

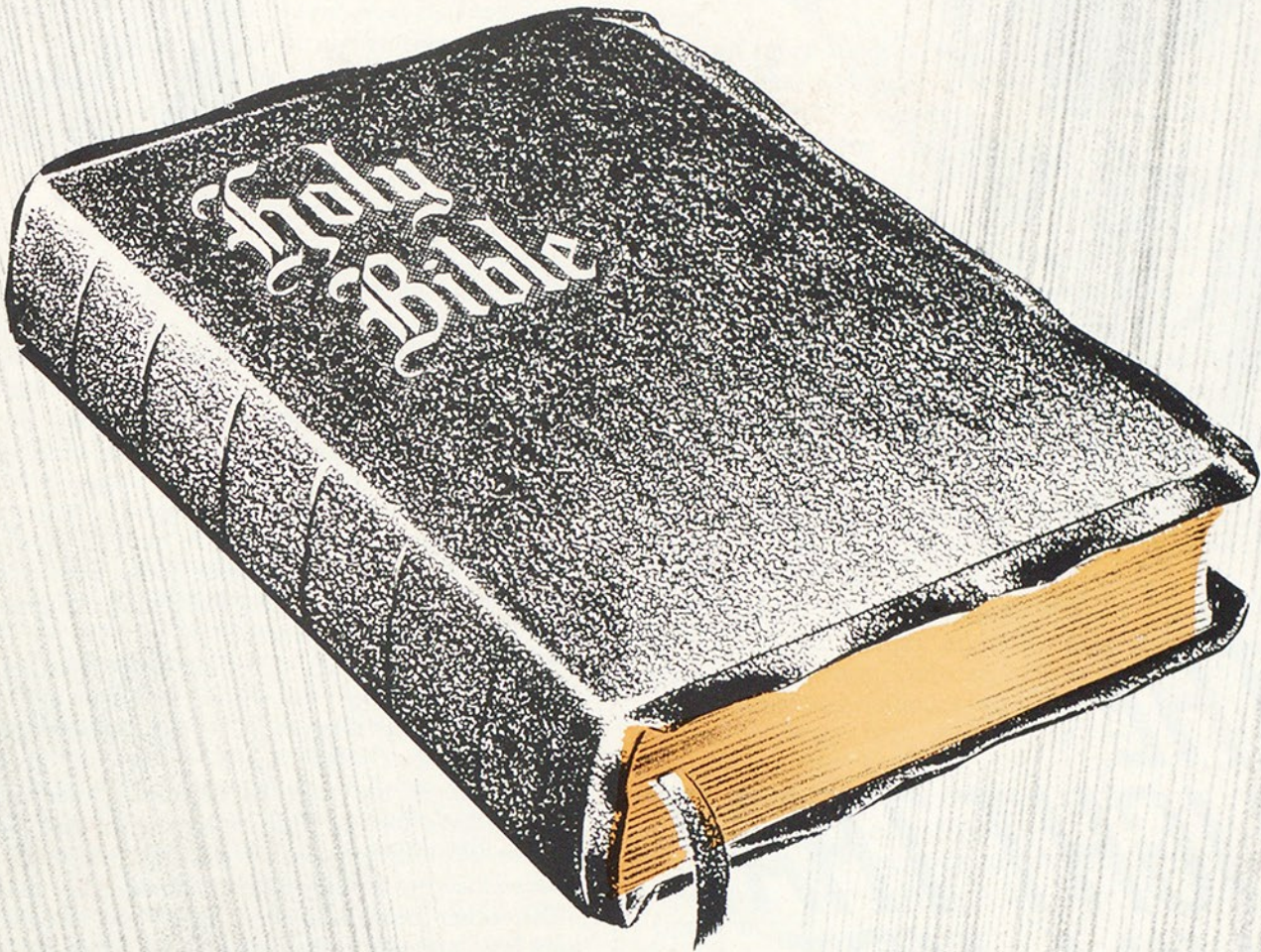
THE PENTECOSTAL
evangel

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

MARCH 9, 1969

TEN CENTS

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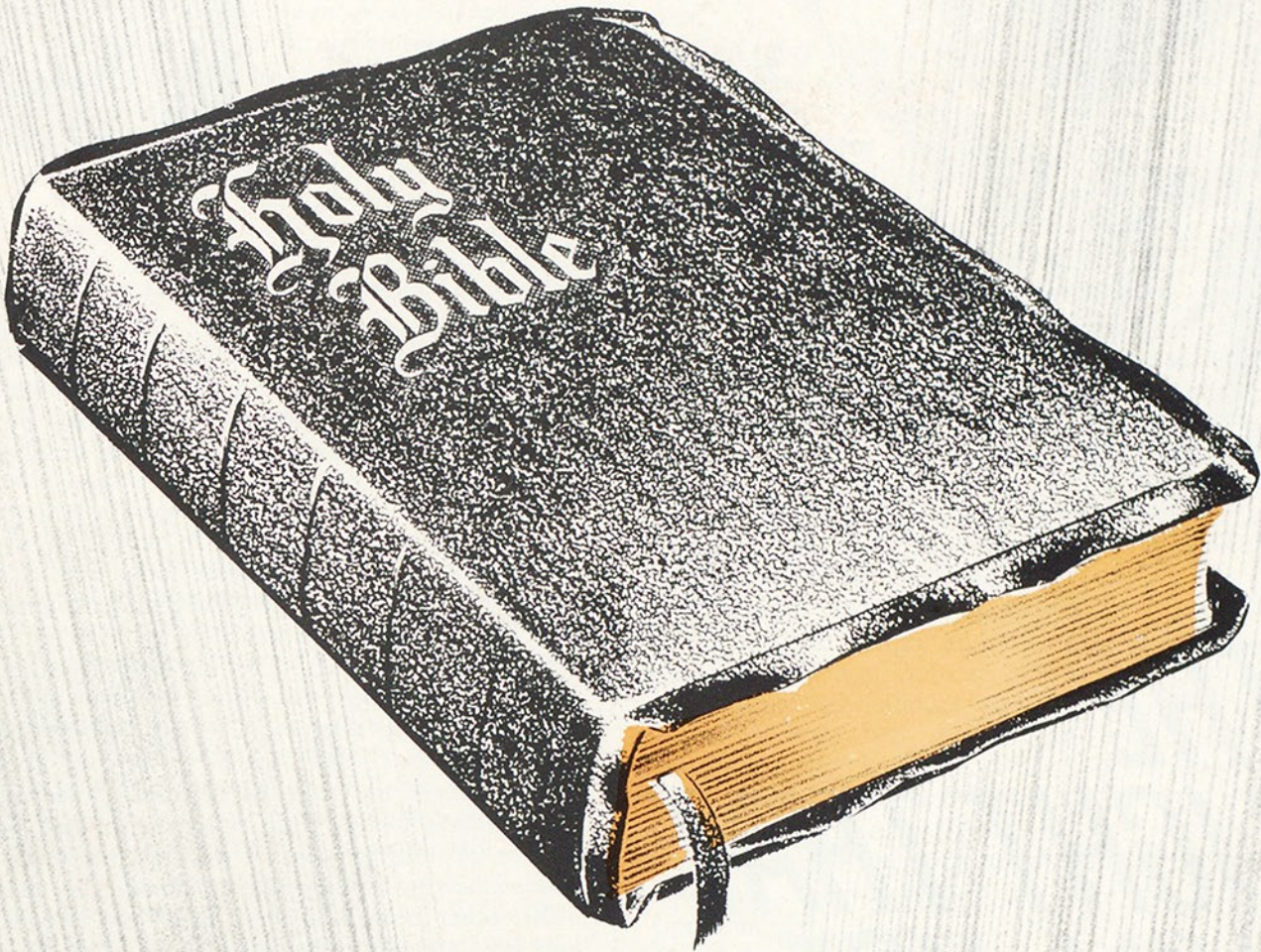
Believe it to be safe. Practice it to be holy.
Read it to be wise. Share it to be happy.

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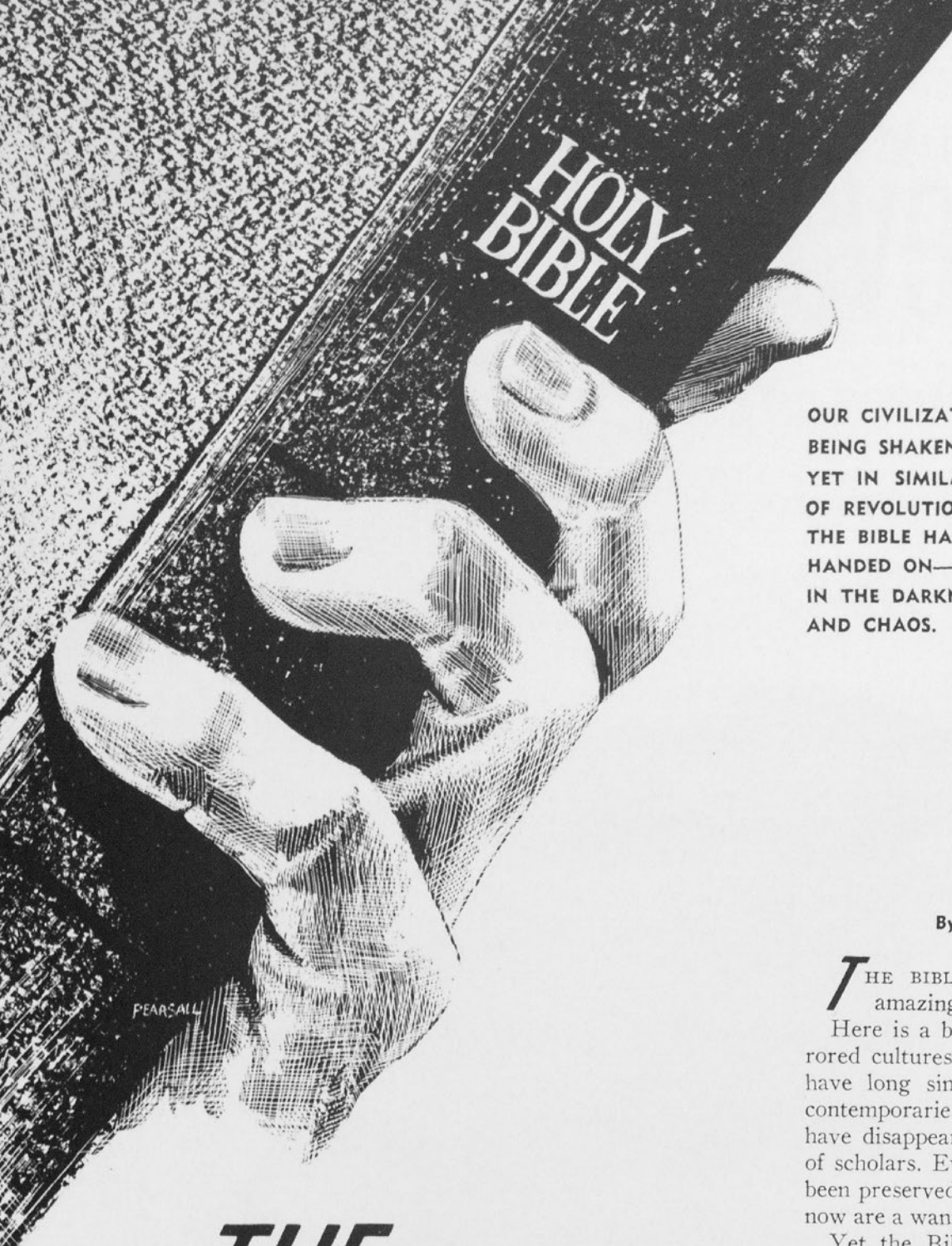
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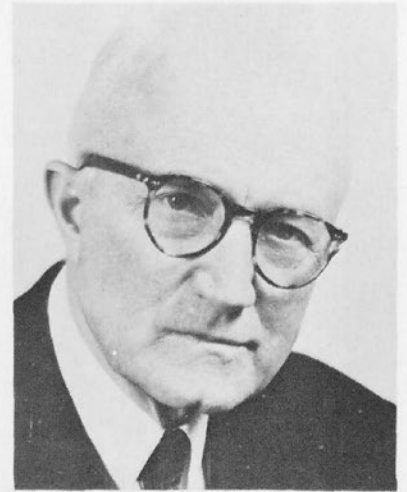


Believe it to be safe. Practice it to be holy.
Read it to be wise. Share it to be happy.



HOLY
BIBLE

OUR CIVILIZATION IS
BEING SHAKEN.
YET IN SIMILAR AGES
OF REVOLUTION
THE BIBLE HAS BEEN
HANDLED ON—A TORCH
IN THE DARKNESS
AND CHAOS.



By KENNETH SCOTT LATOURETTE

THE BIBLE HAS AN INEXHAUSTIBLE VITALITY, an amazing ability to persist and bring light.

Here is a book composed centuries ago. In it are mirrored cultures, kingdoms, empires, and even ideas which have long since perished. Many books which were its contemporaries, and once could boast a larger circulation, have disappeared or are read by only a limited company of scholars. Even other ancient books which, like it, have been preserved as the revered scriptures of great religions, now are a waning influence.

Yet the Bible goes on with ever-widening circles of readers. It has been translated in whole or in part into more than 1,300 tongues. The majority of those translations have been made, not in earlier and forgotten centuries, but in the past 12 decades. Hundreds of these tongues have for the first time been given a written form for the express purpose of putting the Bible into them, and so making it available to those who speak them.

No other book has been so widely circulated. It has long been and still is the world's best seller.

Wherever it has gone, it has brought light. In its light men have seen their sins and have been awakened to their guilt. More than that, they have found hope and salvation. By it they have been steadied in hours of conflict and weakness, have found comfort in sorrow, and have been stirred and sustained to heroic, unselfish effort for their fellows.

Dr. Kenneth Scott Latourette, noted church historian and prolific author of some 80 books, went to be with the Lord on December 26, 1968. For further information, see page 9 of the February 16, 1969, *Evangel*.

**THE
LIGHT THAT
WILL NOT
GO OUT**

The Bible has had the peculiar ability to survive the collapse of civilizations with which it has been intimately associated and to bring light to the dark ages that have followed. We are often told that our generation is one in which civilization is being shaken. The familiar world about us is being rapidly altered almost past recognition. Many are terrified by the vague shadows of the unknown future. We need to remember that ours is not the first generation in which this has happened. In similar ages of revolution and transition, the Bible has been handed on—a torch to lighten the unknown pathway, a light in the darkness and chaos.

A LIGHT SHINES IN THE DARK AGES

In the fourth and fifth centuries of the Christian Era, the Roman Empire began to break up, suffering from internal decay and overrun by invaders. In the fourth century, at the very time of the first disasters inflicted by the barbarians, his own birthplace destroyed by them, Jerome used his vast scholarship to translate the Bible into Latin. His was not the earliest translation into Latin, but it became the standard—the “Vulgate” version.

Latin was the speech of the western part of the Roman Empire, that region which suffered most severely from the invasions, and where the collapse of civilization was the most marked. Jerome’s translation became a light in the murky centuries which followed. It was treasured in monasteries and in churches, illumined darkened souls, and was one of the chief means of perpetuating and spreading the Christian faith.

In that same century Ulfilas, one of those Goths who were soon to overrun much of the Roman Empire, translated the Bible into the language of his people. Partly under the influence of that translation, the overwhelming majority of the Goths eventually became professedly Christian. When they captured Rome, they spared the churches and those who took refuge in them. As Christians, the noblest among them sought to maintain learning, law, and order.

THE LIGHT IS CARRIED TO BRITAIN

In the years when the Roman Empire was collapsing, pagan Germanic tribes, chiefly the Angles and Saxons, invaded what had been a Roman province—Britain. Christianity was exterminated in most of the eastern half of what is now England. Yet it persisted in Ireland. There the Bible was cherished in the monasteries. It was partly through Irish missionaries that Christianity was brought to the Anglo-Saxons. The Bible came with them.

Christianity was also brought to the Anglo-Saxons by missionaries directly from Rome. It is significant that when, dismayed by the prospective perils of their assignment, these missionaries would have turned back, the one who had sent them, the able and devoted pope, Gregory the Great, spurred them on by a word from the New Testament: “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.”

The Christian faith, transmitted through the Bible and by spirits inspired by the Christ of the Bible, began to transform and to civilize the barbarians.

THE RENAISSANCE AND THE REFORMATION TURN UP THE LIGHT

The 15th century was a dark time for Christianity. The official church was corrupt. It had been captured by France through the removal of its head—the pope—

to Avignon, where he could be dominated by the French kings. Then the church was torn apart by rival popes.

Before this breach could be healed, the Renaissance had begun to fill the papal throne with men who were more enamored of art and literature and were more bent upon providing for their own relatives than devoted to the cause of Christ. The monasteries, where the light had been guarded, had become corrupt. Good men were scandalized and grieved by the state of the church.

At the same time the Muhamadan Ottoman Turks captured Constantinople, that centuries-long bulwark against Islam, and carried the crescent to the very walls of Vienna. They seemed to threaten all Europe and Christianity itself.

