set visitation for Sunday afternoon—and imagine no one fainting! He may even talk about Sunday school at 9:30 on Sunday morning or prayer meeting on Wednesday without losing a listener. And those who are really strong wouldn't even faint if the sermon lasted more than half an hour!

A man once had an eagle for a pet. He staked it in the backyard, attaching a chain to the eagle's leg and then to a pole. At first the eagle tried to fly, but he discovered the chain pulled him back to the ground. So he began walking in a circle as large as the chain would permit. Day after day, week after week, month after month the eagle walked round and round until he had worn a rut in the ground.

Meanwhile the rains came, and the chain which held him rusted and broke. The eagle was free to fly, but instead he continued walking round and round in the same rut because he had walked in it so long.

Are we as Christians guilty of walking in our same rut? Our chains have been broken. We are free to mount up with wings, not as pigeons or sparrows or parrots, but as eagles—rising above the world and living on a higher plane.

God is calling for those who will wait upon Him to become as eagles in our world today. What kind of bird are you? 

YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

Ezekiel 36:26 says, "A new heart also will I give you." The heart is part of the body the same as are the eyes and ears. How can it be replaced?

This passage means that when God saves us from sin and cleanses us, He so changes our living and disposition it is like giving us a new heart. The correct meaning is well expressed in the New Testament: "If any man be in Christ, he is a new [creation]" (2 Corinthians 5:17). Salvation does not make us new beings—body, soul, and spirit—in a literal sense. It makes us new in desire and disposition. Our life is all changed when Jesus comes into our hearts.

We are hearing a teaching that Jesus was a black man. The Scripture verse used is, "I am black, but comely, O ye daughters of Jerusalem" (Song of Solomon 1:5).

It is generally thought this verse and verse six describe the maiden in the Song. Be that as it may, Jesus was a Jew as to His humanity, a descendant of David.

Does the Bible anywhere indicate that Jesus had long hair as shown in pictures?

The pictures of Jesus which artists have made only express their opinion of His appearance. We do not know how long the men in Israel let their hair grow. Absalom cut his hair once a year (2 Samuel 14:26, ASV). In Ezekiel 44:20, we read that the priests were not to "shave their heads, nor suffer their locks to grow long; they shall only poll [cut] their heads."

Why did God not accept Cain's offering? He gave the best he had, the fruit of the ground. Abel brought a sheep because he was a shepherd.

Cain was rejected because he refused instruction. It is generally accepted that since God had clothed Adam and Eve in skins which required the giving of animal life in atonement for their sins, Cain must have been instructed by his parents that a proper offering required the substitution of life.

In not accepting his offering the Lord wanted to teach him that "the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls" (Leviticus 17:11).

God was seeking to teach Cain, saying, "If thou doest well, shalt thou not be accepted [as the firstborn]? and if thou doest not well, sin lieth at the door" (Genesis 7:7).

Here we have two lessons: (1) If you do not make an acceptable offering, sin, like a couching beast, lies at the door ready to catch you. (2) If you do not well, there is a sin offering at the door. (Cain, you may sacrifice life for life, as Abel did. And since you are the firstborn, "thou shalt rule over him"—over Abel.)

Cain was banished because he refused to learn and to obey, slaying his brother instead.

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

The Toll of a Tragic Summer

THIS WAS A TRAGIC SUMMER for our foreign missionary family. Since early June seven members of our active missionary staff have died—one of a malignancy and six in travel accidents. In the memory of foreign missions leaders, there have never occurred so many

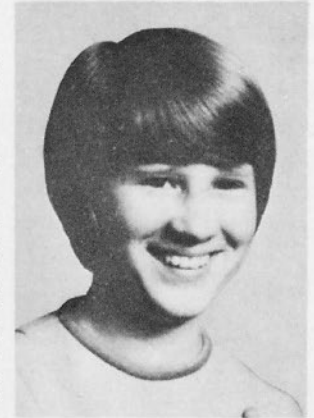
missionary fatalities in such a short period of time.

These are our conquering heroes, the kind of people who represent the very highest standards of Christian devotion and loyal service. They labored selflessly without asking reward, yet gained the glories of heaven.



ROY L. DALTON (July 23, 1916 to June 9, 1968) died of cancer at Ronda, Spain—the city where he dedicated much of his missionary career. He first went to Cuba (in 1944) and accepted the challenge of Spain in 1951. In 1957 he married Adele Flower. A missionary of rare ability in the Spanish language, he was able to preach his last sermons in the new church he helped to build in Ronda. Even in death He won a victory, for he was the first Protestant permitted to be buried in the Ronda cemetery.

SUZANNE DILLINGHAM (December 5, 1953 to June 13, 1968), youngest daughter of Missionaries Ovid and Helen Dillingham of India, died in the June 13 Pan American airplane crash at Calcutta. She was preceding her parents to India to enroll in school. Like many missionary children in India, she went to Woodstock School in Landour and to Kodaikanal School in Bangalore. On her record in the latter school file she was described as "cheerful, good-natured, and charming."



TALMAGE F. BUTLER (December 15, 1928, to July 7, 1968) died at sea when the small plane in which he and his family were traveling was caught in a storm between Florida and the Bahama Islands. A missionary pilot, he had saved the lives of many people in Africa by evacuating them in his Speed-the-Light plane. The Butlers were pioneer missionaries to Kedougou, Senegal, where they raised up a strong and thriving work. On his last term, Brother Butler was superintendent of the Senegal Assemblies of God.

MARJORIE SMITH BUTLER (November 27, 1927, to July 7, 1968) died in the airplane accident with her husband. They were on their way to preach at three Sunday services in the Bahamas. She was a dedicated missionary who worked very hard at the task of evangelizing Senegal.

TALMAGE STEPHEN BUTLER (April 15, 1957, to July 7, 1968) died in the airplane crash with his parents. Just 11 years old, he had spent all but four years of his life as a little missionary to Senegal.



ELMER C. NILES (September 9, 1912, to July 15, 1968) died when his automobile fell through a collapsed bridge in Venezuela. He was particularly devoted to training young people for the ministry. He and his wife Bernice first went to Nicaragua in 1946. For a time they returned to Florida, where he taught at South-Eastern Bible Institute, Lakeland. In 1961 they went to Venezuela, where Brother Niles was director of the Bible school at Barquisimeto. Bernice Niles will return to the States.

VIRGINIA TURNER (October 12, 1937, to August 4, 1968) died when her automobile struck a concrete bridge abutment in Iowa. A registered nurse, she was on her missionary itinerary for her first term in Ghana, West Africa. She was to leave America with her co-worker, Missionary Helen Palenius, on September 10. She was the daughter of the Sylvan Turners, A/G pastors in Wagner, South Dakota. Until her missionary appointment, she had worked in nursing at Swedish Hospital, Minneapolis, Minnesota.



PRAY

FOR YOUR MISSIONARIES!

By DAVID A. WOMACK / Foreign Missions Editor

IT WAS 1:20 in the morning, and the monsoon rains were coming down furiously over Calcutta, India. Missionary Mark Buntain and his daughter Bonnie had driven through the Asian night to arrive at Dum Dum Airport in time to meet Pan American World Airways' flight number 1 from Los Angeles.

Suzanne Dillingham would be on that plane. Due to the school schedules in India she was preceding her parents, Ovid and Helen Dillingham, who had been on furlough in California.

Already the big Boeing 707 had flown half-way around the world, landing at Honolulu, Tokyo, Hong Kong, and Bangkok—a fantastic day's journey for a 14-year-old girl even in this day of modern wonders. Now the \$8-million jetliner was groping its way through darkness and rain to land at Calcutta.

At 1:28 a.m. the giant aircraft made its approach, but came in short of the runway. It settled down into a rain-soaked field, its great fuselage ploughing a muddy trough to within 500 feet of the intended landing strip. The impact tore off the wheels and one of the four engines; and almost immediately there was fire.

Mark Buntain and Bonnie, inside the air terminal, saw "a huge red glow light up the whole area." They ran outside where sirens were wailing and emergency vehicles were attempting to get to the downed aircraft.

Most of the 63 persons aboard escaped death and were rushed to Calcutta hospitals.

Mark Buntain and Bonnie waited frantically for some word of Suzanne; but two o'clock came, and then three, and they did not find her. At 3:30 he sent Bonnie home, and he waited until seven. Grief-stricken, he rushed

from hospital to hospital searching for Suzanne in vain.

Later it was discovered that a hostess and five passengers perished in the rear section of the plane. Suzanne was one of them.

Mark Buntain wrote to the Dillinghams: "Oh, my Father in heaven, help me to write these tragic lines, for I have come through the most horrible hours of my life and our precious Susie is with the Lord."

Two days later her guitar arrived. It had been unloaded in Bangkok by mistake. Pan American also gave to the Buntains her charred overnight case—only six pages had been written in the five-year diary she planned to fill this missionary term.

The Ovid Dillinghams have returned to India to carry on their dedicated ministry.

A multitude of questions rush to a person's mind. If 57 others got away alive why not Suzanne? Was anybody praying for her when that airplane crashed? Was anybody praying for Mark Buntain during that horrible night?

Whether Suzanne's death would have been avoided if more people had prayed is an unanswerable question. One cannot say this accident occurred for lack of prayer; but certainly many tragedies have been avoided *because of prayer*.

A SECOND AIR TRAGEDY this summer took the lives of Talmage and Marjorie Butler—veteran missionaries to Senegal, West Africa—and their son Stephen, age 11.

On Sunday morning, June 7, the Butlers were traveling to the Bahama Islands for services in Rock Sound, Spanish Wells, and Nassau—where they had ministered prior to their missionary appointment. They were flying

in a twin-engine Piper Aztec flown by Clayton (Red) Gamber Sr., an airplane distributor and an excellent pilot, who had offered to brief them on some new advances in aviation instruments. Talmage Butler, himself an experienced pilot, had used a Speed-the-Light plane extensively in his work in West Africa.

They never arrived in the Bahamas. There was a radio message that said they were changing course to fly around a thunderstorm. A second transmission routinely requested radio frequencies. Then about 8:20 a.m. they radioed in that they were revising their flight plan because of a squall line ahead and would land on the island of Bimini. That was the last ever heard from the Butlers.

That afternoon a search operation was begun. The Coast Guard, Navy, Air Force, Bahama Airlines, and the missing pilot's own Red Aircraft Company of Fort Lauderdale, Florida, all joined in the search. The Foreign Missions Department chartered two planes to help with the 50,000-square-mile operation. By the end of the week the search was abandoned, for by all indications they had gone down at sea. A wing tank of the same type plane washed ashore at Grand Bahama island about two days after the disappearance.

The Butlers had finished their furlough itinerary and were preparing to return to Africa for their third missionary term. On July 21 the North Texas District held a memorial service for them at their home town of Kilgore, Texas.

Again we are faced with the same inexplicable mystery of why such missionaries as the Butlers should be taken, while the earth abounds with uncaring people uncommitted to the cause of Christ. Whatever the meaning of their deaths, someone certainly needed to be in prayer when that plane went down.

THE THIRD TRAVEL ACCIDENT caused the sudden death of Elmer C. Niles, missionary to Venezuela. He and his wife Bernice were on their fourth missionary term, having gone to Nicaragua in 1947, and later continuing their missionary career at the Assemblies of God Bible school in Barquisimeto, Venezuela.

Missionaries Elmer Niles and Ralph Williams had been in Caracas, the capital, on Sunday, July 14, to meet with the church board of the *Catia*

Assembly of God concerning a building program. Other business kept them over until Monday, July 15.

Elmer Niles left Missionary Wilfred Morris' house just before nightfall to drive back to Barquisimeto—a trip of about five hours over one of Latin America's finest highways. At 11 p.m., as he approached the town of Sabana de Parra, he passed a bus and a large truck. Then the bus passed the truck and attempted to pass Brother Niles' car without success.

Ahead of them a 60-foot concrete bridge known as *Los Charos* had just collapsed. The rains had swollen the small river, and the bridge had caved in from the force of the water and the floating debris.

Elmer Niles' car plunged into the open chasm and crashed into the concrete rubble of the fallen bridge, then skidded up half-way onto the pavement on the opposite side. Though he had his seat belt on, the steering column crushed his chest, and he died instantly.

The bus driver saw the car disappear from view and managed to stop his bus in time to save the lives of his 30 passengers. Within the next few hours more than 1,600 vehicles were lined up on both sides of the river, according to *El Impulso*, a Barquisimeto newspaper.

Elmer Niles' wife Bernice and Missionary Myrna Wilkins spent a night of agony going from one place to another, and even crossing the swollen river several times, to find out what had happened to Elmer and where the authorities had taken his body. For hours these two missionary ladies struggled alone through the stormy night with transportation at a standstill and telephone service disrupted.

Once more we ask why, and again there is no human answer. Any one of 1,600 cars, trucks, or buses could have arrived at the bridge first; but they did not. The 30 people on that bus could have been injured or killed; but they were not.

Was anybody praying for Elmer Niles on the night of July 15? Did anyone kneel in the wee hours of the morning to pray for those grieving, rain-drenched missionary ladies?

