



THE PENTECOSTAL  
**evangel**

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

DECEMBER 29, 1968 TEN CENTS

Dear Master, as the old year dieth soon,  
Take Thou my harp  
And prove if any string be out of tune—  
Or flat, or sharp!  
Correct Thou, Lord, for me  
What ringeth harsh to Thee,  
That heart and life may sing the New Year long  
Thy perfect song!

## O Lord, Send the Rain!

THE PSALMIST CRIED, "My soul thirsteth for God, for the living God" (Psalm 42:2). There was a great emptiness in his soul, and he knew that none but God could fill it.

When men and women realize that spiritual drought is the basic cause of all their problems and begin to call on the Lord for a downpour of His Spirit to remedy the situation, they have already started on the road to revival.

Water has always been a very precious commodity in the Middle East. Rainfall is sparse in many areas, and water is hoarded for irrigation and other purposes. Life depends on water. That is why the men who wrote the Bible often compared the Holy Spirit to rain and spoke of the salvation of the Lord as a life-giving river. They knew of no stronger metaphor by which to signify how desperately they needed the favor and help of Jehovah.

In Bible days men roved over stretches of dry ground, seeking out watering holes for their flocks, constantly scanning the sky for signs of rain. Without rain both they and their flocks would perish. Without rain the wells would yield no water, the hills and valleys would afford no pasture. Without rain the ground would be parched; the fruit would shrivel away; the landscape would be dotted with bleaching carcasses; and men would languish for a drop of water to cool their tongues.

Situations such as this are reflected in the cry, "Wilt thou not revive us again?" (Psalm 85:6). "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Psalm 119:174).

What do we desire the most today? Do we see that the greatest need in our personal lives, in our homes, in our churches is for God Himself? Can we say, "I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land"? (Psalm 143:6).

If so, He will satisfy our desire. For He has promised, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (Isaiah 41:17, 18).

There are two conditions to be met: we must thirst, and we must pray. God says, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isaiah 44:3).

Sometimes there are other conditions to be met. Pride and sin may have shut up the heavens and deprived us of the spiritual rain. Concerning these circumstances the Lord said: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

It is a life-or-death matter. Without the healing rain of the Spirit there is drought causing deterioration, death, and spiritual diseases of every kind; but when the Spirit comes down upon us from heaven, we see revival and new life on every side.

Therefore, let us pray for a downpour of the Spirit. *O Lord, send the rain! Send it everywhere. Pour out the Holy Spirit upon everyone and enable all of us to bring forth the fruits of righteousness which will glorify Thee!*

—r.c.c.

Official Voice of the Assemblies of God  
1445 Boonville Avenue, Springfield, Missouri 65802

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Single subscription: U.S., its possessions, and U. S. servicemen abroad: \$3 a year; \$5.75 two years. Introductory offer: four months for \$1. Canada and PUAS countries: \$4.25 a year; \$8.25 two years. Foreign: \$5 a year; \$9.75 two years. Bundle subscription (minimum of four subscriptions, all mailed to one address; prices quoted are for each subscription): U.S.: 78c for 13 weeks; \$2.75 a year. Canada and PUAS countries: 96c for 13 weeks; \$3.50 a year. Foreign: \$1.05 for 13 weeks; \$3.75 a year.

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#### STATEMENT OF FAITH

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



# He Will Revive Us!

Hosea 6:2

Knowing that the Lord stands ready "to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah 57:15),

We call our Fellowship to

## A WEEK OF PRAYER

January 5-12, 1969

Revival is the great need of our time. Therefore we urge everyone in our churches to beseech the Lord earnestly as did David when he prayed: "Create in me a clean heart, O God; and renew a right spirit within me. . . . Restore unto me the joy of thy salvation" (Psalm 51:10, 12).

Individually we can then claim the promise, "Though I walk in the midst of trouble, thou wilt revive me" (Psalm 138:7). And collectively we can intercede as did the the Psalmist, "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6).

We pledge ourselves to seek the Lord humbly for a spiritual renewal of God's people that shall sweep across our Fellowship motivating us to fulfill the task for which the Lord first raised us up.

Only then can 1969 be

## *THE YEAR OF REVIVAL*

EXECUTIVE PRESBYTERY

General Council of the Assemblies of God

**G**OD'S BATTLE was fought desperately on the plains of Rephidim (Exodus 17:11), but it was only as Moses' hands remained lifted aloft on the heights that the enemy broke and fled. So it is today as we face an enemy whose legions are well-nigh countless, whose strategy is born of an experience thousands of years old, before whom millions have gone down.

Paul mentions six weapons in the Christian soldier's armament (Ephesians 6:13-17) and supplements these with a seventh higher and holier—dare we say?—than them all. It is the weapon of "all prayer." For our desperate battle with the powers of darkness he gives as comprehensive a summary of prayer as the whole Bible contains: "Praying *always* with *all prayer* and supplication in the Spirit, and watching thereunto with *all perseverance* and supplication for *all saints*" (Ephesians 6:18).

#### ALL PRAYER

This tremendous demand of God opens at once into a limitless reach: "All prayer and supplication." If any believer asks, "Am I holy enough to pray?" the answer is that not only prayer but *all prayer*—prayer in its entirety,

every kind of prayer—is a trust committed to every child of God without exception.

In Scripture we have prayer kneeling, standing, walking, sitting (1 Kings 18:42), and on the face before God. There is confession, supplication, intercession, thanksgiving. There is prayer in the bedroom, in the family, in the prayer meeting, in the church; prayer audible or silent; prayer in companies or alone; exceptional prayers; prayer of set purpose, or in sudden ejaculation, or the continued, all-suffusing atmosphere of prayer.

It is all so gloriously varied. The minister and evangelist pray over their subjects; the Sunday school teacher prays over every scholar in his class, the mother over her child, the businessman over his engagements, the youth and maiden over marriage, the aging over the last lap. It is prayer in every employment, every recreation, every undertaking; in joys, in trials, in sudden temptations; in personal life, in family life, in church life.

What visions we have seen in prayer! Charles H. Spurgeon says: "Our seasons of fasting and prayer at the tabernacle have been high days indeed; never has heaven's gate stood wider; never have our hearts been nearer the central glory."

**The weakest Christian can mightily help believers he has never seen. Every moment some saint is fiercely tempted, some saint somewhere is being tortured, or is torn with anxiety, or racked with disease, or has denied Christ—and your prayer can be like an angel descending on him through an open window.**

# PRAYING WITH ALL PRAYER

By D. M. PANTON



## ALL SEASONS

Next the apostle deals with the calendar of prayer: "Praying always [at all seasons] . . . in the Spirit." This in itself is a beautiful revelation of a child of God's spiritual character. It means that to us prayer is to be utterly natural; that we live in the same room with God; that it is never a violent transition, an impossible break, to pray. It was Fletcher of Madeley who whenever he met a friend would say, "Do I meet you praying?" The early Christians never met without invoking a benediction and never parted without a prayer. To the saints of the Middle Ages each passing incident summoned to intercession—the shadow on the dial, a tolling bell, the flight of a swallow, the setting sun.

Sir Thomas Browne, the author of *Religio Medici*, covenanted with himself "to pray in all places where quietness inviteth; in any house, highway, or street; and to know no street in this city that may not witness that I have not forgotten God my Saviour in it."

All life is to be an unbroken litany of prayer: the most mature saint will never grow independent of it, and the smallest child that believes is not too small to prevail with God in prayer.

*"Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gates of death:  
He enters heaven with prayer."*

## ALL PERSEVERANCE

Paul's third point is a critical warning for the undying life of prayer: "Watching thereunto [alert in regard to prayer] with all perseverance." Natural impulse, even the spiritual instinct of the regenerate, must be reinforced by vigilance and systematic discipline. "Watching thereunto"—watching against forgetfulness and sloth, watching against neglect, watching against formality and unreal prayers, watching for occasions, watching for answers, watching for deepening power in prayer, so watching that we successfully persevere. Stop praying, and there is no disaster too tragic to overwhelm us at any moment.

"Storm the throne of grace," says John Wesley, "*and persevere therein, and blessing will come.*" "The power of prayer," Bishop Westcott says, "is gained by systematic discipline."

Let us never forget Archbishop Trench's familiar couplet:

*"When prayer delights thee least, then learn to say,  
'Soul, now is greatest need that thou should'st pray.'"*

Andrew Bonar says: "I see that unless I keep up short prayer every day throughout the whole day, at intervals, I lose the spirit of prayer." Paul prayed "day and night exceedingly" (1 Thessalonians 3:10).

We are the more likely to persevere if we remember its extraordinary fruitfulness. Dr. Adoniram Judson says: "I never prayed sincerely and earnestly for anything but it came at some time; no matter at how distant a day, somehow, in some shape, probably the last I should have devised, it came."

Or in the words of William Wilberforce: "All may be done through prayer—almighty power, I am ready to say, and why not? For that it is almighty is only through the gracious ordination of the God of love and truth. O then, pray, pray, pray!"

## ALL SAINTS

Paul now unrolls the map over which prayer is to travel: "Supplication for all saints." What universality of prayer: all saints, of every degree of holiness, of every theological group; all saints, in all tribes and nations and peoples and tongues; in all churches, institutions, homes. Paul did not know the thousands then existent in God's Church personally, and much less could he suppose that we should know the millions of a later, larger Church; yet our prayer is to be as ample, as universal, as the Church itself.

It is most comforting to learn from these words that prayer for the entire Church is effectual; that the Church throughout the world is a better, holier, lovelier Church because you and I pray for it. "The weakest and simplest Christian can take part in the efforts of the strongest" (Westcott) and can mightily help believers whom he has never seen. Every moment some saint is tempted, or falling, or dying; every moment some saint somewhere is being tortured, or shot, or fiercely tempted; or is torn with anxiety, or racked with disease, or has denied Christ, or has lapsed into the world—and your prayer and mine can be like an angel descending on him through an open window.

"Some Christian brother, under the stress of bad trade and unexpected losses almost driven to dishonesty, will preserve his integrity. Some young man no longer sheltered in a religious home, and all but dragged down into vice, will stand firm in his fidelity to Christ. Some poor woman harassed by anxiety, worn down by unkindness, will receive strength and lofty faith. The feverish passion for wealth will be cooled in some Christian merchant. Saintly souls will become more saintly. New fervor will kindle in hearts already glowing with apostolic zeal. New gifts of wisdom and of utterance will be given to souls already conspicuous for their spiritual power. So those living in quiet and obscure places may share the honors and victories of all their comrades, and have part in their final reward" (R. W. Dale).

## FOR ME ALSO

So Paul closes this epitome of prayer with the sharply pointed petition which we love to offer for some one soul only: "And for me [on my behalf]."

The "ambassador in chains" stands for any and every soul whom we may know plunged in exceptional difficulty or distress. "An immense number," says Francis Underhill, "of good and kind persons wear themselves out with worry about their friends instead of praying for them." Prayer (as someone has said) is not a sentiment or a theory but a working instrument which is to do certain things, just as a pen is to write, or a knife to cut. "I fear the prayers of John Knox," said Mary, queen of Scots, "more than I do an army."

An influential lawyer once rose in a meeting of Mr. Earle, the evangelist, and said: "I have often heard of the power of prayer, but I don't believe a word of it: if you want to test it, take me." The evangelist invited him to come to the front. He replied: "I will do nothing of the kind; but if you have 'power in prayer,' try it on me." In closing the meeting Mr. Earle invited all present to pray for the lawyer at an hour he named and asked the lawyer to note the fact. *On the third day that man was crying to God for mercy* and, selling his law books, he became an eminent minister of Christ.

**R**EVIVAL DOES NOT BEGIN with the conversion of sinners. The conversion of sinners is the result of revival. Revival begins with the people of the Lord. It is in order to pray, "Lord, revive thy work . . . In wrath remember mercy"; and we can expect God to answer.

Some are unable to reconcile the thought of revival in the last days with Bible prophecy which speaks of a "falling away" in the end time. They see apostasy spreading and they think the outlook for revival is hopeless. The Scripture does tell us that in the latter times "some shall depart from the faith," but it does not say *all* will fall away.

Even though there be declension and apostasy in these days, we can look for gracious blessing from heaven. God has spoken through His prophet Joel: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders . . . before the great and terrible day of the Lord come" (Joel 2:28-31).

This outpouring will be upon "*all flesh*," a mightier moving of the Spirit than the world has ever known. He has given the former rain moderately, but He "will cause to come down for you the rain, the former rain and the latter rain in the first month." The former and the latter rain together in one month! The promise is sure, and we may well believe God for the fulfillment, and ask for rain in the time of the Latter Rain.

But how can revival ever come?

It is true that conditions seem against revival, but the darkness of the hour need not discourage us. The history of past revivals will show that they have usually occurred in times of great darkness. God's Spirit has not ceased working in the earth. He is still moving in the hearts of men. Saints of God are awakening to the need of crying to Him for revival. They are claiming the unfailing promises of His wonderful Word:

"Remember ye not the former things, neither consider the things of old. Behold, I will do a *new* thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert" (Isaiah 43:18, 19).

"I will pour water upon him that is thirsty and floods upon the dry ground" (Isaiah 44:3).

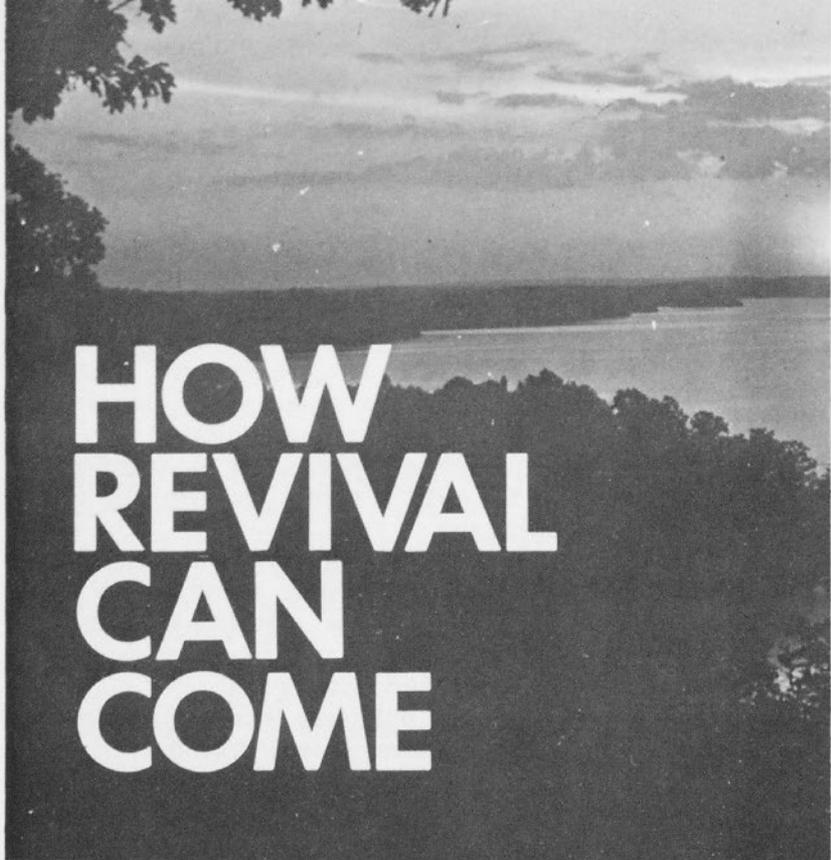
"Call unto me, and I will answer thee, and show thee *great* and *mighty* things which thou knowest not" (Jeremiah 33:3).