In these gloomy years the faith was kept alive by such groups as the Brethren of the Common Life. It is significant that their greatest pupil, Erasmus, the outstanding man of letters of 16th-century Europe, had as his foremost single achievement the first printed edition of the Greek New Testament. It was prepared that men might go to that Book in its original tongue and not through the intermediary of a necessarily faulty translation.

Even more notably, it was a word of Scripture found in both the Old and New Testaments—“the just shall live by faith”—which brought to the tortured soul of Luther peace and assurance, and so contributed mightily to that fresh outburst of life and light which we call the Reformation.

THE WHOLE WORLD IS SET AGLOW

In the 19th century, movements were abroad which seemed to place in jeopardy the very existence of the Christian faith. Eighteenth-century rationalism was still current. The scientific approach, personified by Darwin and Spencer, appeared to be destroying the bases of the Christian religion. Yet in the 19th century the Bible attained a greater and a wider circulation than ever before. Devoted missionaries translated it in whole or in part into fresh languages on every continent and in scores of the islands of the sea.

The great Bible societies, notably the British and Foreign Bible Society and the American Bible Society, used the machines produced by that science which seemed a threat to Christianity to print the Book in larger quantities than had ever before been possible. More than once the American Bible Society canvassed the entire United States and placed the Bible in every home that would receive it. Science—which had seemed to be a menace—was thus turned into an instrument for the ever wider dissemination of the Bible and, with it, of the Christian faith.

THE LIGHT SHINES ON IN THE STORM

The Bible not only carried light into twilight ages, it also perpetuates the gospel in lands where it has been all but crowded out by persecution.

In the 19th century, for about 25 years the then recently planted Christian communities in Madagascar were subjected to severe persecution by a non-Christian ruler. The Christians were young in the faith, for missionaries had been present less than a generation. All missionaries were compelled to leave.

(Continued on next page)

Yet on the eve of their expulsion, knowing that that fate might be impending, the missionaries rushed to completion their translation of the Bible. Although the government attempted by violent measures to deprive them of their books, the Christians in Madagascar cherished their Bibles and reproduced copies by transcribing them by hand.

Aided by the Bible, not only did the Christian communities continue, but many additional converts were made. The way had been prepared, so that when rulers more favorable to the faith came to the throne, Christianity spread by leaps and bounds. The light had not been put out.

In 19th-century Japan torture and death were meted out to any who became Christians. But an official on duty in Nagasaki chanced to see a book floating in the harbor. It was a Dutch New Testament. He could not read Dutch but, like other educated Japanese, he could read Chinese, so he procured a Chinese translation of the New Testament, and he and his brother studied it. A few years later they heard of a foreigner who could explain the Book to them and visited him, one of the earliest Protestant missionaries in Japan. In due time they braved the anti-Christian laws and asked for baptism, and thus were among the first Japanese to receive that rite from the hands of Protestants. Both remained true to the faith found through the pages of the Book. In his later years one of them worked at translating it from Chinese to Japanese. The other became a Methodist local preacher. Several other members of the family became faithful Christians. The Bible had brought its light into a corner where the darkness had seemingly crowded it out.

IT BRINGS NEW LIFE AND HOPE

The Bible has not only carried its beams into distraught ages and countries and perpetuated the gospel light in lands where persecution has abounded; it has also brought illumination to despairing individuals. Indeed, it is by the transformation of individuals that it has usually made its way.

On an evening many years ago a derelict wandered into a rescue mission. He later described himself as then having been a drunken, homeless, hopeless wastrel. He had been reared in a good home in Scotland and as a boy had been taken regularly to church. He had ability and energy and in his young manhood had held excellent positions.

The social drink proved his undoing. Again and again he had resolved to make a fresh start, but his will-power failed him.

On that night, dirty, ragged, shaky from a recent spree, penniless, and friendless, he dropped into a seat in this mission. A Bible verse on the wall caught his eye: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." With it came a flood of memories; for that very verse once hung in his home.

The contrast between those days and his present misery overwhelmed him. He had been in rescue missions before, but as a scornful critic, looking for hypocrisy. Now he knew himself for what he was, a helpless sinner. The testimonies came to him with a new ring of sincerity. When the invitation was given, he stumbled forward, knelt, and repeated the simple prayer: "God

be merciful to me a sinner, and save me now, for Jesus' sake."

There then began the long and difficult but successful struggle back to self-control and self-respect. He later became the superintendent of a rescue mission, telling his story to the transients who slouched into its halls, and had the joy of seeing lost men found by the One who saved him. It was from the Bible of his boyhood that the first gleam came to guide him out of his night.

Sometimes the Bible brings its light into the despair of one who has never before known it. Years ago in India a young Brahmin had a New Testament handed him on the train. The gift came at a most opportune time. He had lost his faith in his inherited religion and was groping for light. To him in his time of great need the Scriptures brought the glad news of the Light of the World. He believed and accepted. The step cost him much. Yet he persevered and became one of the outstanding leaders of the church in India.

IT GUIDES THE FOOTSTEPS OF LEADERS

Sometimes the Bible brings its light to an earnest, faithful soul bearing the burden of a nation. In the crisis preceding the Civil War, Abraham Lincoln found in the Bible the phrase which put the issue inescapably before the United States: "A house divided against itself cannot stand." Later, in the agony of that struggle, Lincoln lived more and more deeply into the inner meaning of the Book. His second inaugural address, spoken after four long years of war, seems to have come almost bodily from the Scriptures. The country heard these words and was rebuked and inspired by them. Though it has often departed from them, it has never forgotten them.

Why this astounding record of this ancient book? Why has it persisted from age to age and from civilization to civilization? Why is it now speaking to more different tribes and peoples than ever before? It is because it is the Word of God, spoken in time and through imperfect men, but spoken by the Father of all to meet the needs of all. It is because it tells of Christ. The Old Testament leads up to Him. The New Testament contains our enduring record of His birth, His life, His words, His death, His resurrection, and His effect through the Holy Spirit upon His early followers and in the formation of the Church.

The perpetuation of that light has been by human hands which have passed it on from one to another. It is because it has been treasured in the hearts of the faithful, and transmitted by them to others, that it has never gone out.

So it must continue to be. We must see to it that the next generation is nurtured in the Bible and learns to prize it. It and the Christ who is at its center are indispensable—to every individual, to the nations, to the world. We must see that the Bible and its message are carried into those dark places which are so numerous in our day. We ourselves must so let it illumine our own lives that we become transparent witnesses to its power.

The light will never go out. We must see that through us it suffers no temporary waning; that, so far as in us lies, all men shall be led by it into the way of peace.

—Reprinted by courtesy of American Bible Society

Contents Highly Explosive

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Official Voice of the Assemblies of God
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THE PENTECOSTAL EVANGEL
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A CONSIGNMENT OF NEW TESTAMENTS arrived in a carton which previously had been used for a different purpose. On the carton were printed, in large black letters, the words, "Danger—contents highly explosive." The shipper had crossed out the words—but it reminded us of a statement made by the late Professor William Lyon Phelps.

Dr. Phelps of Yale said the Bible "ought to have written on the cover, 'Highly explosive. Handle with care.' It is the book," he said, "which by the dynamite of its message has lifted empires off their hinges, and turned the course of human events. It has put down the mighty from their seats, and has exalted men of low degree."

The Bible does need to be handled with care—for when it is misinterpreted it can damn instead of save—but the greater danger today is in not handling it at all. There is spiritual dynamite in this Book to set men free from all their chains and to transform sinners into saints—but we do not use it enough. We ought to read it more ourselves, and we ought to get others to read it.

As G. H. Wolfensberger says, in his book, *Multiplying the Loaves*, "The printed Gospel is the best missionary we have in these modern times." In all our evangelistic efforts there is no better literature we can distribute than the Scriptures themselves.

Wolfensberger says the United Bible Societies made a survey to see what concrete results are produced simply from distributing the Scriptures. In a short time they were able to document 43 separate incidents where Scriptures were the only visible instrument in the conversion of individuals and in the planting of churches.

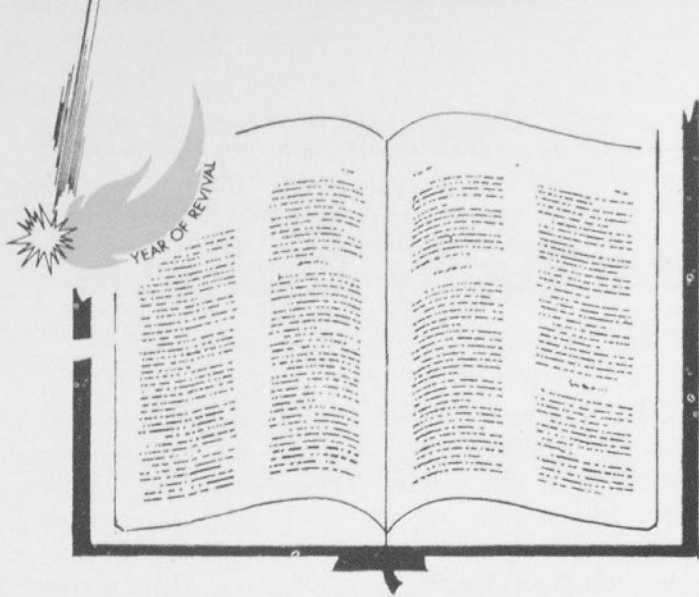
Japanese people migrating to Brazil are a case in point. A ship carrying these people from their homeland stopped for several days in the Los Angeles harbor before continuing its voyage to South America. During the stopover the passengers were given copies of the Japanese New Testament, furnished by the American Bible Society. As a result, many of these people accepted Christ and affiliated with Christian churches in Brazil.

The Secretary of the Japan Bible Society visited them later in Brazil and confirmed the fact that many of these Japanese people became Christians through studying their New Testaments.

Since this Book is so powerful we ought to know it better and we ought to make it better known. Pray for the American Bible Society and for *Light for the Lost*, the project promoted by our own Men's Fellowship Department. These and other programs which are putting the Scriptures into the hands of people all over the world deserve our full support.

—r.c.c.





BACK TO THE BIBLE

(FOR A YEAR OF REVIVAL)

THE PSALMIST SAID, "Quicken me, O Lord, according unto thy word" (Psalm 119:107). There is life-giving power in God's blessed Book. It is curative and creative, driving out the spiritual diseases that lurk in the darkness of ignorance and bringing life to the ailing spirit.

The Word not only enlightens the mind but also enlivens the spirit. The Spirit of God works through the Word of God. "It is the Spirit that quickeneth," said Jesus. "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). If you want revival, read the Bible. Read a portion every day, and it will rejuvenate your spiritual life.

Someone wrote in the flyleaf of a Bible, "This Book will keep you from sin—or sin will keep you from this Book." The Bible and sin cannot cohabit very long; one or the other soon must go. That is why the Psalmist wrote, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

There is miracle-working power in the Bible because it is the Miracle Book. It is miraculous in its influence, miraculous in its content, and miraculous in its history.

Have you ever wondered how our English Bible came to us? Forty different men, living in 17 different countries over a period of many centuries received inspiration from God and recorded His message on scrolls. Most of the Old Testament was written in Hebrew, the language of the Jews. One part of Daniel was recorded in Chaldee. The New Testament was written in Greek.

Soon after the Bible was completed, these languages ceased to be spoken very widely. Therefore if ordinary people were going to receive God's message, the Bible would have to be translated into their languages. But Bibles were very scarce because they were written by hand. For this reason they were sometimes chained to pillars in churches and castles.

The invention of movable type in the 15th century brought the Bible within reach of more people. The Gutenberg Bible was the first book ever produced from movable type. Copies of it are very few; one sold not long ago for \$50,000. Another precious Bible is a manuscript of 1380 which was the first Bible put into English. It was translated by John Wycliffe.

The famous King James Version, used in our churches, came into existence early in the 17th century. The translating work was done by 47 of the foremost scholars of England, working under King James' authority. When it was published, the king authorized the use of this

new version in the Church of England—thus the name, Authorized Version.

Some amusing mistakes have been made by Bible printers. Certain editions are labeled according to these errors. For example, a Bible printed in 1631 is known as the "Wicked Bible" because the printer omitted the word "not" in the seventh commandment! For this error the publisher and printer were each fined \$2,500 (which was a big sum in those days when the average laborer was paid only three cents for a day's work).

The "Servant Bible," which appeared in 1640, owes its name to the fact that Genesis 3:1 is misprinted to read, "Now the *servant* [instead of *serpent*] was more subtil than any beast of the field."

Another edition is called the "Vinegar Bible," because the heading of the Parable of the Vineyard is printed, "The Parable of the Vinegar."

In the "Bug Bible," Psalm 91:5 is made to read, "Thou shalt not be afraid for any bugges by night"—*bugges* in medieval times meaning nightmares and other terrors. Then there is the "Murderers' Bible" which erred in putting "murderers" in place of "murmurers" in Jude 16.

With so many versions famed for their printing errors, there is poetic justice in the fact that one version is called the "Printers' Bible" because it makes David complain that "the *printers* [instead of *princes*] have persecuted me without cause."

Since printers (and translators too) are human and therefore fallible, is our Bible any more trustworthy today than in centuries past? Yes, indeed. Careful study and diligent proofreading have corrected the many errors, so that when we read our Bibles we may be sure they are accurate.

Copies are plentiful too, and reasonably priced, thanks to the great publishing houses that sell whole Bibles and New Testaments at reasonable prices in various sizes and types of binding. Organizations such as the Gideons and the American Bible Society are putting the Scriptures into the hands of millions of people each year.

There is no lack of Bibles in the land—but there is a lack of Bible reading. That is one reason why revival fires have gone out in many churches, homes, and individual lives. Bible reading adds fuel to spiritual fires. Fan the revival flame by reading the Scriptures every day. Let God speak from the sacred page and breathe His mighty Spirit into the dry bones that they may revive and live for His glory.

AS I WAS LISTENING to a taped sermon from several years ago, I was forcefully reminded that each generation must build its own altars of prayer and worship. And each individual must do this for himself with a fresh, up-to-date experience with God, not relying on the experiences of past generations to meet today's needs.

So many problems come to individuals and churches because of the lack of prayer. And I believe it's a sin when we don't pray.

Notice Luke 18:1: "And he spake a parable unto them to this end, that *men ought always to pray*, and not to faint." Let me give you some reasons why prayerlessness is a sin.

1. IT DISOBEYS GOD'S COMMAND

God's command is plain: "Men ought always to pray." But our times are so jammed with schedules—things to do, places to go, people to see, deadlines to meet—that it becomes increasingly difficult to find time in which to seek God in prayer and in reading His Word. Yet our times are such that we have never needed to seek the Lord more than we do today. We must make time for prayer.

In 1 Thessalonians 5:17 we are further directed to "pray without ceasing." In a Bible college it seems we are always engaged in prayer meetings of some kind; but in the midst of so much which is scheduled, it is very easy to become superficial in our praying. This leaves us open to the temptation to quit praying and rely more on methods and programs. God knows about this danger; so He has commanded us to pray.

2. IT REJECTS THOSE PROMISES MADE TO THOSE WHO PRAY

If we don't pray, how can we claim the promises made to those who pray? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). This is such a simple formula for everyday living, yet the Holy Spirit has made me aware of my failure to make use of this means provided by the Lord for my needs to be met.

Philippians 4:6 says: "Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Our age has been characterized as a time of anxiety, yet the Lord has made a way of escape for us. He has promised that by means of prayer and supplication our requests not only can be made known unto Him, but they will also be answered and in His own way. Praise His wonderful name! But if we don't pray, we can't claim that promise.

3. IT FORFEITS THE MEANS BY WHICH WE HAVE FELLOWSHIP WITH GOD

James 4:8 declares: "Draw nigh to God, and he will draw nigh to you." And Hebrews 4:16 says: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." What fellowship we may enjoy with our Lord and Saviour, Jesus Christ! What a joy to walk and talk with Him! We sing of His beauty, His righteousness, and His holiness; we say He is the altogether lovely One, the bright and morning Star, the Rose of Sharon, the Lily of the valley, our soon-coming King. Yet how little time

John T. Morar is a faculty member of Central Bible College, Springfield, Missouri. He preached this message recently in a chapel service at the college.

IT'S A SIN WHEN WE DON'T PRAY

By JOHN T. MORAR

we spend with Him in this fellowship which prayer and His Word provide.

The special warmth in our Pentecostal fellowship comes from our common fellowship with Him.

4. IT RETARDS OUR SPIRITUAL GROWTH

Backslidings are due to our carelessness in prayer, in seeking God's face, and in studying His Word. Andrew Murray once said: "Little of the Word and little prayer means death to the spiritual life. Much of the Word and little prayer makes a sickly life. Little of the Word and much prayer makes an unstable life. But a full measure of them both, and well mixed, makes for a sturdy, up-right life."

5. IT HINDERS GOD FROM SHOWING US HIS WILL

Isaiah 30:21 tells us: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." I may not always know where He wants me to go, but I know He will get me there. Praying for and knowing the will of God for your life may sound old-fashioned and out of step with the times, but it works! It is still the method God uses in the lives of His servants who take time to pray and listen for His voice.