In many Christian homes there is a wall plaque that says, "*Prayer Changes Things.*" If indeed "the effectual fervent prayer of a righteous man availeth much" (James 5:16), then the intercessory prayer of Chris-

tian people might have changed the course of these events.

BUT THE SUMMER of travel fatalities was not over yet. Early Sunday morning, August 4, missionary Virginia Turner—a registered nurse preparing for service in Ghana, West Africa—was driving from Minneapolis, Minnesota, to Vinton, Iowa, for one of her last missionary meetings before leaving for her first term abroad.

She left Minneapolis at 2 a.m., and was within 12 miles of Vinton when her car hit a bridge abutment. The coroner's report indicated she may have fallen asleep at the wheel.

Miss Turner was to go to Ghana as a co-worker with Missionary Hilda Palenius, also a registered nurse. Both were to leave for Scotland on September 10 where they were to study midwifery before going to their station in West Africa.

Though she never got to Africa, Virginia Turner was a missionary, for this Christian girl had dedicated herself fully to Jesus Christ and His cause of worldwide evangelism. If the Lord preferred to have her go to glory instead of to Ghana, that is His privilege . . . and His to understand. But is it possible that someone failed to pray?

THE OTHER MEMBER of our missionary family to lose his life this summer was Missionary Roy Dalton of Spain. After a long battle with cancer, he went to be with the Lord on June 9.

Roy Dalton had a fruitful missionary career in Cuba and Spain. One of our pioneer missionaries to Spain, he had the rare privilege of living to see the solutions of some of the problems he sought to solve. He went to Spain when there was almost nothing of evangelical Protestantism and little religious liberty in that land. He lived to see the construction of new, clearly identified churches; the development of national Spanish preachers; and the arrival of a larger missionary staff to carry on the work.

Right up until he died, Roy Dalton hoped that God would heal him of his sickness. He and his wife Adele (Flower) asked friends in America to pray for his healing. Perhaps it was God's time to take him home from his labors; or, perhaps there should have been more prayer. Does the Word of God not say that "the prayer of faith shall save the sick, and the Lord shall raise him up"? (James 5:15).

WE CANNOT QUESTION divine providence nor God's wisdom in calling His children home. However, we sometimes wonder how much our people are praying for their missionaries!


When we have given our dollars, we have not yet finished our missionary obligation. The backbone of missionary support is not money; it is prayer. God has promised to provide for our material needs, and He will do so through those who listen to His voice; but He has told His people to pray and has promised to answer their prayers.

Missions is not easier or less hazardous today than in the past; it is only different. Modern cars and airplanes are much more dangerous than dugout canoes and donkey carts ever were!

With 918 foreign missionaries in 78 countries, there is almost always some Assemblies of God missionary flying in a plane. We have more than 600 Speed-the-Light vehicles, and most of them are in daily service on the world's worst roads.

At any moment of the day or night, some missionary somewhere may be sick and in need of someone's intercession in prayer. With so much political turmoil and social strife in the world, there is almost always some missionary in danger of losing his life.

Foreign Missions Executive Director J. Philip Hogan has appealed to the entire fellowship to increase its ministry of prayer for the safety and success of our missionaries.

The directive is, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified" (2 Thessalonians 3:1, 2). It is only by an active partnership in prayer that the lost can be won for Jesus Christ. The term *prayer warrior* used to be heard more often than it is today. Perhaps the old term needs to be revived to escalate the war against the foes of missions. 

FREE ON REQUEST

CALL TO PRAYER

This monthly list of missionaries and their special prayer needs is available from the

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue

Springfield, Missouri 65802

The Goal of Life

Sunday School Lesson for September 29, 1968

BY J. BASHFORD BISHOP

ECCLESIASTES 12:1-14

OUR LAST LESSON was taken from the opening chapters of Ecclesiastes in which the "preacher" (1:1), who we believe was Solomon, spoke of his search for meaning and satisfaction in things "under the sun," that is, in things apart from God. This lesson tells of his conclusions after trying everything life had to offer.

THE OPPORTUNITIES AND RESPONSIBILITIES OF YOUTH (11:9, 10; 12:1)

1. *Rejoice.* These verses (11:9, 10) have been grossly misinterpreted by some. This is no exhortation to youth "to live it up." It is an exhortation to appreciate the advantages of youthful strength and vigor. Youth—and for that matter all of life—is to be enjoyed. Jesus said, "I am come that they might have life and that they might have it more abundantly."

2. *Remember.* "Remember now thy Creator in the days of thy youth." This exhortation reminds youth that while life is to be enjoyed, it must be lived within the bounds and laws of God. He holds each man accountable for the manner in which he has lived.

THE APPROACH OF OLD AGE (12:1-5)

God's will is that each of us shall begin to serve Him, love Him, and obey Him just as soon as we are old



enough to intelligently do so. The percentage of those who are converted above the age of 12 decreases rapidly with each passing year.

The preacher followed this exhortation with what has been recognized as one of the greatest descriptions ever written of the oncoming of old age. The entire portion strikingly reminds us of the inevitable decline of all human powers as age advances. This fact, in turn, is used as an argument for serving God early in life when one's faculties are keenest.

THE CERTAINTY OF DEATH (12:6-8)

Three figures here depict the cessation of life on earth: first, a golden lamp suspended from the ceiling by a silver cord which breaks, causing the lamp to come crashing to the ground and to spill its oil (symbolic of life); second, a pitcher which is broken so that it cannot be used to draw water from the fountain (representing life); third, the breaking of the wheel used in winding up water from the well.

Death to the preacher does not mean annihilation. He clearly distinguishes between the body which returns to dust and the "spirit" which "shall return unto God"—either for blessedness or judgment.

THE PREACHER'S CONCLUSIONS (12:9-14)

1. *His aim.* "The Preacher taught the people knowledge, weighing and searching out; he made many proverbs. The Preacher searched to find words of delight, and to write correctly the words of truth" (vv. 8-10, Berkeley). The writer had not sought wisdom for its own sake, but that he might share with others what he had learned. He had sought to present the truth in a pleasing manner, to make his teaching appeal to his hearers, yet he never sacrificed truth in his effort to please his hearers.

2. *His claim* (12:10-12). It is quite evident that the preacher claimed to have received his teachings by divine revelation, as having been "given from one shepherd," and this can only mean from God. He continued, "Of making many books there is no end; and much study is a weariness of the flesh"—to which every student can say a solemn "Amen!" But the preacher was not belittling the value of books nor of education; he was simply pointing out that there is a vast gulf fixed between human wisdom and divine wisdom, and that "the natural man receiveth not the things of the Spirit of God... because they are spiritually discerned." (See 1 Corinthians 1:18 to 2:16.)

3. *His conclusion.* "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Here, in a nutshell, is the preacher's final verdict. He had tried everything the world had to offer and discovered after all, that the satisfaction he sought could be found only in God.

The most important thing in life is to keep rightly related to Jesus Christ and to have real fellowship with Him. Unless we are in fellowship with Him, all things—knowledge, possessions, earthly relationships, loves, and even so-called Christian service—are unsatisfying and vain.

FOR A HAPPY FUTURE





WILL ANOTHER REAP?

When the Sower's Hand Is Stilled

By ADA NICHOLSON BROWNELL

TELEPHONES JANGLED in Assemblies of God homes in Lakewood and surrounding Colorado communities on that fateful day early last March. Like a shock wave the tragic news traveled from member to member: "Have you heard about the plane crash?"

Three fine Christians from First Assembly in Lakewood died in the wreckage of the light plane—Jim DeBoer; his wife, Mary; and Betty Vawter. They are all held in fondest memory. But this story reveals why some have special reasons to remember Betty Vawter.

One who remembers is a teen-age girl who met Betty when she came to the Vawter residence selling cards one morning. The teen-ager was poorly dressed and obviously unhappy. Betty wondered why the girl was not in school.

After buying a box of cards Betty visited with her for a long time. The girl accepted an invitation to attend church and gave Betty her name and address.

The first Sunday, Kathy did not show up. Betty called her the next week, and Kathy went to church. She continued to attend church with the Vawters and soon accepted the Lord Jesus Christ as her Saviour.

Then there was the sprinkling-system repairman. While working at the Vawter residence, he noticed a refrigerator in the garage that the couple had offered to their Assembly for the church kitchen. The workman wanted to buy the refrigerator since the Vawters were going to give it away.

"Tell the church you had an offer before you decided to give it to them," he said.

Betty laughed. "No sir. A person can go to hell for lying."

The Editors would like to publish more stories of person-to-person evangelism. If you were converted through someone's personal testimony, or if you have seen others won to Christ through person-to-person witnessing, write out the story and mail it to: *The Pentecostal Evangel*, 1445 Boonville Avenue, Springfield, Missouri 65802. Kindly ask your pastor to endorse it. Be sure the name and address of your church, as well as your own, are included.

"Hell couldn't be much worse than it is here," he said, an edge of bitterness in his voice.

He kept working, and Betty kept talking.

"What difference does it make?" he finally said. "I'm going to hell anyhow."

Asking God for guidance, she told the man about the way of escape God offers through Christ. She urged him to go to church and extended an invitation to attend First Assembly.

The seed Betty planted in that workman's heart may still be dormant—waiting for watering, cultivating, and reaping by other Christians.

Another who remembers Betty is a teen-age girl who missed her flight at the airport. Betty heard the airline agent at the terminal inform the young lady that her flight already had departed. The girl was sitting forlornly on a bench when Betty felt she should go talk to her.

Witnessing during a conversation already in progress was quite easy for Betty. But she became nervous when she approached a stranger. She didn't let that stop her though. She knew the Lord would be with her and that the Holy Spirit would give her the right words to say—as He had done in times past.

Betty sat down on the terminal bench near the young lady. "I'm sorry you missed your flight," she said softly. Her smile was filled with sympathy.

"Oh, I guess it's not so bad," the teen-ager said. "I just won't be home on time." She paused and looked at the friendly woman. "What church do you go to?"

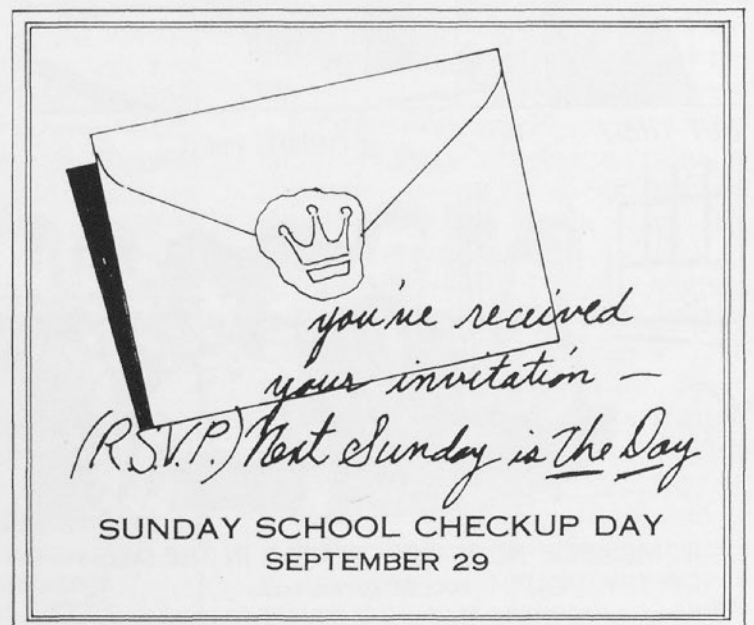
"Assembly of God," Betty replied. "Why?"

"I knew you were a Christian before you came over here," the girl said. "I'm a Christian too, but my family is trying to make me stop attending a Pentecostal church. It sure is hard trying to serve God when everybody's against you!"

Betty knew then why the Lord wanted her to speak to the young lady—to give Christian encouragement.

"It must have been God's will for me to miss the plane!" the girl said after their lengthy conversation. "I was so discouraged. Thanks so much for taking time to talk with me."

Another person who remembers is a young man who first met Betty on a crisp fall day as he stood at a connecting link of an interstate highway. A suitcase



served as a prop for one foot while he studied a map.

He didn't notice a car stop at the stop sign on the opposite side of the street. In a short time the same car returned and pulled up beside him. The lady inside rolled down the window.

"Are you running away from home?" she asked.

"No!" the startled young man answered quickly. Neat and well dressed, it seemed strange that he would be hitchhiking.

"Then where are you going?" the lady asked.

"To, ah, California," he stammered, "to visit relatives." He told her his age, which seemed much older than he looked.

"If you are running away," she said softly, "think about it first. The Lord Jesus Christ can change everything. He can solve problems that seem impossible—if you'll give Him a chance."

The young man stood, silent.

The sparkling blue eyes that watched him revealed the concern the woman felt for his soul. "Would you be willing to talk to my pastor? He'd be glad to help you."

The youth shook his head. He stared at the ground while he rolled the folded map nervously.

"Would you do one thing?" she finally asked. "Would you think about what I've told you?"

A faint smile came to his lips. He looked up. "I already have," he said.

