

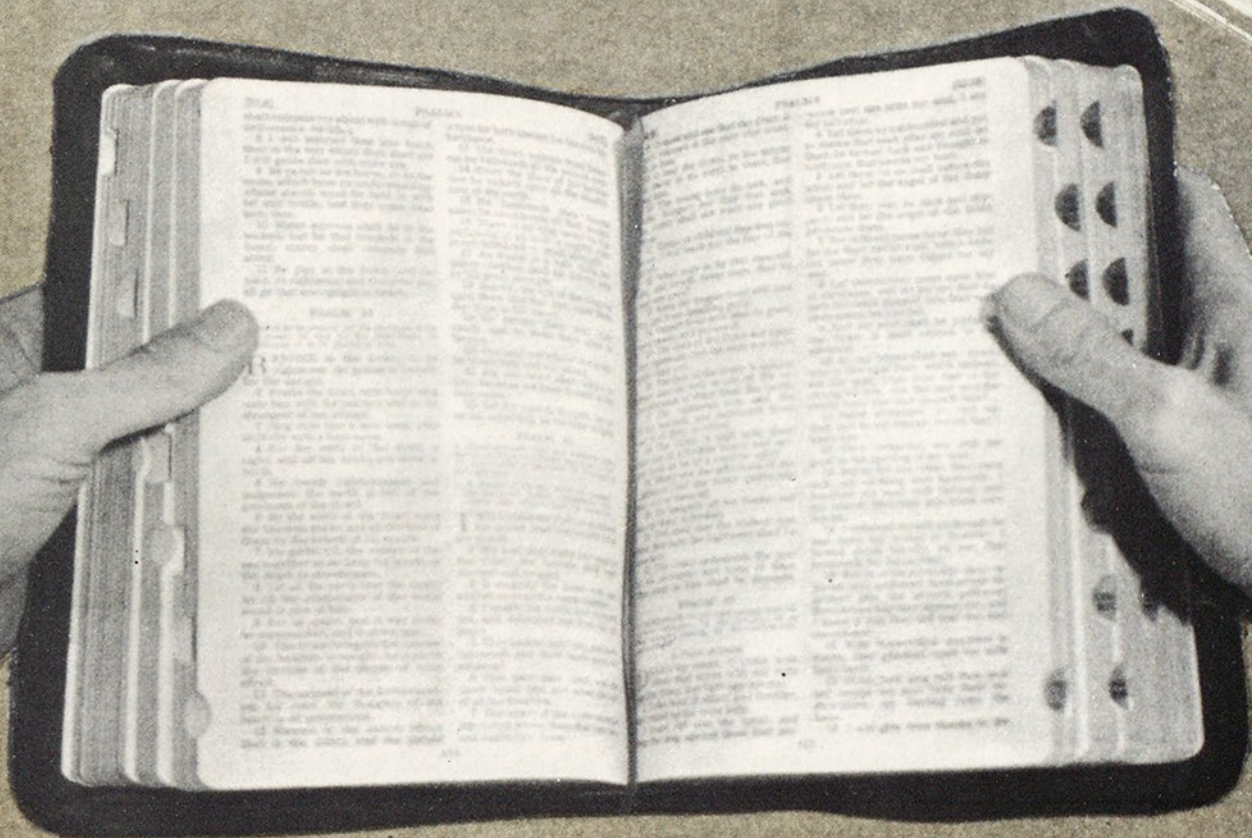
THE PENTECOSTAL  
**evangel**

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

FEBRUARY 1969      TEN CENTS

INTERNATIONAL EDITION

**LORD, SEND A REVIVAL**  
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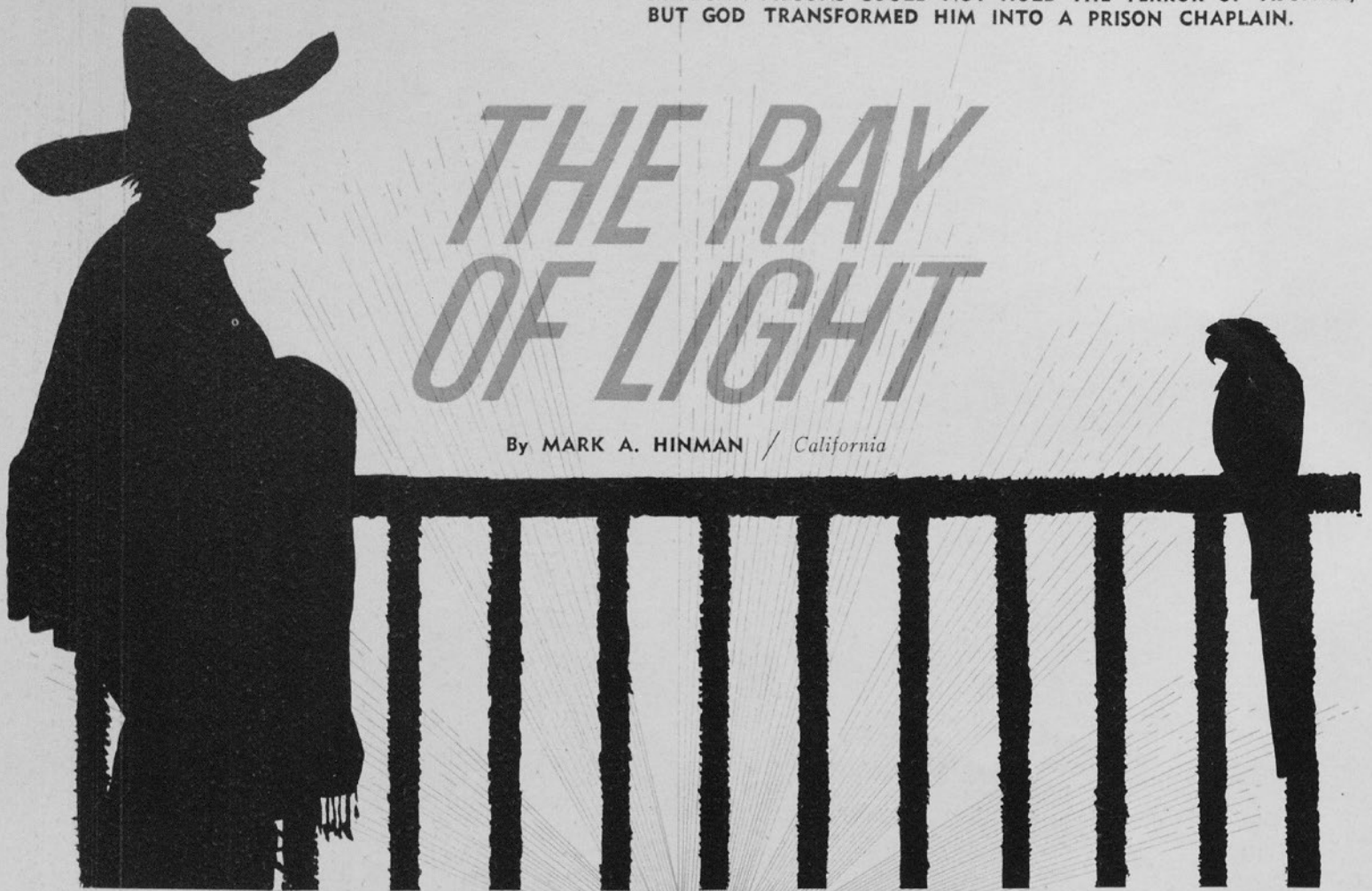


—and let it begin in me

MEXICAN PRISONS COULD NOT HOLD THE TERROR OF TIJUANA,  
BUT GOD TRANSFORMED HIM INTO A PRISON CHAPLAIN.

# THE RAY OF LIGHT

By MARK A. HINMAN / California



It's *El Changa!*"

Rodolfo Gaona gasped at the sight of the wild-eyed man at his door. The young evangelist had answered the knock wondering who would be calling so late on a cold Thanksgiving night. The last person he expected to see was *El Changa*—the ape—of Tijuana.

Rodolfo soon found his voice and tried to disguise his fear. "What do you want?"

"Please help me—please, please! I've got to have help." His words were fierce but they revealed a deep despair.

Almost too surprised to answer, Rodolfo stepped aside and motioned his visitor into the cottage. He watched in disbelief as the shivering man half stumbled through the door. This could not be Joél Quiñónes, the criminal whose reputation he knew so well. Joél's face was twisted in pain, his clothes were ragged, and his hair disheveled. But it was Joél. And Rodolfo would see a miracle in his Tijuana home that night.

Joél Quiñónes seemed destined to a life of crime. His childhood helped mold him for a career in lawlessness. When he was two, his father deserted them, and his mother was forced to take a job to support herself. Joél was left with a neighbor and had no home of his own from that time on.