"Fear not, O land: be glad and rejoice: for the Lord will do *great* things" (Joel 2:21).

"And all things *whatsoever* ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22).

In the 47th chapter of Ezekiel we read about waters that issued out from under the threshold of the house. They widened and deepened into a great river. And is not revival just like that? It begins in a small, hidden way, then broadens out, until it becomes a wide, sweeping thing, like a mighty river.

The waters issued out from under the threshold of the house. Revival *must* come from God. However, God uses men as channels. He is the Fountain of living waters. Jesus said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38). Jesus is the door to the Father's house,



# HOW REVIVAL CAN COME

and the waters issue out from Him. It is Jesus, only Jesus, who can bring life to dead souls. And how His loving heart yearns and longs to do these very things. But He would be enquired of to do them.

The bonfire which leaped so high in its consuming power was started by lighting a tiny match. The prairie fire which spread over a vast area, sweeping everything before it, had only a small beginning. So it is with revival. Revival starts as a trickling stream issuing out from under the threshold, but soon it broadens like Ezekiel's river.

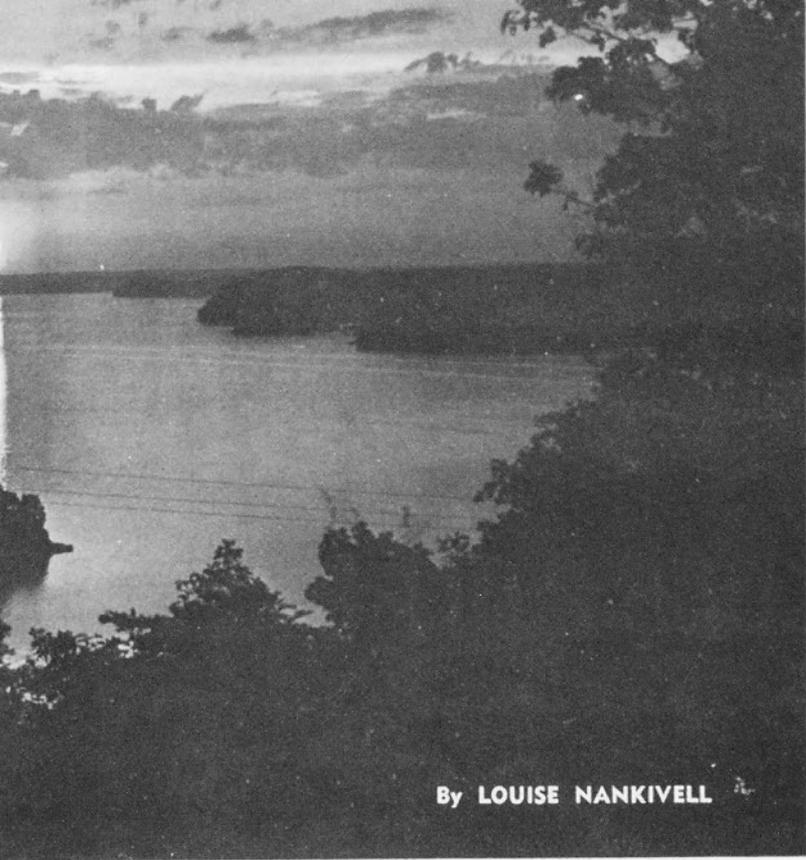
Sometimes revival has its origin with a little band of earnest praying people; sometimes it has its origin with two or three humble Christians who have envisioned the tremendous need and are greatly exercised in prayer; sometimes revival seems to begin in a single heart, the heart of one who is all for God and His cause, who, Spirit-burdened, is praying night and day.

Don't wait for others to get aflame. Get on fire for God yourself. Don't wait for others to do the praying. There is no telling what God will do through your consecrated, praying soul. The effectual fervent prayer of a righteous man—yes, even *one* righteous man—availeth much. God may use the trickling stream of *your* prayers to broaden into a great river of revival.

Let us not wait for revival to begin with others. Let each one of us ask the Lord to send an old-fashioned revival to our own hearts. He will answer that prayer. He will revive us.

"He brought me through the waters; the waters were to the ankles" (Ezekiel 47:3). When waters of revival begin to flow from under the threshold, they soon reach the ankles, causing men to walk with God. How blessed it would be to witness the professing church of Jesus Christ truly walking with the Lord! Not walking with the world! Walking with God means separation from sin and worldly alliances. It means to go in *His* direction.

The condition of the church today calls for confession of sin and separation from worldly entanglements. Shall



By LOUISE NANKIVELL

not we as individuals go down before God in deeper humiliation and confession of sin, and renew again our vows of separation! Through confession and separation, God will bring ankle-deep revival waters.

"He brought me through the waters; the waters were to the knees" (v. 4).

As the river swept on, the waters became knee-deep. A revival of prayer! A revival of intercession! A revival of the spirit of soul travail! "As soon as Zion travailed she brought forth her children" (Isaiah 66:8).

In Isaiah 59:16 we read that God "saw that there was no man, and wondered that there was no intercessor."

A sad picture! God wondering! No intercessor! Perhaps God is still wondering today why men do not intercede.

"I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none" (Ezekiel 22:30). And God is still seeking human helpers. We can make up the hedge. We can keep men from being lost by praying. God wants men who will pray—godly men and women who will stand in the gap by prayer and intercession.

Will you be God's man to pray? Will you be God's woman to intercede? Shall we not all determine by His help to begin at once devoting more time to earnest constant prayer? Nor should we become desultory in our prayer fervor. God would have us maintain our prayer vigil. It is as important as eating our daily food.

Pray for revival. Pray until revival comes. Prayer preceded the great outpouring of the Spirit on the Day of Pentecost, and prayer is the antecedent of every great outpouring. Prayer is the secret of revival. Prayer will get your soul on fire for God; and when you get your soul on fire for God, you will want to pray.

And now the river of blessing which started as a small stream has grown gradually deeper and deeper until it has reached the loins. "He...brought me through; the waters were to the loins" (v. 4). This speaks to us of the power of reproduction, the power to beget spiritual sons and daughters. He would bring us into a revival of soul winning. Soul winning is the chief business of the church of Jesus Christ, but many times she has the tendency to be negligent. Too many times we Christians have been a weak, sickly, pusillanimous lot when we should have been virile, aggressive, zealous, "up on our toes" for God.

We need a new vision of Calvary. If we could only realize the tremendous cost of our salvation! If we only knew the value of one soul! If we could only know what it means for a soul to go into eternity without Christ! Lost! Forever lost!

"Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over" (v. 5).

As Christians walk with God and pray and win souls, the revival deepens until there are waters to swim in.

Deep waters! A river which could not be passed over! Far-reaching revival! The little stream from heaven so widened and deepened in the life that it floods all the heart! The revival spirit beginning with the one or the few, bursting forth, broadening, spreading, until it permeates the body of Christ—reaching on beyond to the lost everywhere!

"And everything shall live whither the river cometh" (v. 9).

Oh, blessed life-giving river! Life! Life! everywhere saints revived! Sinners converted! The stream rushes on in power sufficient to meet the world's every need.

Do we really long for revival like this? Then let us pray, "Lord, send a revival, and let it begin right in my heart." May God grant us the Spirit's own burden in prayer!

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:3).

**SCRIPTURES TO LIVE BY**

**DAILY READINGS FOR JANUARY 1-5**

Theme of the Week: **BEING STEADFAST**

(Each week during 1969 there will be a new theme to which the daily Bible readings will be related. A complete listing of these is available in the folder, "1969 Bible Reading Guide," produced by the Gospel Publishing House, Springfield, Mo. 65802. Order by title and number 13 EV 6601 at the following rates: 10c each; 12 for 50c; 100 for \$2.50.)

Wednesday .....	Jude	Friday .....	Matthew 7:21-29
Thursday ..	2 Tim. 3:10-17	Saturday .....	Psalms 78:1-8
Sunday .....	Acts 2:41-47		

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

# The Prayer of Faith

By CHARLES G. FINNEY



**T**OTAL CONSECRATION TO GOD is indispensable to the prayer of faith. This total consecration means you must not only live a holy life, but you must also give your all to God—your time, talents, and influence; all you have, and all you are—to be His entirely.

In examining the lives of great men of faith we find they had one thing in common: they set apart times to renew their covenant and rededicate themselves to God. Whenever Christians have done this, a blessing has always followed.

You must persevere in the prayer of faith. You are not to pray for a thing only once and call that the prayer of faith. Look at Daniel. He prayed 21 days and did not stop till he had obtained the blessing. He had set his heart and face toward the Lord, to seek by prayer and supplications, with fasting and sackcloth and ashes. He

kept praying three weeks, and then the answer came. Why didn't it come before? God had sent an archangel to bear the message, but the devil had hindered him all this time.

In the Parable of the Unjust Judge, Christ taught that God will answer prayer when it is importunate. "Shall not God avenge his own elect, which cry day and night unto him . . .?" (Luke 18:7).

If you would pray in faith, you must walk every day with God. As you walk with Him, He will tell you what to pray for. He will give you as much of the spirit of prayer as you have strength to bear.

A man once said to me, "Oh, I am dying for the want of strength to pray. My body is crushed; the world is on me; and how can I keep from praying?" I have known that man to pray as if he would do violence to heaven,

## The Prayer Life

"FIRST OF ALL . . . PRAYERS" (1 Timothy 2:1).

Said a missionary to Andrew Murray, "But it is really impossible to find time to pray as we wish to."

That godly man replied, "What our hearts consider of *first importance* in a day, we will soon succeed in finding time for."

He further said, "The ministry of intercession is the most important part of our lifework. We in the ministry think that our work of preaching and visiting is our real

duty, and that prayer is a subordinate means to do this work successfully. Should not we regard the ministry of intercession as the chief thing—*getting the blessing and power of God* for the lost entrusted to us?

"It was when the one at midnight, in answer to his prayer, had received from another as much as he needed, that he could supply his hungry friend. It was the intercession, going out and importuning, that was the difficult work. Returning home with his rich supply to impart was easy, joyful work. This is Christ's divine order for all your work. First come in utter poverty every day and get from God the blessing in intercession, and then go rejoicingly to impart it."



and then have seen the blessing come as plainly in answer to his prayer as if God had spoken from heaven.

Those who have not experienced this prayer of faith have great reason to doubt their spiritual devotion. They need to examine themselves. Perhaps they understand prayer in the same manner that Nicodemus understood the new birth (John 3:1-10). They have not walked with God, and this prayer of faith cannot be described to them any more than a beautiful painting can be described to a blind person or one who cannot visualize colors.

Perhaps millions are in hell because those who profess to be Christians have not offered the prayer of faith. They have not had faith enough to lay hold of God's promises. This is one reason parents see their children go to hell—they do not believe the promises of God.

The Spirit of God may have prompted a desire for the salvation of the unsaved, and perhaps the professing Christian had evidence enough to believe that God was ready to grant a blessing. If he had only prayed *in faith*, God would have granted it; but God turned it away because he would not discern the signs of the times.

This gives the Church a great responsibility. No doubt many professing Christians will stand guilty before God for souls that have been lost because they failed to pray the prayer of faith for them.

Many who profess Christianity live so far from God that to them the prayer of faith is incomprehensible. To them it is a great offense to preach about this kind of prayer.

Do you know what it is to pray in faith? Did you ever pray in this way? Have you ever prayed till your mind was assured the blessing would come—till you felt that confidence, that rest in God, as perfectly as if you saw God come down from heaven to give it to you? If not, you ought to examine your foundation.

How can you live without praying in faith? How do you live with no assurance whatever that your children will be converted?

I knew a father who was a good man, but he had erroneous views concerning the prayer of faith. His children were grown, and not one of them was converted.

At length, his son took sick and seemed about to die. The father prayed, but the son grew worse. The father prayed till his anguish was unutterable. He poured out his soul till at length he got assurance that his son not only would live, but also be converted, along with the rest of his family.

He came to the house and told his family his son would not die. They were astonished. "I tell you," he said, "he won't die; and no child of mine will ever die in his sins." And that man's children were all converted.

Do you live in a manner that you could offer such a prayer for your children? The children of some who profess Christianity may be converted in answer to the prayers of others. But should this be expected? How can you entrust to the prayers of others what God calls you to do in this most important relationship to your children?

Our Bible was given so we might lay hold of its precious promises and use them as the grounds of our faith. There is little evidence that this prayer of faith is widely exercised in the Church today. What will become of the Church and the world unless Christians begin exercising this prayer of faith in their lives? 

# YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

*What are the seven Spirits of God spoken of in Revelation 4:5?*

They are spoken of as "seven lamps" in the same verse. Seven is the number of fullness, completeness, or perfection.

The number seven runs throughout the Book of Revelation. There are also seven stars (2:1), seven seals (5:1), seven angels, and seven trumpets (8:2).

Jesus is described as a Lamb having seven horns and seven eyes (5:6). Jesus does not have seven literal horns or eyes. The seven speaks of perfection of power and insight. Thus the seven Spirits before the throne speak of the fullness or perfection of the Holy Spirit of God.

*What did Jesus mean when He said, "He that is least in the kingdom of heaven is greater than he [John the Baptist]"? (Matthew 11:11).*

One explanation is that the least will be greater in the Kingdom Age than John was in his day. No doubt the least will be greater in blessing.

I think also that he that is least in this age of Christian grace enjoys greater privilege and blessing than John the Baptist enjoyed. John spoke of himself as "the friend of the Bridegroom." The Church is described as the Bride. With the crucifixion of Jesus, the age in which John lived came to its end and the present Church Age began.

The least is not greater than John in character or service but is greater in privilege.

*My son watched a television program showing some people in Kentucky handling snakes. These people claim they are demonstrating their faith in the promise, "In my name . . . they shall take up serpents" (Mark 16:17, 18). Will you explain these Scripture verses?*

It is possible to abuse the promises of God. This is sometimes done by persons who think they are exercising spiritual gifts. The promise is good but it is abused through misunderstanding.

Satan tried to get Jesus to do this when he challenged Him to leap from the pinnacle of the temple, and he used Scripture (Psalm 91:11, 12) to support the temptation: "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matthew 4:5, 6).

Mark 16:17, 18 contains precious promises when needed, as is shown in Paul's experience when he was bitten by a serpent (see Acts 28:3-5). But to play with poisonous serpents just for show is to tempt the Lord God—something Jesus said we were not to do (Matthew 4:7).

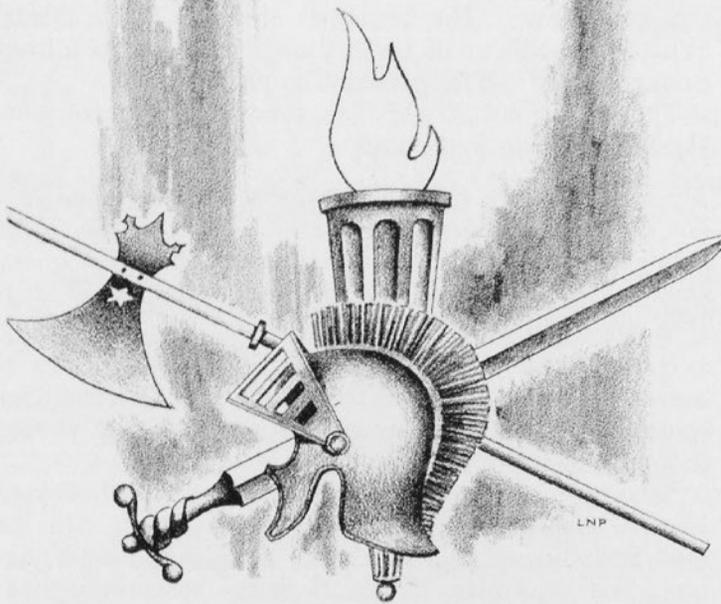
I think I am correct in saying that snake handling as a proof of faith is fanaticism.