Betty Vawter drove away. In the rearview mirror she could see the erstwhile hitchhiker smiling as he looked at her departing car.

Not all of Betty's witnessing has been done in person.

"I'm looking for something and I'm going to keep looking until I find it." These words, spoken by a young woman being interviewed on a local television station, pierced Betty Vawter's heart. The woman's husband had deserted her, and the court had taken away her children. When she spoke, her tense, drawn face revealed her spiritual emptiness.

The Lord impressed Betty with her responsibility to point the lady toward the One who could satisfy all the longings of any heart. Betty argued with God at first, thinking it would be impossible for her to contact the youthful mother. But the urge to tell the woman about the Lord Jesus Christ was too strong. Calling the television station Betty learned the woman had left town right after being interviewed, and the station manager would not give the address.

"If you want to write her a letter," the manager said, "send it to me, and I'll send it on to her."

Betty prayed as she wrote several pages, asking God for wisdom to say what was needed.

The following December an unexpected Christmas card arrived at the Vawter's mailbox. It was from the young mother!

"Thank you so much for your letter," she wrote. "I still have it and have read it many times.

A desolate mother, a runaway youth, a discouraged teen-ager, an embittered workman, an impoverished card-seller—these are some of those with special reasons to remember the godly woman with her radiant testimony.

Now this sower's hand is silent, but the seed still grows. Someone—perhaps you—will be used of the Lord to share in Betty Vawter's labor by reaping the harvest of her faithful sowing.

A Modern Parable

HOW THE INDEBTEDNESS WAS PAID

THE TREASURER OF A CHURCH RESIGNED. The church asked another member to take his position. This man managed the local grain elevator. He agreed to serve under two conditions:

1. That for one year there would be no report from the treasurer;

2. That no one would ask him any questions during this period.

The church gulped—but finally agreed since the man was highly respected and trusted in the community. Most of them did business with him at the local grain elevator, and they knew him well.

When the year ended, the new treasurer gave the following report:

The indebtedness of \$250,000 on the church was paid in full. The minister's salary had been increased. The church's contributions to missions had doubled. There were no outstanding bills. And there was a cash balance of \$12,000.

A shocked congregation asked, "How did it happen?"

Quietly the treasurer replied: "Most of you bring your grain to my elevator. When you did, I simply withheld 10 percent on your behalf and gave it to the church in your name. You never missed it."

Then he added, "Do you see what we could do for the Lord and His kingdom if we were always careful to give our tithes to Him?"

—The Informer

DOING THE EASY THINGS

It's *easy* TO GO TO CHURCH Sunday morning. After all, what else is there to do? Everything's closed up! But it's *hard* to go to church Sunday night. With so much going on, a lot of Christians skip church.

It's *easy* to read a few verses from the Bible, but it's *hard* to dig and study; thus many Christians don't study the Bible.

It's *easy* to say your prayers, but it's *hard* to pray; so some Christians don't pray.

It's *easy* to relax after a long day's work, but it's *hard* to go to church; so some Christians miss midweek prayer meeting.

It's *easy* to keep still when others talk against Christian principles, but it's *hard* to take a stand for Christ; so many Christians keep still.

It's *easy* not to be concerned if friends and neighbors are going to hell, but it's *hard* to win souls to Christ; so we don't win them.

It's *easy* to drop a dollar in the offering plate, but *hard* to tithe; so we don't tithe.

It's *easy* to talk, but *hard* to practice; so we talk.

It's *easy* to sit in a class and enjoy the lesson, but *hard* to be a teacher; so we "sit and soak."

It's *easy* to stay home evenings, but *hard* to visit regularly; so we don't visit.

It's *easy* to warm a pew, but *hard* to fill a place of leadership; so we let someone else do it.

Christians are doing the *easy* things—that's the trouble. And all the time a voice is saying to us, "Take up thy cross and follow me." When we choose comfort instead of the cross, we forfeit the crown.

—JOHN EVERETT, London, Ohio

Israel Today

ANOTHER ARTICLE IN THE SERIES

Pentecostal Convention in Jerusalem

By **LOUIS H. HAUFF**

Pastor, First Assembly, San Bernardino, California

WE HAD THE ENVIABLE PRIVILEGE of being in Jerusalem on Pentecost Sunday (June 2, 1968). It was a rare opportunity, for Pastor Zeev Kofsmann of the Messianic Assembly in Jerusalem had arranged a three-day Pentecostal convention for this weekend with Spirit-filled believers present from many different countries.

What more appropriate spot could be selected for a Pentecostal convention than Jerusalem, the city where the Holy Spirit was sent down from heaven upon the 120 followers of Jesus (including the apostles and devout women like Mary, the mother of our Lord)? And since it was on the Day of Pentecost that the Spirit came what more appropriate time of the year could there be than the Pentecost Sunday weekend?

Furthermore, it came during Israel's 20th anniversary of statehood, an occasion which the citizens of Israel were celebrating with great joy and thankfulness to God. Said Pastor Kofsmann, "This 1968 Pentecostal convention in Israel on the 20th anniversary of its miraculous resurrection (a marvelous fulfillment of the prophecy in Ezekiel 37) is surely a great blessing for all of us."

Our particular party of Americans, which included several Assemblies of God pastors and their wives, reached Israel after visiting England, Switzerland, Italy, and Turkey. Our itinerary was arranged by Springfield Travel Service. Of all the places visited (including Greece, where we stopped later) Jerusalem was the high spot on our tour. There we saw so many sacred sites, all of which brought the Scriptures so clearly and vividly into focus—but the Pentecostal services where we blended our voices in prayer and song with the voices of Pentecostal brothers and sisters from Israel and other countries were a particular blessing we shall never forget.

The services were on Friday evening, Saturday morning and evening, and Sunday afternoon and evening. Various ministers preached in these meetings. The Sunday evening service concluded with a blessed observance of the Lord's Supper.

There was an open-air meeting on Mount Zion which was richly blessed. As this was also the Jewish feast of Shavuot, "feast of weeks" (seven weeks of the 50-day period following Passover) there were many Jews visiting Mount Zion. Many of the Jewish pilgrims were camped on Mount Zion much like the days of old. These pilgrims begged us to eat with them and rejoice with them. They were jubilant—even the children were playing tambourines.

The highlight of our visit to Mount Zion was a prayer service in the "Upper Room." Tradition claims this is the spot (though not the original building) where the Holy



Seven members of Pastor Louis Hauff's tour group mount the steps to the Upper Room in Jerusalem.

Spirit was poured out upon the 120. Whether it is the same spot or not, we mounted the steps and entered the room—in which there are no chairs—and as we opened our hearts to God we found the same Holy Spirit was present to fill us and thrill us with His power and glory.

In addition to Israelis and Americans, there were Pentecostals from France, Norway, Switzerland, Canada, and Australia present. There was a great moving of the Holy Spirit with weeping and shouting until many of the onlookers fell upon their knees. Included in this number

Mount Zion, site of David's tomb, the Upper Room, and other shrines sacred to Christians and Jews.



were two Catholic nuns. A number of priests were present also. The speaker's words were translated into other languages so that all could understand—whether in English, Hebrew, French, or Norwegian. We felt that, as on the Day of Pentecost so long ago, we had been recommissioned and reanointed to take the gospel of our Lord Jesus Christ into all the world prior to His return.

Our group mingled with devout Jews at the Wailing Wall who were so happy to have access to this sacred spot after being separated from it for 20 years. While the Jews wept and sang and kissed the wall, we also prayed for the peace of Jerusalem and for the people of Israel to recognize Jesus of Nazareth as their Messiah.

I talked with a Jewish businessman from South Africa. He said he believed the Messiah will come to Israel. He also said the Temple will be rebuilt after peace is assured.

"When the Messiah comes," he said, "everyone will know Him and accept Him."

I asked, "When the Messiah comes, what if He proves to be Jesus of Nazareth?"

He replied, "We do not believe it will be Jesus, but we could be wrong. If it is Jesus, we will have to accept Him."

Some devout Jews have prophesied that the Messiah will appear within seven years of the reunification of Jerusalem (that is, about six years from now).

Pastor Kofsmann had arranged for us to have a personal interview with Mayor Teddy Kolleck of Jerusalem at the city hall, and another meeting with high government officials from the Tourism, Foreign Affairs, and Religion Ministries. We asked, "Is Israel making plans to rebuild the Temple?" The answer was, "We have no such plans at the present. When Messiah comes, He will build the Temple."

Mr. Yossef Yoakov, representing the Ministry of Foreign Affairs, said, "Israel has not finalized plans for the annexed areas. We are waiting for the Arabs to negotiate with us concerning these areas. This would be the best for all of us."

We were told that devout Jews will not go to the Temple area where the Dome of the Rock and another Moslem mosque stand; they are forbidden to do this because the exact location of the Holy of Holies is not

In the Upper Room, Pentecostals from several countries lift their hearts and hands as Pastor Kofsmann (right) leads in prayer.



known, and there is a fear of walking on the area where only the High Priest was permitted to walk.

Rabbi Nathan, representing the Ministry of Tourism, said to us: "Having our own nation and regaining Old Jerusalem and the Western Wall (Wailing Wall) has prepared the way for the Messianic era. We hope to see the prophecies of Isaiah and Jeremiah and the minor prophets fulfilled in our lifetime."

In response to a question he said that plans are now in the making to reinstitute the Sanhedrin. They have already selected the 35 rabbis from Jerusalem but they have not determined how to select the other 35 who are to be chosen outside Jerusalem.

He told us there are records of the lineage of Aaron's priestly descendants, and these men are now appointed to pray on special occasions.

Dr. Jonas Malachy, who has charge of Christian affairs for the Ministry of Religion, expressed the opinion that the Messiah would not necessarily be divine; it might be one who is a genius and who would perform miracles, and because of these miracles the Jews will accept him as their Messiah. This view has connotations of the coming Antichrist.

Dr. Malachy has been in contact with me for several years since Pastor Kofsmann gave him a copy of my book, **Israel in Bible Prophecy*. He is now engaged in research in the area of Protestant thought concerning the restoration of Israel and is referring to my book. I also gave a copy to Mayor Kolleck.

God forbid that we should sin against the Lord by ceasing to pray for Israel and all other nations. The apostle Paul said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans 10:1). Pray especially for the Messianic Assembly in Jerusalem. Pastor Kofsmann sends greetings to all God's people throughout the world—"Shalom Uv-racha (peace and blessing) in His precious Name."

*Available at the Gospel Publishing House, Springfield, Missouri Price \$1.00. Ask for catalog item number 2-EV-532.

Mrs. Kofsmann interprets for Mayor Teddy Kolleck (left) during interview at City Hall in Jerusalem. Four Assemblies of God pastors are seated on the front row: (reading from right to left) William N. Sachs, St. Louis, Mo.; William Heaston, Cheyenne, Wyo.; Ernest J. Moen, Milwaukee, Wis.; and C. O. Barham, Bloomington, Calif.



INTO ORBIT FOR CHRIST

By ANNE SANDBERG

THE SUCCESS OF THE U.S. SPACE PROGRAM depends upon much more than its daring astronauts. For without the thousands of engineers occupied in intricate design and exact manufacturing of equipment, no satellite would hang in the air, no lunar orbiter would encircle the moon, and no rocket would ever roar into space.

As plant manager of the D. K. Aerospace Company in Chicago, Cecil Swanson designs and supervises the construction of aerospace equipment.

Being responsible for engineering and research in his plant, Mr. Swanson fabricated the camera structure for the lunar orbiter, and also a donut-shaped pressure vessel used to float an instrument test package back to earth.

He also helped design and produce battery packs which will be attached to the belts of the astronauts when they land on the moon.

When the Saturn rocket blazed into space at Cape Kennedy in 1966, few people knew that the water-deluge system for the launching pad was built by Cecil Swanson

and his staff. This device poured 16,000 gallons of water per minute on the pad.

Making the drawings with the aid of his staff of expert engineers and draftsmen, and overseeing the production of each item to the hairbreadth of perfection is a responsible task. And sometimes problems develop. "At such times," Mr. Swanson says, "I bow my head over my desk and pray for help. The solution always comes."

Recently Mr. Swanson sent his proposal to the Argonne National Laboratory on a portion of a sodium reactor to produce nuclear energy. Others also bid for the job. Mr. Swanson believes his company landed the job—one of their biggest—because he prayed over his proposal before he sent it in.

But as important as these responsibilities are, Cecil Swanson feels they are secondary. The matters which chiefly concern him are those related to eternity.

So as a dedicated Pentecostal Christian he engages in spiritual "space" projects. Thus his interest is in two kinds of space—present space and future space.

Since childhood he has pursued his interest in engineering and science. And since his earliest days he has loved God and every phase of the Christian life—particularly missions and the Sunday school.

During the early years of his marriage, his church needed extra money for its missionary program. So he and his wife pledged more than they could then afford. Shortly thereafter he received a raise which more than offset his pledge. The Swansons have continued to give liberally to missions.

Five years ago his company formed a new division. Though he was one of the newest employees, he was given the position as plant manager. This promotion provided a substantial salary increase.