He soon feared this foster father who beat him, and then the fear became hatred. Before age seven he was a thief.

His mother became a Christian but this did not affect Joél. He fled to a city 70 miles away after attempting to murder his foster father.

In the following years Joél led a gang, trying to get

even with the world. As a teen-ager he was still filled with hatred and found his way into and out of many prisons in Mexico and the U.S. At 19 he was arrested in Los Angeles and held as an adult on 27 counts of serious crimes.

Finding efforts to escape from San Quentin to be useless, he took out his vengeance on fellow prisoners and the authorities. As a result of his behavior, all hope of parole was removed.

Joél was totally without emotional feelings of love, sympathy, or kindness. A young girl came to thank the prisoners for donating blood which had saved her life. Somehow, after she had played a violin solo for them, her wheelchair rolled down the steps, and she fell out. All the men felt sorry for her—all but *El Changa*. He found there was not the least bit of sympathy left in his heart. Angry with himself for his lack of feeling, he rushed back to his cell and beat his fist against the wall, smashing the bones in his hand!

The monotony of prison life was broken somewhat by mail call. Joél devoured the regular, newsy letters from his mother but resented her constant effort to persuade him to turn to Christ. During her brief annual visits, she would plead for him to ask God for help. Her theme was, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jeremiah 33:3). Once in a while the Scripture verse seemed to penetrate his mind. "Like a little ray of light, it would go into my heart, but then it would be gone. I used to wonder what it all meant," Joél recalls.

After being placed on death row for his violent be-

havior, Joél Quiñónes was declared to be criminally insane. He was held under maximum security for three years.

One day he was called to the warden's office. They informed him he was being deported to Mexico as an undesirable alien.

This release and return to Tijuana was so sudden that Joél could hardly believe he was not dreaming. He was free—no charges pending. However, his attitude did not change. He decided to get into the drugs racket.

But his mother never gave up. Though she lived 1,000 miles away, she found a way to reach her wayward son. She wrote to a student at the Tijuana Bible School, Clara Gaona, who asked the students to pray. Clara then visited Joél personally. His response was anything but encouraging, but Clara was not turned aside by ridicule. She visited him repeatedly and invited him to come to church.

Joél's irritation at her persistence grew to the point that he decided to get rid of her once and for all. He shouted at her, threatened her life, and told her never to come back. Clara insisted that no one was too far from God for Him to help and to love. She pled with tears in her eyes for him to come to church, but Joél became more fierce, declaring, "I don't want your God, and I know He doesn't want me."

Clara departed; and as her footsteps faded, Joél felt as if he had slammed shut the only door open to him, for that ray of light had touched his heart again and again when she talked to him. What did it mean? Joél shook his head bitterly.

Five months slipped by. Joél made up excuses to linger near the school but never spoke to Clara. Emotionally disturbed, he walked the streets when he couldn't sleep at night. Loneliness gave way to deep despair, then to near panic on this Thanksgiving Day. In desperation he went to the church which Clara attended and slipped in just as the congregation began to sing:

*"Come ye sinners, lost and hopeless,  
Jesus' blood can make you free;  
For He saved the worst among you,  
When He saved a wretch like me."*

The words burned into his tortured mind; but when the song ended, Joél found himself alone. No one spoke to the desperado as the people went forward for prayer.

He walked out into the cold rain, cursing as he stumbled along. If there were no hope, why did the little ray of light come and then leave him lonelier than ever? And that song, "Jesus' blood can make the vilest sinner clean. . . ." That meant him, all right, the lowest sinner who had ever lived.

Joél went to the pastor's home, but no one was there. Turning bitterly away he shuffled down the sidewalk. Suddenly his knees gave way, and he fell to the ground screaming as loudly as he could, "O God, help me—if there is a God, help me."

When he paused, he listened as if to hear an audible answer. When nothing but empty silence greeted him, disappointment reached its epitome, and Joél blacked out. He does not remember what happened until he was knocking on the door of Clara's brother's home.

Rodolfo recovered quickly from the first shock and agreed to help Joél all he could. Their conversation con-

tinued into the early morning hours as Joél was led step by step to Christ. He feared that God would not forgive him. He felt so wicked.

Rodolfo used an illustration to help him understand. He extended a closed fist and said, "Joél, I have a five-peso bill in my hand. Do you believe me?"

"Sure, I believe you." Joél raised his eyes questioningly.

"All right, I'm going to give you this bill. Do you believe that?"

"Yes, I believe it."

"Then take it!"

Joél reached out, and Rodolfo dropped the bill into his hand. "That's what I mean," he said. "Jesus died for your sins and has promised to save you, but you must believe it and receive Him."

Joél sat quietly. Suddenly that elusive ray of light began to grow, and his soul was illuminated. "I do believe it," he cried, bursting into tears for the first time in his life. "Jesus' blood can make me clean."

He knelt and received Christ into his life. "Hate gave way to love," he recalls. "Instantly, turmoil changed to peace, guilt to full pardon."

Eight years have passed since that miracle of saving grace took place. After being filled with the Holy Spirit, Joél entered the Bible school in Tijuana. When his schooling was completed, he answered the call of the Lord to pioneer a church in the bustling city of Guaymas, Sonora. He and his bride, whom he had met in school, labored there under very difficult circumstances.

During the first year and a half, they did not see one person converted at Guaymas. They grew discouraged, but could not leave. Then some young people from America came and held a week's services with them. From that effort came the first adult convert. A revival started, and the growing church was set in order within two years. During that time 14 young men, saved at the church, entered Bible college.

In 1966 Pastor Quiñónes was critically injured in a car accident. He was pinned in the wreckage for 15 hours with three major breaks in his back. The bone in his left arm was almost pulverized near the shoulder. He was told he would be a cripple for the rest of his life.

Friends began to pray for his recovery. A short time later, a California pastor and several others stopped to see Joél. As they prayed, they knew he would be healed. Two days later, Joél asked that the cast, which covered most of his body, be removed. In a few hours he was walking again. He returned to a full schedule of ministry, and the city was stirred by the miracle of his healing.

Recently Joél was appointed to be national chaplain in the Mexican penal system. This is a *first* in the history of the country. The new ministry has much potential. Brother Quiñónes has great compassion for the prisoners in Mexico. He now has authority to enter any penitentiary to establish "prison churches." He can reach thousands of men who have never heard the gospel.

His personal request to me is typical of the man: "Please include in your story my need for prayer. I must reach these prisoners for Christ."

The former *El Changa*, whom the prisons of Baja California could not hold, is returning to the prisons of Mexico as *El Capellán*, the chaplain, a man with the message of the gospel.

## Upon ALL Flesh?

SPEAKING THROUGH HIS PROPHET, the Lord said, "I will pour out my Spirit upon all flesh" (Joel 2:28). What does "all" mean?

Does it not mean the pagan as well as the pious, the vagrant along with the virtuous, the rich and the poor, the learned and illiterate together? Can it mean anything less? Does it not mean every country and class, every culture and color?

Those words "all flesh" are used many times in the Bible. When God looked down upon the earth He found that "all flesh had corrupted his way upon the earth" (Genesis 6:12). Therefore He sent the great flood by which "all flesh died that moved upon the earth" (Genesis 7:21). When it says "all" it means "all."

It is not His wish that any should perish. His desire is that all should repent, be saved, and join in praying to Him. It is written, "O thou that hearest prayer, unto thee shall all flesh come" (Psalm 65:2). He promised to pour out His Spirit upon all flesh to give all flesh the opportunity to worship Him. None shall be barred. But those who refuse to bow will eventually be cut off.

When God said He would pour out His Spirit upon all flesh, He meant everyone. Joel said this would "come to pass afterward." About eight centuries later, while the Jews were celebrating the Day of Pentecost in Jerusalem, a group of Christ's followers were praying together in that city when suddenly there was a strange demonstration. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

As the startled bystanders looked on questioningly, the apostle Peter explained what was happening by quoting the prophet. "This is that which was spoken by the prophet Joel," he declared; but instead of repeating Joel's word "afterward" he was inspired of the Spirit to use the words "in the last days." He said, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17).

A careful reading of Peter's words makes it clear that the great visitation at Pentecost was not the final exhaustive fulfillment, for he was careful not to omit the reference to miraculous signs in sun, moon, and earth which did not take place at Pentecost.

Nevertheless the final fulfillment is to be identical in kind. "This is that," he said. It is not something of interest to Jews only. The pouring out is to be on all flesh, including Romans as well as Jews, Greeks as well as barbarians. And it is to come "in the last days." After twenty centuries, has the time not come? Is not this the day when God is beginning to pour out His Spirit upon all flesh?

Peter did not say that everyone would be saved—he was careful to add, "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Each must call. But all will be moved by the Spirit and given the opportunity to call.