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*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.*

IF YOU DESIRE A MORE SPIRITUAL CHURCH, YOU CAN HAVE IT. BUT DON'T LEAVE IT TO "THEM."

# WHILE THE LAMP OF GOD STILL BURNS



By JOYCE WELLS BOOZE

ISRAEL WAS IN A SPIRITUAL DECLINE. Sin stretched dark shadows across the land. The Philistines stalked the borders, raiding the country and robbing the people of much of their food supply. Eli filled the office of high priest, but he offered no anointed leadership. His apathy in dealing with his own sons had caused God to pronounce judgment upon him.

The yearly sacrifice was made in Shiloh, but Hophni

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The author is the wife of Nelson Booze, pastor of the Assembly of God, Wilburton, Oklahoma.

and Phinehas so misused it that the people undoubtedly went away depressed instead of uplifted. Some of the old men bemoaned the fate of their nation and thought about the past days when Gideon had been their victorious leader. To them, looking backward seemed better than looking forward. They had no hope.

Even God seemed to be silent. "The word of the Lord was precious in those days; there was no open vision" (1 Samuel 3:1).

Spirituality seemed nonexistent. Here and there a family may have tried to adhere to God's laws, but crime and immorality were common. But God was not before His time; neither was He behind. He had been waiting, getting someone ready to listen, searching for a heart that would yield.

"And ere the lamp of God went out . . ." (1 Samuel 3:3). The light of the lamp was flickering, but it had not gone out. The lamp still burned, and God's covenant still existed. God would not be a covenant-breaker! In the dark hours, He spoke.

To whom did He speak? We would expect Him to speak to some leader or to one mighty in intellect or deep in wisdom. Israel had serious problems: lawlessness, immorality, and enemy oppression. Surely God's instrument would have to be great and mighty. But how differently God chose! He spoke to a child—a lad with no commanding presence and little experience to draw on. Could this young man restore Israel to a place of fellowship with God?

Why did God choose this boy, Samuel? *Samuel had been making preparation.* Even his parents had made preparation. They had brought him to the temple, and now he lived there in the presence of God. He had a daily walk with God. "Samuel ministered before the Lord, being a child" (1 Samuel 2:18).

Second, Samuel had separated himself unto God. In the midst of sin, he was clean. Where dishonesty in dealing was the expected thing, he lived honestly. Amid laxity and laziness, he held to a regular routine of service. It would have been easy for him to have imitated Hophni and Phinehas, but he didn't. He kept himself unto God.

There are those who feel that separation is getting into a corner all alone, pulling pharisaical robes close, and saying to the world, "Look how holy I am." But this is not God's kind of separation. His plan is for us to be *in* the world but not *of* it. He intends for us to go right on serving Him where we are, being an influence for good in the very presence of evil. How beautifully Samuel did this! The writer describes the sins of Eli's sons and then adds, "The child Samuel grew on, and was in favor both with the Lord, and also with men" (1 Samuel 2:26).

Third, Samuel worked. He did what he could to keep the temple services in operation. Probably most of his labors were doing small tasks. He was not yet eligible to fill the big places. He didn't complain about being



# The Sunday School Papers Made Her Want Christ

By RUBEN A. WILSON JR.

Pastor, Assembly of God, Escalon, California

**I**N THE SPRING OF 1963 God answered the prayer of Nina Hooker and saved her friend, Alice Osequeta. The ladies worked together in the kitchen of the Yolo General Hospital at Woodland, California. Their work included preparing special diets, arranging serving trays, and cleaning the kitchen.

It was hard work and at times, as in all jobs, irritating problems arose. Alice recalls, "I was used to saying what I thought, using whatever language seemed appropriate to me. On the other hand, Nina was always patient and said she prayed for supernatural strength to face problems that confronted her.

God gave Nina a burden of prayer for Alice, and she began taking Sunday school papers and gospel magazines to her. Although Alice insisted (somewhat sarcastically) that she didn't have time to read them, Nina continued taking them to her. Later, Alice related it was as she read these over and over that the Lord began to deal with her soul.

Nina always attended Sunday school before going to work at 11 on Sunday mornings. After leaving work at

7 p.m., she went directly to church and sang in the choir in the evening services. This dedication impressed Alice very much.

Alice attended several services at Nina's church when there were special musical programs because she loved music. One day Nina invited her to a revival meeting where the evangelist's wife played the organ quite well. Alice's heart was moved in this service. She went to the altar and gave her heart to the Lord.

The staff at the hospital soon noticed a change in her life. She no longer lost her temper or used bad language. She began attending church as often as possible. Many times she would go directly from work in uniform; or, like Nina, would go to Sunday school before work.

Alice says, "Because I recall how the Sunday school papers Nina brought me stirred my heart, I now leave church magazines and Sunday school papers in barber-shops, laundromats, and beauty shops. I never could have gotten this far in life if I hadn't accepted the Lord. I know He is always there. He is so merciful... and is everything to me." 

called in the night even though he thought it was only Eli calling. He showed a spirit of willingness for the numerous unseen little jobs that must be carried on in God's house.

Then when Samuel became aware that God was calling, he yielded. His mother, keeping her vow, had placed Samuel in God's presence. Now it was his chance to accept or refuse. He chose to obey Eli, to listen to the Lord's message, and to deliver it faithfully. He was willing for God to use him wherever, however, *God* pleased.

So often we want to yield ourselves to God for a ministry *we* choose. This reminds me of the little boy who, after having seen the honor accorded to one, decided he would like to be a *returned* missionary. Sometimes we think we have yielded to God until He begins to lead us into some ministry that is unnoticed and unappreciated or to things that are hard for us to do and bear. Then we feel the pull of our will and find it hard to truly say, "Thy will be done."

Several times in the last few years I have had friends complain to me about the lack of spirituality in their respective churches. I respond with the question, "What

are *you* doing about it?" Most of them want to blame the minister or the leaders or simply the indefinite "they."

Spirituality begins with the individual. If you are one who feels that your church is low spiritually, ask yourself: Have I made preparation for God to use me by spending time in His presence? Have I, in the presence of evil, lived not for self but unto Christ? Have I kept a right spirit, letting neither unconcern nor a critical attitude overtake me? Have I yielded to God, responding willingly when called upon?

When you can answer all these questions in the affirmative, the results will be felt by your church. Certainly there is darkness abounding in the land, but the lamp of God has not gone out. His promise still stands: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19).

If you desire a more spiritual church, you can have it. But don't leave it up to "them." It begins with *you*.

# FIVE WAYS TO HAVE A NERVOUS BREAKDOWN IN 1969

By J. L. GLASS

*Pastor, Assembly of God, Aberdeen, South Dakota*

**A**MERICANS ARE USING MORE BARBITURATES, amphetamines, and tranquilizers than ever before. Every day they swallow 5,000,000 sleeping pills. Every week 19,000,000 see their doctors. And half of these people have nothing wrong with them.

One reason for this epidemic of nervousness is the general world condition. We are living in the last days when the prophecies of the Scriptures are being fulfilled before our eyes. Concerning these days, the Lord Jesus had this to say:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:25, 26, 34).

If you *don't* take heed to yourself, 1969 may be a troubled year for you. You can let the troubles of life press in upon you until you have a nervous breakdown. Here are five ways you can do it.

## 1. Try to figure out the answer before the problem arises.

Just begin to think of what you would do if your business failed. Or if your children went wrong. Try solving your problems by worrying. Never talk them over with a Christian companion. Do not pray for divine help. Just worry about what clothes you are going to wear and how you can pay for them. Forget the advice Jesus gave: "Why take ye thought for raiment? If God so clothe the grass of the field, shall he not much more clothe ye, O ye of little faith?" (Matthew 6:28).

Then you can worry about the meals you have to prepare and the grocery bill. Forget the promises of the One who takes care even of the sparrows. Never mind the Scripture that says God will supply all your needs. Instead, feed your fears and work up a lot of tension. It will hasten your nervous breakdown. Remember the man named Job who long ago exclaimed, "The thing which I greatly feared is come upon me." It usually does. Those who expect trouble and failure get what they expect. Those who have faith in God get something better.

## 2. Try to Relive the Past.

Paul wrote, "Let every man abide in the same calling

wherein he was called" (1 Corinthians 7:20). If you want a nervous breakdown, discard that verse of Scripture and try to be something else besides what God made you.

Brooding over the past is another good way to have a nervous breakdown. Indulge in regrets. Keep going over what has already happened and throw away the new opportunities that come with each new day.

The apostle said he was forgetting those things that were behind, and reaching out toward the things that lay ahead. He was so busy living in the present, he had no time to brood over the past. The future was so bright, he had no desire to look back into the gloom that was behind him. Doesn't the Bible say God will forgive and forget our sin if we will confess it and forsake it? Doesn't it tell us that the blood of Jesus Christ, God's Son, cleanses us from all sin? But if you wish to have a nervous breakdown, you should forget these things and go on living under a cloud of condemnation.

## 3. Try to Avoid Making Decisions.

Just let the problems stack up without making the decisions that will settle them. That's a great help to the person who wants to have a nervous breakdown. But if you'd rather be relieved of the problems, talk them over with the Lord in prayer and ask Him to help you make the right decisions about each one. Some folk hesitate to make decisions for fear of mistakes. That shows a lack of faith. God's Word says, "The meek will he guide in judgment: and the meek will he teach his way" (Psalm 25:9). After you pray for guidance, take the step of faith—make the decision and then leave the result with the Lord. Be courageous enough to face each situation as it arises. Turning your back will not change it. Sooner or later you must make the decision. Do it sooner, not later, and then you will be free to give your undivided attention to the next one.

## 4. Demand More of Yourself than You Can Produce.

Do you imagine you are superhuman? Maybe you think you are superspiritual? Try to carry a double load, and it will double your chances to have a nervous breakdown. Jesus said to His disciples, "Come ye apart, and rest awhile." Doctors testify that many illnesses are only an accumulation of Sundays in arrears. God gave us a day of rest because we need it. If we fail to make Sunday a day of rest and worship, we sin against ourselves as well as against the Lord; and sin brings penalties to the mind and body, as well as to the soul.

## 5. Believe Everything the Devil Tells You.

Satan got Eve to doubt God's Word. He wants us to doubt the Scriptures, to doubt the miracles, to doubt there is a heaven to gain and a hell to shun. But doubt leads to disability, darkness, and death. Faith makes us strong and active and productive. "This is the victory that overcometh the world, even our faith." No need to be overcome if your trust is in the Lord.

\* \* \*

These are five routes you can take if you want a nervous breakdown. But I am happy to say there is an antidote. The Psalmist said, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

If you will let God rule your life in 1969, it can be a peaceful and productive year. 

**M**ARY KAGLIK IS AN ESKIMO LADY. At the time of the incident she lived in Aklavik, in Canada's Northwest Territory. She had lived in sin but through the consecrated efforts of the missionaries she had passed from death to life—and, like Mary Magdalene, she to whom much had been forgiven had much love for her Saviour. Her devotion to Christ and her simple trust in Him caused many to marvel at the transforming grace of God.

A great windstorm had swept the Arctic bringing bitter cold and huge snowdrifts to Aklavik. Mary, living in a tent on the river bank with her brother and her two children (she has no husband), was stricken down with flu.

Then her brother went away, leaving Mary alone with her 14-year-old daughter Jessie and her two-year-old son. Her brother said that if she ran out of fuel, she should go across the river to her father's hut and live there.

There was not much fuel on hand. Aklavik Eskimos never cut a winter's supply of wood; neither do they store much food. If they did, their relatives and friends would come and live off them—so why try to get ahead? They merely cut wood as they need it—enough for a day or two at a time—and Mary soon ran out of fuel.

They covered themselves with blankets and tried to keep warm, hoping the brother would return in time with some fuel; but the hours dragged on, and he did not appear. It was deathly cold in the tent. Mary feared that if they remained there another night, they would all perish. At length, in spite of her illness, she decided to go to her father's home.

It was half a mile across the river to his hut. Jessie, the 14-year-old, put her little brother on her back, and Mary summoned all her strength for the journey. The snow was blowing. They kept looking back to the town lights, using them as a guide to make sure they were walking in the proper direction. But after a while they lost sight of the town lights. The trail became increasingly hard to follow due to the drifting snow. Suddenly Mary and her daughter realized that they were lost in the Arctic blizzard! They had lost all sense of direction. They were only walking in circles.

They kept walking as long as they could, just to keep warm, but eventually their strength gave out. They could not fight the blizzard any longer, and there seemed to be no way out of their plight. Weary and stiff with cold, they sat down to die. Already Mary's hands had lost all feeling. She drew the blanket around her children, huddled helplessly together.

Then Mary said to Jessie, "We have been saved through Jesus Christ our Saviour, and we believe in God. He will help us now and show us where to go from here. I am going to pray and ask Him."

Throwing aside the blanket and rubbing her cold face with numbed hands, Mary stood up to pray. She asked the Lord to show her the way to her father's hut.

Suddenly—so suddenly that it was astounding—the blizzard "held its breath." Like the wind-lashed waves of Galilee, the snow-lashed wastes of Aklavik became obedient to the voice of the Lord. When Mary Kaglik opened her eyes she saw a miracle. The snow had ceased to blow, and the town lights were visible in the distance!

Hope revived in their hearts, and with new hope came new strength. Soon Jessie had the little boy on her back

again, and the three were heading across the frozen river once more—but this time sure of their direction.

They reached their destination in time. Soon Mary was safely sheltered in her father's hut, and she recovered from her sickness and exposure with no after-effects. The little family had been saved from certain death because Mary, with real faith in her Lord, stood up to pray.

There is a lesson in this story for you. Are you in trouble? Are you wandering aimlessly through life? Do you seem hopelessly lost? Is your heart breaking? Do not give up hope. There is help for you, if you will stand up to pray. The Psalmist said, "I will lift up mine eyes unto the hills, whence cometh my help." Lift up your eyes to God's hills, especially to the hill called Calvary. You will see a light shining through the darkness of sin and despair. It will light the way to your Heavenly Father who can solve every one of your problems and supply whatever you need.

Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." Accept Him as your personal Saviour. Then let others know that He is your Lord and Master. Believe that God has raised Him from the dead. If you will do this, the Bible says, you shall be saved (Romans 10:9).