"We are not seeking rewards," says Mr. Swanson, "but every time we give; the Lord more than repays us. We feel we are simply stewards of the Lord's money and are happy to give."

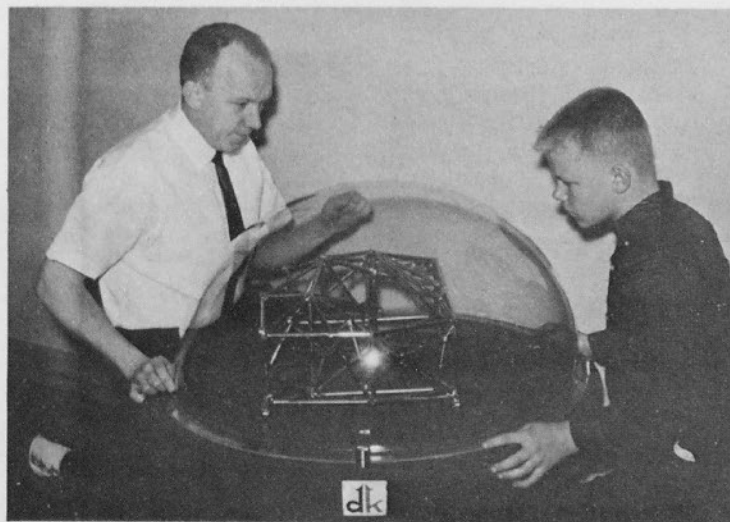
The second area of his particular interest in "spiritual space" is the Sunday school because here, as a child, he accepted Christ as his Saviour. As a Sunday school enthusiast he has taught various classes and served as Sunday school superintendent. He is a firm believer in visitation and follow-up and training classes for teachers and workers. He also loves to devise and promote attendance-builders.

In this latter interest he often makes use of his engineering skills. One of his ideas for attendance-building was the "I.O.F.C." contest. Several weeks before the contest was launched, there were objects around the Sunday school with mysterious pictures and signs about "I.O.F.C." On the day the contest began, children saw a "rocket" attached with pulleys to the front paneling of the auditorium when they entered the church. Each time a certain attendance level was reached, the rocket was pulled higher. At the end of the contest, with the attendance goal reached, the rocket was hoisted to the top. By that time the meaning of "I.O.F.C." had been revealed—"Into Orbit for Christ."

Those words describe Cecil Swanson very accurately. "Into Orbit" suggests his work in designing space projects. However, it is the final two words which disclose the heart of his real interest—"For Christ." Whatever he does, his primary concern is that it be for the Lord's glory.



ABOVE: The Swansons gather around the piano for a songfest.
BELOW: Cecil Swanson shows his son the camera structure enclosed in a plastic dome.



THE PENTAGON HAS AXED, temporarily at least, the idea of creating artificial moonlight by orbiting a huge mirror to illuminate portions of the earth at night. The military wanted such a mirror to light up Vietnamese jungles on moonless nights.

Some months ago the Pentagon requested the National Aeronautics and Space Administration to study the idea, which at that time was designated "Project Able."

Because the National Academy of Sciences objected, NASA commissioned it to investigate possible harmful side effects of the proposed project. The academy estimated that, if successful, the mirror would make the night sky 20 times brighter than normal in the illuminated areas. Obviously, such increase in brightness would make telescopic study most difficult. Moreover, the authorities asserted, "there would almost certainly be changes induced in fauna and flora" in regions illuminated by the mirror. The report concluded there was "no value in a

LIGHT BY NIGHT

By RAYMOND L. COX

satellite reflector system that is in any way commensurate with the costs and nuisance to science of such a system."

So the government agreed to scuttle its satellite reflector system ambitions. Some military officials expressed regret, because they had counted on the mirrors to assist their forces in detecting enemy activity in the jungles by night.

Darkness may continue to mask the movements of guerrilla warriors, but there is One who beholds every act and thought, even on the darkest night.

Some years ago I followed a guide through the labyrinthine passages of the Oregon Caves. Eventually we stood in the center of a large subterranean chamber, and at the guide's signal all the lights in the cavern went out. A moment later he lighted a single match, and we were amazed at the difference its flickering light made in the total darkness. I could see the walls and ceiling of the cavern, as well as the guide and other tourists who stood in the chamber.

But God had seen all of us, even while that cavern was shrouded in absolute darkness. He needs neither natural nor artificial illumination to enable Him to scrutinize His creation and His creatures. David said, "The darkness hideth not from thee; even the night shall be light about me; but the night shineth as the day: the darkness and the light are both alike to thee" (Psalm 139:12).

How can we turn what God sees in us for our good? The answer is so simple that many stumble over it. It runs like a thread through God's Word. Solomon expressed it by contrast: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

No matter where or when our sins are committed, or what their nature, God sees the act and knows the

motive. All of us have sinned, and all of us must confess our sins if we are to be forgiven.

A criminal might hesitate to confess his crime for fear of being sent to prison. Sin demands its penalty, and in our society a man is expected to pay his own penalty. But the penalty for our sin against God is such that only God Himself could provide the payment. He provided it in mercy through the death of His Son. Confession of sins leads not to death, but to eternal life. Why then should we refuse to confess our sins to God? It is the first step to forgiveness.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

God sees everyone of us. He sees you. By your response to the provision He has made for your sins, you determine whether He sees you as an object of blessing or of judgment.



ARE YOU TOO SENSITIVE?

By PAUL HUTCHENS / Author of "Sugar Creek" Books

AS A SINCERE CHRISTIAN, positionally at peace with God, are you attaining your most desired goal—that of living triumphantly amid the harassments and frustrations of everyday routines?

Our periods of poise are often interrupted by interludes of resentment, temper explosions, and wallowings in the mire of melancholy. In an hour of hallowed awareness of the presence of God, there may come a rush of cacophonous, nerve-jangling discords.

Inherently, sensitive to criticisms, we may respond quickly, though unintentionally, with sharp, nonspiritual words or actions. This sudden rising up within us of resentment is like a hornets' nest in the heart. Not only are others stung by our words, actions, or attitudes, but we ourselves are poisoned and weakened unnecessarily. The Holy Spirit is grieved; life loses its luster; God seems far away; and we ourselves feel so blue.

Admittedly we are all sensitive, some of us more than others; but we *must* and, thanks to the grace of God, *may* learn not to indulge our resentments. We can thank God for them and put them to work in His service. For were there no resentments, there would be but a sinful passivity that seeks only to build a sweet little nest somewhere in the West and let the rest of the world go by—unhappily on its way to a Christless eternity.

We must never be insensitive to a need. Resentments are akin to dissatisfactions—and the rightly motivated dissatisfaction can send a shepherd through the wilderness in search of a lost sheep.

Look at an incident in the life of the apostle Paul. Smitten on the mouth for something he had just said in the courtroom where he was on trial, Paul's sensitive nature leaped into flame, and he spoke sharply to the

high priest: "God is going to strike you, you white-washed wall! And do you sit to try me according to the Law, and in violation of the Law order me to be struck?" (Acts 23:2, NASB).

Reminded by some that he was addressing the high priest, Paul quickly apologized because, as he said, "I was not aware, brethren, that he was the high priest; for it is written, 'You shall not speak evil of a ruler of your people'" (Acts 23:5, NASB).

Normally the fire ignited in Paul's mind would not have been quenched so quickly. It takes time for such a fire to subside; and even after it has, the coals may continue to smolder.

Shakespeare, word-painting the seething emotions of an angry woman recovering from an explosion of wrath, expressed it this way: "Her rage, the sea, yet working after storm."

After a storm it is normal for the sea of our emotions to continue to roll, though winds may now blow only gently, and time have begun her ministry of healing.

The beloved apostle, however, did not wait for his heart's fire to cool, for his life and all his future ministry were at stake. There was no time to sit under a juniper tree to indulge a melancholy nor bring dishonor upon his Lord by surrendering to a pseudomartyrdom. With a flash of spiritual insight, Paul saw a chance to start a fire of dissension in the minds of his accusers, some of whom were Sadducees, some Pharisees.

Knowing that the Sadducees did not believe in the resurrection and the Pharisees' view was the opposite, Paul cried out: "Brethren, I am a Pharisee, a son of a Pharisee: I am on trial for the hope and resurrection of the dead!" (Acts 23:6, NASB).

That exclamation stirred division among his accusers, followed by an uproar. To quell the ensuing riot, the commander ordered out the troops, who took Paul to the barracks for safety.

Personally helpful to me in this incident is what followed: "On the night immediately following, the Lord stood at Paul's side and said, 'Take courage! For as you have solemnly witnessed to my cause at Jerusalem, so you must witness at Rome, also'" (Acts 23:11, NASB).

Our blessed, understanding Lord did not penalize Paul for his flare-up. Rather He stood by him, for he was a chosen vessel, even as you and I may be. Nor did the Lord rebuke him for having felt resentment or for having expressed it so sharply. Graciously He assured him that he was to have a period of blessed witness in yet another area—Rome.

It might be well here to remind ourselves that it was when Paul realized his outburst against the high priest was an infringement of the written Word of God that he made his apology. There is a respect due our rulers, our parents, our employers, even when they infringe upon our rights. We cannot help our resentments, but we *can* and *must* control them. We must never be insensitive to evil, never reach such a state of apathy that we feel no holy rebellion against injustice.

Yet one can be too sensitive, and that sensitiveness may poison our poise, hurt our hearts, endanger our dedication.

For many years before I fled to the mountain country of the West where the air is relatively free from the pollens which caused my hay fever and asthma, at certain seasons of the year I was tormented with sniffles, sneezes, tears, itching eyes, wheezing, and coughing. At times it was a battle for life.

In those years I would flee the battlefield, hie myself away to some northern lake, where, for a season, I would be relatively free from my pestiferous tormentor and I could continue writing more or less unmolested.

One summer, following drastic major surgery to correct an intestinal obstruction, I decided to battle it out in Waterloo, Iowa, where I lived at the time—*my Waterloo!*

Handicapped by weakness, faced with one of the worst ragweed seasons in many years, unable to get satisfactory relief from medication, I had a most discouraging time. It was very depressing—especially for Mrs. Hutchens. One day I stopped at a newsstand and leafed through a magazine in which was an article captioned, "There Is Hope for Hay Fever Sufferers." I bought the magazine.

Here, to my surprise, is what I discovered: *I, myself, was to blame for having hay fever and asthma!* It was my body's self-defense which caused it. If only I did not manufacture such powerful antibodies to do battle with the attacking pollens when they invaded my nasal membranes, the pollen grains would not cause any swelling of my respiratory system, and I would have neither asthma nor hay fever.

Here is the *modus operandi*: My body has groups of cells which hang together like soldiers, alert to defend my tissues against invasion or attack. I walk through or drive past a field of ragweed. Immediately I am seized with a frontal attack from these enemies.

My soldier cells rise to defend my nasal tissues and proceed to release into them a chemical called H-substance. Immediately a chemical warfare is on, with my nasal passages as the battlefield. More and more H-substance is released against the invaders in an attempt to subdue them... My sensitive tissues cannot stand the onslaught and consequently become irritated and swollen. I weep, I sneeze, I itch—and in a little while I am in my customary battle for life.

If I did not have such a belligerent defense mechanism, I might be free from hay fever and/or asthma. I am simply *too* sensitive.

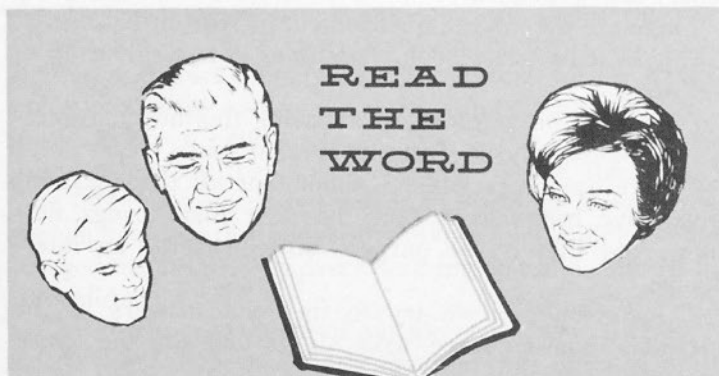
The medical profession has discovered a number of drugs which can and do relieve those sometimes drastic symptoms—not by combatting the pollen but by blocking the action of the defense substance—the irritating chemical, the H-substance. In other words, the defense soldiers are called off the field, and—presto! the chemical warfare subsides.

The spiritual lesson for me, and perhaps for you: While much of the friction, bickering, and fighting in business, family, or other circles is initiated by an accusation, a tactless disagreement, a harsh criticism, or even a lifted eyebrow, or subtle insinuation, *the actual battle begins only when we rise to defend ourselves.* We may say, "I didn't mean it *that way!*... I've really been trying, but—well, if that's the way you feel about it, there are a lot of just-as-bad things about you I don't like. Remember that time last week when..."

Words fly, hearts ache or nearly break, hatreds are generated, minds are clogged with the poison of clashing tempers. We may hate the boss, the fellow workers, or even a loved one in the family circle.