You wonder how God can pour His Spirit upon some people you know. They are so wicked. They are so proud. They are so steeped in false doctrine. But God is able. Remember what He said through His prophet, "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" (Jeremiah 32:27). The God of all flesh can pour out His Spirit upon all flesh. "All" means all when He says it.

—r.c.c.

# THE PENTECOSTAL evangel

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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.

**M**ANY SERMONS HAVE BEEN PREACHED from the first verses of the second chapter of Acts. Yet the latter portion needs to be stressed as much as the first.

The opening verses of the chapter record a mighty Pentecost. The latter verses tell us what the Christian Church did after Pentecost. This God-directed action was most necessary to the spiritual life and well-being of the Church.

On the Day of Pentecost Peter preached. Three thousand souls were saved. Afterward the Christians continued steadfastly (without wavering) in four things: *doctrine, fellowship, breaking of bread, and prayers.*

#### **DOCTRINE**

Doctrine is necessary. It must be in the Church. One man said, "A preacher should never preach doctrine." He meant to distinguish between teaching and preaching; but what he did not realize was that when we preach the most simple gospel truths, we are preaching doctrine.

Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine . . . (2 Timothy 3:16). He instructed Titus to teach uncorrupt (unadulterated) doctrine (Titus 2:7).

But there is unsound as well as sound doctrine. The church at Colosse was told to avoid "the doctrines of men" (Colossians 2:22). The Hebrews were instructed to shun strange (different, alien) doctrines (Hebrews 13:9).

The Ephesians were warned against being swayed by "every wind of doctrine" (Ephesians 4:14). False teachers were moving freely in Paul's day. We have some today. How we need to continue steadfastly in the apostles' doctrine, the Word of God!

#### **FELLOWSHIP**

Fellowship has been defined as "two fellows in a ship." But this is not quite correct. They could be at loggerheads. Two fellows, however, in a ship or in church sharing the blessings of Christ Jesus and united in spirit is true fellowship. Christ Jesus should be the basis of our fellowship, not simply passage in the same ship or membership in the same church.

One man said, "I do not need the church. I can fellowship with believers wherever I find them."

Granted! We should be able to fellowship with believers in Christ anywhere—on a vacation, around a campfire, out fishing, or even in a ship. But assembly with fellow-believers is necessary. Paul warned us not to forsake the assembling of ourselves together, as the manner of some is; "but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25).

A Christian cannot afford to be an isolationist. The Early Church continued steadfastly in the apostles' fellowship. The assembly was a united front against the forces of evil. Individuals gained spiritual strength and blessing from it. We need it today.

#### **BREAKING OF BREAD**

The Lord Jesus Christ laid down at least two very important stipulations for us to follow. He said, "Occupy till I come" (Luke 19:13). He did not say, "Occupy until the world becomes filled with turmoil and distress, and then stop serving God." He said, "Occupy till I come." He also directed His followers to celebrate the Communion in memory of Him—"till He come."

When He instituted the Lord's Supper, He stipulated that it was not for that day only. He commanded us to

observe it until the end of the Church Age. The apostle Paul said, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread . . . also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death *till he come*" (1 Corinthians 11:23-26).

The Early Church continued steadfastly in the breaking of bread. We need to do so today.

#### **PRAYERS**

Someone said that "Satan trembles when he sees the weakest saint upon his knees."

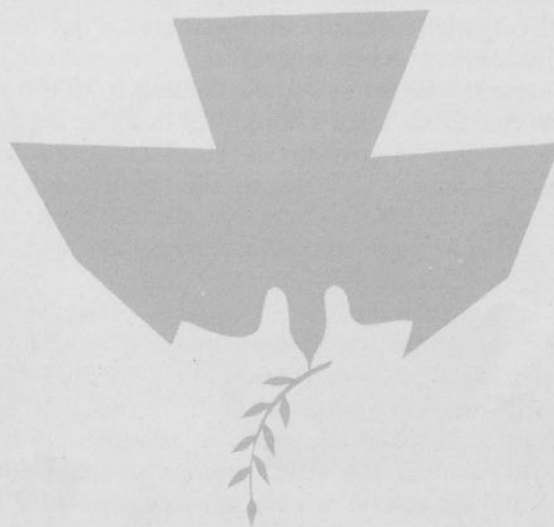
A man on his knees can accomplish more than a man at the controls of a bulldozer. As the poet said, "More things are wrought by prayer than this world dreams of."

The Lord Jesus taught the great value of private prayer. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6).

Prayer as a united force was also very much evidenced in the Early Church. When Peter was imprisoned, the Church prayed until he was released. "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him" (Acts 12:5). And God set him free.

After Pentecost the Early Church continued steadfastly in doctrine, fellowship, breaking of bread, and prayers. These four things in a church will make for a healthy body of believers. Let us not be diverted from any one of them.

By **ARTHUR H. TOWNSEND** / Canada



# AFTER PENTECOST



# EVERYWHERE, LORD! EVERYWHERE!

By Evangelist ZELMA ARGUE

**T**HE SPIRIT IS FALLING. There are bountiful harvests of souls around the world. Is God answering the intercessory prayers of His people who have been crying out to Him for revival?

Throngs are being won to Christ in GOOD NEWS CRUSADES in many lands. Tonga, the Marshall Islands, other nations being visited by the Holy Spirit. What does it mean?

For years the prayers for an outpouring of the Holy Spirit have been rising to heaven. For example, I recall a series of all-night prayer meetings which were conducted in Los Angeles by a dear colored saint from Philadelphia, called Mother Dabney. It was customary to chant certain refrains over and over in those meetings, either in praise or in supplication. One refrain still vivid in memory was this: "Everywhere, Lord! Everywhere! Pour out Thy Spirit everywhere! Everywhere!"

As I hear the joyful news now coming from the world's great harvest fields I am asking, "Is this the beginning?"

These are days of great upheavals. Mob demonstrations. Clashes with police. Violence in the streets and at great colleges. Christ's words come to mind: "Then shall be great tribulation, such as was not since the beginning of the world" (Matthew 24:21).

Does God have an answer? Yes, most assuredly. He has an answer as worldwide as the trouble. For it is written, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17). So as the tidings of revivals in Africa, in islands of the South Pacific, in Panama, and other lands come to gladden our hearts, I find the refrain echoing again in my soul: "Everywhere, Lord! Everywhere! Pour out Thy Spirit everywhere!"

Do we sometimes fret for a renewal of the outpouring of the blessed Spirit? Ought we not to be offering praise and giving thanks for the answer? "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

"I will pour out of my Spirit upon all flesh," the Lord said, and in that day "whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Whosoever? Upon

all flesh? This sounds as though, when it begins, it will spread quickly, far and wide. Fire does spread. Flames kindle other flames. I was reminded of this recently while reading again the life story of Jonathan Goforth, written by his wife Rosalind.

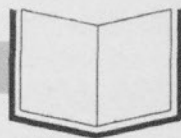
Goforth was a Presbyterian missionary from Canada who went to China and witnessed special movings of the Spirit. Here are snatches of Mrs. Goforth's writing:

"We were, as a family, living at one of the outcenters, when some unknown friend in England began sending us pamphlets on the Welsh revival. Scenes of that marvelous movement were vividly described. While reading them aloud to his wife, Mr. Goforth was repeatedly so thrilled and moved that he could scarcely proceed for emotion. A new thought, a new conception, seemed to come to him of God the Holy Spirit and His part in the conviction and conversion of men. A strange restlessness seemed to take possession of him. His whole soul burned intensely with the desire that our Lord's promise, 'And greater works than these shall ye do,' might be fulfilled in him.

"He sent home to Canada for A. J. Gordon's book *Ministry of the Spirit*, S. D. Gordon's *Quiet Talks on Power*, *The Autobiography of Charles G. Finney*, and *Finney's Lectures on Revival*. In the meantime he procured a wide-margin Chinese Bible and, with his English Bible, set himself upon an intensive study of the Holy Spirit.

"Signs of deep conviction of sin came to be seen on the faces of the Christians such as he had never witnessed before. Then came times of breaking down and confession of sin with definitely increasing results in conversion.

"Mr. Goforth became more and more absorbed in his intensive study of the Holy Spirit. . . . He left for the great religious fair at Hsun Hsien (1906). One evening, while speaking to a heathen audience, he witnessed a stirring in the people's hearts such as he had never seen before. Conviction seemed written on every face. When he asked for decisions, practically everyone stood up. During the days that followed, at every center where the gospel was being proclaimed, men came forward seeking salvation.



# IT BROUGHT FAITH

By RUTH E. GARLOCK

*"And Jesus answering saith unto them, Have faith in God" (Mark 11:22).*

**T**HIS VERSE OF SCRIPTURE has meant a great deal to me ever since God gave it to me when I lay almost hopelessly ill in the Canary Islands.