A number of years ago I heard a well-known camp-meeting speaker relate his experience regarding the will of God for his life. He had been asked to "try out" as pastor of a certain church. After much prayer and seeking the Lord, he felt this was what the Lord wanted him to do. His wife felt the same way. Several of his close friends

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
said that they too thought this was what he should do. But when the ballots were counted at the church business meeting, the people didn't think so; another minister was voted in as pastor.

Needless to say, the first man was disappointed and somewhat frustrated. But knowing his own heart and being acquainted with the ways of the Lord, he left the situation in His hands and faithfully plodded along where he was. Six months later this church called him to come and be their pastor—the other man had already resigned!

The Word of God comes to us very clearly: "The lot is cast into the lap, but the decision is wholly of the

Lord—even the events (that seem accidental) are really ordered by Him" (Proverbs 16:33, Amplified). To know Him is to trust Him all the way, in every way.

6. IT IS A SUBTLE IMPLICATION THAT WE CAN GET ALONG WITHOUT GOD'S HELP

Well did the writer pen those famous lines: "Without Him I can do nothing; without Him I'd surely fail. . . ." We become strong when we pray because we are leaning on God and not on self. The arm of flesh will always fail us, but God never fails! Therefore "men ought always to pray. . . ." Failure to pray is sin. 



BLOW, YE WINDS

By MRS. F. J. WALTON

"Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied . . . and the breath came into them, and they lived, and stood upon their feet, an exceeding great army" (Ezekiel 37:9, 10).

ONLY THE BREATH OF THE SPIRIT OF GOD can give life to one dead in trespasses and sins, or bring a revival to dry bones. The Holy Spirit must come within each life to produce power. In each individual as well as in the Church, the winds must blow to perfect the fruit and to bring forth sweet fragrance for the Lord's glory.

In the land of Israel the direction of the winds has always had a vital effect on vegetation.

EAST WIND

The *east wind* injured vegetation. In Joseph's dream we read, "Behold, seven thin ears and blasted with the

east wind sprung up after them" (Genesis 41:6); "The east wind drieth up her fruit" (Ezekiel 19:12).

Not all winds seem profitable at the time, and evidently the east wind was fierce and destructive. Yet we can profit from all winds that come into our lives. The tree that bends survives the winds, while the unbending branch shatters. The Juniper weathers the fierce winds of high altitudes by bending low before the blast. It is the winds that cause the roots to go deeper. Likewise, it is adversity that strengthens the soul and brings us closer to our Saviour.

Jeremiah suffered much from adverse east winds, yet he declared that God "bringeth forth the winds out of his treasures" (Jeremiah 10:13). David, though driven from place to place, humbled himself under the mighty hand of God and was exalted to kingship.

Our Lord is able to make all things work together for good to those who love Him. He gives us songs even in the night. He will not allow us to be tempted above what we are able to bear. The Bible says, "He stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged" (Isaiah 27:8, 9).

Mrs. F. J. Walton is president of the Oregon District Women's Missionary Council.

It is a true sign of overcoming to use trouble as a servant rather than to be defeated by it. The east wind comes for our purging and perfecting. The harder it blows, the faster we progress in the center of God's will for us.

SOUTH WIND

The *south wind* of Israel brought heat. We read, "When ye see the south wind blow, ye say, There will be heat; and it cometh to pass" (Luke 12:55). "Out of the south cometh the whirlwind" (Job 37:9).

The south wind may burn deeply for a time but we are reminded that it is furnace heat which purifies and brings forth the pure gold. "Buy of me gold tried in the fire" (Revelation 3:18). "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11).

The heat purifies. It is for each individual to be a keeper over the garden of his soul and to use the winds for profitable purposes. Let it not be said, "They made me the keeper of the vineyards; but mine own vineyard have I not kept" (Song of Solomon 1:6). As we are faithful in keeping our souls, the Lord is able to use us in a greater way in His vineyard.

NORTH WIND

The *north wind* of Israel brought cold weather. "Cold out of the north. By the breath of God frost is given" (Job 37:9, 10). The crop must be sturdy to withstand the cold. But the winter wheat, which is hardened by the cold, has the best quality and commands the highest price.


Paul in his Roman prison was undefeated by the cold damp dungeon. He wrote, "Who shall separate us from the love of Christ? . . . In all these things we are more than conquerors" (Romans 8:35, 37). To the Corinthians he wrote of enduring hunger, thirst, cold, and many adverse winds, but he said God's grace had been sufficient—for God's strength becomes manifest through man's weakness (2 Corinthians 12:9).

In times of chilling experiences, we seek a shelter. Isaiah 32:2 says, "A man shall be as a hiding place from the wind." The Lord is that precious hiding place for us—a shelter in the time of storm.

WEST WIND

Finally, the *west wind* brought rain. Precious life-giving rain! "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is" (Luke 12:54). In these last days we are looking for the latter rain which shall perfect the crops before the harvest. The Keeper of the garden welcomes and longs for this rain of the Holy Spirit, brought by the breath of God to thirsty ground.

The Lord brings the winds out of His treasures and He has a master plan for their use in our lives. All winds can be profitable as we wait for the Latter Rain. The bride of Christ can prepare for His coming as she allows the winds to blow to make her garden perfect. Thus sweet spices will be spread abroad and the fragrance of the knowledge of our Lord Jesus Christ diffused in many places.

What a privilege it will be to sit down to the marriage supper of the Lamb with our beloved Bridegroom in all His power and glory! The toils of the road and the winds of adversity will have brought us into the haven of His arms. 

THE SECRET OF REVIVAL

THE SECRET OF REVIVAL will always be the same. There is no short cut or modern way to open the floodgates of blessing.


The first step is humiliation, repentance, and earnest and prayerful waiting upon God for His mercy and blessing. Every season of blessing begins with a church upon its knees, or, better still, upon its face before the mercy seat. Shall we then humble ourselves at His feet and as a people wait upon Him in profound humility, sincere repentance, and persevering prayer?

Shall the pastors lead in humble, heart-searching, waiting upon God? Shall the parents be there with broken and contrite hearts? Shall the children come according to Joel's call? Shall the young and the happy turn aside from the pleasures of life and be found, like Mary, at Jesus' feet? Shall busy men count their cares and ambitions of less importance than to get right with God? Let the heavens behold a united people, pleading for the Father's blessing, the Master's presence, and the Spirit's power.

The next step is always divine mercy and forgiveness, acceptance and blessing, for God is gracious and merciful, slow to anger, and of great kindness. He is ready not only to forgive, but to restore and make us wiser for our folly, stronger for our failure, and happier for our tears. God's future is always brighter than our past. It is not yet too late to recover the lost victory and regain the forfeited crown.

He will give us spiritual satisfaction. How hungry we have been! How much more of prayer than of praise! How we have mourned our barrenness and leanness. How little we have resembled the beautiful picture of the Twenty-third Psalm, with the sheep lying down in the green pastures! How seldom we have made the world covet our blessing in contrast with its empty joy! But God has for us the overflowing cup, the shining face, the prayer turned to praise, and the wellspring running over to others in rivers of living water!

He will give the personal manifestation of Himself in our hearts and lives. This is the sum of all blessing: to know God, to be conscious of His presence and indwelling, to live in His fellowship, and to have Him so revealed in our life and work that our expectations will never be disappointed, and we shall never be ashamed.

We may have God for everything that we can want Him for. Our testimony can be that He never fails us, but that we can do all things through Christ who strengthens us and that He causes us always to triumph in Christ Jesus. This is what God is waiting to give us in the fullness of His blessing.—A.B.S. 

ONE WORLD:

A THRILLED WORLD watched in awe for six days last December as *Apollo 8* streaked to orbit around the moon and returned to earth.

From the vantage point of outer space, America's astronauts were deeply impressed by the long-distance view of their beautiful home planet. One of the men exclaimed that "the earth is an oasis in the great vastness of space."

The space travelers were struck by the obvious commonality of all mankind living together on this whirling globe. The need of universal peace and brotherhood, and the futility of war and strife were expressed in the astronauts' sentiments as they radioed their impressions back to Mission Control.

With the ball of our earth tied together by cable and satellite, living together by jet stream travel, and prospering together in the common economic market, we are in fact one world. Yet the chaos of international confusion threatens to destroy all life on this planet, as the monster of hydrogen bomb warfare raises its head on every horizon.

It is my firm belief, shared by millions of fellow Christians, that the message of the return of Jesus Christ to earth is the only meaningful answer to the world's dilemma. Based on that single hope, we can pursue all the joys and virtues of good living, knowing we are part of an invisible Kingdom that shall not pass away. It is so real that Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10).

The oneness of the world became a vivid reality to me last spring when I flew to Paris and then explored conditions both in and outside the churches of seven European countries.

The hordes of humanity seem to be rushing to some certain destiny. The swaying forces of diverse political per-

The message of Christ's

This NASA photo shows the earth as it appears from the moon with the lunar surface in the foreground.



ONE MISSION

By **BOB WATTERS** / *Missionary-Evangelist to Europe*

suasions are felt everywhere—the sidewalk orators of London, the student demonstrators in Paris, the pamphlet thrusters everywhere. The headlines of newspapers across Europe broadcast man's conflicting views.

There is an air I would describe as electric, an atmosphere discernible wherever large crowds gather. I felt it in the sea of people moving like a tidal wave on London's Piccadilly Circus, in the great masses of workers on Paris subways, and in the speeding traffic of Amsterdam, Geneva, and Rome.

And while the urgent voices of mass activity call out for the attention of the world's peoples, I believe they are ready and waiting for one voice—the voice of the Master with the one supreme message: "Follow me."

It is impractical, if not impossible, to view the world as many places, many fields of Christian work, many missions. Christ Himself said that there is but one harvest field: "The field is the world" (Matthew 13:38).

In a Rome conference, I was presented with a call to the unevangelized cities of Italy. Umberto Goriatti, general superintendent of the Assemblies of God in Italy; my host, Pastor Toppi; and my interpreter, Missionary Alfred Perna Jr., challenged me with this pressing need.

Also the churches of Belgium have invited me to conduct a nationwide evangelistic crusade. Great masses of unchurched people are waiting. The question that haunts me is, "How much time does the Church have left to send Christian workers into the waiting field?"

Colorful Holland stands ready for a spiritual awakening. On a bright morning late last May, I stepped into a renovated old mansion in The Hague. This was no ordinary dwelling, but part of the Assemblies of God Bible school, less than a year old. Twenty-two college-age young people were enrolled. Under the out-

standing leadership of Missionary Roscoe Leach, these youth are taking in-depth studies, preparing for the ministry. They have formed an accomplished all-school choir which has a beautiful ministry in song and personal testimonies.

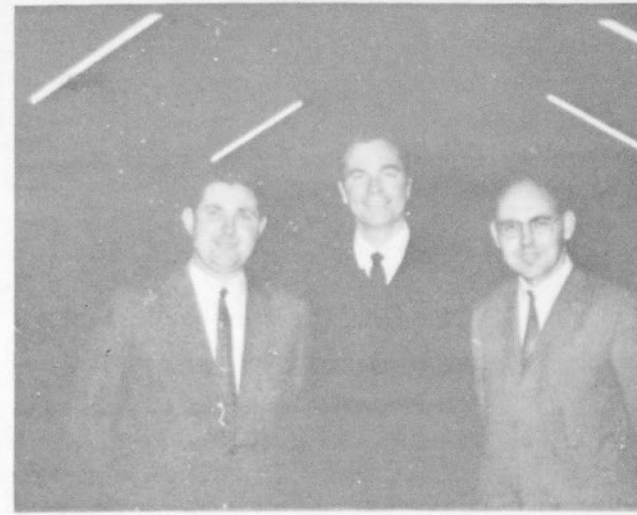
The atmosphere of spiritual power in the Bible school reminded me of accounts I have read about the early days of the Pentecostal movement. In this land of 12,500,000 people, the newly formed Assemblies of God has about 5,000 adherents. The wonderful people of Holland, with their benign government and state church, offer an open door to spiritual revival.

I believe the dedicated young people of The Netherlands could trigger a chain reaction of evangelism and Pentecostal power that could sweep across Europe. Three major cities of Holland will be prayerfully selected as the launching sites for a great Netherlands crusade.

During World War II, 95 percent of Europe's churches were destroyed. Today only five percent of the population attend church regularly. Visiting Hamburg and other West German cities reconstructed from the rubble of war, my mind throbbed with the reminders of war's futility and the unlimited possibilities for spiritual revival in a renewed, rebuilt nation. Located geographically on the periphery of stifling Soviet domination, Germany is strategic to the gospel.

There have been continuous evangelical activities in Germany. The Bible school at Erzhausen, the well-distributed Pentecostal congregations, and the great work being done among American servicemen under Missionary Richard Fulmer, all combine to give tremendous strength to ministry in Germany. But *revival* is still in the future.

Under the capable direction of Assemblies of God representative Harold Schmitt, arrangements have been made for an evangelistic crusade March 23-



Evangelist Bob Watters, center, will be assisted by these German ministers in the crusade in Mannheim, Germany. Gunther Kaupp, right, will serve as interpreter.

30 in a downtown auditorium at Mannheim, Germany, an industrial city of over 300,000 people. My interpreter will be Gunther Kaupp, pastor of the work recently begun in Mannheim with some 35 new Christian believers. This remarkable young minister, graduate of a British college, interpreted for me in a tent meeting last spring. He is truly a man raised up of the Lord for this hour in Germany. I eagerly anticipate our team project for Mannheim. Assemblies of God servicemen and their wives will assist in the crusade activities. We are asking *Evangel* readers to join us in daily prayer for a mighty outpouring of the Holy Spirit that will result in an enlarged and greatly strengthened assembly of believers.

Additional plans are underway for a united Holy Week campaign in a public auditorium in West Berlin.

When you pray for the GOOD NEWS CRUSADES in various countries, remember these in Europe. We are in *one world*; and to that world the Church has *one mission*: preaching "every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

Special Offerings for FOREIGN MISSIONS

should be sent to:

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue

Springfield, Missouri 65802

return to earth is the only meaningful answer to the world's dilemma.



THE WOMAN ACROSS THE STREET

By ADA NICHOLSON BROWNELL

OUR FAMILY DIDN'T LIKE HER. She had no tact. Mom told the lady she wasn't interested in her religion, but the woman didn't seem to care. She came to our house almost every day, her Bible tucked under her arm, an enthusiastic smile on her face.

The family did everything they could to get rid of her. Mom tried to ignore her and would continue her work as if she weren't there. But the old lady would read the Bible and preach to Mother anyway, and she couldn't help but hear.

All Pentecostal people were crazy, according to all we had heard. We made fun of the "Holy Rollers" and enjoyed it immensely.

My oldest sister, Marjorie, had a tremendous dislike for the stubborn old woman. But Marjorie wasn't rebellious toward God or church; so when her best friend invited her to attend church with her, she agreed.

"What church do you go to?" Marjorie asked as the two sophomore girls walked home together.

The girl pointed to the little white church on the corner.

Marjorie's mouth fell open. "You go to *that* church?"

"That" church was the Assembly of God, located in the center of Fruita, a small community on the western slope in Colorado. Marjorie had called it the "Holy Roller" church ever since our family had moved to Fruita a few months earlier from Kansas. She'd heard quite a bit about "that" church. But now she was confused. She had heard all those people were mentally disturbed, but her friend didn't look or act crazy. Marjorie decided to go and see for herself.

That night Marjorie was nervous, not knowing what to expect. When someone jumped to his feet and began to speak in a language she didn't understand and another person began speaking loudly in English, Marjorie was scared. She ran out and waited for her friend on the church steps.

Soon another friend invited Marjorie to attend a revival meeting at "that" church. She'd already heard about the revival in progress, as we all had, from the old lady who lived across the street.

"You've got to come to this revival!" the lady kept telling us. "People all over town are getting saved. God's working miracles. You've got to come."

Because of her affection for her new friends, Marjorie tried to forget her first experience and decided to go again.

To Marjorie's horror, her friend led her to the front of the church and sat down on the second row. It would be hard to make a fast getaway from up here!

Marjorie listened to the sermon. It frightened her as much as the unusual praying and speaking in tongues. But soon she was under conviction and no longer felt like making fun. She knew she was a sinner.

Her heart was heavy as she walked the half mile home from the service. She was afraid Jesus would come back to get the "saved" people before she could go to church again and be converted herself.

When Marjorie went again, she'd made up her mind to get saved. After the altar call was given, she knelt and knew she'd had a personal encounter with God. She found joy and peace she'd never known.

Marjorie arrived home that night shining with joy and enthusiasm.

"You've got to get saved!" she began as she told what had happened. Soon her urging became more dynamic. "If you don't get saved, you're going to hell!" Her words were not angry or vengeful but full of compassion and love and fear for the souls of our family.

Mother was upset. The old lady across the street had been working on her for a long time now, and Mom wasn't so sure she'd been correct when she said the woman was crazy. Marjorie had changed. She was no longer a rebellious teen-ager. Her daughter was a different person since her conversion.