Oh, how our Adamic natures rise up to defend our actions, our words. Someone other than ourselves gets the blame. "The woman thou gavest me, *she* gave me the fruit of the tree..."

Next time someone accuses you unjustly, or even justly but in a too-harsh tone of voice, and you feel your "H-substance" rushing to your defense, blocking your good judgment, shoving you blindly into battle, try a bit of self-control in your voice. You may be surprised to discover that there is no battle at all, nothing worth all the fuss and bother. You will appreciate the wisdom



**READ
THE
WORD**

CHAPTERS FOR THE WEEK OF SEPTEMBER 22-29

Sunday	Daniel 11, 12	Thursday	Hosea 7, 8
Monday	Hosea 1, 2	Friday	Hosea 9, 10
Tuesday	Hosea 3, 4	Saturday	Hosea 11, 12
Wednesday	Hosea 5, 6	Sunday	Hosea 13, 14

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2).

of the proverb: "A soft answer turneth away wrath" (Proverbs 15:1). Even your own anger may be diminished by the gentleness with which you speak. What a blessed soporific is the kindly spoken word!

This is not to defend the offender. He needs to bridle his own tongue, learn the secret of peace by allowing the Prince of Peace to control him; but that is *his* problem, and he must give an account of himself to God. Your problem and mine is to allow the One who said, "Be of good cheer, I have overcome the world," to triumph over that hypersensitive temper world within us. Let Him be our whole world, fill our whole horizon with His love.

It should be said here that there is a wholesome anger, a consecrated resentment, but always it should be under control. We must use it, not lose it. We read of our blessed Lord Himself, "And when he had looked around about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and the hand was restored whole as the other."

Angered and grieved at sin, our Lord answered their badness with goodness, their wickedness with a wonder. In our moments of anger, shall we look all around us, find someone in need, and help that someone?


Even in theological circles where the defense of the faith has become a must, let us not allow our "H-substance" too much freedom. Blessed is he who can contend for the faith without being contentious, who can speak the truth in love, who can fight for the faith *in* faith, and not in the spirit that generates more and more "H-substance" until the man in the right becomes the man in the wrong.

And in the home—there is the test! The everyday routines: the unexpected, unwanted frictions that arise when children are noisy, sleepy, cranky, and we ourselves are at the end of the rope; when the husband comes home tired and on edge; or when the phone rings and we learn that unexpected, unwanted guests are on the way. How do we cope with these problems?

There is a blessed sense in which we actually don't, and shouldn't even try. We sink as best we can into the all-powerful abundance of the One who has offered the abundant life. We pray on the run. We claim His presence—for we do have it, you know. We sing an as-yet-unwritten stanza to an old refrain which now reads, "I need Thee every hour," and claim the truth as our present defense: "I *have* Thee every hour. . . . I have Thee *now!*"

Paul Rader, dynamic preacher of a past generation, once gave us the little slogan in a paragraph from one of his books, a truth that is well worth memorizing and quoting over and over to ourselves: "God *is working*; He is working *in me*; He is working *for me*; He is working *now!*"

As we live daily and hourly in fellowship with our Lord, we may, through the indwelling Holy Spirit, block the action of our hypersensitive spirit, and by speaking the truth in love lead the disturber of our equilibrium to a more thoughtful way of life—and in some cases, to come to know Christ.

Are we then to become doormats? Sometimes momentarily, yes—especially if the door is the one leading into the kingdom of God. 

STRAIGHT ANSWERS FROM REVIVALTIME'S SPEAKER

PERSONALLY ANSWERING QUESTIONS troubling perplexed people is an important part of *Revivaltime* Evangelist C. M. Ward's ministry. Each week hundreds of listeners are so uplifted by his dynamic radio sermons that they are led to share with him their most deeply personal problems.

Many letters simply ask prayer for God's guidance. Others seek advice regarding difficulties which can be counseled through previous sermons, books, and tracts. *But some questions must be answered privately.*

When troubles spring up in a marriage, when crucial moral decisions must be made, when misunderstanding of Biblical passages interferes with a person's spiritual experience and growth—these are instances in which a personal reply is necessary.

These are the kind of questions dealt with in Evangelist C. M. Ward's latest book, *Questions I Have Answered Privately.*

Discussing his purpose in preparing this unusual question-and-answer book, the radio speaker said:

"There are times when I think that all the questions must have been asked. But the next mail brings new ones. And that is the purpose of fellowship—an interchange.

"At *Revivaltime* we try to find the answers to the questions our audience asks. It is one of our most important ministries.

"It is interesting to notice how much of our New Testament is recorded in the form of letters. Paul wrote personally. His answers were shared by believers, and they continue to be read.

"Jesus took time to answer questions. Had He not done so there would be no accounts like the woman at the well of Samaria or stories like the Good Samaritan.

"In this unusual book I have tried to share answers without violating confidences in revealing names or circumstances by whom and when they were given."

FORWARD



NEW BOOK BASED ON LISTENERS' QUESTIONS

It is evident that the problems discussed in Brother Ward's latest book have been gleaned from a wide range of questions: *Can Christians condone heart transplants? Can an alleged criminal or fugitive take legal sanctuary in a church in this nation? Should one take medicine while seeking divine healing? Will my retarded child be responsible to God for his sins? What about premarital sex relations?*

These and many other puzzling inquiries are answered candidly and scripturally by the *Revivaltime* evangelist.

The question, "Are the prayers of children heard?" brought this frank response from Brother Ward:

"I believe certainly that the child is closer and nearer, and of greater concern to the heart of God than anything in the universe. . . . Jesus warned that should we offend the child or trespass against the child's best interest, it were better for a millstone to be hanged about our necks and for us to be dropped into the sea.

"I believe a child's prayers are heard and answered. Jesus said that the child is always before the Father. The fact that God designed that the Saviour should enter the human race by means of infancy and childhood impressed me with God's overriding interest and concern for the child."

The growing problem of suicide caused one listener to ask, "What happens to the soul of one who commits suicide?"

Brother Ward answered:

"This is an area in which we must always realize that God has a far greater capacity than man to equate. 'Shall not the Judge of all the earth do right?' (Genesis 18:25). We must never limit the *mercy* of God. 'But God who is rich in mercy' (Ephesians 2:4). I have always loved this passage: 'Mercy and truth are met together; righteousness and peace have kissed each other' (Psalm 85:10).

"Always in the case of a professing Christian it must be

asked, 'Was the individual *sane* when he took his own life?'

"Just as an electrical circuit can be *overloaded*, so the delicate balance system in man can suddenly 'blow a fuse.' The law of the land recognizes that the citizen cannot be held accountable for a felony if that citizen is not in full possession of his mental faculties at that time. That law is a *reflection* of God's law.

"However, suicide is never a *substitute* for the saving grace of God through faith in Christ. The ungodly who commit suicide are as punishable as though their deaths happened in another fashion."

Although many questioners seek Bible-based answers, some write because they wish to glean advice from a seasoned minister such as Brother Ward. For example, one person asked, "When a wedding is called off, what is done about the wedding gifts the bride has already received?"

The radio preacher answers: "She returns these to the donors with brief and tactful notes of explanation. The only exception would be if the bridegroom has died before the ceremony, in which case the bride may keep the gifts if specifically urged to do so by the donors."

Questions I Have Answered Privately contains items of interest to every reader. And like previous question-and-answer books, the final question deals with the problem of salvation, making the book an ideal witnessing tool. Straightforward answers are presented to life's two greatest questions: *How can I be saved?* and *How can I know I'm saved?*

The contents of this new book by Brother Ward make clear his personal interest in the needs of individuals. Surely in the variety of problems dealt with, his words will meet many spiritual needs.

Read C. M. Ward's Answers to Personal Problems



From suicide to retarded children, C. M. Ward's latest book, "Questions I Have Answered Privately," covers the gamut of confidential questions asked by radio listeners. Without mentioning names or violating the trust placed in him, the "Revivaltime" evangelist scripturally examines problems that have clouded the minds of so many of us. You'll want to share his answers to the last two questions with all your unsaved friends. A copy is yours by simply filling in the information below.

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Realizing the urgency of "Revivaltime's" radio ministry, and concerned for those who are reached with the gospel, I am enclosing a special offering to help the broadcast maintain and extend its international outreach.

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REVIVALTIME



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A Rabbi Searches the Scriptures



IN 1895, IN A SERIES OF MEETINGS in the Christian Church at Dayton, Ohio, various denominational pastors gave addresses on their religions. Dr. Max Wertheimer stood proudly before that audience and told them why he was a Jew and would not believe in their Christ as his Messiah and Saviour. He gloried in Reformed Judaism that acknowledged no need of an atoning sacrifice for sin.

Dr. Max Wertheimer was educated at Hebrew Union College in Cincinnati, Ohio. After seven years, he was graduated from it, having meanwhile also taken degrees in letters and Hebrew literature, and four years later, his Master's degree. He finished the rabbinical course and was publicly ordained and inducted into the rabbinical office. His first call was to Dayton, where he officiated as rabbi for 10 years at the B'nai Yeshorum Synagogue.

When the rabbi's wife died leaving him with two little children, his dreams of a successful career and serene domestic life were all shattered. Where was comfort to be found? The heavens seemed as brass when he called on the God of his fathers! How could he speak words of comfort to others when his own sorrow had brought him to despair?

The 10th year of his rabbinical office drew to its close. He decided not to accept reelection. He wanted to think things over. He would study. He turned to his Bible! He also began reading the New Testament and comparing it with the Old!

He tells in his own words what he found:

"One chapter in the prophet Isaiah, the 53rd, made a definite impression on me, especially the last clause of the 11th verse: 'By his knowledge shall my righteous servant justify many, for he shall bear their iniquities.' Here was the only mention in the whole Bible of that phrase, 'my righteous servant.' It is found nowhere else in the Word of God in either Testament. We have 'David, my servant,' but here it is 'my *righteous* servant.' I said to myself: 'Who is that righteous servant? To whom does the prophet refer?'

"I argued: 'Whoever that righteous servant of Jehovah is, of one thing I am sure: he is not Israel, because the same prophet, in an earlier chapter, declares Israel to be a sinful nation, a people laden with iniquity, a leprous nation. The righteous servant of Jehovah must be one who is holy. If it isn't Israel, who could it be?' I decided it must be Isaiah. But in Isaiah 6 I found it

could never be the prophet, for he confesses himself to be a guilty sinner and a man of unclean lips in God's sight. 'My righteous servant.' Who could it be?

"Then I began to study the context of the 53rd chapter, and also in Isaiah 50:6 I found, 'I gave my back to the smiters.' I pondered: *Who gave his back* to the smiters? In the beginning of the chapter it says: 'Thus saith Jehovah.' Jehovah is the only speaker in the chapter. Jehovah, then, gave His back to the smiters? Had God a back? When and why was it smitten? Who smote it? Further I read: 'I gave my cheeks to them that plucked off the hair.' And still further: 'I hid not my face from shame and spitting.' What did all this mean? Who had been so abused? When? Why? Did Jehovah have all these human characteristics?

"I studied more and more various prophetic utterances. In Psalm 110:1 it is written: 'The Lord said to my Lord, Sit thou at my right hand until I make thine enemies thy footstool.' Here was David himself speaking of his own seed and calling Him 'Lord.' How did He get up there? Why didn't God specify? Why didn't He speak plainly to His people so that every Jew could understand?

"In conclusion I decided to begin at the first chapter of Isaiah and read the book through. I was stopped at the ninth: 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Here was a most incomprehensible thing! How can a 'child' born of a woman, a 'son' be called the 'mighty God,' the 'everlasting Father'?

"I was then faced with the doctrine of the Trinity. We Jews have a popular monotheistic slogan: '*Sh'ma Israel, Adonai Eloheynu Adonai Echod.*' The word *echod* means *one*. Upon that word the doctrine of unity of Jehovah is rooted and grounded, the entire philosophy of Judaism is based. Taught by the rabbis for ages, that word *echod* meant absolute unity. Now I would not believe it; my teaching was wrong!

"I began to study the Word and discovered it meant not absolute unity, but composite unity. Let me illustrate: Adam and Eve became one flesh; the Hebrew for one flesh is *bosor echod*, a composite unity. Moses sent 12 spies into Canaan, and they returned bearing a gigantic bunch of grapes. That cluster of grapes is called in Hebrew 'one cluster.' A composite unity.

"Wickedness committed in Gibeah of Benjamin disgraced Jehovah, His name and character. The other

Editor's note: Jewish evangelism is one of the nine Special Ministries of the Home Missions Department.

tribes were indignant and 'all the people arose as one man.' At that time the men of Israel, besides Benjamin, numbered 400,000 men of war, yet they were 'knit together as one man' (in Hebrew: *ish echod*). Here again composite unity: thousands acted as one! These and other Scriptures showed conclusively that *echod* does not signify an absolute unity.

"God revealed Himself to Abraham as the Almighty (El Shadda). The first letter of this word is *Shin*; it has three strokes joined as one. This letter is on the top of the phylacteries and on the casing of the doorposts. Jews have always taken this letter as symbolical of the Godhead because it had three strokes joined together as one, to show unity.