## MARY STOOD UP TO PRAY

By ARTHUR H. TOWNSEND



Muchas Gracias



Būla Bānācā



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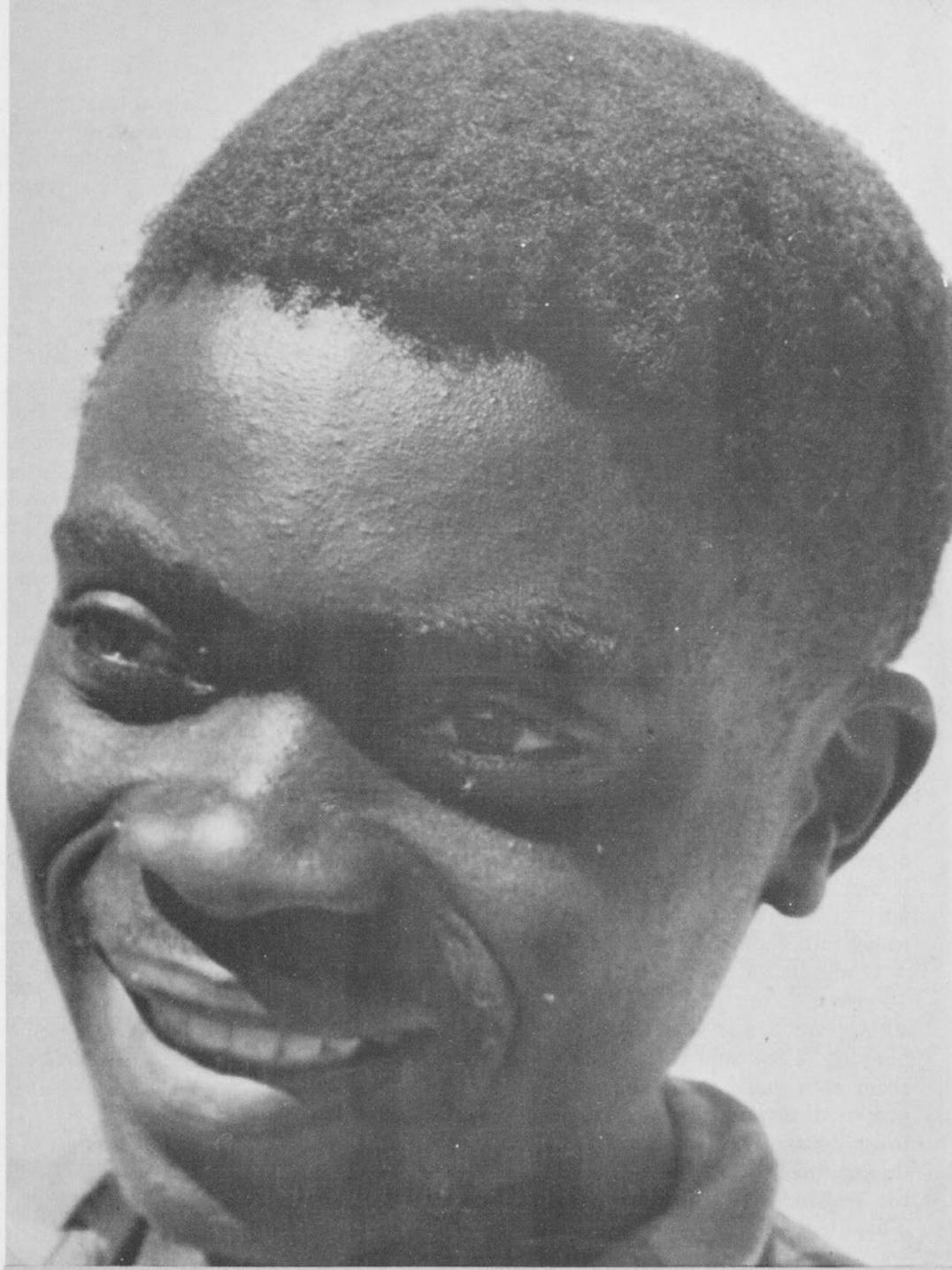
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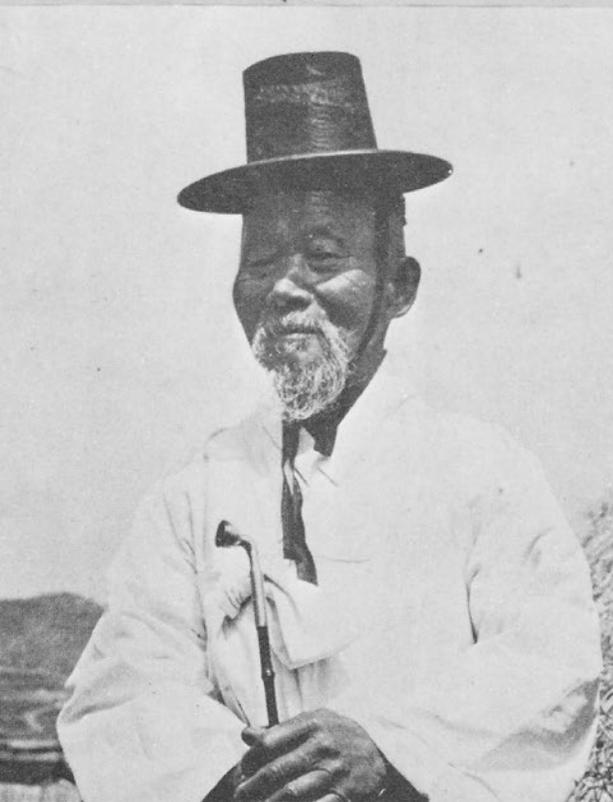
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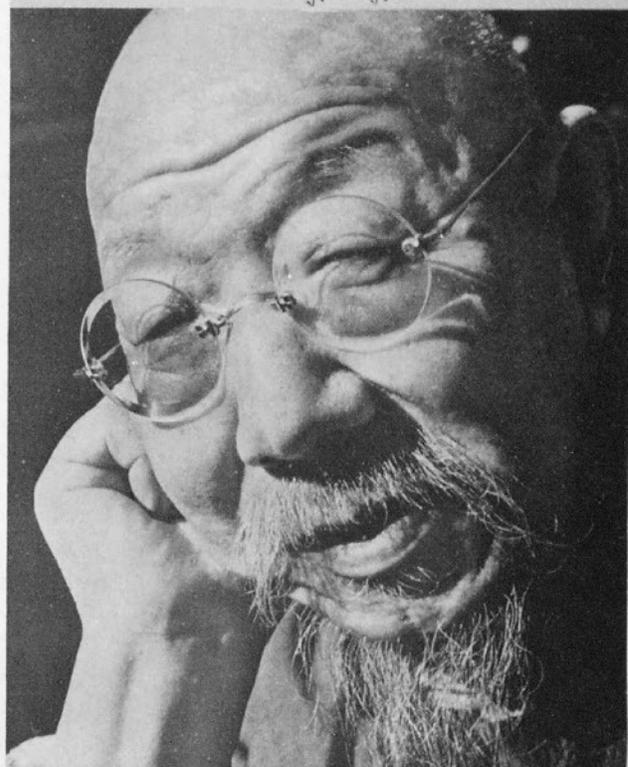
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People from many nations say,

# 고맙습니다 'THANK YOU'

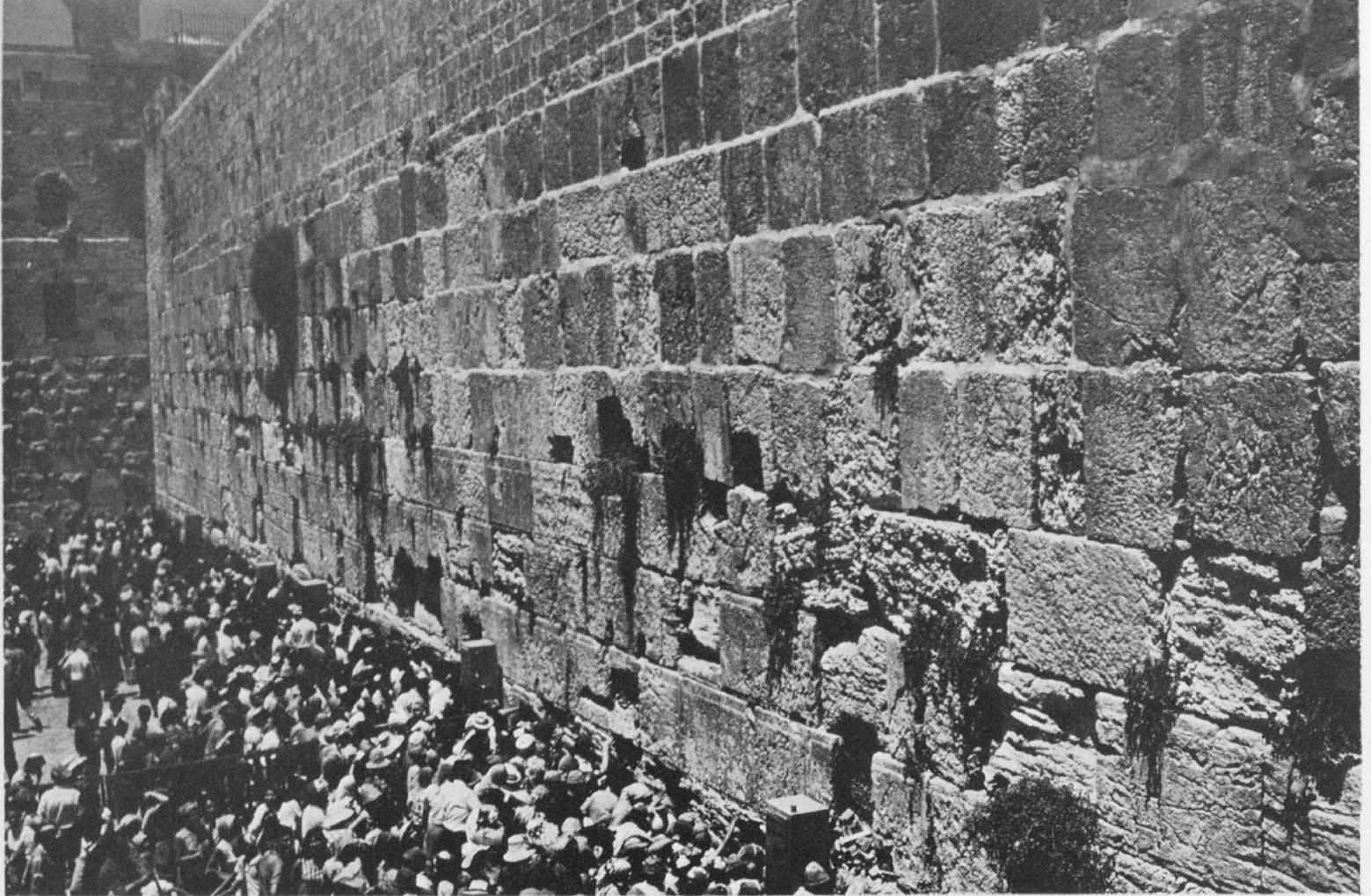
**N**o matter in what language they may express it, new Christian believers from all over the world say, "Thank you"—to the multiplied thousands of churches and individuals who supported the cause of foreign missions in 1968.

When the Assemblies of God started out to win the world for Christ in 1914, there was just a handful of very dedicated, Spirit-filled people who agreed to send missionaries to reach the lost. Today, after more than a half century of pouring our lives, prayers, and money into this cause, we number more than three million believers—one person out of every thousand on the face of the earth!

The momentum of our foreign missions outreach has been building up through the years in an ever-increasing witness. In 1967 alone we added more than a half million believers to our foreign churches. Several hundred thousand new converts have been added in 1968.

The Assemblies of God started out to give the full gospel to the world . . . to evangelize . . . and this is what we still intend to do. God will reward your sacrifices. The Foreign Missions Department adds its "Thank you" for your continued support in prayer and offerings.

OFFERINGS RECEIVED BY DECEMBER 31 ARE DEDUCTIBLE FOR YOUR 1968 INCOME TAX.



The Western Wall of the ancient temple area (Wailing Wall) is one of the most sacred Jewish sites in the Holy Land. Some hope that a new Jewish temple will be built where Solomon's Temple once stood, but Evangelist C. M. Ward says in his new book that Ezekiel prophesied another location for the new temple.

# Israel's Temple Will Be Rebuilt

**W**E LIVE SO CLOSE to the Millennial Age that it shocks us to think about it. According to some scholars it could begin as early as 1975.

These students of Biblical prophecy tell us that if the rapture of the Church were to take place today, the earth would immediately plunge into a period of judgment lasting seven years. At the culmination of the Great Tribulation, Christ will return to this planet to establish Himself on the throne of David.

Ezekiel predicted a new world capital—and a House of Prayer for all nations. Jesus will occupy that temple!

In his dramatic new prophecy book, *Tomorrow's Temple*, Evangelist C. M. Ward describes in detail the seat of worship and government envisioned by Ezekiel.

The radio preacher declares: "Ezekiel *does not* see the new temple built on the site of the old. He sees it built *outside* the holy city. He sees enormous proportions and an intricate structure."

According to Ezekiel's description the new temple complex will be constructed on ascending levels. The holy of holies is the apex. The base is square, a mile each way. The outer court, on the next level, is about 1,000 feet on each face of it. The inner court, still higher, is some 600 feet square. On the final platform is the holiest place. The court at this summit is 100 feet by 100, and in its

center—thus the center of the whole earth—is the altar. Facing the altar is the temple with its throne for the solitary royal priesthood after the order of Melchizedek.

Evangelist Ward comments: "The temple is on a scale ample enough to make it at last what God always intended it to be—the House of Prayer for all nations. It will be quite a contrast to what we have now in the closing hours of this dispensation—the edifice which houses the United Nations."

The blueprints for this magnificent temple are detailed in the last nine chapters of Ezekiel's prophecy, together with surprising information about the new patterns for worship. The *Revivaltime* speaker clarifies the reasons for the new sacrificial patterns:

"The restoration of the sacrifices, which has been a stumbling block to thousands, nevertheless is a certainty and seems based on two facts: (1) for ceremonial cleanliness of the flesh, for men in the flesh; and (2) for a memorial backward—exactly such as the Lord's Supper is—of Calvary.

"Like the Mosaic sacrifices (and unlike transubstantiation) these sacrifices are no more identical with Calvary than the Levitical were, but they are *memorial* exactly as the Mosaic were prophetic. *Effective* sacrifice began and ended with Calvary.



"There are contrasts. In Leviticus the burnt offering came first, then the sin offering. Here, it is the sin offering first, then the burnt offering. Why? *Calvary's Lamb is the center.* The offerings of the old looked *forward.* The offerings of the future look *backward.*"

The radio minister points out several ways in which the services of this new temple will deviate from Levitical patterns. He emphasizes that the crowning difference will be the literal presence of the Lord:

"There is *no high priest.* The Supreme Priest is present in person. *There is no ark.* Jeremiah tells us that plainly. 'In those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind; . . . *neither shall it be done any more.* At that time they shall call Jerusalem the throne of the Lord' (Jeremiah 3:16, 17) . . .

"But the crowning glory will be the abiding *Shekinah.* All else would be tinsel without it. The new sanctuary, the symbolisms, the sacrifices are meaningless and without purpose without the radiant glory that abandoned the foul premises of the polluted temple, leaving it Ichabod. Remember! The Shekinah never entered Ezra's Temple. So Ezekiel's Temple and the glory that descends upon it like lightening, which Ezekiel describes in these latter chapters, *are still in the future.*

"The Shekinah—the wonder, the presence—comes back along the exact route by which it went; but whereas its going was the most reluctant departure in the Bible, its return is the swiftest. Malachi describes it. 'The Lord . . . shall *suddenly* come to his temple' (Malachi 3:1).