Although I couldn't see to read, I kept my Bible under my pillow and would hug it to me and quote whatever passages I could think of.

One day I felt prompted to open it. The words *have faith in God* stood out large and clear while the rest of the page was a hazy blur. As I clung to these four words, something happened to me. I felt God

very near. A very real, almost tangible faith filled my heart, and I knew for certain that I was healed. The enemy contended for my life, but I had a sure victory. I began to mend immediately.

Many times in the intervening 45 years this verse has been my mooring mast, my covert, and my sanctuary. I clung to it when illness struck the children, when a primitive native church seemed to falter, when we desperately needed divine guidance, when unexpected financial needs arose, or when death claimed a loved one.

It still is my buoy as we look forward with joy and hope and faith to His soon coming.

Ruth E. Garlock is the wife of Henry B. Garlock, former field secretary for Assemblies of God missionary work in Africa. Brother and Sister Garlock, veteran missionaries, now live in Bakersfield, California.

"For more than a year (until the spring of 1907) Mr. Goforth continued his work. . . . After three weeks visiting the main centers in Korea, which was being shaken simultaneously by the mighty work of the Holy Ghost, they returned to China, taking the northern overland route through Manchuria. Facing Manchuria he heard an inner voice say, 'Give them what I have given you,' so he simply told what they had been seeing in Korea of the Holy Spirit's working.

"He said: 'I had no method. I did not know how to conduct a revival. I could deliver an address and let the people pray, but that was all.'

"Early one morning before breakfast, an elder in the church was ushered into his room, and knelt, sobbing out his heart in confession of sin. He said, 'During your addresses yesterday, I was searched as by fire. Last night I could not sleep a wink.' The theme of all these messages was, 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' This it is which has pricked them to the heart, moved them to the very depths, and caused them to cry out, 'God be merciful to me a sinner.'"

After Goforth arrived back at his home station in Changte, China, the miraculous moving of the Spirit accompanied still. "An opportunity was then given for prayer, and thereupon ensued such a scene as I never before had seen. A man started to pray, but had not said more than a half dozen words when another, then another, joined in, and in a moment the whole company was calling on God for mercy. It started with one or two. Then came the burst from many hearts—all the pent-up emotions long held in check. There was no restraining it and no attempting to do so. . . .

"At 5:30 one morning I discovered a little group in the tent pouring out their souls before God. Men in confession told how their skepticism of the Spirit's power had been shattered, and they themselves humbled before Him. . . . It was a time when we were all brought very close together."

This was happening in the Far East while the revival was spreading in Wales and while the Spirit was being outpoured at Azusa Street in Los Angeles! God was visiting people all across the nation—in Texas, Kansas, Minnesota. What a year of revival!

Now, in our day, the Spirit is falling on Presbyterians, on Lutherans, on Episcopalians. No walls can confine this great move of God. We adore Him for this! Intercessory prayers are being answered. The Spirit is falling upon all flesh. Oh, that everyone in every land might taste this glorious power of God's Spirit. They can if they will ask for it. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain. . . ." (Zechariah 10:1).

"Upon all flesh," cried the prophet Joel. "Upon all flesh," quoted Peter on the Day of Pentecost. The spiritual upheaval was so great it was said the early Christians had "turned the world upside down" (Acts 17:6). Oh, how deep and wide is the effect when the Spirit moves. How unexpected are His methods. How unpredictable is the time and place where the next outpouring will occur.

Our part is to keep asking. "Everywhere, Lord! Yes, everywhere! Pour out Thy Spirit upon all flesh! Pour out Thy Spirit everywhere!"

**SCRIPTURES TO LIVE BY**

**DAILY READINGS FOR FEBRUARY 3-9**

Theme of the Week: **DIVINELY DISCIPLINED**

Monday .....	Deut. 8:1-10	Thursday ..	Psa. 119:65-72
Tuesday .....	Job 5:17-27	Friday .....	Proverbs 3:1-12
Wednesday ....	Job 23:1-17	Saturday ..	Hebrews 12:1-11
Sunday .....	Revelation 3:14-22		

"Despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Proverbs 3:11, 12).

*THE MAIDEN VOYAGE OF THE  
AMBASSADOR II COVERS 4,300 MILES  
OF THE SOUTH PACIFIC*



*...OR OVER THE  
STORMY SEAS!*

From the Diary of AARON ROTHGANGER / Hong Kong

*IN THESE DAYS of supersonic jets and lunar rockets, we sometimes forget how far it is around the world. Missionaries Aaron Rothganger and Paul Greisen recently discovered what distance means when they set out on a 4,300-mile voyage across a large expanse of the South Pacific Ocean.*

*Their fiction-like journey began in Hong Kong, where the Assemblies of God had ordered a 40-foot, fiber glass, diesel-powered boat—thanks to funds provided by Speed-the-Light. The keel was laid in the shipyard on Mah Wan Island in Hong Kong early in 1967, and the vessel was completed about one year ago. Christened the Ambassador II, the Speed-the-Light boat will provide needed transportation for evangelism in the Marshall Islands.*

*Brothers Rothganger and Greisen delivered the boat to Majuro, Marshall Islands, with the help of two Marshallese young men and a hired American sea captain. The Marshallese are excellent ocean navigators, and the sea captain had 20 years of experience sailing in Micronesia.*

*The following report is from Aaron Rothganger's personal diary:*

WEDNESDAY, JUNE 26—We left Tseun Wan, Hong Kong, at 11 a.m. with five on board: Captain Dewey Huffer; two Marshallese young men named Herrington Neiman and Resta Johnny; Paul Greisen; and myself. The first day at sea was calm and peaceful, with everything on the boat working well. Aside from minor seasickness, everyone was in good spirits as we set out across the South China Sea.

The first night out, our freezer containing a large supply of frozen food lost all its Freon. The vibrations of the boat had caused one of the copper tubes to break inside the unit. We tried to recharge the lines without success.

FRIDAY, JUNE 28—We had hopes of reaching San Fernando, Philippines, by Friday noon, but we ran into a heavy storm and had to slow down so we would not be bouncing down into the troughs. To add to the excitement, we discovered our fuel had gotten water in it! The water would get caught in the fuel line traps, and when these traps would fill we would have to stop that particular engine and bleed the fuel system before the engine could be started again. The rough waves—some of them 20 feet high—would cause the water in the bottom of our fuel tanks to enter the fuel lines... so we were kept very busy during the storm.

This trouble was quite dangerous, for we had to keep the boat facing the southwest wind or we would take the waves broadside and perhaps capsize. We experienced a degree of fear each time one or both of our engines would stop, for they were our only means of keeping our bow in the right direction. A strong, howling wind was whipping salt spray over the deck, and the waves were tossing our 15-ton vessel as if it were a tiny cork.

Late in the night, we sighted the glow of a city in the distance. We altered our course to head for the lights, which turned out to be San Fernando!

SATURDAY, JUNE 29—Early Saturday morning, as the storm subsided, we entered a smooth harbor at 7 a.m. What a relief! The first leg of our journey was complete and we rejoiced that the Lord had delivered us.

After clearing customs, Paul and I went to buy fuel and food. We could not get our freezer repaired, so we had to use ice. After all the provisions were loaded and the engine oil changed, we put out and anchored for the night to get some much-needed sleep.

SUNDAY, JUNE 30—We continued southward to pass the



mouth of Manila Bay. The water in the Philippines was calm, and we had no trouble sailing.

TUESDAY, JULY 2—This morning we saw some whales, and some dolphins came to race with us. We passed Mt. Mayon, a 7,600-foot, active volcano with occasional puffs of steam bursting from its mouth.

We now were leaving the main channel of shipping. If we had turned on an eastwardly course, we would have entered the San Bernardino Straits, which at this time of year had a contrary current; so we decided to go farther south to Tacloban before entering the Pacific Ocean itself.

WEDNESDAY, JULY 3—We arrived in Tacloban at about 9 a.m., having left Hong Kong one week ago and having covered more than 1,000 miles. One-fourth of our journey was completed. In Tacloban we bought fuel and supplies and filled our water tanks, for it would be a stretch of more than 600 miles to Palau—the nearest island group in the Micronesian chain.

Our passing from Tacloban to Palau was uneventful. With no engine trouble and good weather for sailing, we made it in 85 hours. We neared Palau on Saturday evening and saw the islands just before dark, but could not cross the reef until daylight.

SUNDAY, JULY 7—At 7 a.m. we entered Koror, Palau. When we got into port, we discovered our radio was not working properly. A government radio man repaired it for us, but he failed to hook it up correctly. We did not know this at the time. We were without the use of our radio for the remainder of the trip. No one would have heard our distress signal.

At Palau we were joined by Gene Press, who traveled with us to the Marshall Islands where he will stay and operate the boat.