"But another question troubled me: *If He who was on the cross was truly an incarnation of Jehovah, then who was in heaven?* I turned to the 18th chapter of Genesis. Abraham had three visitors: two angels and the third he addresses 14 times as Jehovah. Later two went away, but the third said to Abraham: 'Shall I hide from Abraham that which I shall do? I am going down to Sodom and Gomorrah to see whether or not they have done altogether according to the report which has come to me. If not I will know I am going to destroy the cities.' Abraham interceded for them; the Lord went His way; and Abraham went home.

"Now here is the point. We find Jehovah inspecting the moral condition of Sodom and Gomorrah and refusing to spare them because not even 10 righteous citizens could be found within their borders. But in this same

chapter we have this statement: 'Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven.' How and why could there be two Jehovahs, one walking the streets of Sodom and another in heavenly places? It must be one omnipresent Jehovah! If that were true, He could be simultaneously both in heaven and with and in Jesus on the cross!

"Another problem succeeded it: 'Why is the name of Jesus never mentioned in the Hebrew Scriptures? I studied this question. Imagine my surprise when I found that 275 years before Christ, King Ptolemy Philadelphus summoned men from Palestine and bade them translate the Hebrew Scriptures into the Greek vernacular. They took the Pentateuch first. When they came to the name *Joshua*, they translated it as *Yesous*, written with a circumflex over it to show there had been a suppression of a Hebrew letter that could not be expressed in Greek. When Joshua went into Canaan with the other 11 spies, he was called *Yehoshua* (Jehovah is the Saviour). That is exactly what the word *Jesus* means.

"I could hold out no longer; I was convinced of the truth that God was revealed in Christ Jesus. I cried: 'Lord, I believe that Thou as Jehovah *Yesous* has made the atonement for me. I believe that Jehovah *Yesous* died for me! From henceforth I will publicly confess *Yeshua* as my Saviour and Lord!' Thus after months of searching I was convinced that Jesus was the righteous servant of Jehovah (Jehovah-Tsidkenu), 'The Lord our righteousness!'"

—RUTH SPECTER LASCELLE (Reprinted by permission.)

New Assembly In Randolph AFB Area

By RUFUS WOOD

THE DEDICATION OF Calvary Temple in Universal City, Tex., in July was a day of rejoicing for the congregation. W. S. Graham, superintendent of the South Texas District, was guest speaker.

The church had its beginning in a school cafeteria in September 1966 when the San Antonio sectional committee appointed Dave E. Laughlin to start the much-needed work in the Randolph Air Force Base area. While Brother Laughlin was there, the Sunday school attendance reached a high of 31.

In December 1966 the section appointed E. J. Adams as pastor of the small congregation, and soon Jerrell Cooper became copastor.

The church rented an old cafe building in January 1967. During these early months the congregation had been praying for a church site. The Lord opened the way to purchase four lots in the heart of Universal City, only five blocks from the main entrance of Randolph AFB.

The San Antonio section gave \$2,000 toward the purchase and the South Texas District Home Missions Department contributed \$1,000. With the Lord's help the

The author is the Sunday school superintendent of Calvary Temple.

congregation raised the remainder of the \$5,000 needed.

In the meantime a record Sunday school attendance of 79 on July 16, 1967, crowded the old cafe building to capacity.

Bernard Granger, the Christ's Ambassadors president, and I prepared complete plans for the new building. Burnet Avery of New Braunfels, Tex., was contracted to supervise the construction.

The new building seats approximately 220, including the choir area. It has a CA hall, seven classrooms, a nursery, a Sunday school office, and a pastor's study.

The church building, which is appraised at \$45,000, was constructed for only \$23,000, including the church furniture. This was accomplished through much prayer, sacrifice, and donated labor on the part of the pastors and congregation.

The Lord's continued blessing has been evident as the congregation worships in the new building. On July 21, 1968, the Sunday school reached a new record attendance of 86, with a monthly average of 76.

The church looks forward to increased attendance and to a great evangelism outreach in the Randolph Air Force Base area.

The attractive new Calvary Temple of Universal City, Tex., serves the Randolph Air Force Base area.



TESTIMONIES OF HEALING

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



CHILD HEALED OF PNEUMONIA AND MENINGITIS

TWO YEARS AGO the Lord marvelously healed our baby of an enlarged heart and helped her overcome a birth defect. This year He wonderfully spared her life and returned her to us again whole and well.



Sandi Bush

On March 26, 1968, our little girl was taken to an Albuquerque, N. Mex., hospital. She was suffering with a virus infection, severe gastritis, internal bleeding, and vomiting. She was extremely dehydrated, and her veins were collapsing.

Two days later she developed pneumonia. She was unconscious for over 30 hours. But the saints of God held her up in prayer, and she began

to recover her strength.

On April 5 the doctors found she was developing meningitis. Although they started prompt treatment, she suffered from swelling of the brain. She lay in a semicoma for more than a day.

The doctors expected there would be brain damage, but God was on the scene. On May 5 we were able to take our daughter home, not only completely alert mentally, but learning to walk. She has now learned to walk normally. There is absolutely no permanent damage.

Praise God, we are living in a day of miracles. I can truly say, "Bless the Lord, O my soul: and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103:2, 3).—Mrs. Ray Bush, Grants, N. Mex.

(Endorsed by Pastor LeRoy Hessler, First Assembly, Grants, N. Mex.)

PREMATURE BABY HEALED OF COMPLICATIONS

MY NEPHEW is called a miracle baby because our prayer-answering God healed him.

He was born prematurely in September 1967 and weighed only two pounds. In December he was taken to a local hospital and then transferred to Baltimore, Md.

There the doctors discovered the infant had a rare respiratory disease. They decided to perform a lung opera-

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

tion but said there was no possible way for him to live with or without surgery.

Then a half hour before the scheduled operation, the doctor called to tell us the baby's heart had stopped beating twice for two minutes. The operation was cancelled.

The people in the church prayed; God answered; and my nephew began to improve. A week later when the lung operation was performed, the doctors gave an 80 percent chance for success. Again God answered, and he came through fine.

However, the operation showed his lungs were like sponge and big as balloons. We prayed for new lungs.

Two days later the doctors tested him again, and his lungs were perfect without surgery. Praise God! The doctors declared his recovery was a miracle.—Miss Frances McElfish, Cresaptown, Md.

(Endorsed by Pastor Samuel N. Booth, Assembly of God, Cresaptown, Md.)

RUPTURED EARDRUM HEALED

A LADY who attends the church I pastor is thanking God for sparing her from having an operation.

Lorena Randall had a hole in her eardrum. It caused a constant roaring sound in her head. Her doctor said she would need surgery.

After we prayed in faith for her, she went to her doctor for a checkup. He told her he couldn't understand it but that the hole had closed, and an operation was unnecessary.—Pastor Eugene Moffett, First Assembly, Water Valley, Miss.

GROWTH AND SWELLING DISAPPEARED WHEN THE CHURCH PRAYED

ON THE VERY NIGHT our church had special prayer for me, God healed me completely.

Tests and X rays at the cancer hospital in Columbia, Mo., in March 1967 showed a growth in my intestines and serious prostate gland trouble. I returned to the hospital on April 26 for more tests and surgery. They took X rays on April 28, and more were scheduled for May 1.

Meanwhile, many people were praying for me. On Sunday night, April 30, my pastor and the congregation at First Assembly at Sullivan, Mo., had special prayer for me.

At the hospital I went to bed about 8 p.m. that evening. I was suffering but went to sleep.

On Monday morning, May 1, I got up feeling fine. The trouble was gone!

They took lots of X rays that day and couldn't find a thing. At 3 p.m. I was sitting on my bed, and the

doctor came in and sat down beside me. He put his arm around me and said, "Mr. Kronk, something wonderful has happened to you. We know there was a growth in your intestines, and we know the prostate gland was swollen and in bad condition. We don't know what happened, but we know it is all gone. You are a well man and you can go home tomorrow."

I went back to work July 5, and have been working ever since. I give God all the glory for healing me.—Mortie Kronk, Sullivan, Mo.

(Endorsed by A. W. Pettet, now pastoring First Assembly, St. Charles, Mo. Brother Pettet states: "Brother Kronk has been back to Columbia for checkups three times since being healed and reports that everything is all right.")

BROKEN BONES HEALED

EVERY TIME I TAKE A STEP, it is a testimony to God's power to heal the sick completely.

I slipped on ice in December 1963, sitting straight down on my left leg. My leg was bowed out, and my foot turned completely upside down, with the ankle and foot bones just back of the toes broken. My husband and I, from the moment of the accident, trusted the Lord to heal me, and we also asked our pastor to pray with us.

Our landlord wanted to pay for X rays because he did not think we had any right to ask the Lord for healing. He planned to see us the next day, but I prayed he would not come by unless the Lord wanted me to have the X rays. He did not come, and we continued to trust the Lord.

God healed me perfectly without any medical help. I have no crooked bones or other ill effects.

The 10 weeks during which the healing took place were fruitful ones spiritually, for God showed me some things I needed to learn, and taught me to wait patiently on Him. I will never forget how the Lord met my need when I trusted Him completely.—Mrs. Hans Sinison, Grand Junction, Colo.

(Endorsed by Pastor W. F. Wilson, Rockvale Assembly, Florence, Colo., who was her pastor at the time of her healing.)

BABY HEALED OF HIP AILMENT

WE THANK GOD for a definite healing which recently took place in our church nursery.

A baby who was brought to our nursery by a young Marine and his wife suffered a dislocated hip repeatedly. As the cradle roll superintendent, I became much concerned. I suggested we ask the pastor to come to the nursery and offer prayer.

While Sunday school was in session, our pastor anointed the baby with oil as the mother, Mrs. Brenda Talley, and I joined our faith with his for deliverance.

Two days later Brenda brought her baby back to

church with the testimony that the condition was completely relieved. There had been no further dislocation after prayer. She had submitted the baby to her doctor for examination, and he could find no trace of the problem. I want to express my thanks for One who can help us. Praise His name!—Mrs. Carolyn Peer, Carlsbad, Calif.

(Endorsed by Pastor P. A. Zimmerman, Gospel Tabernacle, Carlsbad, Calif.)

HEALED OF TUMOR

GOD HEALED ME OF A TUMOR as I trusted Him and as others stood with me in prayer.

I had been ill for several weeks before being hospitalized for tests. Examination revealed a tumor, and I was given a radium implant as a "precautionary measure." The doctor also told my husband, "If you have ever prayed, you'd better pray now."

During my two weeks in the hospital, my pastor brought me many articles and testimonies about the healing power of Christ. These encouraged me to believe God would heal me.

When I left the hospital, my husband and I made an appointment with Pastor Ralph Volpe to anoint me with oil and pray for my healing in the Sunday morning service, January 28, 1968. The entire congregation stood behind us in united prayer and with deep compassion. We came before the Lord expecting a miracle, and God heard and answered our prayers. As we prayed, a great relief and a sense of complete well-being came over me. I knew I was healed!

On March 16, 1968, following a thorough examination, the doctors confirmed my healing by saying, "As far as we are concerned, everything is all right."

I do praise God for all He has done for me and give Him praise and glory for His wonderful healing power.—Mrs. Dorothy Tice, Girard, Pa.

(Endorsed by Pastor Ralph R. Volpe, Bethel Assembly, Girard, Pa.)

PRAYER ANSWERED AT CHILDBIRTH

WHEN GOD ANSWERED our prayer for a child and then allowed me to give birth normally, He performed a double miracle for us.

My husband and I had been married for five years and were childless. I had so wanted a child and decided to pray definitely about it. Eleven months later our son was born, normally and without complications.

Since I had had rickets as a child, my bones did not completely develop, particularly in the pelvic region. The doctor had told my mother at that time that my pelvic bones could not expand enough for normal childbirth. Now doctors were prepared to take the baby by cesarean section if necessary.

One Sunday night at the church, while the people were praying and worshiping around the altar, I asked my pastor's wife to pray with me that I would have the baby normally. She did, and God answered that prayer. The doctors also said that no precautions need be taken with future children I might have. God had completely healed me. I will never cease to praise and thank Him for His wonderful love.—Mrs. Johnny A. Turner, Savannah, Ga.

(Endorsed by Pastor Hayward T. Chapman, First Assembly of God Temple, Savannah, Ga.)



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BE IT EVER SO HUMBLE...

By ROBERT R. WAY / *Servicemen's Representative*



HOME—THE GOLDEN WORD in any language. Whether a tenement in the Bronx, a ranch house in Colorado, or a cottage along a Michigan stream—it's the little spot in the world to which men turn at the close of the day and find loved ones, comfort, and rest.

The shoes come off, and the pressures and burdens of the day are lost amid the aroma of spaghetti, roast beef, or fresh baked bread. Home is relaxation, laughter, families, and children. The hard pressures of the world are bolted out by the door, and here is peace.