The old lady kept coming. "You've got to come to this revival!" she said. Mom knew the woman was genuinely excited. She had been going up and down our street and all over town telling people about the meeting.

Mom decided to go just to find out what Marjorie had gotten herself into. Mother was scared too. She listened from the steps the first night, but since she couldn't tell exactly what was going on, she decided to go again so she could see the people worship.

That night Marjorie was seeking for the baptism in the Holy Spirit. One of her friends had received, and Marjorie wanted the experience too.

As soon as she knelt at the altar, the power of God descended upon her, and she began to shake as she praised the Lord in a loud voice.

Mother, watching from a distance, came closer. When she saw Marjorie shaking in the presence of God, she thought she was having a nervous relapse from an old spinal injury. Marjorie had fully recovered from that injury; but when Mother saw her shaking at the altar, she was certain it had recurred.

"Get her up from there!" she told the altar workers. They ignored her; so Mother got next to Marjorie and tried to calm her down.

But Marjorie felt wonderful. She was in ecstasy. As she rejoiced in the Lord, she became unable to articulate her words and prayed with stammering lips. She thought

she had received the Holy Spirit. When she got up, however, her friend said, "Don't give up when you're this close."

"You mean I didn't receive?" Marjorie asked. She knelt again; and as soon as her knees touched the floor, she began speaking in a language she had never learned. God had rewarded her persistence and complete consecration.

A Swedish couple skeptical of Pentecostals was watching the altar service. When Marjorie began speaking in tongues, they turned to listen. Afterward they told the church she had been praising the Lord in Swedish. The couple became Pentecostal believers, along with others who had attended the revival out of curiosity.

After receiving the baptism in the Holy Spirit, Marjorie preached to our family with more fervor than ever—and the old lady across the street kept coming to our house too.

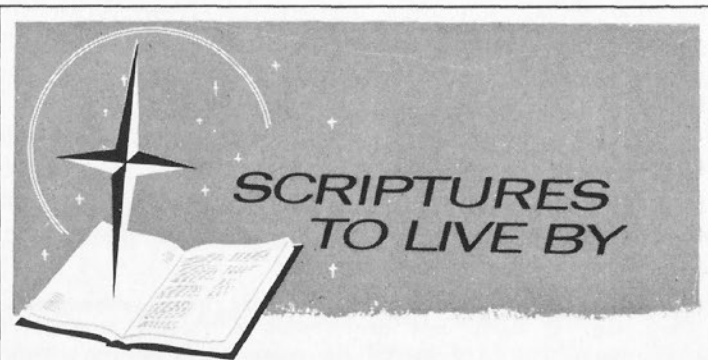
One by one the older children got saved. Our neighbors were also getting saved. My father got under conviction and quit smoking. Then he accepted the Lord Jesus Christ as his personal Saviour.

The neighbor woman continued reading the Bible to Mom. Finally she realized that the New Testament church was Pentecostal and she too got saved and received the Holy Spirit. As the younger children grew up, they accepted Christ and were filled with the Spirit. I, as the youngest, was privileged to grow up in the best Christian home a child could be blessed with.

The ripples of the revival, advertised so widely by an enthusiastic old woman, have traveled far and are still traveling. Among those converted as a result of that meeting are a missionary and a multitude of Christian workers.

In our family of eight children, there is a minister, Everett D. Nicholson, pastor of the Assembly of God in Livingston, Montana; two Christian college professors, Virgil and Joe Nicholson, both of Evangel College in Springfield, Missouri; a Christian writer; Sunday school workers; personal evangelists; and Christian parents.

Results of the revival have touched multitudes. Although there were many people involved in sowing and reaping, some of the rewards from a bountiful harvest of souls undoubtedly will go to the persistent woman across the street.



DAILY READINGS FOR MARCH 10-16

Theme of the Week: **GUIDANCE FROM GOD**

Monday	1 Samuel 16:1-13	Thursday	Psalm 139:1-24
Tuesday	Psalm 25:1-10	Friday	John 16:1-15
Wednesday	1 Kings 3:5-15	Saturday	Acts 8:26-40
	Sunday		Acts 16:6-12

"The meek will he guide in judgment: and the meek will he teach his way" (Psalm 25:9).

YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

Since there is no air in outer space, how will we be able to breathe when we get to heaven?

We are now limited to material bodies. When we get to heaven, we will be free from this limitation. Our bodies will be spiritual. God will provide everything we need.

Why is the age of 30 years given in Numbers 4:3 (evidently as the age at which the Levites were to begin to serve) while the age is given as 25 in Numbers 8:24?

The reason is not clear. Perhaps the older Levites were given the most responsible positions while those of younger age served in the house of the Lord but carried less responsibility. They had a variety of duties, as indicated in 1 Chronicles 23:4, 5 and other passages. It is interesting to note that in 1 Chronicles 23:3 the age of the Levites' appointment is given as 30 years, while the age of 20 years is given in 1 Chronicles 23:24. It is explained in verse 27 that "by the last words of David the Levites were numbered from 20 years old and above."

Is there a difference between the baptism with the Spirit and being filled with the Spirit?

Since Jesus promised, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5), the term "baptized with the Spirit" is often used. It describes an experience received at Pentecost and promised for our day.

The term "filled with the Spirit" is used to describe the result of the baptism with the Spirit and also fresh infillings. "Be not drunk with wine, . . . but be filled with the Spirit" (Ephesians 5:18). The disciples who were baptized with the Spirit on the Day of Pentecost were refilled a few days later (Acts 4:31).

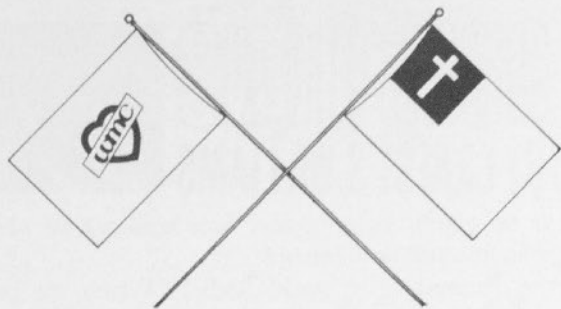
When the Spirit fell at Pentecost, it was an infilling. "They were all filled with the Holy Ghost."

I have been reading a book which favors polygamy. Since polygamy was common in Old Testament times, can you give me any Scripture (preferably in the Old Testament) which speaks against it?

In Old Testament times polygamy was practiced. Both David and Solomon had more than one wife. But I think that in the main, even in Old Testament times, single marriage was the rule (Proverbs 18:22; 19:14; Malachi 2:14). And there is no record of approval of polygamy in the Christian dispensation.

When the question of divorce and remarriage was presented to Jesus, He said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Matthew 19:5). He went back to the beginning, saying, "What therefore God hath joined together, let not man put asunder" (v. 6). See also Genesis 2:23, 24. In no place in the New Testament do we find any hint of divine approval on a plurality of wives. This has been the position of the Church from the beginning.

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.



WMC'S INVITE EVERY WOMAN TO ENLIST IN A LIVELY ORGANIZATION THAT IS ADVANCING "AS AN ARMY WITH BANNERS."

UNDER THE BANNER OF THE OPEN HEART

MARCH IS WMC ENLISTMENT MONTH. Knowing that believers are never fairer in the eyes of the Lord than when going forth in His strength to spiritual conquest, leaders of the Women's Missionary Council make an effort to enlist every woman and girl of the congregation under the banner of the open heart and Christian service.

THERE ARE THE PERSONAL WITNESSES

Great advances in personal soul winning have been made by WMC's through the use of the marked New Testament.

After being proved successful by thousands of women in the U.S., the idea has crossed continental boundaries. Hilda Olsen, missionary to Lesotho, South Africa, says:

"We read of WMC's in America using the marked New Testament and wondered how we could apply the same method of witnessing in Lesotho. New Testaments here are expensive and hard to obtain. We decided to use a marked Gospel of John.

"Instruction classes were arranged where the Lesotho women used the WMC emphasis translated into their own language. After the teacher explained the method of preparing, distributing, and presenting the booklets, the ladies were asked to practice what they had learned on each other. They were naturals at witnessing and thrilled us with their simple, but effective, presentation of the way of salvation.

"One week WMC members from the Rothe church pledged themselves to bring at least one visitor to the services on Sunday. After the meeting the women would



A Lesotho WMC member explains the way of salvation to a friend

serve tea. Nine visitors arrived for morning worship. As the guests enjoyed the fellowship hour, WMC members were using the marked Gospel to tell each one about the Lord.

"A high percentage of the male population of Lesotho has to leave the homeland to work, so church membership is largely held by women. If the country is to be evangelized before Jesus comes, women will have to help. In light of this fact, Lesotho WMC's are doing their share week by week, spreading the gospel with a burning testimony and a love for souls."

THERE ARE THE NEW-WORKS SPONSORS

"In El Salvador," says Missionary Lois Stewart, "our national WMC members support the 'New Works Invasion' by providing necessary clothing and household items for workers chosen by our leaders to enter new fields.

"Initiative for opening a new work comes from the CMF (counterpart of the American WMC). The church usually begins in the front room of a home. When the congregation outgrows the meeting place, the people manage to erect a building on their own."

"AND THEN THERE ARE THE PRAYERS. . ."

Louise (Mrs. Alva) Walker, veteran missionary, says, "For 35 years I have used hand-sewn clothing and linens and household items supplied by WMC groups. For the past seven years, Christmas and birthday offerings from the WMC's of Section 1, Oklahoma, have helped us teach in seminars all over South and Central America and the West Indies.

"And then there are the prayers. Some groups pray for us weekly. No wonder the Lord anoints us for leadership training and for writing textbooks! No wonder I receive letters saying, 'You will never know just how much

RIGHT: A member of the WMC group for the deaf in Rockford, Illinois, works on a project.



BELOW: Advanced Ministerial Institute, San Salvador. WMC gifts and prayers made it possible for Louise Walker (inset) to be there as instructor.



your teaching sessions meant. All of us will be better teachers for it.' No wonder wavering strength is renewed to meet the demands of every day, for there are the WMC prayers!"



THERE IS WMC ENLISTMENT FOR EVERYONE

Mrs. Lloyd Couch, Rockford, Illinois, minister's wife, gives an interesting story of WMC enlistment for service:

"In 1964 we established a WMC group for the deaf. Members are especially concerned about carrying the message of salvation to others who cannot hear. We contribute to the care of a homeless deaf child in Beirut, Lebanon. At present we are making flannel pajamas for

deaf orphans in Korea and saving for an offering toward camp meeting supplies in that country.

"We roll bandages for the New Hope Town leper clinic in Liberia, provide clothing for residents of American Indian reservations, and help with local-community emergencies that arise.

"Other women of the city often attend our meetings. They delight in helping with the work and, of course, hear the gospel at the same time."

* * *

March is the month for WMC enlistment. Exciting experiences await all women who choose to serve under the banner of the open heart.

FOR MISSIONETTES ACTIVITIES—

VaR|E_tY IS THE KEY

TO INTEREST A GIRL IN MISSIONETTES is one thing. To keep her interested is another. Many sponsors have discovered that variety in activities has much to do with keeping a girl regular in attending club meetings.

A good example of this is the club at West Seattle (Washington) Assembly of God. In January 1967 the Missionettes toured the Ranier School for the Retarded. As a result of the visit, the girls expressed a desire to "adopt" a girl who needed special remembrances.

The coordinator of special services outside the school sent a letter suggesting Sharon Yates and giving her age, clothing sizes, and listing the things Sharon especially needed and wanted.

The following month the Missionettes sent birthday gifts to Sharon and personally visited her. They found her to be a very sweet girl and enjoyed their visits with her. Their sponsor, Mrs. Frank O'Farrell, also visited Sharon's mother in her home.

After the Missionettes' first visit with Sharon, they were allowed to take her from the school occasionally. Once Sharon spent three days and nights in the O'Farrell home and attended a Missionettes meeting. She also accompanied the Missionettes to a local park, played games, and went for sodas afterward. At Christmas the Missionettes took Sharon gifts they had made and items of clothing.

Sharon is 18. She has a physical problem which limits her hands in rigorous actions, but she is able to write.

She corresponds with the West Seattle Missionettes, and they enjoy hearing from her.

In addition to Sharon, the Missionettes now visit and take remembrances to three boys and one other girl at the Ranier School. They visit the school once a month and usually end their visits with a time of singing around the piano and a prayer circle.

Mrs. O'Farrell writes: "Truly the Lord has blessed us in allowing us to serve Him in this manner. We always leave feeling so humble and grateful to Him because we know that our Father has His own purpose with these precious young people. Sharon knows Jesus as her Saviour and attends the Buckley Assembly of God. We have always felt that God chose her for us through Mrs. Cannon the coordinator."

Aged persons also enjoy visits from Missionettes. Songs and testimonies of the young have a special meaning for those who are ill or lonely. Girls often take tray favors for special days or present useful items which they have made.

Hundreds of home and foreign missionaries have benefited from Missionettes projects. It is impossible to know how many people in other lands have been blessed by receiving an attractive Missionettes-made award for Scripture memorization. These simple items, handed out by missionaries, often lead to a person's salvation.

The Missionettes program is designed to teach girls to reach their local community, as well as to assist in their church and on district and national levels.

Well-planned meetings and activities for Missionettes help keep the girls from becoming involved in undesirable activities. As the number of Missionettes members increase, their outreach will expand. Only God knows what can be accomplished through more than 65,000 dedicated Missionettes.

Missionettes from the Assembly of God in Gladwin, Michigan, display a quilt which was given to their pastor's wife. Each name on the quilt represents an offering. A total of \$30 was raised to purchase a bunk bed for the Java Central Bible Institute.



Missionettes from First Assembly in Birmingham, Alabama, bring comfort and cheer to the shut-ins of their church.



Don Johnson built this hogan-type church in 1963, but the congregation soon outgrew it.



The new Teesto Assembly of God Indian Mission is located 40 miles north of Winslow, Ariz., on the Navaho Reservation.

LOVELY NEW BUILDING FOR NAVAHOS DEDICATED IN ARIZONA

THEY CALL IT A 'MIRACLE CHURCH'

By JANE PARKER

WOULD YOU GIVE PERMISSION for a church to be built on your grazing land?" Don Johnson, a missionary on the Navaho Indian Reservation, asked the little Navaho woman.

He prayed silently and almost held his breath while she pondered the question. Earlier he had approached a social group of Indians about a land grant and they had said, "No."

Finally, the woman's studied answer came. It was "Yes!" And God had cleared another hurdle for the Johnsons toward building the new Teesto Assembly of God.

Teesto is 40 miles north of Winslow, Arizona, and has an Indian population of approximately 1,000. Far away the San Francisco Peaks lift their heads into the hazy sky. Hidden in scattered hollows on dry slopes or close to scrub cedar are the lonely hogans (round log dwellings) in which the people dwell.

Ten years ago these people did not know the good news of God's love. Now many of them are rejoicing in Christ, their personal Saviour, and worship the Lord in a lovely new church at Teesto.

Church dedications are always times of rejoicing, but the dedication service at Teesto on October 18, 1968, was an especially blessed one. Navaho women were present in their colorful velvet blouses and satin skirts. Stolid men—some with the customary Navaho long hair in a yarn-wrapped bun called a butterfly—were there. Many lovely Navaho children were in the crowd. Approximately 85 children of the Seba Delkai boarding school and Dilkon school lined the wall waiting to sing for the attentive congregation.

Many members of white Assemblies of God churches in Southern California came, as did the Johnsons' home church pastor, Richard Jeffers and his family; J. K. Gres-



The Don Johnson family

sett, superintendent of the Arizona District; Navaho tribal officials; and a choral group from the American Indian Bible Institute in Phoenix.

The tribal officials brought greetings. John James delivered the dedicatory message, which was ably interpreted by Sam Begay; and Superintendent Gressett led in the dedicatory ceremony.

During the service Missionaries Don and Virginia Johnson were presented with a beautifully decorated cake by churches that supported them. From the cake the missionaries pulled long streamers of dollar bills, amounting to \$125, for their personal use.

Another happy surprise was the day's offering of \$552 to pay off the balance due on the church furnace.

For the fellowship meal following the service, the hall was crowded with attractively decorated tables loaded with delicious food brought by fellow-missionaries, the Navaho members, and other friends. The Navahos cooked their



The dedication of the Teesto Indian Assembly was a day of great rejoicing for the missionaries, congregation, and visitors.



The Teesto Sunday school, shown in front of the new church, averaged 109 for 1968.

famous fry bread and stew over their big cooking pit near the church.

The Johnsons' ministry in the Teesto area during the past 10 years has resulted in a sizable congregation. Duane and Naomi Johnson assist them; and Sam Begay, a Navaho member of the church, has worked with the Johnsons as their interpreter since the beginning.

At first the missionaries used a hogan for services in the winters and a brush arbor in the summers. Twice the church has outgrown its hogan-like building. The little church built in 1963 was on disputed land—both Hopi and Navaho tribes claimed it—so there was no use to apply for a land grant there. But a more adequate building became an urgent necessity. Last year the Sunday school averaged 109.