TUESDAY, JULY 9—We were able to get away at about 2 p.m. and headed for the island of Yap. We found there is no gospel work in these islands. The people worship spirits and have some strange beliefs about communicating with the dead.

WEDNESDAY, JULY 10—It took 31 hours to make the trip from Palau to Yap, but we arrived just in time to clear the reefs with the last light of day. The people have some interesting customs. For example, they chew the betel nut, which makes a red juice. After many years of chewing this nut, the people all have black teeth and bright red lips. Their clothing consists of a *thue* (loincloth) for the men and a skirt made of leaves for the women.

One of the outstanding things about Yap is the use of stone money—large, flat, round stones with holes in the centers. Some are larger than a man and weigh more than a ton.

THURSDAY, JULY 11—At noon we headed for Woleai, where we would pick up some fuel. It is 1,050 miles from Yap to the next major island of Truk, and ordinarily there are no fuel stops between. However, we ordered some fuel to be delivered for us at Woleai.

This was our longest stretch without fresh water. Most of the small islands have precious little fresh water, and the people must depend on coconuts for drinking water. A green coconut holds about one quart of fresh water,

and many sea travelers among the islands keep a supply with them.

SATURDAY, JULY 13—We got to Woleai at 11:30 a.m., some 48 hours after leaving Yap. On our way across the reef we caught a 40-pound wahoo, which provided a delicious change in our diet. At Woleai we met one Christian man out of the entire island population.

While at Woleai we loaded 10 drums of fuel into our tanks without knowing it was of a very poor grade and contained a great deal of foreign matter. We left the island that evening with just enough light to clear the reef.

SUNDAY, JULY 14—About 2 a.m. we began to develop engine trouble. Not only did we have water in the fuel, but pieces of rust came through and stopped up our filters and injectors. In addition to these troubles, we also developed some leaks in our exhaust and cooling water outlets. Thanks to some WMC dishtowels and some bailing wire, I was able to stop up the leaks temporarily.

By about 6 p.m. our engines had become so bad that we had to stop at the next island in our path, a seldom-visited place called Lamotrek. The island is only about one mile long and three-fourths of a mile wide, covered with coconut palms. The water in the lagoon was very clean and clear, so we could see the bottom at 60 to 70 feet.

We arrived at a time when the people were having some kind of party, and they all came to welcome us. We were invited to join their feast of pig, turtle, fish, chicken, breadfruit, taro, and coconut. The celebration continued until late in the night.

We heard that a ship was going to stop at Lamotrek, so for the next two days we worked on our engines and waited, and on the 16th the ship came in. We dumped our bad fuel and got enough good diesel from the ship's tanks to get us to the island of Truk.

After putting out to sea again, we found that we still had serious problems. Our injectors were not working  
(Continued on next page)

Missionary families test out the "Ambassador II" before leaving Hong Kong for the Marshall Islands.



properly, and cleaning them did not seem to help. We were still many miles from Truk and hoping that we could get in and get our injectors to a machine shop for proper adjustment.

WEDNESDAY, JULY 17—Our top engine speed was only 1,200 rpm; we were going about six knots. We thanked the Lord for clear weather and tried working on our injectors again. At our slow rate of speed, we would not reach Truk until the following night. Late that night our port engine stopped running, and our starboard engine was running very roughly. We were praying!

THURSDAY, JULY 18—We had a sleepless night and were anxiously looking for Truk. The island has a high mountain that can be seen far out at sea. Watching from early morning, we sighted Truk at about 9 a.m. We still had almost 50 miles to go, with one engine dead and the other getting steadily worse. It seemed almost impossible that we would reach Truk before nightfall, but the Lord sent a tail wind and we must have been caught in a favorable current, for we reached Truk with 30 minutes of daylight left.

FRIDAY, JULY 19—After a good night's rest, we felt more prepared to deal with our engine problems. Part of our trouble had been stopped-up air intakes as a result of our exhaust and water leaks in the engine room. We had our pipes welded in Truk and were able to leave the next day.

MONDAY, JULY 22—We sighted Ponape and were able to make it in by 2 p.m. This was the easiest place to buy fuel and supplies, for everything was near the dock. We had some more welding done to our piping because the salt water was eating away at it very quickly.

TUESDAY, JULY 23—At 10 a.m. we left Ponape on the last leg of our journey to the Marshall Islands. There were still 775 miles to go.

WEDNESDAY, JULY 24—Everything was going well, when we ran into another severe storm with very rough wind and waves. The storm continued over Thursday, and it was not until Friday night that the sea began to calm down again.

One has strange feelings when he is several hundred miles from land and traveling on a 40-foot boat in the middle of a severe storm. The noise of two diesel engines is drowned out by the roar of the wind and the pounding of the waves. Once an extra fuel drum weighing more than 400 pounds broke loose from its ropes and became a deadly missile on our rear deck. Another time in the dark hours of early morning our eight-man life raft almost went over the rail. Taking care of such matters in a storm, a man could pitch off into the sea and never be found again. We were keenly aware that the Lord was with us in the storm, for we came through with no serious damage to the ship and no harm to any of the crew.

SATURDAY, JULY 27—At 12 noon today we saw a most welcome sight—the atoll of Majuro, Marshall Islands. At last we were reaching our destination and the home port for the good ship *Ambassador II*. What a pleasure it was to dock the Speed-the-Light boat at about 4 p.m., after 4,300 miles of ocean and 32 days on board this boat.

# YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

*What is your opinion concerning degrees of rewards in heaven? I have believed we are saved by grace and in heaven everything will be on an equal basis.*

The Bible does teach that there will be rewards for faithful service. When Jesus comes, "then he shall reward every man according to his works" (Matthew 16:27). Talents are given according to ability, then rewards according to how every man makes use of his talents (Matthew 25:14-30).

While the Bible promises reward, I believe that if a person serves God only with the hope of reward it may hinder his receiving such reward. It is what we do through devoted love that counts, not services for personal advancement or self-glory. Even a cup of water given in the name and spirit of Jesus will have its reward (Matthew 10:42).

*In Ephesians 1:4 we read, "According as he hath chosen us in him." Does "chosen" refer to individual choice or to the general plan of salvation of believers?*

There are those who believe that salvation results from the decision God made before the world was. It is true that God prepared a plan of redemption since our Lord Jesus is spoken of as "a lamb without blemish and without spot: who verily was foreordained before the foundation of the world" (1 Peter 1:19, 20), and as "the Lamb slain from the foundation of the world" (Revelation 13:8).

But there is more scriptural harmony in believing that man enters into the enjoyment of this plan through personal acceptance. "That whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The divine choice for us is in the latter part of Ephesians 1:4: "That we should be holy and without blame before him in love."

*How do you interpret the verse, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God?" (1 John 3:9).*

Some explain this to mean that the seed of sin, our old nature, is subdued through the new birth, as it cannot manifest itself. I believe those who are born of God are empowered to live sinlessly through the life-giving seed of righteousness imparted by the Holy Ghost. It does not mean man literally cannot sin, but that the desire to sin is removed.

It would be well to read the following Scripture verses in conjunction with 1 John 3:9; "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1, 2). A believer might sin, but he will not practice sin. If he does wrong he will repent and return to the path of righteousness.

*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.*

# PREPARING FOR ETERNITY

Sunday School Lesson for February 9, 1969

BY J. BASHFORD BISHOP

LUKE 16:19-31

THIS IS NOT A PARABLE, for in no parable did Jesus name the character therein. "There was a certain rich man... a certain beggar named Lazarus." Even if the incident were a parable, the truth in it would remain unchanged, for all of Christ's parables were *true to life*. It is unthinkable that Christ, in teaching, would use any story misrepresenting real facts of life here or hereafter!

While primarily directed against the covetous Pharisees and emphasizing the terrible consequences of making a god of material things, the story also gives us clear teaching concerning the place of torment many today would like to deny exists.

## A CONTRAST IN LIFE (vv. 19-21)

What a contrast indeed! A rich man clothed in purple and fine linen. Lazarus the beggar clothed in rags. The rich man dining on delectable dishes. The beggar longing for crumbs from his table. The rich man attended by servants; the beggar attended by dogs who licked his sores.

We are not told that the rich man was a drunkard or a murderer, nor that he had amassed his riches through dishonest means. His crime was neglecting the opportunity that lay at his gate—human misery and need. In so doing, he proved he was devoid of the love of God; for "whoso

hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

The beggar's name *Lazarus* means "God is my help." Although he was miserably poor, it is evident that the beggar knew God—and therefore was far richer than the rich man!

Why did God let him suffer so? We cannot fully answer this question. Perhaps it was that through poverty and suffering Lazarus came to know God. At any rate, "Happy is he that hath... God... for his help" (Psalm 146:5).