"What a *contrast!* Solomon's Temple was resplendent with gold and gems. In Ezekiel's they are completely absent. Only wood and hewn stone are named. Read it for yourself—Ezekiel 40:42; and 41:16, 22. It is the *Presence* that lends it beauty. It is not gold, but glory. It is not gems, but God."

To help the reader clearly understand the prophesied temple, the new publication includes a scale drawing of the temple site, its walls, courts, and the various buildings as specified by Ezekiel's prophecy.

Ezekiel is not alone in foretelling the momentous significance of the reigning Lord's new temple. Isaiah prophesied: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2, 3).

Author Ward says: "Once more the great theocracy will be established—the literal rule of God upon earth. *It is a government of redemption.* Every act undertaken and implemented will be for the good of the people. All operations will proceed from the temple. It is the seat of government for the entire planet."

And he points to current events in the Middle East as being preparatory to the fulfillment of Ezekiel's words: "The full boundaries of a redeemed and sanctified Israel are stated in Ezekiel 47:13-20. It is interesting to watch these borders develop amid the contention and expansion of the Israel-Ishmael struggle of our time."

In another section of the book, the *Revivaltime* evangelist sees Israel's present-time politics linked to Bible prophecy:

"As a result of the 'Six-Day War' 26,000 square miles

of Arab territory fell under Israel's control in June 1967.

"What is going to happen to that territory?"

"Israel is now describing it as 'liberated.' And Premier Levi Eshkol had been talking about the *Greater Israel* . . .

"So the operation now is one of *annexation.* To the intense dismay of many Israeli intellectuals, one of the most potent new forces on the Israel scene is an organization called 'The Greater Land of Israel Movement.' This organization's leaders urge absorption of the conquered lands through large-scale Jewish settlement.

"Israeli politicians are wooing voters by citing Biblical chapter and verse to 'prove' Israel's historic claims."

The book provides readers with a detailed map of the redistribution of the 12 tribes in Israel during the Millennium, based on Ezekiel's writings.

Other sections of this year's *Revivaltime* prophecy book include: "Looking into 1969," "Foreboding Prophetic Shadows," "The Decency Gap," and other articles dealing with contemporary events in the light of Bible prophecy.

As in all *Revivaltime* publications, this book concludes with an appeal to the unconverted to accept the only Saviour:

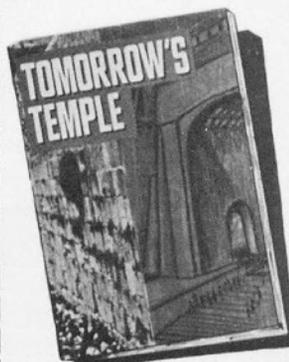
"Tomorrow is not a mirage. God has planned it as finitely and as creatively as man has built today. *It isn't all going to end with a bang.* Man is coming to his end, not God's end,

"So now the seven years of curse hang like the sword of Damocles over humanity—'Great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be' (Matthew 24:21). John uses a time word, the word *ripe*, that is so descriptive. The watchful person has an intuitive sense that with thundering speed we are nearing that moment of *ripeness.* 'Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe' (Revelation 14:15).

"Only the Holy Spirit can insulate you from the fear this shadow is casting. There is complete safety in His custody. The Spirit speaks for our Lord. *He completely covers the redeemed.*"

These coming events are no dream! Time ticks on God's schedule. And it thrills the believer to experience how close we are to the "*new earth, wherein dwelleth righteousness*" (2 Peter 3:13).

**Revivaltime's 1969 Prophecy Book by C. M. WARD**



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Ruth Lyon (left), Home Missions promotions editor, interviews Mrs. Mildred Whitney about the braille literature she produces. Mrs. Whitney (center photo) explains the Thermoform 55 braille duplicator which will be used for library work.



Two CBC students assist Mrs. Whitney. One sets type on a cylinder from a braille sheet and the other uses the multigraph.

# College Students Assist in Blind Ministry

Compiled by Ruth Lyon from an Interview with MILDRED WHITNEY

CENTRAL BIBLE COLLEGE at Springfield, Mo., has incorporated ministry to the blind into its Christian service program. Students who help regularly in producing braille literature receive Christian service credit. This is not academic credit, but compares to the credit they receive for other student ministries.

Mrs. Mildred Whitney, appointed missionary to the blind, now lives in Springfield, Mo., and is producing braille literature for the Home Missions Department. She is also setting up a braille lending library in her home in cooperation with the department.

Mrs. Whitney is pleased with the excellent help she is receiving from the 27 students, each of whom is assigned a specific time to work with her. The students usually come in groups of two or three and work for several hours during afternoons or evenings and Saturday mornings. Besides the satisfaction of knowing they are helping to minister to the blind, the students gain a knowledge of braille and an awareness of the needs of the blind.

Braille is an interesting form of communication. It consists of six dots which may be arranged in 63 different ways. There are contractions—special forms—for different words or parts of words.

Commercial braille is interpoint (using both sides of the paper), thus making possible a thinner book.

Commercial brailers produce three of our Sunday school quarterlies adapted from the *Adult Student*, the *Teen Student*, and the *Hi-Teen Student* (Gospel Publishing House). They also produce *The Pentecostal Digest*, a compilation of articles from *The Pentecostal Evangel*, which Mrs. Whitney selects and sends to them. The brailers then mail these materials directly to the blind people at addresses supplied by the Home Missions Department.

Sister Whitney herself produces the following quarterlies in braille: *Junior High*, *Junior*, and *Primary II*. She uses 9- by 12-inch pages for quarterlies and 11- by 11½-inch pages for the books she produces.

Mrs. Whitney also prepares other braille literature from time to time, such as tracts and a Bible reading guide. She made 1,000 copies of the *Personal Worker's Guide* by C. M. Ward.

The CBC students at present assist primarily with the Sunday school quarterlies. Sister Whitney copies material from Gospel Publishing House quarterlies into braille on a Perkins Brailier. Using her brailled page, students compare braille copy with ink copy. Next, they set type on a cylinder to make the braille page. (There are three type fonts and three cylinders.) When the page is finished, they put the cylinder on the multigraph braille duplica-



Two CBC students replace type which has been used on cylinders they are "tearing down," and another engages in other work.

tor, which is similar to a mimeograph.

As soon as the pages are run, they remove the type and replace it in its font.

When a larger group of students comes, one may collate (gather pages of braille), and another may staple the sheets for mailing. Students also help with the actual mailing. (All materials sent directly to the blind are free of postage cost. The Post Office grants a special permit for the blind.) Since the braille is not interpoint, the Sunday school lesson material is mailed monthly. It is too bulky for quarterly mailing.

CBC students will also help Mrs. Whitney set up the braille lending library she is establishing. She has more time to devote to this now that some of the quarterlies are being produced commercially.

The Thermoform 55 braille duplicator will be used for the library work. It takes only three seconds to make a plastic copy of a page on this duplicator and these copies are almost indestructible.

The American Bible Society has contributed a complete Bible (in 18 volumes) to the library, as well as a set of Bible readings for boys and girls in two volumes. One braille Bible requires a bookcase nearly three feet wide and two feet high.

The library already boasts many hand-transcribed copies of Pentecostal books such as: Twelve Steps to Salva-

tion, The Glossolalia, Heroes of the Conquest, and the first seven of the Gospel Publishing House undated manuals (Christian Faith series). These are master copies from which other copies will later be reproduced for the library.

Library books will be loaned to blind persons on request. The person will not be able to get another book until he returns the one he has borrowed.

The prayers and financial support of blind ministry by churches and individuals during the past year have made possible this great ministry to a neglected people.

\* \* \*

Note: Here's an idea for people who have tape recorders. Mr. and Mrs. Fred Sweeney of Janesville, Wis., operate a tape library for the blind in cooperation with the Home Missions Department, making tapes available to the blind and to those who will work with the blind. They suggest that people who have tape recorders can do missionary work by locating blind people in their areas and visiting them, offering to play these tapes for them on their recorders. If a blind person agrees, then the visitor could start the tape and go shopping while the blind man or woman listens to it. Playing just one side of the tape might be sufficient for the first visit. When picking up the recorder, the visitor could offer to bring it back again sometime and play the other side.

## WHO WILL HELP?



DID YOU KNOW IT COSTS ONLY 25c A MONTH FOR A "PENTECOSTAL DIGEST" IN BRAILLE?

YES, BUT THAT'S FOR GROWN-UPS. I WISH WE KIDS COULD HAVE MORE BRAILLE LITERATURE.

SO DO I. A BRAILLE QUARTERLY COSTS ONLY \$2.50 FOR THREE MONTHS. DO YOU THINK PEOPLE REALLY KNOW HOW IT HELPS BLIND KIDS?

MAYBE. PERHAPS PEOPLE MIGHT SEND MORE MONEY FOR BRAILLE LITERATURE IF THEY ONLY KNEW HOW MUCH BLIND KIDS NEED IT.

MY DADDY SAYS CHURCHES COULD WRITE THE COST INTO THEIR BUDGETS—WHATEVER THAT MEANS I DON'T KNOW...

IT SURE WOULD BE GREAT IF WE KIDS COULD HAVE MORE BRAILLE LITERATURE, BUT...

## MISSIONARY TO THE BLIND HONORED AT LUNCHEON

Recently the National Home Missions Department honored Mrs. Mildred Whitney, the only Assemblies of God appointed missionary to the blind, at a noon luncheon on the 19th anniversary of her braille literature ministry. LEFT: A guest, Dorothy Morris, editor of Sunday school papers in Church School Literature, presents Mrs. Whitney with a copy of the October 16, 1949, "Gospel Gleaners" in a plastic cover. A story, "Unexpected Answer," in this paper inspired Sister Whitney to become burdened for the blind. Incidentally, Sister Whitney's birthday is also October 16. RIGHT: Mrs. Whitney proudly displays her birthday cake.



### I Would Like to Help EVANGELIZE THE BLIND

with my gift of

\$.....

MY NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Send to  
**BRAILLE LITERATURE**  
Home Missions Dept.  
1445 Boonville Ave.  
Springfield, Mo. 65802



The WMC exhibit in Anchorage used a log cabin to feature their theme, "Alaska." Standing inside the cabin and sampling muktuk (whale skin and blubber) are (left to right): H. C. Bither, H. W. Crowder, and William Robertson.

**SELF-SUPPORTING ALASKA CHURCHES,  
ONCE HOME MISSIONS CHURCHES,  
ARE NOW BEGINNING TO CONDUCT THEIR OWN  
MISSIONS CONVENTIONS**

## ANOTHER FIRST FOR ALASKA

**A**LASKA, THE NEWEST Assemblies of God district in the continental United States, is now in its fifth year of operation. B. P. Wilson is district superintendent.

During the week of September 11-15 two of the district's leading churches conducted cooperative world missions conventions at First Assembly in Anchorage and at First Assembly in Fairbanks. (Harold C. Bither is pastor of the Anchorage assembly, and Donald Brown is pastor of the Fairbanks assembly.)

These conventions were the first of their kind ever to be held in our churches in Alaska. Speakers were Bartlett Peterson, executive presbyter and general secretary for the Assemblies of God; William Robertson, superintendent of the Southern California District; and H. W. Crowder, director of development for the North-

**The Sunday School Department of the Anchorage Assembly displayed a replica of "Buddy Barrel" and literature.**



west College of the Assemblies of God in Kirkland, Wash.

Members of First Assembly in Anchorage erected three display booths. The Women's Missionary Council groups used an actual log cabin in their exhibit, in keeping with their theme, "Missions in Alaska." They displayed artifacts and served samples of native foods including muktuk, bear, caribou, and moose. The BGMC booth erected by the Sunday school featured a replica of "Buddy Barrel" and literature on the extensive ministry of the Boys and Girls Missionary Crusade. The Christ's Ambassadors based their display on the country of Thailand. Some of the CA's dressed in native garb to add to the interest of the display and the slides they showed.

Mr. and Mrs. C. C. Personeus, pioneer home missionaries to Alaska, were guests at First Assembly in Anchorage and told about "Fifty Years in Alaska." Martha Brueggemann, a foreign missionary to Kokstad, South Africa, was present and ministered in the services.

First Assembly in Anchorage was formerly a missions church assisted by the National Home Missions Department but it is now self-supporting. This fine church is a vital source of help to most of the home missions efforts in Alaska and supports several of the missionaries in these places. It contributes to foreign missions as well. The goal for missionary giving last year was \$5,900. This goal was reached, and this year the church is doubling that amount for its goal.

Last year Anchorage First Assembly received an Assemblies of God award for World Ministries giving since it qualified as the church making the largest contribution in the Alaska District.

Booths featuring Teen Challenge, Sunday school, BGMC, Speed-the-Light, Alaska, South America, and Africa were on display at Fairbanks. Home missionaries who participated in that convention were Agnes Rodli and Shirley Newton. Ned Nusunginya, pastor at Kak-tovik, Barter Island, also attended.

Reports following the convention indicate that the missionary giving at Fairbanks may reach \$10,000 for the year.

Visiting Assemblies of God ministers were impressed with the emphasis on world missions in both churches. No doubt other Alaska churches will soon be conducting such conventions.

**The CA booth featured Thailand.**





I PAY MY TITHES AND ATTEND MY OWN CHURCH REGULARLY— WHY SHOULD I BE CONCERNED ABOUT HELPING OPEN A NEW CHURCH IN SOME OTHER PLACE?

**ATTEND A SECTIONAL HOME MISSIONS RALLY IN FEBRUARY AND FIND OUT!**

KEEP WATCHING YOUR CHURCH BULLETIN

**THE NATIONAL HOME MISSIONS DEPT. HAS DESIGNATED FEB. 9 AS HOME MISSIONS RALLY DAY**

## Outreach Ministries Show Church Cares

**T**HE HARTFORD (CONNECTICUT) GOSPEL TABERNACLE (Allen E. Mitchell, pastor) already has a number of outreach ministries and has invitations for services elsewhere, but there is one problem: not enough workers to begin new ones.

The Women's Missionary Council, Men's Fellowship groups, and other workers of the church participate. The present ministries include those to prison inmates, to men at a rescue mission, and to people in convalescent homes.

Prison ministry has been an important outreach of the church since 1939. Carl Frick has directed this work at the Connecticut State Prison at Somers since its inception. Except for the Roman Catholic services, Hartford Gospel Tabernacle is the only church privileged to minister in this maximum security prison.

The average attendance at these monthly services is 165. In each service several prisoners either raise their hands or stand to declare publicly their desire for salvation. One Sunday morning between 20 and 25 men stood. On a number of occasions the inmates have been joined by guards in praying a penitential prayer.

*The Pentecostal Evangel* reportedly is a favorite with the inmates. They seem to prefer it to other periodicals left for them.

*Special offerings for*

**HOME MISSIONS**

*should be sent to:*

**ASSEMBLIES OF GOD**

**HOME MISSIONS DEPARTMENT**

**1445 Boonville, Springfield, Missouri 65802**

Last year workers distributed over 200 carefully packed bags of Christmas cookies to prison inmates. One man donated about 40 dozen; Women's Missionary Council members baked and donated the rest. Mrs. Carl Frick spent two days packing the cookies in plastic bags and attaching a Bible verse to each bag.

The Men's Fellowship sent crates of oranges, apples, and bananas to be distributed to men at the rescue mission in Hartford. They later received a letter from the director of the mission stating the men could not get over the fact the church had cared that much for them.