But in the Armed Forces it's different. The military provides various housing units for its personnel. The type of living quarters depends on the overseas area of operation. It may be a comfortable barracks in the Philippines or Hawaii, an insulated family unit in Iceland or Turkey, a tent or a bunker in Vietnam, a "hootch" or a quonset in Korea, an R & R hotel in Hong Kong, Bangkok, or Singapore, or an apartment in Naples, Taipei, or Tokyo.

Wherever it is or whatever its status—cot, bunk, sleeping bag, or bed—it is the little area of personal domain that a man may identify as his temporary home. This

may be his only place of rest and personal reflection.

It is here that the Servicemen's Division seeks to bring the encouragement and spiritual challenge of the gospel. We come knocking at his door through an envelope. A letter, book, tract, or *Reveille* will be read in that makeshift home atmosphere. As he sits relaxed on the end of a bunk or stretches out on his "sack," he finds time for thoughtful meditation on the message just received. He may be a long way from us in miles and time, but our influence bridges the gap to his "home," and we can be with him to strengthen his spiritual union with Christ.

Many a serviceman writes to the Servicemen's Division, using his lap for a desk while sitting on a sandbag. He wants to tell us that our message has reached him like an invisible arm of support and encouragement.

Francis put it this way: "I'd like to thank you on behalf of our platoon—all of whom have read the letter."

Gene wrote: "It is good to know there is someone Stateside thinking of me. While in combat, we find ourselves drifting away. Thanks for helping us to keep the faith."

Steve mentioned that our literature was a blessing, "especially one article which seemed to help on a problem that I have been fighting. It is especially rough in a heathen country to stay above the crest of sin."

Don commented, "I appreciate the effort of your organization to lessen the burden, both emotionally and spiritually, to us here in Vietnam and others that are away from their families and loved ones."

In this way we help change the atmosphere of a military "home" from one of pandemonium, profanity, and pinups. Our contacts help to bring inner peace, emotional poise, and Christian purpose by turning the serviceman's attention to spiritual reinforcements.

Jesus interceded with the Father, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine... Holy Father, keep through thine own name those whom thou hast given me... I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (see John 17). Our support can be a part of this "keeping" mission.

Sometimes he doesn't always



leave a clear trail, so—

... when we want our communications to "track down" every serviceman on our files, the Servicemen's Division must utilize first class mail. The expense of reaching the 15,700 men on our mailing list comes to more than \$2,300 for each mailing. Your offerings are the only source of financial support. It's about the cost of a Coke for each fellow, but the dividends extend into eternity.

★ **SERVICEMEN'S DIVISION** ★

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evangeletters

READERS WRITE THE EDITORS

"By My Spirit"

I felt I must write to you about the issue of our *Evangel* which had the verse, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," printed in such big letters on the front page. I think that is what we need more than anything else—more of God's Spirit. I have been Pentecostal for 22 years. I like the way our church operates, and the doctrine. I couldn't enjoy a dry church.

JOSEPH P. GENTRY
Birmingham, Alabama

Assassins' Bullets

I was shocked and grieved when I opened the July 28 issue of the *Evangel* and read on page 7 the following statement: "Johnson had Robert Kennedy killed just as he had President Kennedy killed in Dallas five years ago." How could the author of this article claim to be one of Christ's missionaries and make such an awful accusation! I've been reading the *Evangel* for many years and never has it printed such a lie before.

A READER IN ARKANSAS

Editor's Note: The statement mentioned above did appear but it was not made by the missionary who wrote this article. It merely was a quotation from the radio propaganda which was broadcast by Communists in Latin America. The reader in Arkansas failed to notice that the statement was in quotation marks.

If the reader had started reading from the beginning of the article he would not have made the mistake. Unfortunately the layout of this particular page was such that some began reading in the middle of the article and did not get the full sense. For this we apologize to the author and to any readers who may have been confused. Neither the author of the article nor the editors of the *Evangel* would ever accuse the President of the United States of complicity in any assassination.

Shares the "Evangel"

At various times I have gift subscriptions of the *Evangel* sent to different people. Once I had a subscription sent to a priest under whom I served as an altar boy when I was a youngster.

I'm sure the Lord spoke to my

heart to have the *Evangel* sent to him. Two weeks ago I learned the priest had passed away. I'm so thankful I obeyed the Lord's leading.

PAHL MYCHACK
Big Flats, N. Y.

Posters Warn Against Smoking

I appreciate the articles about cigarettes that have appeared in the *Evangel* (for example, "We Love You Too Much," issue of July 28, page 5). I am reminded of a little second grader who came to me, as her teacher, and asked, "If cigarettes are harmful, why do they make them?" I found it difficult to explain why the Government allows it, except for the financial profits involved.

During the past year I've been a substitute teacher, and I've distributed literature from the American Cancer Society against smoking. They provide posters with pictures of famous athletes, such as Bobby Richardson and Bart Starr saying, "I don't smoke cigarettes." There are many good pamphlets; also a chart showing statistics of a person's chances of dying of lung cancer from smoking various amounts.

"Best tip yet: don't start!" was the slogan on a very attractive bookmark picturing a cigarette with the filter tip crossed out.

There is a local unit of the American Cancer Society in every city or county, I believe, where this literature may be obtained.

MRS. ROGER DISSMORE
Trout Creek, Michigan

Bouquet from a Baptist

Recently my husband, who is comptroller for an agricultural cooperative, began extolling the virtues of the Pentecostals who work in his department. "They are always willing, cheerful, on time, conscientious," he said. "They believe in working, not loafing on the job. They aren't always running out for a cigarette either. There are no 'morning after' headaches, no profanity or smutty stories. I'd like to have more employees like that."

This from a Baptist "pillar in the church" set me thinking about the Pentecostals I have known in this city where I have lived for nearly 40 years. There's one who

is a principal of a large elementary school. He is highly esteemed by the children. And in his church he serves as deacon, Sunday school teacher, youth worker, singer, and choir director. He is an active witness for the Lord.

There is a Pentecostal deacon who has been foreman for a large potato firm for 30 years. His reputation: steady and dependable. And there are others—a chiropractor, a foreman for a car dealer, godly parents whose prayers brought a wayward son back to the Lord.

Many young people from the church have attended Bible schools, then returned home to witness for the Lord and live their faith in this community.

The Pentecostals I know have strong convictions, but are not belligerent; they are firm in their faith, but not fanatical. Their lives show what the power of the Holy Spirit can accomplish in hearts fully yielded to God's will. The world needs more Pentecostals.

BERNICE B. LIBBY
Presque Isle, Maine

92 Years of Age

My husband and I enjoyed the *Evangel* together for many years, until he passed away in 1960. Since then I never wanted to miss a number. The features and articles are so good.

For example, there was an article by Evangelist Willard Cantelon entitled, "The Second Fiddle," which appeared on November 6, 1966. I will never forget it. It concerned the rich rewards laid up for those who are faithful in a hidden ministry and illustrated the thought from the musical realm. How true it is that the second fiddle complements the first by bringing out the most exquisite strains of harmony. God bless all the "second fiddles" in His Church. Their ministry is so important.

MRS. E. H. GARLOCK
New Castle, Pennsylvania

Servicemen and Sex in Southeast Asia

I must take exception to a statement in the article, "Taking Away the Crutches," which appeared in *The Pentecostal Evangel* (August 11, 1968). The author, discussing temptations that may lie ahead of his son on entering military service, said:

"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."

Being a native of one of the countries in that area, I can assert that morality in Southeast Asia is much higher in many respects than in this country. Female flesh other than the professionals cannot be obtained as easily as the author

may think. It is usually the U.S. influence that causes the mushrooming of bars, nightclubs, etc., by the presence of the military. These activities are actually condemned by the local population.

If the servicemen fall into sin the fault may lie in the moral climate in the U.S. American youth receive a continuous stimulation and information about sex through television, radio, press, etc. This indeed is the area which should cause concern to the parents of every boy and girl.

TIANG-HAM LIEM, M.D., PH.D.
Detroit, Michigan

Tree of Bible Facts

The information in "Tree of Bible Facts" (March 24 issue, page 19) is very interesting. May I add a comment?

It omits the number of verses there are in the Bible. I have counted the verses more than once and I always arrive at the same number—31,102.

I think the rest of the information in the article is correct, except that the shortest verse is John 11:35 (not John 1:35 which probably was a typographical error). I cannot verify the number of words and the number of letters. I have not counted them and do not intend to try!

T. P. DOUGLAS
Wimauma, Florida

Use TV to Evangelize

I am fairly new in the Assemblies of God, having joined only five years ago. I enjoy *The Pentecostal Evangel* very much.

Lately I've noticed a religious commercial on TV advertising a series of books published by a certain religious group. I began wondering why the Assemblies of God doesn't use TV to bring the gospel directly to the people. Would the cost be prohibitive?

The Bible is full of material. Short, evangelistic verses could be flashed on the screen as a "Bible Bulletin." Three good verses to use are Romans 10:13, Revelation 22:20, and John 3:36.

MRS. CLYDE MUELLER
Fremont, Calif.

Verse Misquoted

I would like to call to your attention a mistake in the March 17 *Evangel* on page nine. The concluding Scripture quotation of Joel 2:12, 13 in the article "The Way Back to God" should read: "Therefore also now, saith the Lord, turn ye even to me with all your heart... and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

JOE V. ROSA
Hayward, Calif.

NEWS OF THE CHURCHES

JOHN OHLIN NAMED MAPS REPRESENTATIVE

SPRINGFIELD, MO.—John V. Ohlin, Waupaca, Wis., has been named national representative for the Assemblies of God Mobilization and Placement Service



(MAPS). He replaces Norman Correll who recently became national secretary of the Christ's Ambassadors department.

In his new position, Mr. Ohlin

will correlate and promote the church's three-year-old MAPS program, designed to involve laymen and youth in vocational or short-term Christian service projects both in America and abroad. He will assist C. W. Denton who has charge of the Spiritual Life—Evangelism Commission of which MAPS is a division.

Brother Ohlin will be responsible for assisting volunteers in finding a place where their talents and resources can be used to assist in the church's task of evangelism.

He will participate in Ambassadors in Mission (AIM), a youth program under which scores of Assemblies of God young people carry out intensive summer witnessing campaigns.

Under the College Intern Program, Mr. Ohlin will coordinate the placement of students who wish to spend their summer vacations working under the direction of Assemblies of God missionaries in various fields.

Brother Ohlin is a graduate of North Central Bible College in Minneapolis, Minn., and has served as youth and Christian education director for the Wisconsin-Northern Michigan District of the Assemblies of God.



Gov. Ronald Reagan presents the California state flag to Royal Rangers Commander Johnnie Barnes. Left to right: Johnnie Barnes' son, David; Johnnie Barnes; Gov. Reagan; and Herb Ellingwood, deputy district commander, Northern California-Nevada.

GOVERNOR COMMENDS ROYAL RANGERS

SACRAMENTO, CALIF.—California Gov. Ronald Reagan recently visited with Royal Rangers Commander Johnnie Barnes here. The governor listened with interest and admiration as Mr. Barnes explained the fantastic growth and creative program of Royal Rangers. Gov. Reagan stated, "Every boy in America should belong to a boy's club like Royal Rangers."

In appreciation of the efforts of

Royal Rangers, the governor presented Johnnie Barnes a California flag which had flown over the State Capitol. Mr. Barnes in turn presented this flag to the Royal Rangers of Northern California-Nevada to use at the California State Fair here. In addition to the flag, the Royal Rangers will use the accompanying photo and the governor's statement in their display.

OTTAWA, KANS.—Attendance at First Assembly here was up with an average of 89 present for the recent Loyalty Campaign. Last year's average was 61. Some 35 persons attended faithfully each week of the seven-Sunday campaign.

During one week of the Loyalty Campaign Evangelist Guy London held special services at First Assembly. These were attended by 127 visitors.

Sunday school and church attendance continue to grow. Thirty persons visited a recent Sunday night service.

—Raymond W. Raley, pastor

NYSSA, OREG.—Evangelistic services at the Assembly here with Evangelist Walter Kronberg resulted in 16 accepting Christ and two being baptized in the Holy Spirit. One little blind girl who was born with cataracts was prayed for and is now able to recognize objects. A young lady born with one leg shorter than the other was instantly healed.

The church has doubled in at-

tendance since last year. Plans for erecting a new \$50,000 building are progressing well.

—Carl Johnson Jr., pastor

DENTON, TEXAS—The University Assembly here is rejoicing for a recent move of the Holy Spirit as a direct result of vacation Bible school. Many new families are now attending church because their children were saved during VBS. Over 35 were saved and one baptized in the Holy Spirit during this time of refreshing. The spirit of revival continues throughout all the services.

—R. H. DeLancey Jr., pastor

NORTH ROSE, N.Y.—Evangelist and Mrs. Ken Kashner of York, Pa., recently concluded two weeks of meetings at Glad Tidings.

Their presentation of the gospel through music and the Word was a blessing and challenge to all.

Brother Kashner's theme for the second week of services was the Holy Spirit. Many expressed a desire for a Spirit-filled life.