## A CONTRAST IN ETERNITY

1. *The beggar's bliss.* "The beggar died, and was carried by the angels into Abraham's bosom." "Abraham's bosom" is a figurative term used to describe the place to which the spirits of the righteous dead went before Christ's death. Lazarus found freedom from earthly sorrow and suffering in this temporary resting place which Jesus also called "paradise" (Luke 23:43).

2. *The rich man's torment.* "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." The word *hell* is literally *hades* and simply means "the unseen world," the abode of the spirits of the dead. Before the ascension of Christ this place was divided into two compartments. Now *hades* refers to the place where the wicked dead go immediately after death, there to await consignment to the final hell, which is the lake of fire (Revelation 20:14). The righteous dead immediately enter paradise which, we believe, since Christ's ascension has been located in the third heaven. (See Ephesians 4:8-10; Luke 23:43; 2 Corinthians 12:2, 4; Philipians 1:23; 2 Corinthians 5:8.)

"And he cried and said, Father Abraham... send Lazarus." On earth Lazarus needed the rich man; now the one-time rich man needed Lazarus!

"But Abraham said, Son, remember!" What solemn words! In death all man's powers, instead of being nullified, will be intensified. The rich man had sight, telescopic sight. He had feeling. He had reasoning power, speech, and perhaps worst of all, conscience and memory! The faculty of memory will cause the most torment in hell.

Great sinners, unable to blot from their minds the memory of their sins, have prayed for madness as a blessing. "Oh, give me the art of oblivion," said Themistocles. In hell the sinner's memory will be so intensified that he will have before him in panorama the memory of his whole lifetime with all its words and deeds—all of which he will remember with a conscience made acutely sensitive to the sinfulness of sin.

The rich man was told to remember the opportunities of his lifetime. In verses 27 and 28 he insinuated that he had not been sufficiently warned, but he was told that God's Word had been available—and still was!

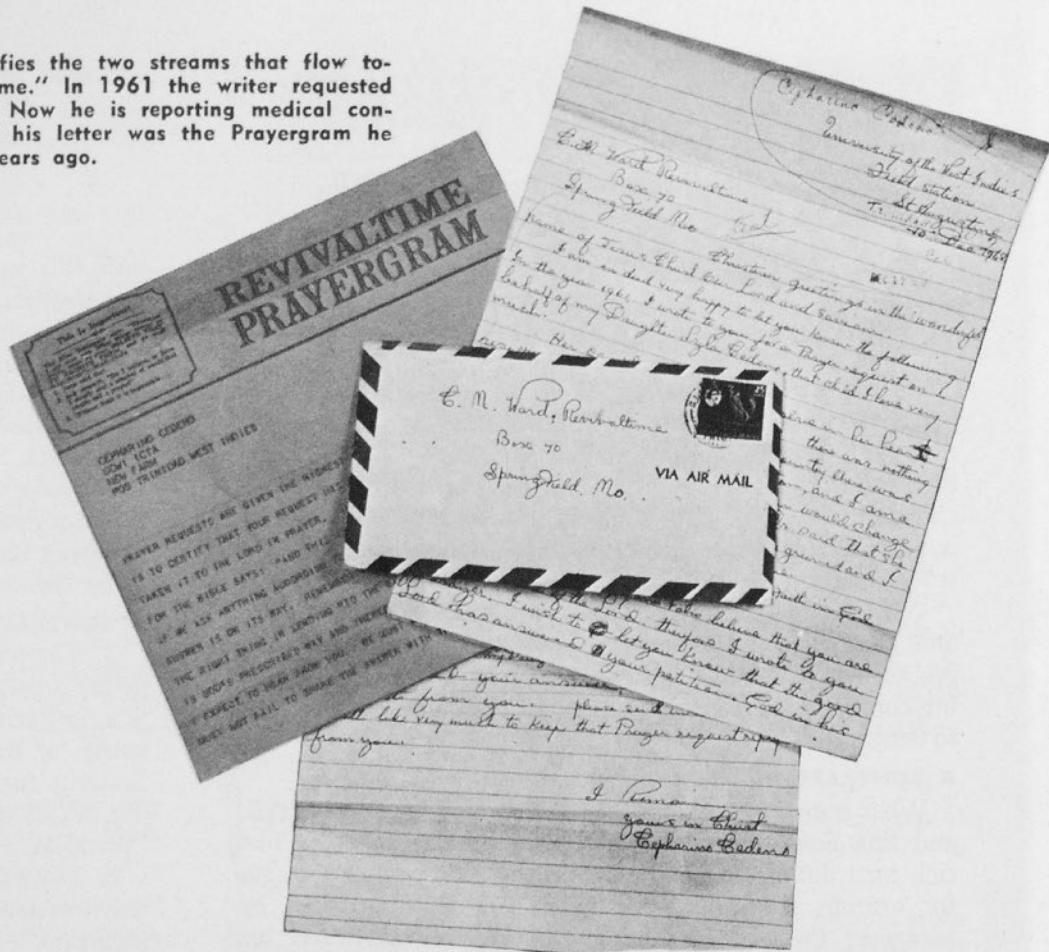
God does not want men to go to hell. He is "not willing that any should perish, but that *all* should come to repentance" (2 Peter 3:9). May every unsaved reader take heed and accept the Lord Jesus Christ as personal Saviour while there is still opportunity.

## TWO VISITORS



This letter from a radio listener in Trinidad typifies the two streams that flow together in the river of mail arriving at "Revivaltime." In 1961 the writer requested prayer for his daughter's serious heart condition. Now he is reporting medical confirmation of her complete healing. Enclosed with his letter was the Prayergram he received in response to his prayer request eight years ago.

# Dear Brother Ward:



**H**EARTBREAK OR HAPPINESS—which will be expressed in the next letter?

The same mail that brings *Revivaltime* a pathos-laden account of suffering and despair will also carry a triumphant report of glorious victory. Every letter must be carefully read; each represents an immortal soul.

Many of the letters require Radio Evangelist C. M. Ward's personal attention. But with a flow of 10,000 letters each month, a staff of qualified, dedicated workers share in *Revivaltime's* ministry-by-mail. Numerous letters are requests for copies of radio sermons or booklets written by the *Revivaltime* speaker. It is the goal of the Radio Department to fill such requests by return mail.

Scores of listeners, inspired by testimonies of answered prayer reported on the broadcast, write out their special prayer requests and send them to *Revivaltime*. In the course of 15 years this flow of letters requesting prayer has grown from a stream to a river, to a veritable flood. And flowing beside this torrent is another continually growing stream—a marvelous flow of letters testifying to answered prayer.

To accommodate the ever-growing river of requests *Revivaltime* quietly began recruiting dedicated intercessors who would agree to pray earnestly each day for prayer lists sent monthly by the Radio Department. This unheralded company of radio prayer partners now stands at more than 4,000. Each year they are joined by thousands more during the annual World Prayermeeting. But those pledged as prayer partners have a year-round ministry of intercession.

A *Revivaltime* Prayergram is usually sent to persons who have sent in an urgent prayer request. A typical message would read:

"Requests for prayer receive the highest priority at our *Revivaltime* office. This is to certify that your request has been received, and already we have taken it to the

Lord in prayer. Thus spiritual forces are now in action, for the Bible says: 'And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us.' Therefore the answer is on its way.

"Remember it will be God's answer. We must not fail to give Him the glory and we must not fail to share the answer with those who have shared the burden. I expect to hear from you soon.

—C. M. Ward"

Recently a member of the *Revivaltime* staff was surprised to find a Prayergram that was mailed in 1961 enclosed with a letter from a father in St. Augustine, Trinidad. He had treasured the yellow paper with its message of reassurance for nearly eight years! Now he was returning it along with a medical confirmation that God had indeed performed a total miracle:

"Dear Brother Ward:

"Christian greetings in the wonderful name of Jesus Christ our Lord and Saviour.

"I am indeed very happy to let you know the following.

"In the year 1961 I wrote to you for prayer on behalf of my daughter, Lyla Cedeno. She was very sick. Many times her color would suddenly change, and she would collapse. The local doctor sent her to a heart specialist. This physician told me that Lyla's condition was the result of a leaking valve in her heart. He said there was nothing that he could do because in this country there was no equipment for the type of operation she needed.

"I am a poor man. The doctor said that my child could die at any time. My heart grieved and cried for her. I wanted her to live.

"About that time I was saved by God's grace, through faith in His Son Jesus.

"I heard of your ministry. And when I listened to you

on *Revivaltime*, I came to believe that you were a real servant of the Lord. Therefore I wrote to you for prayer for my daughter.

"I wish to let you know that the good Lord has answered your petition. God in His mercy and love and compassion healed her completely. Praise His holy name!

"This is the proof of my testimony. In August 1968 she went to Canada. While there she decided that she wanted to stay. Therefore the first thing she had to do was to undergo a general medical test. The results: her heart is found completely normal, and she is in the best of health.