Hartford Gospel Tabernacle also has outstation ministry monthly in three convalescent homes.

The church could easily double its outreach ministry if it had more workers. Let us pray with this generous congregation that God will double their numbers so they will be able to minister to many more people. 



Carl Frick (left), director of Hartford Gospel Tabernacle's prison ministry, and Allen E. Mitchell, pastor, display packages of Christmas cookies prepared for inmates at Connecticut State Prison.

# Seeking True Success

Sunday School Lesson for January 5, 1969

BY J. BASHFORD BISHOP

LUKE 12:13-34

## THE OCCASION (vv. 13, 14)

In the midst of teaching the people Christ was rudely interrupted by a man who wanted Him to settle a financial quarrel. But Christ had not come to legislate or arbitrate in secular matters; He left those things to civil authorities. Christ laid down great principles of justice and mercy; but He would not force the application of those principles.

## THE WARNING (v. 15)

Sensing a wrong condition of heart in the man, Christ set forth two great truths:

1. *The folly of covetousness.* "Take heed, and beware of covetousness." In other words, be doubly watchful lest you fall into this particular sin. (a) *It is an innate sin.* We are born with a tendency to grasp after things which can be seen, handled, owned, and with a tendency to lose sight of the unseen and eternal. (b) *It is a*

*deceptive sin.* While many sins are external and easily recognized, this one is internal and may be hidden by morality, industriousness, sobriety, and respectability. (c) *It is a multiplying sin.* It may lead to other sins such as trickery, dishonesty, and "shady dealing." (d) *It is a damning sin.* "For this ye know, that no...covetous man...hath any inheritance in the kingdom of Christ and of God" (Ephesians 5:5).

2. *The real meaning of life.* "A man's life consisteth not in the abundance of the things which he possesseth" (v. 15). The emphasis is on the word *things*. Christ's declaration is absolutely contradictory to the way most people think and live. The glutton says life means food. The capitalist says life means money. The sensualist says life means thrill. The young admirer of the great athlete or Hollywood star says life means fame and glamour. Others say life means power, prestige, and position. But Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Life means relationship—relationship with the One who made us for Himself and without whom no man can have real satisfaction.

## THE PARABLE (vv. 16-21)

Here a rich man is called a "fool" by the Lord—not because he was rich, dishonest, or immoral, but for four chief reasons:

1. *He had no regard for God.* This was the great sin of his life—he left God completely out of the picture. He mistook himself for God.

2. *He had no regard for people.* He evidently thought there was no place for produce but in barns. It possibly never occurred to him that he might give at least a portion of his goods to alleviate human suffering.

3. *He had no regard for his soul.* He made the common mistake of thinking that natural *things* could feed the *soul*, when all they can do is feed the *body*.

4. *He had no regard for eternity.* It apparently never occurred to him that he would not live forever. No wonder God called him a fool!

## THE APPLICATION (vv. 21-34)

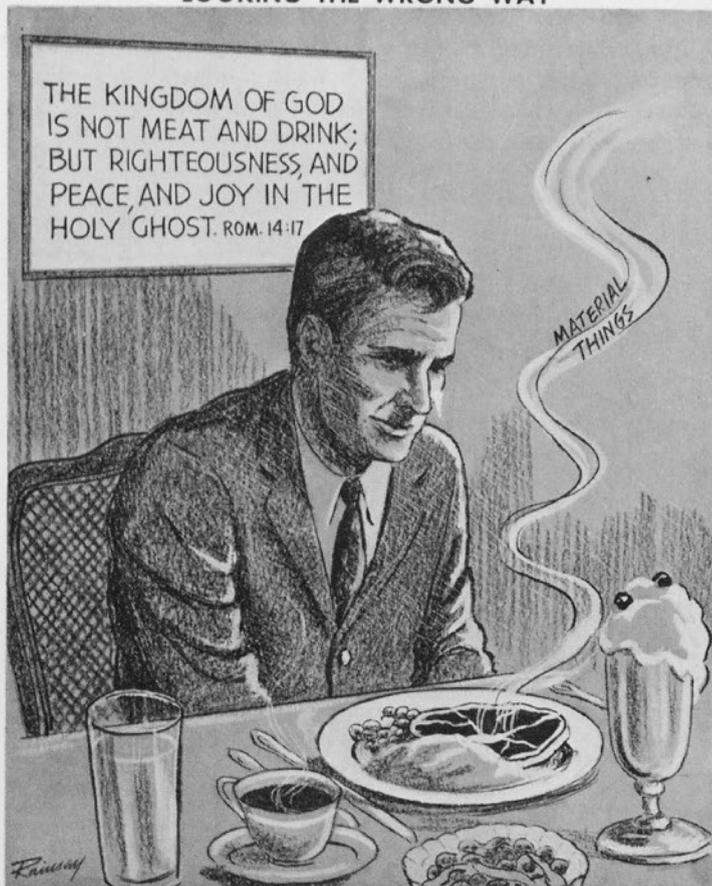
Some time ago I conducted the funeral of an elderly widow who had been a faithful member of my congregation. She had lived in comparative poverty and had taken in washings to have money to give to the church and to foreign missions. She died penniless, yet she died radiantly happy in the Lord. When I looked to the Lord for an appropriate word for the funeral, these words came with great power: "Rich toward God." Here was a Christian who had laid up treasures in heaven.

Verses 22-34 may be summarized as follows:

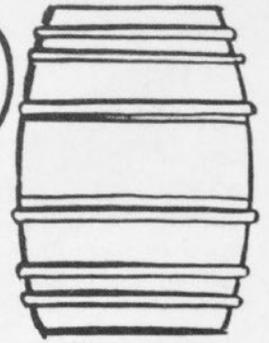
1. *Avoid anxiety about earthly things* (a) because life is more than food or clothing; (b) because God provides for creatures for whom it is harder to provide than for us (v. 24); (c) because it is futile (vv. 25, 26); (d) because God clothes effortless life with beauty (vv. 27, 28); (e) because anxiety betrays lack of trust in our Heavenly Father.

2. *Give first consideration to spiritual things.* "Seek ye the kingdom of God; and all these things shall be added unto you" (v. 31). Here is the great principle by which life is to be governed! How very simple the Christian life can be! We are reduced to one paramount consideration—our relationship to the kingdom of God.

## LOOKING THE WRONG WAY



# THANK GOD FOR BGMC



By HAROLD KOHL / *President, Far East Advanced School of Theology (FEAST), Manila, Philippines*

**T**HE BOYS AND GIRLS MISSIONARY CRUSADE provides concrete opportunities for direct involvement in the world mission of the church.

What a tremendous amount of good is done through BGMC! American children are taught the joy of personal involvement with Christ in His mission to the lost of the world. Thousands of children throughout the world receive Sunday school literature. Sunday school teachers in many lands receive teaching helps in their native languages. Overseas Bible school students are blessed with books to aid in their preparation for the ministry. And best of all, many children and adults come to know Jesus Christ as their personal Saviour because BGMC helped bring the gospel to them.

BGMC Day, February 2, will emphasize Assemblies of God work in the Orient. As a missionary serving in the Far East, I have personally witnessed some of the "end-use" of BGMC funds. I have seen tons of much-needed Sunday school literature of all types and in several languages produced by the staff of translators, artists, and printers of Evangel Press at Manila, Philippines. Similar operations are carried on in other countries of the Orient. The hum and throb of printing presses announce provision of literature in many Asian languages. Much of the finance that keeps this literature flowing comes from BGMC.

Our Bible schools in the Far East conduct Sunday schools and church services in many outstations. If you could join our students in some of these meetings, you would be thrilled to see how well they put to use the graphic materials provided for them by BGMC.

To give you some idea of the scope of such work, the students of Bethel Bible Institute, Manila, reach approximately 700 children and adults each weekend. And we have 18 such Bible schools throughout the Far East.

Again and again as I have visited Sunday schools in large cities and small villages, I have been made aware of the widespread impact of BGMC. I have observed

firsthand the use of materials that would not have been available but for the generosity of this program.

Because I am deeply involved in Bible school work, I am well acquainted with the difficulties many foreign students have in purchasing textbooks and of the deficiencies in our Bible school libraries. In America, books are available in great abundance and are usually within financial reach of the students. Overseas, the situation generally is quite different. Good books are comparatively difficult to obtain and often, as in the Philippines, they are much more costly than in America. The simple truth is that Juan and Maria often cannot afford to purchase necessary textbooks. Neither can our schools devote any sizable portion of their operational budgets to purchasing books for their libraries.

Therefore, one of the joys in our missionary service has been to receive several thousand dollars' worth of books to help in training national ministers. For instance, BGMC has provided many textbooks which students may draw from the library for their current courses. In addition to this, we have added many reference works. The fledgling minister, called by God, absorbs the truth from the pages of good books provided by BGMC. Later he declares in the cities, towns, and villages of his own people what he has learned of the gospel.

In 1964 we began the Far East Advanced School of Theology in Manila. It serves the whole Far East in training nationals for Bible school ministries. But we had no books whatever. BGMC came to our rescue with sufficient funds to enable us to have excellent textbooks and the beginnings of a good library. Since then BGMC has helped FEAST secure a number of very valuable additions both in textbooks and in reference works. The advanced student, preparing to be a Bible school teacher, later transmits to the ministerial students of his home country the truths he has learned from these books.

We are thrilled anew each time another shipment of books arrives for our schools. How we thank God for BGMC and its incalculable value to our Assemblies of God missions Bible school program.

I salute every boy and girl who each month participates vitally in missions by bringing his BGMC barrel, filled with the coins of loving concern and sacrifice, so the gospel may be better presented to the multiplied millions who need to know our Jesus. Won't you, especially on BGMC Day, add your help?



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 BOOKS, ART, MUSIC, PHOTOGRAPHY, COMMITTEES, CLUBS.  
 AMONG THEM ONE RUNS A GREAT RISK OF THE GOOD HIDING THE BEST.



# FULL-FACE TO GOD

By LILIAS TROTTER

**T**HE EARLY MORNING SUN was climbing in the east, and its light was flooding the little woods. From a dark corner of brown stems and tawny moss there shone a little golden star. It was just a half-withered dandelion, but it was fullface to the sun and had caught all the radiance it could hold. The dew lying on it sparkled and reflected the sun's first rays.

It spoke to me of the possibility of making the very best of our lives. If the Sun of Righteousness has risen upon our hearts, unlimited grace and love and power to which the earthly sunshine is but a drop, lie all around us. The Sun of Righteousness stands ready to transfigure us as the dandelion was, and on the same condition: that we stand fullface to God.

Focused lives, intent on one aim—Christ—are the lives on which God can concentrate His blessings. It is "all for all" by a proportional law as unvarying as any law that governs the material universe.

We see it shadowed in developments of science. The telephone, the telegraph, X rays, and the laser gather and focus the forces, currents, and waves that dispersed cannot serve us.

In every branch of learning and workmanship the tendency of these days is to specialize: to concentrate on one area and to plumb its depths.

Satan knows well the power of concentration. If a soul

is likely to be inspired by Paul's words, "This *one* thing I do, . . . I press toward the mark" (Philippians 3:13, 14), the devil will turn all his energies to bring in side interests.

These interests are so easy to find. Never has the world been so full of them. Never has it been so easy to live in half a dozen harmless worlds at once, any one of which would have filled the horizon for our grandparents: books, art, music, photography, committees, clubs, and so on. Among them all one runs a great risk of drifting about in life, with all the *good* hiding the *best*, even more effectively than downright frivolity could have done.

It is easy to find out whether our lives are focused; and if so, where the focus lies. Where do our thoughts settle when consciousness comes in the morning? What do they swing back to when the pressure is off during the day? Does this test not give the clue?

Dare to have it out with God. Dare to lay bare your whole life and being before Him and ask Him to show you whether or not it is focused on Christ and His glory. Dare to face the fact that *unfocused*, good and useful as it may seem, it will prove to be a life that has failed its purpose.

What does this focusing mean? Study the analogy and you will see that it means two things: a gathering in of

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**TEACHING FOR CHRISTIAN MATURITY**  
 by George M. Flattery

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 by George M. Flattery

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all that can be gathered, and a letting go of all else. The working of any lens—microscope, telescope, camera—will show this. The lens of your eye in the room where you are now sitting proves the principle as clearly as any other. Look at the window bars, and the beyond is only a shadow; look through at the distance, and it is the bars that are indistinct. You have to choose which you will fix your gaze upon and overlook the rest.

Are our lives ready for a division like that long ago at the taking of Jericho? A distinction was made between the things that could be passed through the fire of consecration into "the treasury of the Lord" and the things that, unable to "abide the fire," had to be destroyed. Can all aims, all ambitions, all pursuits, and all of love and life be dropped which cannot be focused clearly into "this one thing I do"?

You ask, "Will it not make life narrow, this focusing?" In a sense it will—just as the mountain path grows narrower. The higher we go, it matters more where we set our feet; but there is always a wider outlook and purer, clearer air when we reach the heights.

To be narrow in regard to self-seeking, broad as the love of God to all around; to be narrow as Christ's life was narrow—these are our aims.

In the narrowing and focusing, the channel will be prepared for God's power. It is like the stream hemmed in between the rock beds, or like the magnifying glass that gathers the sun's rays into an intensity that will kindle fire.

Paul expressed the desire that "Christ shall be magnified in my body. . . . For to me to live is Christ" (Philippians 1:20, 21). See what God can do with your life.

Turn your soul's vision full-face to Jesus. Look directly at Him, and a strange dimness will come over all that is apart from Him. The divine convergence by which saints are made, even in this 20th century, will lay hold of you as you behold "his glory, . . . full of grace and truth" (John 1:14).

## LIFE OF FIRE VICTIM SPARED

WHEN THERE WAS NO HOPE for her recovery, God intervened and spared the life of our four-year-old girl.

My husband and I were awakened on the morning of January 15, 1968, by Christina's screams. I ran to her bedroom and found her engulfed in flames. She had awakened early, found matches, and while playing with them in the closet had started a fire.

My husband Ken grabbed Christie and put her under the shower. As the water put out the flames, the gown and undershirt fell from her little body in ashes.

While Ken rushed her to the hospital, I made three phone calls: to the hospital, the church prayer chain, and to my neighbor who is a member of my church.

Christie was taken on a mercy flight to a specialist in Portland, Oreg. We were told 50 percent of her body was burned, and two-thirds of this was third-degree.

For many weeks Christie was in isolation, wrapped in bandages from neck to knees. In February the doctors started skin grafts. We began to relax and look forward to the date when we could bring our daughter home.

But the picture changed one weekend when we arrived in Portland to find Christie worse than ever. The doctors told us that unless something happened to change her condition they did not expect her to live through the night.

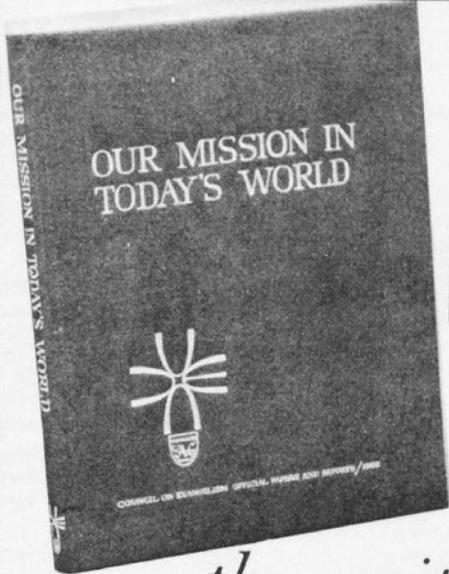
As we stood looking at the little scarred body, we could sense death stealing over her. If ever our faith was tested, it was during those days at Christie's bedside.