The missionary couple spent many hours and traveled many miles on rough reservation roads getting the 100 necessary signatures, thumb prints, and census numbers the Navaho Tribal Council required.

It was a tense moment when the Johnsons presented the precious paper to the council. "Table it," some members said. But one said, "Let's settle it now," and settle it they did—for God and His Kingdom.

This is only the third land grant the Tribal Council has given for an Assemblies of God church in Arizona. And what an ideal location it has on the corner of the now paved road linking Winslow and the Hopi Mesas to the north, and the road to the Teesto Trading Post and Bita Hochee to the east. Across the highway and within sight is the Seba Delkai School. Virginia Johnson conducts released-time religious classes for the school twice a week.

From the beginning, this has been a miracle church—from the first \$5,000 contributed by the Don Johnsons' home church (Sweet Home, Oreg.) to the erection of the new building. Many individuals and several churches have been involved. Men of the Del Aire Assembly in Hawthorne, Calif. (pastor, Don Bibler), built and paid for the three-car garage which houses the generator and the WMC storeroom, that treasure-house which means so much to the Indian people and their missionaries.

Five times Bethel Assembly in Riverside, Calif. (pastor, John James), and Mira Loma Assembly (pastor, Roy Gallington) sent some of their men to help, clocking a total of 10,000 miles traveled and 2,000 man-hours contributed.

First Assembly of Whittier, Calif. (pastor, Ronald Prinzing), sent their youth for a week to help on the



These Navaho people represented the first Teesto congregation when the Don Johnsons began to hold services in the area. At right is the brush arbor or ramada where services were held in the summer.

building and to hold brush arbor meetings at night. Other helpers were Ray Losli of Hillsboro, Oreg.; Duane Johnson (Don's brother) of Holbrook, Ariz.; and Lyle Wolverton, missionary to Indians at Winslow, Ariz.

The Navaho people, of course, also helped. They donated two whiteface yearlings and 32 sheep. These were sold, and the proceeds applied toward furnishings for the sanctuary.

Since the church is round and only half of it is used for the auditorium, none of the seats are more than 38 feet from the pulpit. The other half of the building contains a study, four classrooms, rest rooms, a nursery, and a fellowship hall.

The building cost \$25,000 but its estimated value is \$75,000. The remaining indebtedness is only \$9,000. This beautiful house of God is visible for miles and miles, and will silently beckon all Navahos who pass by to enter its doors and find new hope and eternal life in Christ.

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Today is Cradle Roll Sunday—a good time to think on the theme: "Here Today—Grown Tomorrow." And a good time to help a child in his problems of identity—to listen when he says—

'I WANT TO BE MY OWN MAN!'



PHOTO BY A. DEVANEY

By **RAYMOND T. BROCK** / Assistant Professor of Education and Psychology, Evangel College, Springfield, Missouri

LOOKING AT THE LITTLE BUNDLE IN THE BASSINET, new parents have a way of projecting rosy dreams for their contribution to the human race.

Whatever the fantasies may be, too soon the child crawls from babyhood into a quest for identity. "Who am I?" will soon become his passionate plea.

How well he is equipped for this search depends in great part on the stimulation he receives at home in his earliest years. His adjustment skills and motivation for learning are conditioned by the home in which he lives and the parents who are his first teachers.

A recent study conducted by Dr. Benjamin Bloom of the University of Chicago indicates that "half of all growth in human intelligence takes place between birth and age four, another 30 percent occurs between the ages of four and eight, and the remaining 20 percent between eight and 17. Half of a child's intellectual development takes place before the school ever sees him, and 80 percent is complete by the time he finishes the second grade."¹

What a challenge this holds for the Christian parent. Realizing that the first few years of life are the most crucial in intellectual development and the accompanying character formation, Christian parents must take a close look at the climate in which they are nurturing this new personality (Proverbs 22:6).

I find in counseling teen-agers that their most serious problems did not begin with puberty. Their anxieties have deep roots into the past.

Not long ago I was talking with one college student who was having academic problems. He has a good mind. He has had many of life's privileges. But he is torn by conflict that is distracting from his studies. In summariz-

ing his own dilemma he said: "I want to be my own man!"

More and more this is the cry of our youth: "I want to be my own man. I want to know who I am so I can be myself—not a projection of fears, disappointments, or aspirations of another generation."

We have not always been aware that the making of the man is primarily done in the preschool years. Little do parents realize when they send the boy off for his first day at kindergarten that the basic controls and skills for dealing adequately with life have already been cultivated at home. School time is the time to start polishing the product, not forming it. The school can only pick up and enlarge on the controls that have already been built into the little personality. He starts early to be his own man—and to prove it.

At birth children receive the potentials for physical and mental development, but if the home does not cultivate the best that heredity has offered, the child will be stunted to some extent intellectually and emotionally. No parent wants this to happen, but it does. The mistakes are accidental. And many accidents can be prevented.

"Let me do that for you."

"You go on, and I'll finish it for you."

"Don't bother with your room. I'll do it while you're gone."

"I never had a chance when I was your age and I want you to enjoy what I missed."

Rather than encouragements of love, these pronouncements by parents rob children of their basic right: the right to grow up to be their own man and demonstrate the responsibility that comes with emerging maturity.

Our children *are* here today and grown tomorrow. For this reason, if for no other, parents must be alert to prepare their offspring to *face* life, not to avoid it. Children need the dignity of experience, the thrill of accomplishment.


¹ James Cass, "The Crucial Years Before Six," *Saturday Review*, June 15, 1968, p. 59.

They must learn to pick themselves up when they have fallen. They have to learn how to accept failure as well as success. Otherwise they will not be able to handle life in the cruel forms it takes outside the home in later years. Give them the right start.

1. Show them how to do things.
2. Give them a chance to try for themselves.
3. Help them improve their skill with encouragement for success rather than condemnation for failure.
4. Give them freedom for self-expression.
5. Set reasonable limits and communicate the boundaries.
6. Be consistent in keeping your word in the unpleasant as well as the pleasant enforcement tasks.

Children who learn to walk, talk, eat, and maintain personal cleanliness in such an atmosphere know more of the joys of life because they have less tension, fewer hang-ups. When these skills are taught in the home and reinforced by the church, the spiritual climate establishes the conditions for an early commitment of life to Christian values.

What greater gift can parents give their children than a climate in which to develop their physical, mental, emotional, and spiritual growth potential? The home in which God's Word is lived and taught from the earliest years is the training ground for God's concept of the "perfect" man (2 Timothy 3:17).

The time is short: children *will* be grown tomorrow. If your child is to be his own man (or woman) in his own generation and become the man God wants him to be, he deserves a fighting chance. Give him an early start before he's grown—before it's too late. 

CONQUERING FEAR

A QUESTIONNAIRE RECENTLY WAS SENT to several hundred college students asking them to state briefly their basic thoughts on life and its meaning. Of the many replies received, 60 percent answered with one word, *fear*.

The stress and tensions under which our generation lives may spring from different causes, but the condition itself is not new. Centuries ago David wrote, "My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest" (Psalm 55:4-8).

David's soul cry could have come from the hearts of millions of 20th-century Americans who are despondent, deeply troubled, and fearful. But you can conquer this fear that haunts you.

The antidote to fear is love. The Bible says, "There is no fear in love; but perfect love casteth out fear: because fear hath torment" (1 John 4:18).

There is no unbelief in love, either. In Revelation 21:8 we read that "the *fearful*, and *unbelieving* . . . shall have their part in the lake which burneth with fire and brimstone." If we will recognize our fears as sin, we can accept God's love as our remedy and be delivered from them.

—MORRIS CHALFANT



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RUNNING OUT OF TIME

By E. S. CALDWELL

yield as much as 250 pounds of free neutrons. These would produce 7.5 tons of radioactive cobalt—equal to nearly 5,000,000 pounds of radium (the total amount of elemental radium refined since its discovery by the Curies is about three pounds). This radioactive dust (set off 1,000 miles out in the Pacific) would reach California in about a day and New York in four or five days—killing most life as it traversed the continent.”

She shuddered. “That certainly includes British Columbia. And we used to feel so secluded and secure in our little town.” The young woman frowned at her unpleasant thought. What with President Eisenhower scheduled for a summit meeting with the Russians, everyone was a little edgy these days.

The persistent voice on the radio again pushed into Mrs. Buhr’s consciousness:

“This fiery climax to the end of man’s day and the beginning of the day of the Lord seems to be common knowledge to all the Bible prophets. They all see the same finish.

“For example, read Micah 1:3-4: ‘For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be *molten* under him, and the valleys shall be cleft, *as wax before the fire*, and as waters that are poured down a steep place.’

“Everywhere you turn in the Scripture there is this common denominator of fire. I ask you, ‘Aren’t we traveling toward the inevitable?’ The awful menace is already here on earth. All that is necessary is for some demon-possessed man to pull the trigger. One man can start earth’s destruction.”

The minister’s tone softened. It was as though he stepped from his pulpit and was now sitting across the room.

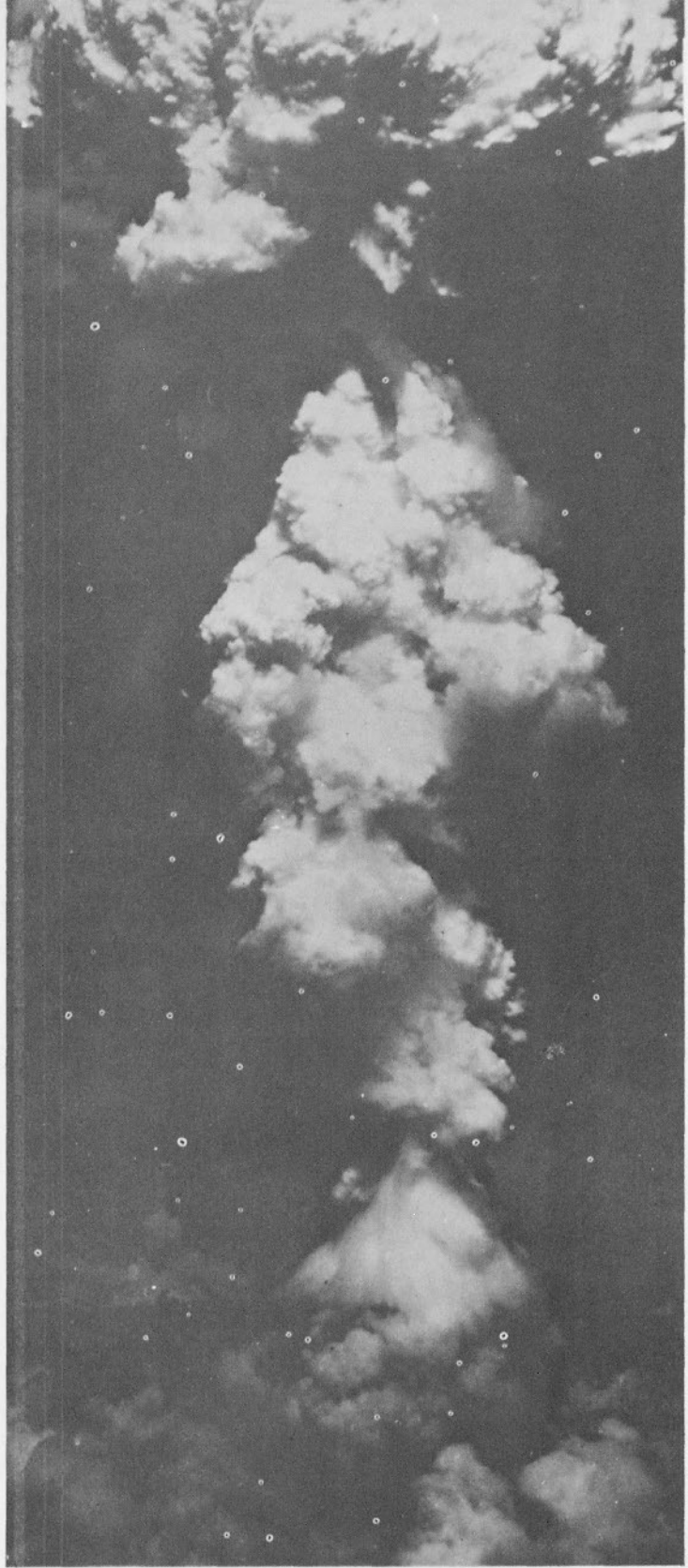
“What hope do you have, my friend? In what or whom do you place your faith? Do you have access—through faith in Christ—to God’s prepared pavilion of security?

*“Earth, what sorrow lies before thee,
Unlike any in the shadows past;
The sharpest throes that ever tore thee,
Though the briefest and the last!*

*“I see the shadows of the sunset;
I see the dread avenger’s form;
I see fierce Armageddon’s onset—
But I shall be above the storm.*

*“There comes the moaning and the sighing;
There comes the hot tears’ heavy fall;
The thousand agonies of dying—
But I shall be above them all.*

“You don’t need preachers’ talk to tell you that the



WHAT A HORRIBLE THOUGHT—this entire continent could be wiped out by a hydrogen bomb!

Mrs. Buhr slumped in her chair and looked at her radio in dismay. The ominous words sped on:

“Today there is no horizon to the size of H-bombs capable of being fused by A-bombs. Because the cobalt bomb (an H-bomb in a cobalt rather than steel casing) could be exploded from an unmanned barge in the middle of the ocean, it could be made of any weight desired. It could, for example, in addition to its normal fission and fusion constituents, incorporate as much as a ton of deuterium in a solid compound.

“Such a monster would, on being fused into helium,

only safe place during a global nuclear attack will be 'above it all.' Where else could you find safety?"

When the broadcast ended, Mrs. Buhr turned off the radio, but she couldn't turn off the message—those words were permanently recorded by her conscience. During the next 17 months she would hear them again and again.

That was April 24, 1960. For almost a year she appeased her conscience by telling herself that when she had sufficient time, she would see to her spiritual needs: "I'm too busy now."

By March she almost dreaded to be alone, especially at night. Death and hell loomed large.

During the next six months *Revivaltime* became a fixed part of Mrs. Buhr's weekly routine. Even though C. M. Ward's preaching sometimes angered her, she could be found at her radio every Sunday.

Then came the day when the voice that once troubled her returned to the nerve-shattering theme. His message: "*The Time Is Short.*"

"God gives you time to hear the gospel, time to pray, time to repent, time for new birth," declared the *Revivaltime* evangelist. "Think how much time you have wasted already—how many chances you have wasted! Think of the hours of idle talk, of empty, meaningless exchange. And constantly death and hell have been pursuing you—never more than a step behind. Think how much you have spent in sin, in the foolish, contaminating follies of this world system. They have stained you. They have wasted your strength and your substance.

"God gave you time for saving your soul. You have spent it ruining your soul. God gave you time to seek refuge in Christ. You have spent it hurrying toward hell. Your youth is gone. It can never again be given to God. Your best years have been spent. You can never again give them for the kingdom of Christ. What have you left? 'The harvest is past, the summer is ended, and we are not saved' (Jeremiah 8:20)."

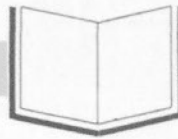
The sermon ended. The choir was softly singing:

*"There's room at the Cross for you.
There's room at the Cross for you.
Though millions have come,
There's still room for one.
Yes, there's room at the Cross for you."*

And C. M. Ward was talking to this sobbing Canadian woman in Abbotsford, British Columbia:

"No one wants war. No one wants an atomic bomb to be dropped. No one wants our sons and daughters to march away again. But Jesus Christ is going to return just the same. Things will not continue on and on in the same pattern of history century after century—not if the gospel of Jesus Christ means what it says.

"Perhaps you had better not wait too long to get down on your knees. You may be running out of time a lot sooner than you think. Satan keeps telling you that you have lots of time in which to straighten out matters dealing with your own soul. That can be the biggest mistake of your whole life. You promised to go to church—and you didn't. You promised to start your children to Sunday school—and you haven't. You said you would begin asking grace at the meals—and you haven't started. You said you would kneel before you got into bed and try to pray again like you once did when you were a child—but you never have! What's wrong? Why do you



REDEEM THE TIME

By PHILIP CROUCH

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Ephesians 5:15, 16).

THIS SCRIPTURE HAS BEEN A FAVORITE and meaningful scripture to me since hearing it used over and over by Lillian Trasher at the Assiout Orphanage.



Working with her a number of years gave me the opportunity of hearing her preach frequently to the young people in that large orphanage. I think she never preached a sermon without referring to this scripture.

This message of redeeming the time and the evil of the days was not presented in such a way as to cause one to give up. Rather it was given to bring encouragement and to call forth greater effort.

We lived with Lillian Trasher in a world of movement, a world of tremendous need, and a world of great sin and oppression. This message accordingly called to all who had given themselves to the Lord to redeem every moment, to make full use of every opportunity of service for the Lord.

Yes, the days are evil, and every moment must be carefully used and redeemed. But behind the scenes God is working to bring to pass His eternal purposes.