—C. J. Williams, pastor

CONGREGATION ADVANCES IN NEW CHURCH BUILDING



FRONT ROYAL, VA.—First Assembly here has experienced a gracious outpouring of God's blessings since moving into a new church a year ago. Scores of visitors have attended, and several have been saved and baptized with the Holy Spirit. A wonderful spiritual atmosphere prevails in the services.

A renewed interest has been manifest in all departments of the church. An active W.M.C.'s and Men's Fellowship have been or-

ganized, and the Royal Rangers program is presently being established.

The new air-conditioned building has over 10,000 square feet of floor space. Facilities include 13 classrooms, an assembly hall, kitchen, pastor's study, church office, nursery, and the sanctuary.

Dedicated on June 26, 1967, the new building and lands are appraised at \$175,000.

Alden A. Yates has been pastor since 1966.

ST. LOUIS, MO.—Trinity Tabernacle here had a very successful meeting with Evangelist and Mrs. C. W. Quattlebaum of Kansas City, Mo. God moved in a marvelous way, and bodies were healed. Six were saved and one baptized in the Holy Spirit during the services. An all-time record of 375 was set in Sunday school attendance. The church members experienced an uplift and renewal of dedication to the Lord.

—J. A. Drysdale, pastor

ANNOUNCEMENTS

GREAT LAKES BIBLE INSTITUTE ALUMNI RE-UNION, October 4. Fellowship, 3 p.m.; banquet, 8 p.m. Calvary Temple, 450 Keller Ave., Waukegan, Ill. For reservations write: Mrs. Waneta Salisbury, Box 205, Pawnee, Illinois 62558.

21ST ANNUAL CONVENTION of the Pentecostal Fellowship of North America, Oct. 29-31 at Garden Auditorium, Vancouver, B.C., Canada. The Grosve-

nor Hotel is the convention headquarters.

WITH CHRIST

JOSEPH A. McKITTRICK, 71, of St. Petersburg, Fla., went to his eternal reward on May 3, 1968. Brother McKittrick received a license to preach in 1941 from the Eastern District. He served as an evangelist and pastor in Lewis, Del., during his ministry. He is survived by his wife, Hildred, three sons, and three daughters.

HERSHEL V. PYLE, 71, of Queen City, Tex., went to be with the Lord April 4, 1968. Licensed to preach in 1958 by the Northwest District, Brother Pyle was a member of the North Texas District. He served the Lord as a home missionary in Washington, Arizona, and Texas. Brother Pyle is survived by his wife Mattie.

ASA EARL HUGHES, 83, of Elba, Ala., went to his eternal reward on June 13, 1968. Brother Hughes was ordained by the Alabama District in 1930, and served

as pastor and evangelist during his active years of ministry. He also served as treasurer of the Alabama District for several years. He is survived by his wife, Lucille, one daughter, and two grandsons.

ROBERT F. BAKER, 79, of Dallas, Tex., was called to his eternal reward on July 20, 1968. Ordained in 1912, Brother Baker was a member of the North Texas District. In addition to serving as an evangelist, he held pastorates in Murchison, Arp, Wright City, Dallas, Tyler, Ben Wheeler, and Overton, Texas. He is survived by his wife, three sons, two daughters, 14 grandchildren, and seven great-grandchildren.

OPAL M. TEETER, 55, of Waldron, Ark., went to be with the Lord on July 7, 1968. Mrs. Teeter was ordained in 1949 by the Arkansas District and served the Lord as copastor with her husband in that district. She is survived by her husband, Earl, one daughter and two sons, Earl who pastors in

Sheridan, Ark., and Carroll who pastors in Cedar Hill, Texas.

ALIDA C. EGNET, 48, of Milton, Mass., was called into the presence of the Lord on June 15, 1968. Mrs. Egnat, ordained in 1952 by the Southern New England District, served as copastor with her husband in that district. She is survived by her husband Peter, also an ordained minister with the Southern New England District, and one daughter.

GRACIE ADAMS, 79, of Ceres, Calif., was called into the presence of the Lord on June 29, 1968. A member of the Arizona District, Mrs. Adams was ordained by the West Texas District in 1942. She served the Lord as an evangelist until her retirement in 1954. She is survived by one daughter, four grandchildren, and nine great-grandchildren.

Easy reading for any eyes!



ISAIAH 39, 40
they that go down
cannot hope for thy
19 The living, the l

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EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Elba	First	Sept. 9-22	Billy & Cherie Cotton	J. C. Burks
Ariz.	Phoenix	*North Freeway	Sept. 29-Oct. 13	R. I. & Pearl Wynkoop	J. W. Buchanan
	Prescott	First	Sept. 16-29	Chas. O. Hudspeth	Leonard Owens
Ark.	Paris	First	Sept. 24-29	Jack Martz Team	Johnny Farrell
Calif.	Kingsburg	Full Gospel	Sept. 24-Oct. 6	Jim Mackey	Lee Roy Rogers
	Oxnard	A/G	Sept. 22-Oct. 6	Woodrow Oxner	Elmer T. Draper
	San Bernardino	A/G	Sept. 24-Oct. 6	Bob & Sharon Jones	Tommy Beard
	Stockton	Calvary Tab.	Sept. 25—	Thomas Ming Sr.	M. A. Blundell
Colo.	Pueblo	Park Hill	Sept. 24—	Charles Ogdon	Bobby Wilson
Fla.	Jacksonville	*Bethel Temple	Sept. 22-27	Musical Wellards	C. B. Wasdin
	Winter Garden	First	Sept. 29-Oct. 13	Edgar & Mrs. Davis	James Raley
Ga.	Collins	Full Gospel	Sept. 23-Oct. 6	Randall Walker	H. L. Stephens
Ill.	Belleville	Calvary	Sept. 29—	The Varner Team	T. D. Creek
	Collinsville	First	Sept. 29-Oct. 4	Bob Watters	Norman Surratt
Ind.	Indianapolis	Parkway	Sept. 25-Oct. 6	Charles E. Crank	Marshall Calloway
	Marion	West Side	Sept. 24-Oct. 6	"Little Joe" Peterson	A. W. Thomason
Iowa	Oskaloosa	A/G	Sept. 24-Oct. 6	Wesley & Gladys Morton	C. Max Johnson
Kans.	Fredonia	*A/G	Sept. 22-27	Larson-Stiver Team	Warren Goble
La.	Bastrop	Log Cabin	Sept. 29-Oct. 5	Thomas R. Calk	David Oliver
Mass.	Everett	Glad Tidings Tab.	Sept. 24-29	Roy & Mildred Johnson	Rayder Jacobsen
Mich.	Detroit	Brightmoor Tab.	Sept. 29-Oct. 13	Bob Larson	Bond Bowman
	Dowagiac	A/G	Sept. 18-29	Wesley & Mrs. Wibley	Edgar Kent
Minn.	St. James	A/G	Sept. 10-22	Richard Schlupp	Norman Levang
	S. St. Paul	A/G	Sept. 25-29	'The Tanner Team	Lawrence Mather
Miss.	McComb	First	Sept. 23-Oct. 6	Billy & Cherie Cotton	George E. Harden
Mo.	Doe Run	A/G	Sept. 29-Oct. 11	Manfred Polk	Homer Smith
	Joplin	Central	Sept. 24-Oct. 6	Doug & Judy Maners	Lester Duncan
	Kansas City	*Sheffield	Sept. 24-29	Paul Hild	John Thompson
	Springfield	Westport	Sept. 29-Oct. 13	Ward Popejoy Sr.	E. I. Moore
N. J.	Bridgeton	Full Gospel Ch.	Sept. 25-Oct. 6	Arnold & Anita Segesman	Donald Veater
N. Mex.	Las Cruces	First	Sept. 25-Oct. 6	Charles Stafford	James Brankel
Oreg.	Winston	First	Sept. 29-Oct. 13	Fisher-Cheek Team	D. O. McGregor
Pa.	Midland	*A/G	Sept. 23-29	Carl E. Gammel	Charles McClure
	Newville	A/G	Sept. 24-29	Nate Killian	James Miller Jr.
	Philadelphia	Highway Tab.	Sept. 19-29	E. A. Manley	Howard Roberson
S. Dak.	Rapid City	First	Sept. 25-Oct. 6	Milo Harmon	David Hogan
Tex.	Houston	Jensen Drive	Sept. 29-Oct. 6	Doyle Jones	Martin Gabler
	Irving	West Irving	Sept. 23-Oct. 6	H. A. & Mrs. Strange	Floyd Patterson
	Whiteface	A/G	Sept. 22-29	Jerry & Patsy Rogers	Gerald Middaugh
Wash.	Kalama	A/G	Sept. 24-Oct. 6	Paul & Ilene Anderson	LaVern Watterrud
	Peshastin	A/G	Sept. 29-Oct. 12	J. C. Burkey	A. G. Huwe
	Toppenish	Pentecostal	Sept. 24-29	Ellis & Shirley Parker	Oscar Lindseth
	Wilson Creek	*A/G	Sept. 22-27	Charles Senechal	W. G. Strom
Wis.	Fond du Lac	A/G	Sept. 24-Oct. 6	G. W. Minton	D. M. Carlson
Wyo.	Cheyenne	Calvary Temple	Sept. 22-29	Merle W. & Mrs. Roll	Herman Thiemann

*Youth Crusade

*Children's Revival

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

AFTER THE SILENCE—

THE SILENCE IS UPON US AGAIN. BUT SOMETHING
BIG IS DESTINED TO HAPPEN.

THUNDER!

By LON WOODRUM

THE SCRIPTURES CONTAIN TWO GREAT TESTAMENTS of God. Between them lie four centuries of time. They are silent; no trumpet of God sounds in them.

Multitudinous things happen in those 400 years. Revolutions rage. Kings are enthroned and deposed. Antiochus Epiphanes blasphemes the name of God and desecrates His temple. Men cry peace and others cry war. They labor and love and die. But the oracles have no word from heaven.

It would seem the old prophets had spoken a last message and laid away their scrolls to wait for the mightiest Prophet of all to appear. And after the long silence, He did come, saying, "I am the way, the truth, and the life."

But before He came, the months marched into years and the years into decades; still God did not speak. Men may well have thought He had drawn the draperies of eternity about Him and left mankind to its own fortune. Had the angels held a secret funeral? Had God died?

No, God was not dead. Neither had He retired from history. While time dragged silently on He planned a future destiny for man. All things moved steadily toward a new day, a new world, a new humanity, a new hope. Something big was destined to happen! The prophets pointed toward a straw bed whereon a Baby would lie in a cattle barn.

God never goes out of business! He never quits the human scene. And He is never idle. When you seem to hear His footsteps fade on the far-out edge of existence, He is still around! He is still planning, shaping a dream, creating a bright new star to stand over an ox-cave. When the seers hush their bugles, God may be taking up a bigger horn.

God was not *really* silent for 400 years, you know. It's just that He wasn't amplifying His message so greatly as at other times. During those silent centuries He still spoke to men, men that we know not of. Who knows how many humble people He visited without history reporting it?

Times are, of course, when God's apparent silence lies in the fact that far too few people are *listening!* But God is always around, even when He doesn't crack the world with earthquakes or shake it with mighty winds. He is still about. Sometimes it may be difficult to recognize Him; He may move in our midst incognito. What if He comes in as a homeless Baby in a cattle shed; or as a lonely Carpenter walking on the seashore; or as

a Storyteller sitting in the marketplace; or as One spiked between criminals on an execution beam?

After the long silence a voice was heard in the world. It came like quiet but never-to-be-forgotten thunder! "Long ago," said one Christian reporter, "God spoke... through the prophets... But now in these days He has spoken to us through His Son... through whom He made the worlds and everything there is" (Hebrews 1:1, 2, Living Letters).

God is speaking! Speaking through Him who stacked creation's columns; through the Artist who draws His brush, dipped in living flame, for a million miles around the bottom of the sky!

Now, in our time, following two millenia of ministry through His Word and His Spirit, it might seem that the silence has fallen again. It is as if believers waited breathlessly for His voice to break in on the earth once more.

The philosophy of despair, the theology of nihilism, is running through the world like a curse. Men have become unaware of the Creator. They live as if they had created themselves. The old God, they say, is no longer relevant to this sophisticated age. They hold a wake for the Almighty!

The silence is upon us again. No new revelation comes through from heaven. Just the one that runs burning through Asia Minor. The one proclaimed by Luther, Wesley, and modern evangelists. No new trumpet rings in the world.

But another trumpet *will* ring!

God has promised it. The voice of the archangel will sound. The angelic promise to the young Church will be fulfilled: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Men may misuse, disown, or mutilate the message regarding Christ's return; but the great Book will keep saying, as it has always said, that *He will come again*. The climax of the Book will still be that ringing welcome of the Church: "Even so, come, Lord Jesus!"

As certainly as God has spoken before, He will speak again—more loudly, more clearly than ever. After the long silence, thunder! After the long darkness, dawn. After the long wait, the King! For "he shall send Jesus Christ, whom the heavens must receive until the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21). Prepare to meet Him. Watch for Him. He may appear soon!