On Monday she was somewhat better, but on Tuesday there seemed to be no hope; her pulse dropped to eight beats a minute. The nurse was much disturbed by her condition.

Our pastor, who had been standing with us in prayer, felt a strong urge to go to Portland at this time. He flew up and came directly to the hospital. He was admitted to the isolation room wearing cap and gown. Then he and others of us went to the hospital chapel and together we prayed God would touch Christie.

On Wednesday her condition changed for the better and she improved from that day on. She is scheduled for much more plastic surgery, but we praise the Lord for His healing power.—Mrs. Kenneth Johnson, Grants Pass, Oreg.

(Endorsed by Pastor Don R. Merrill, Assembly of God, Grants Pass, Oreg.)



# NOW READY

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This new book is just off the press. In 224 large (8½ by 11 inch) pages it gives the heart of the historic Council on Evangelism held in St. Louis last August. In it are the 13 major messages, 35 seminar presentations with highlights of the open forum and panel discussions, the official papers of the Council, the reports. Every minister and every leader in every Assemblies of God church needs this book. Order your copy today.

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# NEWS OF THE CHURCHES

AFTON, IOWA—The Assembly of God here was blessed by the ministry of Evangelist Ken Krivohlavek of Nebraska City, Nebr.

Seven persons were saved, and one was reclaimed. One couple who had been attending church regularly received the assurance of salvation for the first time. Two people were baptized in the Holy Spirit.

A spirit of victory marked the meetings. Twenty-one persons testified of healing.

Many consecrations were made in the final service, as much soul-searching was done by members of the congregation.

—Hugh Cerutti, pastor

BORGER, TEX.—First Assembly here has just enjoyed three weeks of services with Evangelists John and Robert Stephens.

During this time 10 were saved and 15 were filled with the Holy Spirit. Many young people made rededications, including one who was called into the ministry.

One man, an alcoholic for over 15 years, was saved, delivered, and baptized in the Holy Spirit.

Several visitors attended the services. The evangelists' ministry in sermon and song was a blessing.

—Harold Stockton, pastor



CARROLLTON, OHIO—The youth of First Assembly here won first place in a local parade with their float entry. "Prayer Is the Key" was the theme of the prize-winning float.

Members of the youth group followed the float distributing tracts to the public. Results of this ministry have already been seen. One

young man was so moved by the tract he received that he presented its contents to his denominational church at the opening service of the Sunday school.

The young people of First Assembly are seeking God's continued blessings on their outreach efforts in this community.

—Glen F. Gray, pastor

OKLAHOMA CITY, OKLA.—Evangelist and Mrs. J. B. Essary of Blackwell, Okla., recently held special meetings at Airport Assembly here.

Three persons were saved and 14 reclaimed. One person was

filled with the Holy Spirit, and 14 were refilled.

God has been moving, and the teen-agers especially have responded with a greater determination to work for Him.

—Kenneth N. Stafford, pastor

## ANNOUNCEMENT

SEVEN-DISTRICT PRAYER AND BIBLE CONFERENCE, January 13-15, at First Assembly, Clovis, N. Mex. (Melvin Sasse, host pastor). First service Monday night. Guest speaker, T. F. Zimmerman, General Superintendent. Concluding service Wednesday morning.

## WITH CHRIST

ROY P. FOSTER, 83, was called into the presence of the Lord on October 30, 1968. Brother Foster ("Frosty" to his friends) was ordained by the Southern California District in 1926. He served as an evangelist and was director of the Good Samaritan Mission in Los Angeles, Calif., for 22 years. He is survived by a daughter and a son.

JULIA CHOKAN, 77, of Riverside, Calif., went to be with Christ on October 18, 1968. An ordained minister of the Assemblies of God since 1923, Sister Chokan was a member of the Southern California District. She and her husband served for many years as evangelists and pastors in Ohio and Pennsylvania. She is survived by her husband Charles.

## MISSOURI CHURCH DEDICATED DEBT-FREE

WILLIAMSVILLE, MO.—The Assembly of God here recently dedicated its church to the Lord.

James E. Griggs, secretary-treasurer of the Southern Missouri District, brought the dedicatory sermon; and Thomas L. Jackson, district presbyter, offered the prayer of dedication.

The 32- by 60-foot building contains five classrooms and a sanctuary with seating for 130. Valued at over \$6,000, the church was dedicated debt-free.

Pastor Lester Freeman reports that within two years' time the attendance has grown from the 20's to an average of 70.

The Assembly of God at Williamsville, Mo., recently dedicated its new church debt-free.



This new church has been completed at North Pole, Alaska.

## ALASKA CHURCH GIVES \$1900 TO MISSIONS

NORTH POLE, ALASKA—The Assembly of God here is rejoicing in God's blessings.

The congregation has occupied its new building for three years, but the building has been completed to its present condition only recently. The church with its properties, valued at more than \$65,000, has an indebtedness of less

than \$2,000. Properties include the church building and a parsonage.

Pastor Ralph Miller states, "It is utterly amazing what God will do for a missionary-minded church." Last year this church gave over \$1,900 to missions.

The Sunday school attendance averages over 70 even though the population in this area is transient.

ST. LOUIS, MO.—Evangelist Bob Larson just conducted a successful meeting in Berea Temple here. Many young people, including 27 the last night, responded to the invitation for salvation.

On this concluding night Brother Larson spoke on the theme, "Rock and Roll," to an audience of about 600. Over \$400 worth of rock and roll records were broken as an expression of a new consecration to God at the end of this service.

During the meeting Brother Larson appeared on the TV program "At Your Service" and on two one-half hour radio interviews.

—William N. Sachs, pastor



This group of young people broke over \$400 worth of rock and roll records during a meeting in Berea Temple, St. Louis.



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## EVANGELISTIC EVENTS

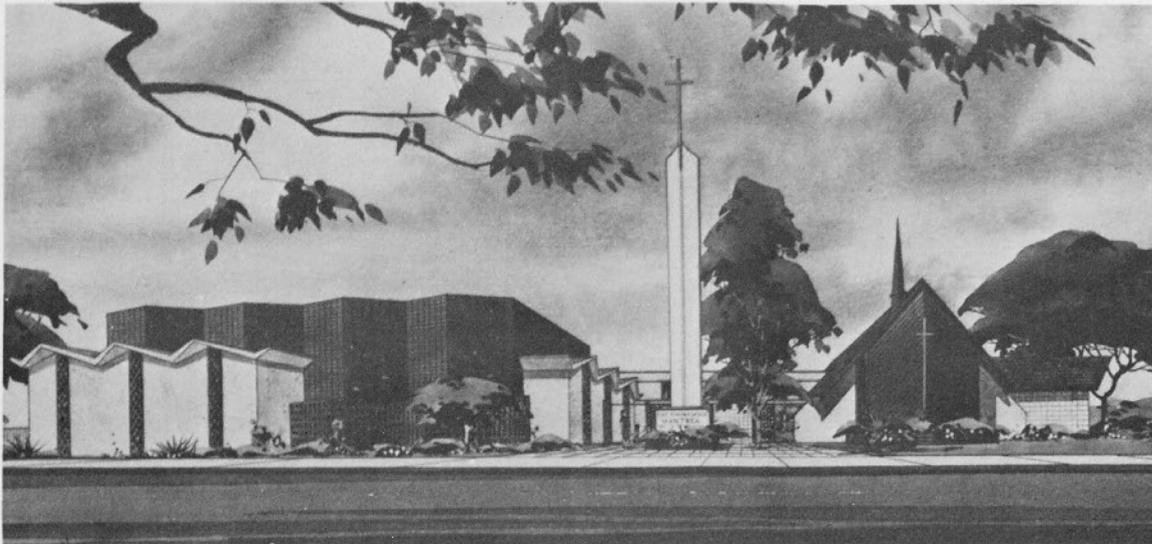
STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Decatur	First	Dec. 29-Jan. 12	Billy & Cherie Cotton	Cecil Howell
Ariz.	Phoenix	N. Freeway	Dec. 31-Jan. 12	Charles Hudspeth	James Buchanan
Ark.	Malvern	Glen Rose	Jan. 6-11	Edward Swartout	James Dodd Jr.
	Smackover	First	Dec. 29-Jan. 5	Edward Swartout	Hermon Grigsby
	Springdale	First	Dec. 31-Jan. 12	Jack Martz Team	Paul R. Jech
Calif.	Eureka	Henderson Cntr.	Jan. 5-10	Charles Senechal	Wilford Frazier
	Gustine	A/G	Dec. 29-Jan. 12	James & Beulah Pepper	Harold Steward
	Keyes	A/G Tab.	Dec. 31-Jan. 12	Norman Jones Party	J. D. Smith
	National City	First	Jan. 5-12	Eugene W. Ness	Tommy Beard
	Orangevale	First	Dec. 31—	Thomas Ming Sr.	Francis Sturgeon
	Placerville	First	Dec. 31-Jan. 12	L. J. Franks Party	Curtis A. Myers
	Rio Dell	<sup>1</sup> A/G	Dec. 29-Jan. 3	Charles Senechal	R. L. Waters
	Riverside	Calvary Temple	Dec. 31-Jan. 12	Keetah Jones	D. F. Ferguson
	S. San Francisco	First	Jan. 6-12	George Holmes	C. E. Curtright
	Wilmington	Boulevard	Dec. 29-Jan. 12	L. B. "Bill" Lewis	Leonard Nipper
Fla.	Lakeland	Southside	Jan. 5-19	H. A. Christopher Tm.	Rodney Dukes
	Tarpon Springs	First	Dec. 31-Jan. 12	Irving & Mrs. Howard	Glen Babcock
Ga.	Atlanta	A/G Tab.	Dec. 31—	Musical Vanderploegs	James G. Mayo
	Columbus	Beallwood	Jan. 5-12	The Singing Lunsfords	Eugene Gustafson
Hawaii	Honolulu	First	Dec. 31-Jan. 11	E. T. Quanabush	Eldon Vincent
Ill.	Cahokia	Emmanuel	Jan. 5-12	Howard & Barbara Young	Charles Lance
	Mason City	A/G	Dec. 29-Jan. 12	Wallace & Carol Joice	Kenneth Wallace
	St. Elmo	First	Dec. 31-Jan. 5	Harry Vibbert	Yale Roberts
	W. Frankfurt	First	Jan. 5-19	J. C. & Mrs. Nichols	Hugh A. Still
Ind.	Indianapolis	Lighthouse Tab.	Dec. 29-Jan. 12	Charles E. Crank	William Totman
Iowa	Ankeny	First	Dec. 29-Jan. 3	Lowell Lundstrom Tm.	Robert Wenig
	Davenport	West Side	Jan. 5-19	Matschulat Party	David Raynor Sr.
Kans.	Cheney	First	Dec. 31-Jan. 12	Kenneth Stottlemeyer	Vernon Whitmore
La.	Raceland	A/G	Dec. 29-Jan. 12	Darrell & Carolyn Pilcher	J. B. Cherry
Md.	Cumberland	Central	Jan. 1-19	Don & Sharon Parker	Frank Fratto
	Hyattsville	Faith Tab.	Dec. 31—	Karl Wooster	B. M. Slye
	Prince Frederick	Full Gospel Tab.	Jan. 5-19	H. B. Kelchner	A. J. Fox
Mich.	Oscoda	A/G	Jan. 5-12	C. A. Fairfield Pty.	J. R. Johnson
Minn.	Crosby	A/G Tab.	Dec. 31-Jan. 5	The Tanner Team	Clarke Gage
Mo.	Fredericktown	First	Dec. 29-Jan. 12	Loyd & Rebecca Middleton	Max Francis
	St. Charles	First	Jan. 5-26	Glenna Byard	A. W. Pettet
	Sikeston	First	Jan. 5-12	Bob Larson	T. A. McDonough
	West Plains	A/G	Jan. 5-19	Ruth E. Reece	Nina Gaddis
N. Mex.	Tucumcari	A/G	Jan. 5-19	I. D. Rayborn	Roy H. Stewart
N. Y.	Westfield	A/G	Jan. 10-12	Russell Pier	Ernest Edwards
N. C.	Franklin	Cullasaja	Jan. 5-19	Nettie Parham	Byron W. Perry
Ohio	Canton	Christian	Dec. 31-Jan. 5	W. W. & Mrs. Martin	John A. Kroll
	Tipp City	Bethel Tab.	Dec. 31-Jan. 12	R. J. Pasquale	Boyd McClellan
Okla.	Claremore	Verdigris	Dec. 29-Jan. 12	F. C. Comell	Royce Peterson
	Muskogee	Central	Jan. 1-12	Glen Shinn	Conrad Barrett
	Shawnee	Glad Tidings	Jan. 5-19	Arthur & Anna Berg	A. J. Frank Jr.
	Tulsa	E. 21st St.	Dec. 29-Jan. 12	Jack Martz Tm.	J. W. Ellsworth
Oreg.	Salem	Keizer	Dec. 29-Jan. 5	Paul Clark Team	Ken Grant
	Sweet Home	A/G	Dec. 31—	John & Freda Bryant	R. J. Jeffers
Pa.	Peckville	First Pent. Tab.	Dec. 27-29	Ken & Gloria Kashner	Ernest Drost
	York	Faith Temple	Jan. 1—	Ken & Gloria Kashner	Edwin Schmid
Tenn.	Ripley	A/G	Jan. 5-19	Arllis & Mrs. Thrasher	Kenneth Turpin
Tex.	Amarillo	First	Dec. 29-Jan. 5	Ervin Asiatico	E. R. Foster
	Austin	First	Dec. 29-Jan. 12	Morris & Mrs. Lefkovitz	Carl Martindale
	Midland	Gardens	Jan. 5-19	Donnell-Holler Tm.	James L. Rowton
	Pampa	Calvary	Jan. 6-12	Ervin Asiatico	G. L. Huffman
	Seagraves	First	Jan. 5-12	"Danny" & Patsy Rogers	Albert Owen
Utah	Tooele	First	Dec. 31-Jan. 12	Dan Franke	J. E. Mayfield
Va.	Hampton	<sup>2</sup> Calvary	Jan. 5-12	Harold Conant	T. Burton Pierce
	Newport News	First	Jan. 5-19	Tommy Godfrey	M. E. Boyce
Wash.	Yakima	Summitview	Dec. 29-Jan. 12	Dan & Marty Womack	Einar McGhee
Wis.	Milwaukee	Evangel	Dec. 31-Jan. 12	E. A. Manley	Waldo Risner

<sup>1</sup>Children's Revival

<sup>2</sup>Witness Invasion

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

# WHEN CHURCHES EXPAND GOD GIVES AN INCREASE



This architect's drawing shows the three units of the completed First Assembly in Manteca, Calif.

## A Church Can't Afford Not to Provide Adequate Space for Growth, Pastor Says

WHEN MY WIFE AND I ARRIVED in Manteca, Calif., in the spring of 1952, First Assembly was occupying a broken-down building that originally was an open-air dance hall. The seating capacity of the main auditorium was 138, and there were eight Sunday school rooms which would seat 80 to 90.