Philip Crouch is president of Central Bible College in Springfield, Missouri. He was a missionary to Egypt for many years.

neglect your soul? Wait a moment! Bow that head while I lead you in prayer. Don't treat the Lord your God like an intruder.

"Lord Jesus, we've got a lot of folk who have stopped by in this service and are in such a hurry. They've got so many appointments to keep, so much to do, and they forget that there is a big appointment with you at the end of the line. They have made no preparation for it. They haven't had time today.

"Lord Jesus, I am Thy evangelist. I have held up Thy Bible to them. Now I ask Thee to trouble them greatly with Thy Holy Spirit and save their souls. Men cannot live by bread alone! Give them something eternal to live by in this hour. Let it happen to them now as I am praying for them at this broadcast-altar! Thy coming is imminent. There's going to be a new day in history. The Bible says it is going to happen, and it must happen. And we must all be ready right now! Amen."

In that moment another life found wonderful, wonderful peace.



WORSHIP ON THE LORD'S DAY

By SAMUEL A. JEANES

ple came the Saviour, the Lord Jesus Christ, who offers to all life that is more abundant.

Thank God for faithful people in the Old Testament era who "remember[ed] the sabbath day, to keep it holy."

Sabbath observance is still a command from God. Written first by the finger of God upon tablets of stone, now Jesus writes it by the Spirit upon the tablets of human hearts. Jesus underscored its importance. Hear Him say, "The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath" (Mark 2:27, 28).

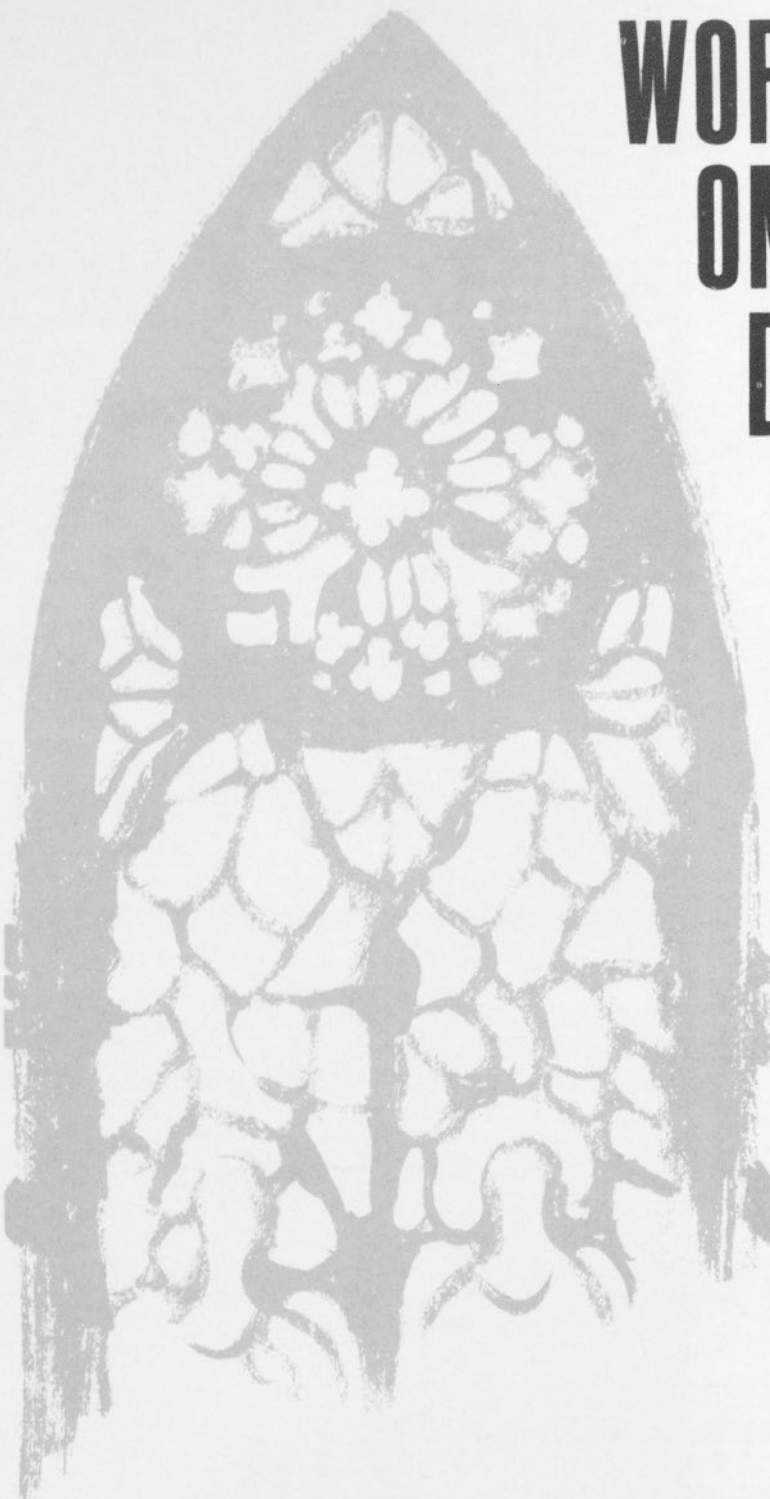
Jesus seems to shift the emphasis here a bit. From His words, "The sabbath was made for man," we can certainly see that He is declaring that the Sabbath is to be kept; not just because it is a command, but because it is *necessary* for man. God can foresee all of our human needs and this is one of the things we need.

After the Resurrection we find the followers of our Lord doing all that Old Testament believers did on the Sabbath and more, but now they are meeting on the first day of the week. The New Testament is filled with such references. The first-day worship is a perennial witness that Christians do not stand on the Old Testament ground of Moses and the Law, but upon the New Testament ground of the grace of God demonstrated in the resurrection of the Lord Jesus Christ.

It is always a question as to how much time should be given to worship on the Lord's Day. It might be considered ideal observance for the whole day to be spent in religious exercises including private devotions, Bible study, and public worship. We must admit, however, that there are some who are not sufficiently spiritually-minded to spend long hours in prayer and devotions. The Lord's Day is not for devotion and worship exclusively. It is also a day of service for the Lord.

The important thing, however, is that the Lord's Day should provide opportunity in public worship for every believer to acknowledge, as an individual, his dependence upon Almighty God.

Christians turn to the Lord's house to worship. Through the means of worship the Holy Spirit enables the worshiper to have a very keen realization of both the nearness and the reality of God and His Son. Of course, this experience is not limited to the Lord's Day. Whenever we Christians worship together "in spirit and in truth," there is a face-to-face relationship with our Heavenly Father and the Lord Jesus. Here we are in



THE SABBATH HOLDS A MOST IMPORTANT PLACE in Scripture. The law and the prophets place much emphasis on it. A philosopher labels this Sabbath observance as "an external badge which held the people together as by a public witness." It provided the opportunity for believers in Jehovah to stand up and be counted every week. This was the witness of the Jewish people to the alien environment in which they lived.

Were it not for the congregational worship of the people of God back in that distant era, a rich and sacred heritage might have been lost. From that heritage has come the Holy Bible, the charter of our freedom and our hope for time and eternity. And from that peo-

Samuel A. Jeanes is general secretary of the Lord's Day Alliance of New Jersey and pastor of the First Baptist Church, Merchantville, N. J.


the presence of the greatest, the most powerful, the most sympathetic, and most understanding of men. He is all this because He is more than a man; He is God. He is also our elder brother. He is our Saviour whose heart overflows with love for us. That is why the true worshiper can "make a joyful noise unto the Lord." He is joyful himself for he has seen the Lord.

Worship is therefore a source of joy and delight for the believer. It is the heart and core of his devotional life. In this face-to-face relationship he finds strength, courage, joy, and hope. His faith is deepened. Hearing the Word of God heightens his appreciation of the saving power of the Cross. Hearing the still, small voice of God's Spirit deepens his trust and confidence in the Lord.

Look at the people as they come out of church. Reflected in their faces are serenity, joy, and peace, if they have really worshiped. They are happy for they have cast their care upon Him who cares for us all. They have been with the One who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

In the Lord's house the truth has again touched their hearts; they are reminded not to lay up treasures upon earth but to seek "first the kingdom of God, and his righteousness" (Matthew 6:33). This fresh encounter with spiritual truth leads them away from greed and grasping. They are helped mightily by God's Word to become unselfish and generous. They are led to "seek those things which are above" (Colossians 3:1).

Yes, the Bible says, "Remember the sabbath day, to




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keep it holy." There may be many religious things that believers can do to sanctify the Lord's Day, but they must not forsake "the assembling of [themselves] together" for spiritual worship. This is a sacred function instituted by divine command. It is a God-given way of paying homage to Christ. It is an external badge that holds Christians together.

God gives us 168 hours every week. Our appreciation of Him must be very meager and our faith must be very weak if we cannot spend even a few of these hours in worshipping the Lord together.

Worship keeps the memory of Christ ever fresh in our minds. The neglect of it leads little by little to the forgetting of eternal truths. Continued neglect will in time sever the bond of fellowship that unites us to Him. The finest lessons we have learned in life will be crowded into the recesses of our mind. Like those Romans of old we will "not like to retain God in [our] knowledge." Selfishness will triumph. Lust will dominate. Anarchy will rule the mind, and corruption will govern the heart.

God does foresee all our needs, and worship on the Lord's Day is one of them. 

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WELCOMING CHRIST

Sunday School Lesson for March 16, 1969

BY J. BASHFORD BISHOP

LUKE 19:28-44

CHRIST WAS ON HIS WAY TO JERUSALEM for the last time, moving toward Calvary. To fulfill prophecy and to make it clear to Israel that He was a king—whether they accepted Him or not—it was necessary for Christ to publicly proclaim His kingship. Otherwise, the Jewish nation would have said, “Why blame us for rejecting Him as Messiah? He did not claim to be our king.” For this reason Christ approached Jerusalem riding upon an ass, the symbol of peaceful rulership.

In Luke’s account of the Triumphal Entry, the following matters stand out:

THE PRAISE OF THE DISCIPLES (vv. 28-38)

As Christ rode along, the enthusiastic multitudes began to “praise God with a loud voice.”

1. They praised Him “for all the mighty works that they had seen”—particularly for the recent raising of Lazarus from the dead. (John 12:17, 18).

2. They praised Him because they recognized Him as the “King that cometh in the name of the Lord.”

NEXT—THE “RED CARPET”



THE PROTEST OF THE PHARISEES (vv. 39, 40)

The Pharisees objected to the display of religious emotion because they had no real depth of spiritual life themselves and so could not understand or appreciate it in others. Notice that they did not see Him as “King,” but only as “Master”; that is, as a teacher. Similarly those who have no real appreciation or experience of who Christ is will always feel that the praises of those who know Christ in reality are highly exaggerated.

Pentecostals have been criticized for their emotionalism and branded as spiritually immature, fanatical, and inconsistent in their living. While such criticism may be deserved by some, it certainly cannot be applied to all. Christ approved of the emotionalism of the multitude. So before endeavoring to rule emotional display out of religious worship, consider the following:

1. *Emotional expression is evidenced in every other realm of life.* For example, what would be the result if the emotional appeal were omitted from the stage and screen, from radio, from advertising, from athletic contests, and from the political platform? If a man experiences emotional response when participating in or surveying an athletic contest, why should it be considered strange and unnatural if he responds emotionally when he comes into contact with the living God?

2. *Those who insist upon religious worship without emotional expression will find no scriptural support for their views.* No one can read the Psalms or the Acts of the Apostles, for example, and fail to discover there was considerable emotional expression on the part of those who loved the Lord in their day!

THE PAIN OF CHRIST (vv. 41, 42)

“At the grave of Lazarus He had dropped silent tears, but here He wept aloud. All the shame of His mockery, all the anguish of His torture was powerless to extort from Him a single groan or to wet His eyelids with one trickling tear; but here all the pity that was in Him overmastered His human spirit, and He not only wept, but broke into a passion of lamentation in which the choked voice seemed to struggle for its utterance.” He wept aloud because He knew what the nation of Israel would suffer for its rejection of God’s appointed Saviour.

The words of Christ contain a revelation of special privileges and a warning against dangerous possibilities.

1. *There are things which in this day belong to our peace*—salvation from the guilt of sin through Christ’s blood; deliverance from the power of sin in the life, by identification with Him in His death, burial, and resurrection; the ministry of the Holy Spirit for character development and Christian service.

2. *There is the possibility of these things being hidden from our eyes* through the blinding effects of sin, pride, selfishness, and indifference.

THE PREDICTION OF CHRIST (vv. 43, 44)

In about 40 years these terrible words were fulfilled. General Titus, at the command of the Roman emperor, Vespasian, invaded the city and leveled it to the ground, slaughtering women and children. Why? “Because thou knewest not the time of thy visitation.”

Is not our situation today similar? Surely this is *our* day of visitation—for our nation, our churches, and our individual lives. Let us be aware of our opportunities and enter into our spiritual privileges now while there is time!

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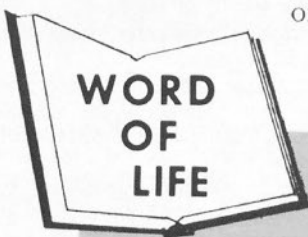
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NEWS OF OUR TIMES

Leap from frog to man

GENETICS BID FOR IMMORTALITY

DALLAS, TEX.—Biologists, successful in their attempts to remake a frog, are now looking with confidence to the day when they can overhaul a human being and give him a more desirable heredity.

The startling issue was raised here at the meeting of the American Association for the Advancement of Science.

Dr. Robert L. Sinsheimer, chairman of the division of biology at the California Institute of Technology in Pasadena, said experimenters remade the frog by removing the genetic nucleus from an unfertilized egg and replacing it with the nucleus of a skin cell from a male frog. Result: another

frog exactly like the father.

This re-creation can be accomplished with men, says the scientist, producing sons precisely in the image of the father with whatever changes the geneticist decides upon.

Dr. Sinsheimer recommended that scientists begin with all speed to put the genetics tricks to work. He argued that the benefits would be enormous. An Einstein, for example, could be made immortal, reborn just the same over and over again. A defective child, on the other hand, could be made over.

He declared that science must not be stopped by scruples against tampering with the way nature has

created life. Without pausing to consider the philosophical or religious scruples involved, he urged that resources be made available for developing the needed technique.

Though Dr. Sinsheimer did not say so, the Bible has something to teach us about a process of re-creation. It states, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). The advantage of this spiritual process over the scientist's proposal is that it changes the very nature of man and affects his destiny, not only for time, but for eternity.

In Previously Unwritten Language

TESTAMENT COMPLETED FOR TRIQUE INDIANS

SANTA ANA, CALIF.—The Trique New Testament was dedicated and distributed by leaders of that Indian tribe of Mexico.

Principal translator was Dr. Robert Longacre of the Wycliffe Bible Translators with headquarters here.

The Trique New Testament represented the 13th completed by the Wycliffe Bible Translators in its drive to translate the Bible into the still unwritten languages of the earth. It was the third Indian language in which the complete New Testament was published for the first time during 1968.

Work began on this New Testament in the Trique language in 1947, and the first publication was the Gospel of Mark in 1950.

AMERICANS LEAD POLL IN FUNDAMENTAL BELIEFS

The number of people in the U.S. convinced of the existence of God, heaven, and hell exceeds by far the percentages with similar beliefs among people of 11 European nations, say the Gallup pollsters.

The agency found 98 percent of Americans questioned said they believe in God, but the percentage is under 80 percent in five other nations surveyed and is 60 percent in Sweden.

Three persons in every four in

the U.S. said they believe in life after death, but the percentage falls to 38 in Britain, Austria, and Sweden, and to 35 in France.

Sixty Americans in every 100 believe in the existence of the devil, the poll indicates, but in Britain and Sweden only 21 percent do so, and in France the percentage stands at 17.

RADIO SPOTS SELL CHURCH ATTENDANCE

NEW YORK, N.Y.—Several dioceses of the Episcopal Church will seek to "sell" the idea of church attendance through one-minute radio spot announcements.

The campaign is the first of its kind to be used by a national church to promote general church attendance with a "hard sell" in the same way that soap and chewing gum are marketed.

The spots, professionally produced, are an adaptation of an original program used successfully by a West Coast church a year ago.

WILL THE WORLD NEVER BE CHRISTIAN?

WORCESTER, MASS.—The shocking fact of religion today is that the world is not going to be saved for Christianity, says Dr. Oscar E. Remick.

The young Protestant theologian is the new vice-president of the Roman Catholic Assumption College here.

"Recent statistics compiled by the United Nations show that at the beginning of this century, one-third of the world was Christian. By the time the year 2000 arrives, less than 22 percent will be Christian," he pointed out.



Evangelist Billy Graham offered prayer for the nation and the new President at the inauguration of Richard M. Nixon as 37th President of the United States. Standing behind the podium are (from left) Mrs. Nixon, Chief Justice Earl Warren, former President Johnson, President Nixon, Vice-President Agnew, and former Vice-President Humphrey. On the following Sunday, Mr. Graham conducted services in the East Room of the White House for the President and other administration officials.