"Presently she is working in Canada in a very good job. Praise the name of the Lord!

"Soon after I first wrote asking prayer, you sent me words of encouragement on a *Revivaltime* Prayergram. I have kept that paper since 1961. I enclose it now for you to see. Please send it back as I would like to keep it always.

"Please remember to pray for my daughter, that God will keep her faithful and true to Him.

"May God continue to bless your ministry, give you a double portion of His Spirit, and make you a greater man of God.

"I remain yours in Christ,  
Cepharino Cedeno"

One of those who faithfully pray for requests sent to *Revivaltime* by people like Cepharino Cedeno is Mrs. Mary B. Gross of Bonne Terre, Missouri. Her recent letter reveals the reason for the success of this prayer ministry:

"I have been a member of the *Revivaltime* prayer band for many years. Like others I pray each day for those on the list and can have no peace of mind until I pray earnestly for each request. Their troubles are my troubles, their burdens are mine. I count it a blessed privilege and I'm drawn near to the One who answers prayer. He has answered my requests so many times. May God continue to bless *Revivaltime* and keep you on the air."

PERSON-TO-PERSON EVANGELISM



## THE VISIT I NEARLY MISSED

By Evangelist MOSES COPELAND

I have knocked on thousands of doors for Christ during my years in the ministry, and in this time I have seen God mend broken homes, forestall suicides, heal the sick, bring comfort and strength to the needy, and, above all, save souls. But none of these visits produced more joy and satisfaction than *the visit I nearly missed!*

I was in Glen Eden, a suburb of Auckland, New Zealand, and had been knocking on doors all afternoon. At every home I was confronted with apathy or even open hostility. Those I visited were not interested in going to church; they had their own beliefs, or no beliefs at all.

I had started to return home when I noticed a tiny white house off by itself a distance from the road. Well, I thought, I'm not going down there! I was tired; it was getting close to service time; this was just not a day for finding receptive hearts—I had many reasons for not going. Some other time, perhaps, in some other neighborhood, but not now and not here!

I had turned around and started back to town when my own thoughts convicted me, "How do you *know* that they do not want or need the Lord? How can you know until you try?"

With these words ringing in my ears, I reversed my steps and was soon at the door. The lady of the house enthusiastically invited me in. Were they interested in going to church and seeking the Lord? They certainly were! They could hardly wait for each other to contribute bits of information.

The husband had been a well-to-do building contractor.

Then war came, and he returned from overseas duty broken in mind and body, a victim of shell shock. They had moved to this tiny house away from the city. Although at times he would seemingly be all right, at other times something would snap, and he would awaken in the night thinking he was back on the battlefields and that his reflection in the mirror was the enemy. For 20 years he had not been able to work.

I asked them if they would come to church, and they readily consented.

The crowd that night was small, and there was no eloquent sermon, nor any special singing to inspire their faith. I gave a simple talk on Jesus' love, which He proved by dying for our sins, and then extended an invitation for salvation. Mr. Martin quickly stepped out of his seat and started for the altar; while his wife followed close behind.

After they had accepted Jesus as their Saviour, I suggested we seek God for Mr. Martin's healing. Faith reached out to lay hold of the promises of the Word, and God backed up those promises with His inexhaustible resources!

The Martins' lives were changed. He became a deacon and a pillar in the church, and his healing remains until this day. He has had no recurrence of the illness from which he suffered so long. I visited in their home last year and saw everywhere the evidence of God's blessing upon their lives. I asked myself, "What if I had not gone to that home?" Silently I thanked God that I had followed His leading and gone.

# THIS PRESENT WORLD

## BIBLES

### Gideons Distribute 5.5 Million Scriptures

Gideons International distributed more than 5,500,000 Bibles and New Testaments throughout the world last year, members attending the organization's 69th convention learned.

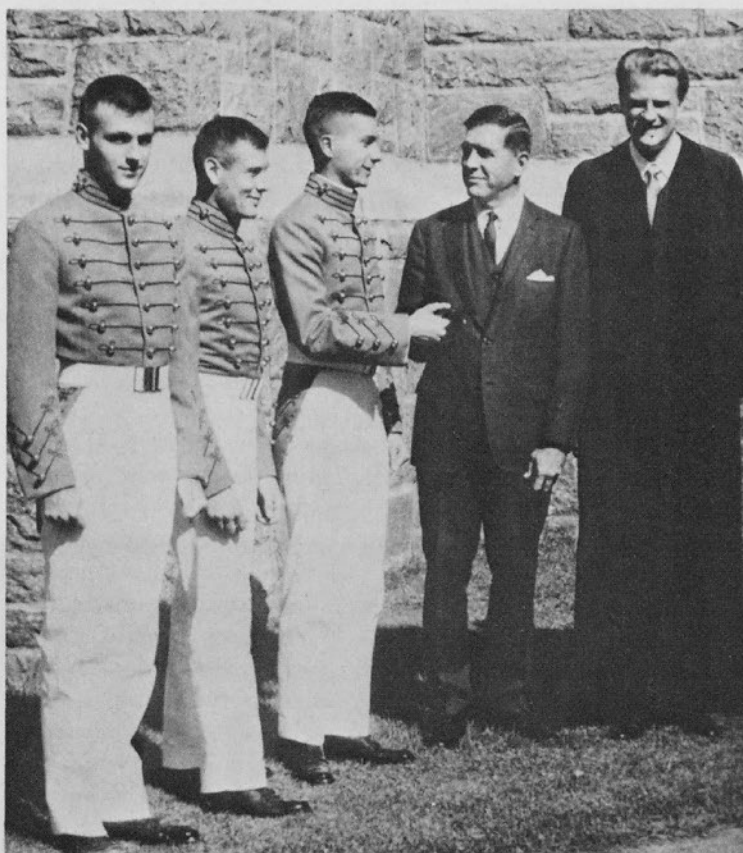
Gideon Bibles are placed in public places such as hotel rooms, hospitals, jails, military installations, and on public transportation vehicles by the 26,000-member organization. They are also given to servicemen, nurses, and school children.

Members attending this meeting made a special contribution of \$36,000 to buy 100,000 New Testaments for distribution to Filipino school children. They approved a

**WEST POINT CADETS RECEIVE BIBLES**—The 100th anniversary of the annual presentation of Bibles to incoming cadets by the American Tract Society was recently commemorated at the U.S. Military Academy at West Point. Special speaker for the occasion was Evangelist Billy Graham. Stephen E. Slocum Jr., executive secretary of the society made the presentations.

Counting the 775 individually embossed Bibles presented this year, more than 10,000 such personal copies of the Bible have been given by the society in 100 years.

The gold-embossed Bibles are highly prized by cadets. Generals Dwight D. Eisenhower, Matthew Ridgeway, William Westmoreland, James B. Lampert, and the present superintendent of the academy, Major General Samuel W. Koster, are among the many graduates who still have their Bibles.



total budget of \$1.4 million to purchase and place Bibles outside the United States and Canada.

### Nigerians Mark Centennial of the "Efik" Bible

The centenary of the Efik Bible, the first Nigerian language Bible, is being celebrated in Lagos, Nigeria.

Efik is the language spoken by the people of the Calabar area. Because of the fierce Federal-Biafra fighting there, the Nigerian Bible Society has had to limit its celebrations to Lagos, the capital.

### Bible Distribution Flourishes in Poland

Bibles are openly distributed in Warsaw and other areas of Poland, according to the United Bible Societies (London office). Last year 123,000 Scriptures were distributed in Poland, the British headquarters reported.

Following a preaching tour in Poland by an American evangelist, 5,000 copies of the New Testament in Polish were distributed to various churches by the Warsaw Bible House. A new revision of the Polish New Testament was published two years ago.

## CHURCHES

### Jamaica Churches Oppose National Lottery

Representatives of all churches in Jamaica have protested the controversial national lottery proposed by the government. In a joint statement issued by the Anglican, Roman Catholic, and Evangelical groups it was noted that "the churches are all agreed that excessive gambling is a corrupting influence in society, and that a national lottery will lead to even greater excesses than there are at present. . . . We are convinced that government sponsorship and promotion of a lottery will set the official seal of approval on what is an evil."

### Church Growth Recorded in Sudan

News has reached missionaries in neighboring countries of a remarkable spiritual movement in the Southern Sudan, an area from which all missionaries were expelled four years ago.

The report said that in one area where the Sudan Interior Mission formerly worked, a thousand believers have been added to the church in the past year.

One pastor reported 500 in a class for baptism, with "crowds and crowds of people filling the church and all around it."

### Roadside Chapels Unconstitutional?

Two tiny chapels along Interstate 90 near White Lake, South Dakota, offer travelers an opportunity to rest and worship, but the U.S. Bureau of Public Roads says they must come down.