The Manteca church, with an average attendance of less than 100, often engaged in enlargement campaigns. At the end of one attendance drive, the Sunday school reached an all-time high of 178, but one month later it was back to the precontest level of 70-100.

What was the reason? The church was not prepared for the results of an enlargement campaign. There was no room to grow.

Realizing the problem, the church began making plans for a three-phase building program. The first unit—which included a sanctuary seating 275, two smaller assembly halls, and 14 classrooms—was completed in November 1957. The year following the building program the income of the church doubled and the average attendance showed an increase of 50.

It wasn't long until we had again reached our capacity. So in 1962 the second unit consisting of seven classrooms, a pastor's office, a church office, and a multipurpose room was completed. Again we watched the average attendance of

the Sunday school grow from 150 to 278.

In April 1968 the construction of the third unit—consisting of an

auditorium with seating for 550, additional classrooms, and church offices—began. This third unit will be dedicated next month.

I have often heard members of congregations say, "We cannot afford to build." The truth of the matter is, a church cannot afford *not* to provide adequate space. The Bible tells us that "where there is no vision, the people perish" (Proverbs 29:18); and "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Proverbs 11:24).

It has been proved over and over that failure to expand leads to loss. We saw this happen to one church. In 1956 this church ranked first in the community in Sunday school and church attendance, but today they rank sixth. Why? Because they lacked faith to expand when the time was ripe.

In 1956 our church ranked fifth in Sunday school attendance among the churches of our community. Today, after three expansion programs adding 25,000 square feet of space, we are first in average attendance.

I do not take personal glory for this, for no pastor can move beyond the vision of his congregation. I have thanked God many times that He has allowed me to serve a con-

## New Parsonage Is Another Evidence of God's Blessing on Young Church

WHEN I ACCEPTED THE PASTORATE of the Assembly of God in Hamburg, N.J., I was told that nothing could be accomplished there. But I felt it was God's will, so I accepted the challenge and became the first full-time pastor in 1966.

It was a step of faith, and God has honored it in many ways.

The most recent evidence of God's blessings was seen at the dedication of the new parsonage.

The handsome two-story colonial building of brick and shingle exterior is across the road from the church which was erected six years ago. The parsonage was built primarily through volunteer labor, most of the work being done on Saturdays.

Located on a 155- by 300-foot lot, the new parsonage is valued at \$40,000, but cost only about \$24,000. Local contractors donated much of the labor and materials.

The speaker for the dedication services was Frederick Eide, superintendent of the New Jersey

District. The prayer of dedication was offered by Levi Storms, district presbyter.

During the building program, God began to move in a mighty way among the people. Within a period of two months, there were

over 20 saved and 32 filled with the Holy Spirit. The moving of God's Spirit is felt in the services.

To those who said nothing could be done in Hamburg, God's blessings upon this church and congregation stand as a testimony that

(Below) The Assembly of God in Hamburg, N. J., recently built this new parsonage primarily through volunteer labor. (Opposite) Elliott Brown, chairman of the board of trustees, presents the keys to the parsonage to Pastor David Milley.



gregation that believes "with God all things are possible."

Often the question has been asked, "Doesn't a building program hinder your missionary giving?"

We answer, "No." On the contrary, it is our sincere belief that if a church fails to make room for more people, its missionary program will suffer. We have found that after we completed two building programs our missionary giving increased by 700 percent. When you increase your attendance, you have more people who can give to missions!

But where do you begin? The sons of the prophets began by going to Elisha and saying, "The place where we dwell with thee is too strait [narrow] for us" (2 Kings 6:1). Should they have been satisfied with their limited facilities? I think not.

There came a time when the Lord said to Moses, "Ye have dwelt long enough in this mount." Once more God was saying, "Go forward."

I believe that if laymen would approach their pastors with the same enthusiasm the sons of the prophets manifested before Elisha, they would see an expansion program begin and the work of the Lord go forward.

Do not look at the obstacles that stand in your way. Fix your eyes upon Him who "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20).

—DONALD ANNAS, pastor

He is still the God of the impossible. He delights to see His work go forward. I believe that God expects us to move in faith having confidence, not of ourselves, but of Him.

—DAVID C. MILLEY, pastor



# Why Should I Transfer My Investments to Church Extension Loan?

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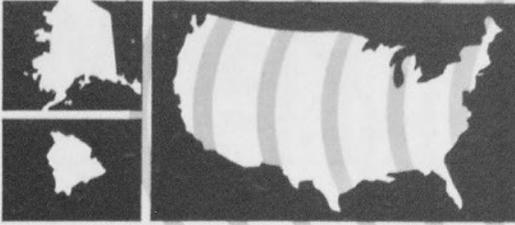
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# HOMEFRONT HIGHLIGHTS

## HARVEST FESTIVAL AT REHRERSBURG

REHRERSBURG, PA.—October 5, 6, 1968, the Teen Challenge Training Center at Rehrersburg conducted its second annual Harvest Festival and Homecoming. Many guests and several former students participated in the special services.

The festival program included testimonies of former drug ad-

dicts, alcoholics, and delinquents who have been rehabilitated through the ministry of Teen Challenge. Workers conducted tours of the building and grounds, and also provided a light lunch and an evening meal for visitors.

One of the main features of the Harvest Festival, according to Frank M. Reynolds, superinten-

dent, was the ingathering of food brought by groups and individuals to feed the 70 students during the next few months. Since the students are no longer hooked on drugs, their bodies now require large amounts of nourishing food. The festival was both materially and spiritually rewarding.

On October 2, prior to the festival, the Teen Challenge staff and students journeyed to New York City to participate in the 10th an-

niversary Teen Challenge banquet.

The Rehrersburg Training Center has been in operation six years and is now beginning its seventh on "God's Mountain." The staff has enlarged the printshop to produce literature in greater quantity. The dairy barn burned down over a year ago, and now they have dedicated a new one.

The school continues to progress and enlarge its borders for greater ministry.

Frank Reynolds, superintendent of the Teen Challenge Training Center, talks with Amish guests during Harvest Festival.



Students of the Rehrersburg Training Center sing a special number at a Harvest Festival service.



## ASSEMBLIES OF GOD MAN APPOINTED STATE PROTESTANT CHAPLAIN

WARM SPRINGS, MONT.—W. L. Roset, former pastor of the Assembly of God in Anaconda, Mont., has been appointed Protestant chaplain at the State Hospital here, according to Paul R. Markstrom, Assemblies of God national prison chaplain. The appointment was officially announced by Dr. Stanley J. Rogers, hospital superintendent.

For the past 18 months Chaplain Roset has served on a part-time basis as assistant chaplain at the hospital. He was recommended to the new appointment by the Governor's Advisory Chaplaincy Committee made up of ministers from various denominations.

Over 2,400 new patients are admitted each year to the hospital, and about the same number discharged. The chaplain interviews all new Protestant patients and



counsels with all patients who are referred to him or make personal requests for his counseling.

Chaplain Roset is a past president of the Anaconda Ministerial Association and was chairman of a mental health fund-raising.

The new chaplain received his preparatory training at the University of Utah in 1967. The course included special studies on alcoholism and on religious counseling.

The Rosets have three sons: Grant, Gayle, and Gregory.

## COUPLE COMPLETE 15 YEARS OF SERVICE TO THE DEAF

SEATTLE, WASH.—Paul and Kathern Carlstrom recently celebrated 15 years of ministry to the deaf in the Seattle-Tacoma area. A banquet held in Calvary Temple here commemorated the event.

Pastor Marcus Gaston was guest speaker.

Brother and Sister Carlstrom began their ministry in Tacoma in August 1953. Three months later they started a new church in



Kathern and Paul Carlstrom at banquet held in their honor.

Seattle where most of their present ministry is concentrated.

Calvary Temple's Church of the Deaf has a full program of its own, including a Sunday school, a Wednesday night prayer meeting, a Friday night Bible study class, and an active WMC group. The church also has a deaf choir, all singing being done in the manual communication. The singing, as well as the preaching, is interpreted for hearing people who attend the deaf services. Frequently the deaf choir is invited to sing in hearing churches here and in other cities.

The deaf ministry is "missions-oriented," with church attendance and giving climbing consistently each year. During the past fiscal year giving for missions totaled \$1,493. The deaf WMC group prepared and shipped 609 pounds of warm clothing, quilts, toys, etc., for destitute deaf Koreans. They also shipped 70 pounds of Christmas boxes to missionaries to the

deaf in Korea and the Philippines.

When the students attending the State School for the Deaf in Vancouver return home, the deaf church provides summer activities to keep as many as possible close to the church. Summer camps were conducted in past years; one is planned for 1969. Two of their young people attended Central Bible College—School for the Deaf in Springfield, Mo.

The Carlstroms also conduct services for the deaf every Sunday afternoon at First Assembly in Tacoma, where Fulton Buntain is pastor. Recently the hearing church provided a lovely chapel for the deaf in their new building.

Several years ago Sister Carlstrom taught the language of signs at Northwest College of the Assemblies of God in Kirkland, Wash. At least four of the students became actively engaged in the deaf ministry—an indication of the continuing outreach of the work of this dedicated couple.



ABOVE: Sunday school children at Tok, Alaska, listen eagerly as Missionary Patrick Donadio reads a Bible story. BELOW: An elderly Indian inhabitant of Tok, Alaska, looks at a treasured copy of "The Pentecostal Evangel."

## ANOTHER MISSIONARY TO THE INDIANS IS WITH CHRIST

DAGGETT, CALIF.—Raymond F. Myers, 51, missionary to American Indians here since 1956, went to his eternal reward October 26, 1968, after a lingering illness. He received home missions appointment in 1959, but had been engaged in mission work in California as early as 1953. Brother Myers, a Bible school graduate, was ordained in the Southern California District.

He and his wife Tessie accomplished much among the Indians. About 13 years ago they took over a struggling new Navaho work at Daggett. They held meetings in a quonset hut that seated about 50 persons. They had promised God they would not do secular work but would devote full time to their ministry, and they sold their furniture piece by piece to keep that vow.

In five years' time 420 souls came to Christ, 85 were filled with the Spirit, and 200 were baptized in water in their services. And the work continued to grow.

Brother Myers built, almost sin-



gle-handedly, an attractive concrete-block church building and a beautiful frame-stucco parsonage. The Southern California District purchased the property for the church.

With some money donated for personal use, Brother Myers bought lumber for the pews and for the parsonage. Then with the help of some Indian men he built pews.

At one time the judge of Yermo, Calif., told the Myerses that since they had been helping the Indians in Daggett and the surrounding area, crime among the Indians had decreased 90 percent.

The Daggett church is now the strongest and largest Navaho Indian church in Southern California.

lots bought for this purpose. The Bill Smiths have assisted in clearing the property and making it ready for construction.

### CHANGES ON THE INDIAN FIELD

The Elmer Kaufmanns recently resigned the Indian mission at Carrizo, Ariz., and Jo Ann Craver will be replacing them. Her address is: General Delivery, Carrizo, Ariz. 85901.

### A/G LITERATURE IMPORTANT ON THE ALASKAN MISSION FIELD

TOK, ALASKA—The Assembly of God Chapel here has five outstations in the surrounding villages and gospel literature plays an important part in warming the hearts of the Athabascan Indian inhabitants. Young and old alike are eager to read the good news of the gospel as well as to hear the preaching of the Word. It has been rewarding to see how God uses our Assemblies of God literature in this out-of-the-way mission field. We know it is good seed sown on good ground. —Patrick Donadio



## LATIN AMERICAN DISTRICT CONDUCTS BIENNIAL CONVENTION

HOUSTON, TEX.—The Latin American District, now 50 years old, reported one of the greatest biennial conventions in its history. It met August 14-16 at the Music Hall of the Civic Center here. Superintendent José Girón was in charge.



Approximately 1,500 attended the night evangelistic services, and about 400 ministers and delegates composed the voting constituency. Geographically the district takes in our Spanish-speaking churches in all the U. S. west of the Mississippi River.

Main speaker for the evangelistic services was Missionary Paul Finkenbinder, known as *Hermano Pablo* throughout most of the Latin American countries due to his extensive radio and television ministry.

Other speakers were Curtis W. Ringness, national secretary of Home Missions; H. C. Ball; A. F. Vigil, the district's secretary; Kenzy Savage, the district's treasurer; Josué Sanchez, superintendent of the Texas Conference; Simón Franco, superintendent of the Pacific Conference; and Raimundo Jimenez, evangelist.

The convention created a new passion for missions in the hearts of the people. In response to Brother Finkenbinder's appeal for pledges to support the district's missionaries, the congregation doubled the amount required in a short time.

Each of the executives was returned to office. They are: José Girón, superintendent, F. A. Vigil, secretary, and Kenzy Savage, treasurer.

The Latin American District is a branch of the Assemblies of God. From a small beginning in 1918 under the able leadership of H. C. Ball (who is still an executive of the branch), the branch has made great strides. It now has nearly 400 churches plus about 40 other preaching points, 756 ministers (including more than 200 with exhorters' credentials), and a membership of approximately 40,000.

The branch operates two Bible schools—one in LaPuente, Calif., and another in El Paso, Tex. These are providing dedicated and enthusiastic young ministers and missionaries to the Spanish-speaking in the U.S. and abroad.

During 1967 the Spanish Eastern and Latin American branches led the nation by opening 28 new churches between them.

## PROGRESS AT KAKE

KAKE, ALASKA—Miss Eva Wright is serving as pioneer pastor here. Because there were no available buildings, it was necessary to purchase a 10- by 55-foot mobile home. Miss Wright has begun children's Bible clubs, Sunday school, and adult services.

It is imperative that a church building be erected at once on the



# ...children with no home

**O**VER SIX MILLION CHILDREN in the U.S. have no homes. One out of every eight infants born this year will need the help of society before they are 18 years old. Highlands Children's Home is helping to provide for lonely, needy children. Opened just two years ago, Highlands has served more than 50 boys and girls—most of whom have been placed in Assemblies of God homes for adoption or foster care. Other children are at Highlands anxiously awaiting their turn when they too will become members of a family unit. You can help that dream become a reality. This child-care ministry of the Assemblies of God needs your help today. We must liquidate the \$50,000 refurbishing and operational debt which has built up in these past two years. *We must meet this obligation before this important and needed ministry can be made available to other homeless children.* Today, December 29, has been designated as Debt Retirement Sunday for Highlands. Orphaned and neglected children are asking you—individuals, church congregations, Sunday school classes, men's groups, women's groups—to respond with a liberal offering. Your response to this appeal is a wise investment in the future. All gifts, of course, are tax deductible. Remember, the future of this ministry depends on what you do about it today. Clip the handy coupon below and send it with your debt retirement gift now.

TODAY IS  
DEBT RETIREMENT DAY

**HIGHLANDS CHILDREN'S HOME**

A MINISTRY OF THE DEPARTMENT OF BENEVOLENCES • ASSEMBLIES OF GOD

**HIGHLANDS CHILDREN'S HOME—DEPARTMENT OF BENEVOLENCES  
1445 Boonville Avenue, Springfield, Missouri 65802**

Yes, I want to have a part in this ministry to needy children. Enclosed is my debt retirement gift for Highlands.

Amount enclosed \$.....  Please send more information about the home.

NAME .....

ADDRESS .....

CITY ..... STATE ..... ZIP .....

CHURCH OR GROUP .....

CITY ..... STATE ..... ZIP .....

**ALL GIFTS ARE TAX DEDUCTIBLE**