OCKENGA TO HEAD GORDON COLLEGE

WENHAM, MASS.—Harold J. Ockenga, pastor of Boston's famed Park Street Congregational Church for 32 years, has announced his resignation to become president of Gordon College and Divinity School here.

Dr. Ockenga was the first president of the National Association of Evangelicals. For 25 years he

has directed a missions program from Park Street which has 90 projects in 44 countries. The church now contributes \$300,000 annually to missionary work.

In accepting the college post Dr. Ockenga stated, "In the midst of the growing unrest and revolt among students, there is a need for Christian leadership on the campus."

He will assume his position as president of the interdenominational school in April.

ALL-JEWISH VIEW OF ISRAEL ABANDONED

JERUSALEM—In an effort to break down the barriers of "separatism and mistrust" between them and their Arab fellow citizens, the Jews of Israel have tacitly abandoned the view that Israel must remain almost exclusively Jewish.

This is the view of Dr. Ernest Sock, director of the Jacob Hiatt

Institute of Brandeis University in Jerusalem, writing in the book *From Conflict to Understanding—Relations Between Jews and Arabs in Israel Since 1948*.

Paradoxically, the author claims, the Six-Day War of June 1967 in the Middle East improved rather than damaged relations between Israel's Arabs and Jews.

... at a glance

- • • The International Convention on Missionary Medicine which met recently in Wheaton, Ill., drew over 350 missionaries, physicians, dentists, nurses, and medical personnel. Dr. Donald McGavran, missionary to India for 32 years, told the group that "medical missions which seek to make Jesus Christ known, loved, and obeyed are vital to His Church." This year marks the 150th anniversary of the first missionary physician's departure from the United States for service abroad.

- • • Hans Kueng, controversial Swiss-born Catholic theologian, has been appointed guest professor of systematic theology in the department of Protestant theology at the University of Basel for the 1969 summer semester. In this unprecedented ecumenical move, Dr. Kueng will fill the position long held by the late Protestant theologian, Karl Barth.

- • • The combined enrollment in seminaries holding membership in the American Association of Theological Schools reached an all-time high of 28,033 in 1968. This increase was 3.75 percent over 1967.



NEWS OF OUR FELLOWSHIP



General Superintendent Thomas F. Zimmerman (above) was the guest speaker at the 25th anniversary banquet of Hillcrest Children's Home. M. J. Harris directed the 83 children of the Hillcrest choir (above left) as they sang for the guests. Brother and Sister Harris (below) are seen with the cake prepared for the banquet.

130 ATTEND HILLCREST ANNIVERSARY BANQUET

HOT SPRINGS, ARK.—Enthusiasm was evident at the silver anniversary banquet of Hillcrest Children's Home here on January 6. This event launched Hillcrest's 25th year of serving homeless, neglected children.

Approximately 130 persons attended the banquet held in the dining room at the home. Those attending included business and professional people from Hot Springs, ministers, and laymen from the various districts represented on the board of directors, district superintendents, and General Council officials.

Special guests included T. F. Zimmerman, General Superintendent of the Assemblies of God, and his wife; Chas. W. H. Scott, assistant general superintendent and

executive director of the Department of Benevolences, and his wife; and J. Robert Ashcroft, president of Evangel College, and his wife. Mrs. Mildred Smuland, national secretary of the Women's Missionary Council, and Stanley V. Michael, national secretary of the Department of Benevolences, also were guests of honor.

Brother Zimmerman was guest speaker for the occasion.

A musical program was presented by the Hillcrest children's choir under the direction of Merle J. Harris, administrator of the home. The sign language choir also "sang" at the banquet, much to the delight of the guests.

The anniversary year climax will be the Open House and Harvest Festival in October.



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SPEED - THE - LIGHT GIVING IS STILL ZOOMING!

SPRINGFIELD, MO.—In a year when young people around the world were making headlines by rioting, fighting with police, sporting their loose morals in public, and generally rebelling against God and “the establishment,” the Christ’s Ambassadors (youth of the Assemblies of God) were busy earning and soliciting money for Speed-the-Light, their worldwide missionary equipment program.

When the last dollar was counted and the three motorcycles, donated by a Wisconsin dealer and a boy in Illinois, were added, the total read \$902,779.38.

In light of the \$825,751 goal and a previous yearly record of \$767,000, this magnificent outpouring of love says, “We are our brother’s keeper and we care about his soul.”

This total represents an increase of \$135,000 over the 1967 giving. It exceeds the 1968 goal by \$77,000.

The goal for 1969, which is also the 25th anniversary year for Speed-the-Light, is \$1,000,000.

Total Giving Passes \$8,000,000

Aggregate giving to Speed-the-Light passed the \$8,000,000 mark on December 30 when an offering of \$3,500 from Bethel Assembly in Arlington, Tex., was received. The church that gave the eight millionth dollar was a beneficiary of Speed-the-Light home missions money in its early days.

Almost 200 CA groups contributed in excess of \$1,000 each to Speed-the-Light in 1968.

Leading the nation was First Assembly in Van Buren, Ark., which gave \$12,010. Former Ar-

kansas district CA president Edwin Burris is the pastor of this church. They have led the nation in Speed-the-Light giving for five consecutive years, and were third and fourth in giving the two years before that.

Other churches among the top five for 1968 were First Assembly, Phoenix, Ariz., which gave \$8,914; Faith Memorial Assembly, Atlanta, Ga., \$4,750; First Assembly, Whitehouse, Tex., \$4,500; and Assembly of God Tabernacle, Atlanta, Ga., \$4,432.

28 Districts Give Over \$10,000

On the district level, the Southern California District led the nation by giving \$93,944. Others in the top five were North Texas, \$83,462; Arkansas, \$62,729; Northern California-Nevada, \$48,490; and Northwest, \$33,126. Twenty-six districts reached their goals, and 28 gave \$10,000 or more each.

Plaque awards will be presented to each district where giving exceeded \$10,000, and the churches listed below will receive the district and/or national Speed-the-Light Honor Award plaque in recognition of their achievement.

Equipment Purchases Set Record

During the year, an unprecedented 297 new vehicles were purchased for missionary service. Bicycles were highest in demand with 104 purchased, as compared to 103 cars.

In addition, there were 23 station wagons, 21 motorcycles, a snowmobile or two for Alaskan missionaries, 18 trucks, six Jeeps, six boats, four motors (including one for an airplane and two for boats),

three trailers, three horses, and two airplanes.

Printing equipment purchases included a Multilith press, 23 duplicators, 24 foreign-language typewriters, and 20 other presses, graphic arts cameras, and major pieces of printing equipment, representing a total expenditure of \$78,938.

In the area of radio equipment, 53 public-address systems, 17 recorders, 29 projectors, and a microphone or two were purchased. A total of \$57,388 was spent on this equipment.

Help Distributed Worldwide

Africa has received by far the largest amount of Speed-the-Light equipment over the years, and last year was no exception when 112 new vehicles were sent there. The Far East received 86; North America, 30; South America, 25; Europe, 12; Central America, 11; Southern Asia, 9; West Indies, 7; Middle East, 2; and Pacific Islands, 1. The total number of vehicles purchased through Speed-the-Light from its inception through December 31, 1968, is 3,317.

Besides providing the vehicles, Speed-the-Light also gives partial assistance when they need repairs. Last year \$35,522 was spent to “keep ‘em rolling.” This amount represents about one-third of the annual vehicle repair bill of A/G missionaries around the world.

STL Assists Home Missions

Speed-the-Light gives considerable help to home missions. In addition to the 30 vehicles purchased for North America, 18

cents of each Speed-the-Light dollar goes back to the donor district to provide new buildings for pioneer churches. During 1968, \$152,482 was channeled back to the districts from Speed-the-Light. Many young churches have received help in this way.

National home missionaries are also eligible for Speed-the-Light vehicles. In 1968, 26 vehicles were purchased for workers in Alaska and other home missions fields.

STL Keeping Pace

Speed-the-Light is keeping pace with the expanding outreach of Assemblies of God missions.

The Foreign Missions Department has opened a Christian Servicemen’s Home in Bangkok, Thailand, to minister to the needs of military personnel stationed there. Speed-the-Light has provided a 13-passenger Ford club wagon to be used for transporting servicemen to and from the home as well as for general missionary work.

This vehicle provides conveyance to the many military installations in the Bangkok vicinity, enabling Missionary E. E. Shaffer to minister in each of these locations as well as at the Servicemen’s Home. Christian servicemen form witnessing teams and use the bus as a base for witnessing and tract distribution along “the strip” of bars and entertainment places in Bangkok which are frequented by the lonely, far-from-home servicemen.

Special projects are being planned in connection with the 25th anniversary of Speed-the-Light this year. One of these will be a

This Speed-the-Light vehicle in Thailand meets incoming servicemen, transporting them to the Christian Servicemen’s Center in Bangkok. The Ford wagon also provides transportation for men going out in personal witnessing. Director E. E. Shaffer is at the right.



film based on the recently opened field of Panama. This film will show how Speed-the-Light is involved in various phases of spearheading this new missionary endeavor. Premiere of the film is scheduled for Dallas, Tex., in August, and many districts are already planning to use it in Speed-the-Light tours this fall.

Following is the list of churches which led the giving in their district, along with those which gave \$1,000 or more to Speed-the-Light in 1968:

ALA. 1st A/G, Birmingham	\$ 1,241
1st A/G, Chickasaw	1,180
1st A/G, Enterprise	1,047
Crichton A/G, Mobile	1,605
Bates Field A/G, Mobile	1,011
ALASKA 1st A/G, Fairbanks	1,200
APP. 1st A/G, Wytheville, Va.	207
ARIZ. 1st A/G, Phoenix	8,914
1st A/G, Yuma	1,645
1st A/G, Glendale	1,523
Westwood A/G, Phoenix	1,303
1st A/G, Mesa	1,238
ARK. 1st A/G, Van Buren	12,010
Central A/G, Little Rock	3,916
Bethel Chapel A/G, El Dorado	3,600
1st A/G, Russellville	2,500
1st A/G, Springdale	1,894
Hopeville A/G, Bearden	1,550
1st A/G, Ft. Smith	1,250
1st A/G, Jacksonville	1,107
A/G, Mulberry	1,055
1st A/G, Harrison	1,053
1st A/G, Texarkana	1,052
1st A/G, Siloam Springs	1,002
A/G, Trumann	1,000
1st A/G, Malvern	1,000
EASTERN Calvary A/G, Wilmington, Del.	2,194
Pentecostal A/G, Scranton, Pa.	1,876
Pentecostal A/G, Berwick, Pa.	1,063
GA. Faith Memorial A/G, Atlanta A/G, Tab., Atlanta	4,750 4,432
1st A/G, Griffin	3,531
N. Highland A/G, Columbus	1,265
Evangel Temple, Columbus	1,263
1st A/G, Augusta	1,225
HAWAII 1st A/G, Honolulu, Oahu	400
ILL. City Temple A/G, Granite City	1,700
The Stone Church, Chicago	1,609
Edwards St. A/G, Alton	1,020
IND. 1st A/G, Bloomington	1,937
Calvary Temple, South Bend	1,469
Faith City A/G, Michigan City	1,364
IOWA A/G, Newton	1,452
1st A/G, Des Moines	1,351
KANS. 1st A/G, Hutchinson	3,572
Seneca A/G, Wichita	1,542
Victoria Tab., Kansas City	1,529
Glad Tidings A/G, Wichita	1,075
A/G, Arkansas City	1,063
1st A/G, Coffeyville	1,009
Faith Tab., A/G, Garden City	1,007
1st A/G, Pittsburg	1,006
1st A/G, Kansas City	1,003
KY. 1st A/G, Raceland	484
LA. 1st A/G, Bastrop	2,070
1st A/G, West Monroe	1,435
1st A/G, New Orleans	1,241
MICH. Bethany A/G, Adrian	2,534
1st A/G, Pontiac	2,228
Brightmoor Tab., Detroit	1,250
Gospel Tab., Dearborn	1,223
A/G, Ferndale	1,070
1st A/G, Tab., Grand Rapids	1,016
MINN. A/G, Rochester	1,580
A/G, Worthington	1,453
A/G, Willmar	1,041
MISS. Glad Tidings Church, Columbus	776
MONT. 1st A/G, Missoula	1,000
NEBR. A/G, Hastings	434
N. J. Bethel A/G, Newark	1,723
Evangel Church, Elizabeth	1,200
N. MEX. Highland A/G, Albuquerque	2,285
1st A/G, Las Cruces	1,524
N. Y. Riverside A/G, Buffalo	2,324
Bethlehem Church, Richmond Hill	2,208
El-Bethel A/G, Staten Island	1,006
N. C. A/G, Wanchese	1,463

N. DAK. Evangel Temple, Bismarck	563
N. CALIF.-NEV. Bethel Temple, Sacramento	2,794
A/G, Salida	2,246
1st A/G, Olivehurst	2,202
1st A/G, Los Gatos	1,725
Neighborhood Church, Modesto	1,600
1st A/G, Lodi	1,400
1st A/G, Sunnyvale	1,392
1st A/G, Manteca	1,283
Haven of Rest A/G, San Leandro	1,193
Full Gospel Temple, Richmond	1,105
Central A/G, El Sobrante	1,075
1st A/G, Oakland	1,060
A/G, Live Oak	1,029
Tierra Buena Calvary Temple, Yuba City	1,025
1st A/G, Merced	1,017
N. Mo. 1st A/G, Wentzville	1,359
N. NEW ENG. Gospel Tab., Augusta, Me.	200
N. TEX. 1st A/G, Whitehouse	4,574
Memorial A/G, Dallas	3,741
Bethel A/G, Arlington	3,532
1st A/G, San Angelo	2,314
Central A/G, Greenville	2,007
1st A/G, Longview	1,760
N. Side A/G, Ft. Worth	1,540
S. Park A/G, Waxahachie	1,461
Faith Tab. A/G, Denton	1,436
Central A/G, Austin	1,400
Rose Hill A/G, Texarkana	1,230
Glad Tidings A/G, Lufkin	1,210
Bascom A/G, Tyler	1,165
1st A/G, Abilene	1,111
Oak Cliff A/G, Dallas	1,105
1st A/G, Lufkin	1,030
Haltom City A/G, Ft. Worth	1,001
E. Side A/G, Grand Prairie	1,000
1st A/G, Dallas	1,000
1st A/G, Chandler	1,000
Southwestern A/G, Colledge, Waxahachie	2,200
N. W. A/G, Tab., Arlington, Wash.	4,206
A/G, Walla Walla, Wash.	3,437
Calvary Temple, Seattle, Wash.	1,356
W. Seattle A/G, Seattle, Wash.	1,207
Glad Tidings A/G, Spokane, Wash.	1,005
OHIO Bethel Temple A/G, Dayton	2,023
OKLA. Putman City A/G, Oklahoma City	2,000
A/G, Claremore	1,282
A/G, Verdigris	1,120
A/G, Catoosa	1,040
1st A/G, Muldrow	1,000
OREG. A/G, Sandy	2,036
Bethel A/G, Springfield	1,571
1st A/G, Eugene	1,314
A/G, Pentecostal, Albany	1,298
1st A/G, Portland	1,100
A/G, Klamath Falls	1,082
P. FLA. Glad Tidings A/G, Tampa	2,627
Pleasant Grove A/G, Durant	1,931
1st A/G, Clearwater	1,103
POTOMAC Arlington A/G, Arlington, Va.	2,152
Glad Tidings Church, Norfolk, Va.	1,719
Trinity A/G, Baltimore, Md.	1,070
RKY. MT. 1st A/G, Pueblo, Colo.	1,257
1st A/G, Delta, Colo.	1,193
S. C. Southside A/G, Greenville	707
S. DAK. A/G Tab., Aberdeen	1,001
S. CAL. A/G, Covina	3,500
Full Gospel A/G, Bell Gardens	3,500
Full Gospel Tab., Selma	3,005



R. G. Bowman (left) will succeed Homer Menzies (right) as Publishing House manager on April 1.

R. G. Bowman Named GPH Manager

SPRINGFIELD, MO.—R. Galbraith Bowman has been named manager of the Gospel Publishing House here effective April 1.

Mr. Bowman succeeds Homer Menzies who is resigning to engage in private business. Mr. Menzies has served as manager since 1965.

During his service, Brother Menzies effected several innovations in the interest of reduced costs and greater efficiency. One of the most recent was the installation of a modern conveyor system for shipping and a packaging machine to expedite the filling of orders for the more than 10 tons of Sunday school and church liter-

ature produced daily in the Assemblies of God printing plant. This system is designed to cut operating costs about 25 percent in packaging and mailing.

A long-time employee of the Gospel Publishing House, Mr. Bowman's positions have included serving as a pressman, foreman, production coordinator, and, since January 1967, as quality control coordinator.

His responsibilities as manager will include the supervision of the entire publishing and mailing operation of the Gospel Publishing House, printing division of the Assemblies of God.