The reason given is that they are unconstitutional. The chapels, built by the Christian Reformed Church at a cost of \$2,000 each, are on the highway right-of-way and therefore violate the constitutional provision for separation of church and state.

"Permitting one denomination to erect chapels could set a bad precedent," stated a Bureau official. "Other denominations could do the same."

### Computerized System to Place Ministers

A personal management system will replace the old method of assigning clergymen in the United Church of Canada.

A Division of Ministry and Personnel Services will be set up to establish a computerized system of information recall and referral. Such a system will store facts about pastoral charges and employment situations, with job descriptions, plus information about personnel available.

Proponents of the new system said it is "both frustrating and unjust" for ministerial settlement often to depend on knowing the right people, selling oneself with a sermon, or accepting the views of a committee.

### Simpler Way Urged for Catholic Priests to Resign

The National Association for Pastoral Renewal, an unofficial Catholic organization, has asked the Roman Catholic bishops of the United States to consider a simplified and modernized method of dismissing priests from the active ministry.

Figures gathered by the NAPR indicate that resignations of priests in the U.S. are now running at least two per day. Unofficial estimates have concluded that as many as 1,000 priests may leave the active ministry in a year.

The NAPR suggestions would involve the decentralization of decisions on petitions for laicization, which must presently be processed at the Vatican in a complex and time-consuming process. In addition, it said, the church should offer counseling and financial aid to priests who resign.

### Bright Reflectors Too "Worldly" for Amish

Amish residents of Orange County in Southern Indiana, by appealing to Governor Roger Branigin, have forced a temporary suspension of state traffic laws requiring slow-moving vehicles to be marked with luminous triangles.

The bright orange triangles, shining brilliantly when reflecting car headlights, are designed to warn motorists overtaking slow-moving vehicles.

The Amish, because their religious views bar association with "worldly" goods, objected to the color of the markings, according to state police.

## PEOPLE

### Emphasis on Youth for Graham's N.Y.C. Crusade

The focus of the Billy Graham New York City Crusade, set for June 13-22, will be the young people.

Evangelist Billy Graham said he has "pretty much given up on the older generation" and is concentrating his preaching on young people.

Graham told newsmen that the modern "youth revolt" is against insitutional Christianity but not against Jesus. "Young people will listen to talk about Jesus with His long hair and about the forgiveness of sins offered by Jesus Christ," he said.

### Two Missionaries Slain

Two missionaries, Philip Masters, an American, and Stanley Dale, an Australian, were found stabbed to death near their mission station at Korruppun in Indonesia's

West Irian Highlands close to the Papua-New Guinea border, according to the Regions Beyond Mission Union.

The pair was reported killed while searching for a new airstrip site. Cause of death was laid to a surprise attack by a primitive tribe in the highland jungles.

### Former Premier Now Buddhist Monk

A Buddhist monk preaching to Burmese crowds is a common sight in Rangoon, Burma, but it is different when the preacher is the former premier, U Nu.

Considered by many the father of his country, he led the nation through 12 of her first 15 years of sovereignty until he was deposed by a military coup in 1962. He was imprisoned for more than four years. Now he is a monk.

U Nu carefully avoids politics. There had been numerous reports through the years that the premier planned eventually to leave the political area and become a monk, but General Ne Win hastened the step by his bloodless seizure of office in 1962.

### Canadian Leader Finishes His Earthly Course



DR. CHARLES MORROW WORTMAN, 76, a veteran missionary and administrator in the Pentecostal Assemblies of Canada, died in Toronto on December 21, 1968, following a cardiac illness three weeks earlier.

A native of London, Ontario, Dr. Wortman received his medical doctorate from the University of Western Ontario, London, in 1919 and qualified as a specialist in obstetrics in Bellevue Hospital, New York City.

In 1921 he gave up a promising medical career to answer a missionary call. With his wife, the former Margaret McCullough, of London, a registered nurse, he went to the Argentine where he labored many years. In 1939 he returned to Canada to become general secretary-treasurer of The Pentecostal Assemblies of Canada.

During his long tenure in this executive post he saw the Canadian Pentecostal movement nearly triple in numbers—from 50,000 to 140,000 adherents. His colleagues credit his administrative ability for devising the mortgage certificate issues that made possible the erec-

tion of 500 Pentecostal church buildings across Canada.

Brother Wortman was prominent in the Pentecostal Fellowship of North America from its inception in 1948 until his retirement. He participated in most of the triennial World Pentecostal Conference including those in Paris, France (1949) and Rio de Janeiro, Brazil (1967).

He played a prominent part in organizing the Shepherd Lodge for Senior Citizens, Toronto, and served as its treasurer for several years.

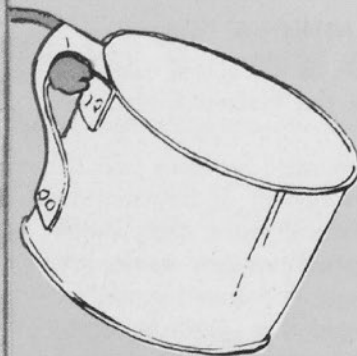
He remained active following his official retirement two years ago, studying French, playing the bass violin, serving on special committees, and traveling. He was a delegate to the general conference of The Pentecostal Assemblies of Canada in Windsor in August 1968. In the following month he and Mrs. Wortman made a three-week tour of Europe and Israel.

His last assignment for the movement was drafting a historical report on the granting of the Federal Charter to the Pentecostal Assemblies of Canada in 1919, which will be marked by Jubilee celebrations in 1969.

Looking back on a long life of service for Christ, Dr. Wortman could say with the apostle Paul, "I have fought a good fight; I have finished my course; I have kept the faith." Henceforth there surely is a rich eternal reward for God's faithful steward.

Besides his wife, he is survived by four sons and one daughter: Paul of Puerto Rico, John of Mexico City, David and Charles, both of Oakville, Ontario, and Mrs. John Vleek (Margaret) of Don Mills, Ontario.

The funeral was held on December 24 in Evangel Temple, Toronto.



# EARTHEN VESSELS

By JIM RITTENHOUSE

WHEN I WAS ABOUT 10, most of the wheat in Kansas was harvested with machines we called "headers." The headers, pulled by horses, cut the heads off the wheat and elevated them into a wagon or "header barge" which was driven alongside the header, under the sloping elevator. One man usually loaded the "barge" with a "header fork," while a boy who was too small for heavy work drove the "barge team."

When the barge was loaded, it was taken to the "stack yard" and pitched with forks by hand from the wagon onto stacks where another man stacked the headed grain. This was hard work, and hot, as harvest season always came during the heat of summer. My job for several years was driving a header barge team.

I particularly remember the old two-gallon crockery jugs the men drank from to quench their thirst on those hot summer days. Usually one of these jugs, covered with burlap soaked in water, rode in its place in a corner of the barge. Now that old jug was not much to look at, with its ragged burlap cover; but it could offer a really satisfying drink on a hot summer day. It was full of imperfections, but the men didn't care whether it was beautiful on the outside, as long as it was clean on the inside. It was the water they were interested in. The *water* not the jug, quenched their thirst.

Those jugs were not ornaments for display. They were set aside for one purpose, and that was to hold water which could quench the men's thirst.

Spirit-filled Christians are, in a sense, like those jugs. God sets us aside in this world for one purpose—to quench the spiritual thirst of those around us. It is the Holy Spirit who flows from us, not our beauty or talent, that quenches the thirst. We are only "earthen vessels," as the

Word says: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Corinthians 4:7).

Another boyhood memory is of the old tin cups or dip-pers which hung on a windmill leg or on an old hand pump. These vessels were set aside for a purpose; they were to be used by thirsty people who passed that way and needed to satisfy their thirst with some water from the owner's well.

Those old cups were weatherbeaten, full of dents, even cracks and small holes in some instances; but some of the most satisfying drinks I have ever taken came from these battered old cups on a dry, hot day. I was not concerned about what the cup looked like; it was the water that quenched my thirst.

I wonder how many souls thirsting for the Water of Life have obtained what they needed as a result of my Christian experience?

Our effectiveness as Christian witnesses is determined by our willingness to be filled with the Holy Spirit and let this experience flow from us at God's appointed times. Some think they can win people to Christ merely by living a "good life" without making a real witness for Christ as Saviour and Lord. Such Christians are just on display. They are like the ornamental vessels in china cabinets—beautiful to behold, but always empty. They are too pretty to use! God wants us to hold water—to be of service.

God can use any old "crock" as a vessel for His Holy Spirit. All we need to do is express through prayer a sincere desire to be used. If we surrender ourselves to Him, He will clean us all up on the inside, fill us with His Holy Spirit, and use us as a witness to the saving power of Jesus Christ, our Lord.