1st A/G, Wilmington	2,378
1st A/G, Garden Grove	2,083
1st A/G, Indio	2,079
Glen Grove A/G, La Puente	2,000
1st A/G, Fullerton	2,000
Pentecostal A/G, Fillmore	2,000
1st A/G, San Pedro	1,808
1st A/G, Visalia	1,758
1st A/G, Long Beach	1,570
Full Gospel A/G, Caruthers	1,496
Norwalk A/G, Norwalk	1,390
Calvary Full Gospel A/G, Inglewood	1,273
1st A/G, San Diego	1,272
Bethel A/G, Riverside	1,237
1st A/G, Ventura	1,194
1st A/G, North Hollywood	1,173
1st A/G, Taft	1,168
1st A/G, San Luis Obispo	1,122
1st A/G, Victorville	1,107
1st A/G, Santa Maria	1,100
Calvary Temple, San Diego	1,100
Bethel Temple, Bakersfield	1,099
Glad Tidings A/G, Long Beach	1,099
1st A/G, Lancaster	1,091
Northeast A/G, Fresno	1,089
1st A/G, Paramount	1,074
Faith Chapel, La Mesa	1,050
A/G, Northridge	1,025
Gospel Tab., La Mesa	1,015
1st A/G, Porterville	1,011
1st A/G, Barstow	1,008
1st A/G, El Centro	1,003
1st A/G, San Bernardino	1,000
A/G, Oildale	1,000
Western Avenue A/G, Los Angeles	1,000
1st A/G, Bell Gardens	1,000
S. IDAHO 1st A/G, Nampa	873
S. MO. Friendship A/G, St. Louis	2,267
Berea Temple, St. Louis	2,212
1st A/G, Sikeston	1,390
Central A/G, Springfield	1,078
S. N. ENG. Parkway A/G, Revere, Mass.	2,553
Glad Tidings Tab., Everett, Mass.	1,743
1st A/G, Worcester, Mass.	1,091
S. TEX. Burbank A/G, Houston	2,750
Trinity Tab. A/G, Baytown	2,515
1st A/G, Freeport	2,365
1st A/G, McAllen	1,777
A/G, Mont Belvieu	1,535
A/G, South Houston	1,117
1st A/G, San Antonio	1,001
TENN. 1st A/G, Madison	1,018
W. FLA. 1st A/G, Chipley	1,650
1st A/G, Panama City	1,206
Brownsville Assembly, Pensacola	1,008
W. TEX. 1st A/G, Midland	1,740
WIS.-N. MICH. A/G, Kenosha	3,509
1st A/G, Green Bay	1,853
Bethel Tab., Milwaukee	1,520
A/G, Pound	1,100
Calvary A/G, Wauwatosa	\$1,035
WYO. A/G, Newcastle	1,085

Closed for Inventory

TUESDAY, APRIL 1, 1969

All retail stores and shipping departments of the Gospel Publishing House will be closed for inventory on Tuesday, April 1, 1969. The following bookstores will be closed all day:

GOSPEL PUBLISHING HOUSE > 1445 BOONVILLE AVENUE, SPRINGFIELD, MO. 65802
WORD OF LIFE BOOK STORE > 1514 SECOND AVENUE, SEATTLE WASHINGTON 98101
> 415 NORTH SYCAMORE ST., SANTA ANA, CALIF. 92701



Seminar Helps Leaders Plan Church Music

MILWAUKEE, WIS.—“From the first moment of singing to the Lord on Friday evening, to the closing prayer of the Festival of Music on Saturday evening, our hearts were thrilled with the District Music Seminar.” So wrote District Music Director John Wannemacher of the first Music Seminar for the Wisconsin-Northern Michigan District conducted here.

There were 81 ministers of music, pastors, choir directors, and musicians registered for the two-day seminar.

The featured clinician was the Revivaltime choir director, Cyril McLellan. Brother McLellan directed the choral reading sessions and the citywide choir in addition to lecturing at workshops on “Church Music” and “Chorale Techniques.”

Saturday was filled with helps for choirs, including demonstrations with a hand-bell choir and a junior choir, a panel discussion, and workshops led by Brother McLellan.

Workshop leaders and panelists included Mr. and Mrs. Brian Krueger; Ronna Wiley of Kenosha, Wis.; and Mrs. Ann Wolfram of Milwaukee.

A banquet on Saturday evening featured guest musicians, and Pastor James Hyllberg of Racine, Wis., brought a message on “The Spiritual Side of Music.”

The seminar climaxed with a “Festival of Music” on Saturday night held in conjunction with the monthly Christ’s Ambassadors rally. An all-city choir of 50 voices, under the direction of Brother McLellan, was featured at the festival. Mrs. Bonnie Plunkett and Phil Breithaupt, minister

of music at Milwaukee Gospel Tabernacle, were soloists for the choir.

Other special music included the concert band from Bethel Tabernacle, Milwaukee; the hand-bell choir from Calvary Assembly, Wauwatosa; a string trio; and a violin solo by Brother McLellan.

Brother Wannemacher stated: “We left the seminar with a fuller appreciation for dedicated musicians and sacred music. We found this seminar a great blessing and help to pastors, ministers of music, song leaders, and choir directors in planning music for our churches.”

SOUTHWESTERN ASSEMBLIES OF GOD COLLEGE ANNOUNCES SPRING CHOIR TOUR

WAXAHACHIE, TEX.—The Harvesters Choir of Southwestern Assemblies of God here will visit 14 churches in the Oklahoma District and a CA rally in Arkansas on their annual spring tour. The tour schedule will include the following churches:

Oklahoma

Duncan, 1st A/G	March 28
Pawhuska, 1st A/G	March 29
Ponca City, 1st A/G	March 30 (a.m.)
Bartlesville, Tuxedo A/G	March 30 (p.m.)
McAlester, 1st A/G	March 31
Okmulgee, 1st A/G	April 1
Cushing, 1st A/G	April 2
Fairview, 1st A/G	April 3
Midwest City, Soldier Creek A/G	April 4
Oklahoma City, Putnam City A/G	April 5
Tulsa, Capitol Hill A/G	April 6 (a.m.)
Sapulpa, 1st A/G	April 6 (p.m.)

Arkansas

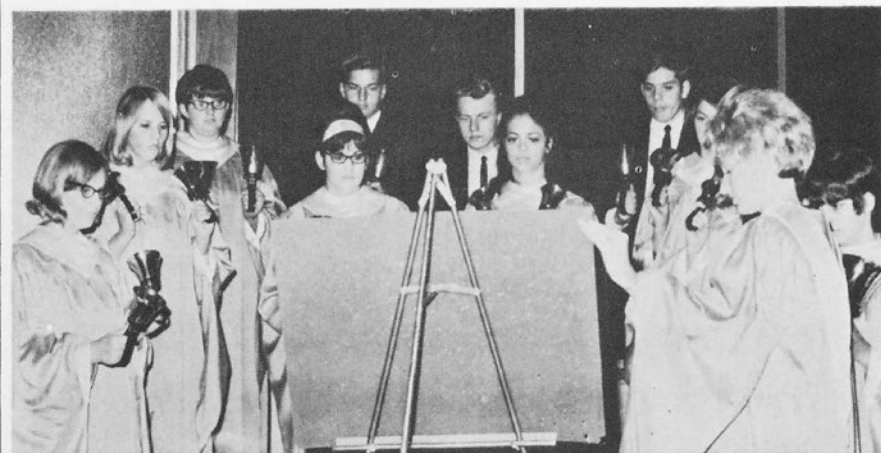
Nashville, 1st A/G

April 7 (CA Rally)

Oklahoma

Idabel, 1st A/G	April 8
Ardmore, Lighthouse A/G	April 9

The seminar came to a climax with a Festival of Music on Saturday evening. (Above) Cyril McLellan directed the all city-choir and concert band in special music for the festival. John Wannemacher (extreme right) is district music director for Wisconsin-Northern Michigan. Cyril McLellan (right) was guest clinician for the seminar. The hand-bell choir from Calvary Assembly in Wauwatosa (below) added a unique touch.



Berean School Has Record Enrollment

SPRINGFIELD, MO.—The Berean School of the Bible, the correspondence school for the Assemblies of God, had a record enrollment of 1,664 in 1968. It was the highest enrollment in the school's history.

This figure represents a 23.7

percent increase over 1967. The average monthly enrollment was 138.

The Berean School is supervised by the Department of Education. It offers 12 Bible courses for home study to all who desire a better knowledge of the Scriptures.

ANNOUNCEMENTS

HOMECOMING—March 23, Assembly of God, Newton, Kans. Speakers: Clare Rose and Bernard Miller.—*Dick R. McCauley, pastor*

14th ANNIVERSARY SERVICES—March 23, Assembly of God, Mount Holly, N. J. Speaker: Oliver Dalaba, New Jersey District secretary.—*James Occhipinti, pastor.*

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Flomaton	First	Feb. 28-Mar. 9	S. P. Bostic Jr.	Carl Scruggs
	Montgomery	First	Mar. 4-16	Jerry & Ann Johnson	C. E. Wilson
Ariz.	Mesa	Desert	Mar. 3-16	Charles Hudspeth	James D. Bell
	Phoenix	South Mountain	Mar. 9-16	Darrell & Barbara Logue	L. H. Gundlach
	Phoenix	Sunnyslope	Mar. 9-23	Ward & Mary Popejoy	O. W. Killingsworth
	Willcox	A/G	Mar. 5—	Jerry Stephens	Ray Murrell
Ark.	Little Rock	First	Mar. 4-16	J. C. & Mrs. Nichols	Basil Edwards
	Ozark	First	Mar. 2—	Arlis & Mrs. Thrasher	H. Wayne Taylor
	Texarkana	Central	Mar. 5-9	Phil Hastie Team	A. C. McGaugh
Calif.	Alpaugh	A/G	Mar. 9—	Branham & Steele Tm.	Roman Douglas
	Anderson	A/G	Mar. 9-14	Charles Senechal	Jim Logan
	Cupertino	A/G	Feb. 16—	Keetah Jones	Grover Risner
	Del Rosa	A/G	Feb. 16—	E. T. & Mrs. Quanabush	P. Karl Ritter
	McKinleyville	A/G	Mar. 2-23	John C. Poteet	George A. Alcorn
	W. Covina	Faith	Feb. 26—	J. Barton-R. Martinez	H. B. Wall
Colo.	Yuma	A/G	Mar. 9-16	Doyle H. Thompson	Forrest Hines
Del.	Wilmington	Calvary	Mar. 11-23	Lindell & Mrs. Lummer	Robert Eastlake
Fla.	Hialeah	Faith Church	Mar. 9-14	Ernie Eskelin	Paul Alessi
	Jupiter	First	Mar. 12-23	Billy & Cherie Cotton	James McClain
	Pensacola	Brownsville	Mar. 2—	Fisher-Cheek Team	Carl A. Arnold
Ga.	Collins	Full Gospel	Feb. 25-Mar. 9	Nettie Parham	Helen Stephens
	Soperton	First	Mar. 9—	Nettie Parham	Everett Warnock
Ill.	Abingdon	First	Mar. 5-16	"Little Joe" Peterson	Thurman Strange
Ind.	Muncie	Northside	Mar. 4-9	E. A. Manley	Marvin Fulks
	Union City	Calvary	Feb. 26-Mar. 9	Charles E. Crank	Vern L. Stoops
Iowa	Council Bluffs	First	Mar. 11-23	Arnold & Anita Segesman	A. L. Ullestad
	Ft. Madison	Calvary First	Mar. 5-9	Arnold & Anita Segesman	Grover Senf
Kans.	Anthony	A/G	Mar. 12-23	Paul E. Morris	D. R. Nelson
	Valley Center	A/G	Mar. 9-21	Knott-Olson Team	Wm. L. Shackelford
Ky.	London	A/G	Mar. 12-23	Kenneth & Theda Wright	Eugene Holmes
La.	Thibodaux	First	Mar. 2-14	Darrell & Carolyn Pilcher	W. R. Blair
Md.	Baltimore	Essex	Mar. 4-16	H. B. Kelchner	Steve Bogdan
	Westernport	First	Mar. 12-30	W. Glenn West	Joseph Smith
Mo.	House Springs	Faith	Mar. 9-23	Howard & Barbara Young	Elbert Mason
	Jefferson City	Western Hills	Feb. 16—	The Varner Team	L. Jack Moore
	Nevada	First	Mar. 11-23	Loyd & Rebecca Middleton	A. A. Watkins
	Strafford	Potter	Mar. 2-9	Gladys Voight	C. W. Blades
Mont.	Baker	A/G	Mar. 11-23	Kenneth Stottlemeyer	Thomas Johnston
Nebr.	Long Pine	A/G	Mar. 4-16	Ken Krivohlavek	R. J. Snyder
	York	A/G	Mar. 9-23	M. W. & Mrs. Roll	Leonard Herrmann
N. J.	Burlington	A/G	Mar. 11-16	The Singing Kolendas	Paul Graban
	Pennsauken	Calvary	Mar. 11-23	Walter Schell	Domenick Ezzo
	Swedesboro	A/G	Feb. 23-Mar. 9	Harrison Tilley	Sara Bergstrom
N. Y.	E. Northport	Gospel Church	Mar. 12-23	George & Evelyn Butrin	James Steffens
N. Dak.	Cavalier	Gospel Tab.	Mar. 11—	Marcus Bakke	Keith Carlsen
Ohio	Elyria	First	Mar. 11-23	E. A. Manley	Edwin Eliason Jr.
	Mentor	A/G	Mar. 5-16	David Lewis Family	J. George Cover
	Springfield	First	Mar. 11-16	R. J. Pasquale	Robert Curle
Okla.	Dewey	First	Feb. 25-Mar. 9	Richard Field	V. Calvin Walker
	Oologah	A/G	Mar. 4—	J. B. & Mrs. Essary	Bob L. Rhoads
Oreg.	Springfield	Berean	Mar. 9-16	Darrel & Della Bean	Samuel Sanders
Pa.	Barnesboro	North End	Feb. 26-Mar. 9	W. Glenn West	James L. Travis
	Brave	A/G	Mar. 9-23	James L. Snyder	David Glunt
	Reading	Glad Tidings	Mar. 11-23	Charles S. Morris	Anthony Mayeski
S. C.	Columbia	First	Mar. 12-16	Lyman Richardson	J. C. Hunnicut
Tenn.	Savannah	First	Feb. 16—	Tony Minick	Gary Rose
Tex.	Alice	First	Mar. 2—	A. G. Calaway	B. F. Flowers
	Amarillo	Fairview	Mar. 12—	Tommy & Esther Lance	A. L. Beggs
	Athens	First	Feb. 26-Mar. 9	Ervin Asiatico	J. W. Thomison
	Dalhart	A/G	Mar. 10-23	Ervin Asiatico	Paul W. Thompson
	Dallas	Pleasant Drive	Mar. 4-9	Bob McCutchen	Harry Rose
	Galena Park	A/G	Mar. 4-9	Paul Hild	Carroll Holcomb
	Garland	Southside	Feb. 23—	Sara Sharp	V. E. Tipton
	Grand Prairie	East Side	Mar. 5-16	Norman Jones Party	B. J. Skipper
	Greenville	First	Mar. 9-16	Thomas R. Calk	Gerald Griffin
	Hawkins	First	Mar. 10-23	H. A. & Mrs. Strange	James C. Elkins
	Houston	Full Gospel	Mar. 12-23	G. L. & Mrs. McKinney	L. R. McLamore
	Longview	Victory	Mar. 2—	Thomas R. Calk	G. D. Tucker
	Mt. Pleasant	First	Mar. 2—	Miriam A. Hooks	B. L. Manning
	Odessa	First	Mar. 9—	John & Freda Bryant	M. D. Williams
	Universal City	Calvary Temple	Mar. 9-16	Dave E. Laughlin	E. J. Adams
Va.	Staunton	Calvary	Mar. 2-14	Tommy Godfrey	Gordon Hensley
W. Va.	Mt. Hope	A/G	Mar. 4-16	R. S. Peterson	David Cleveland
Wis.	Beloit	A/G	Mar. 12-23	Charles E. Crank	Robert Covington

¹Children's Revival

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

MARCH 9, 1969



The Hillcrest Story is an almost unbelievable account of how Hillcrest Children's Home began on a dime and a woman's faith in God. It started with three homeless boys haunted by unhappy memories and has grown until it has served over 500 homeless children in 25 years.

This year marks Hillcrest's silver anniversary. And the highlights of this ministry to children have been recorded in a new book, *The Hillcrest Story*. Its 104 pages are filled with the joys, sorrows, effort, humor, pathos of a most unusual family—Hillcresters.



This book cannot be purchased. But a free copy will be sent to anyone sending an anniversary gift of \$25 or more for Hillcrest. Use the coupon to get your copy now!

Hillcrest Children's Home
Dept. of Benevolences
1445 Boonville Ave.
Springfield, Mo. 65802

Enclosed is my silver anniversary gift of \$..... for Hillcrest.*

NAME

ADDRESS

CITY

STATE ZIP

*"The Hillcrest Story" will be sent free to anyone sending \$25 or more for this ministry to homeless children.
3969



HOW DO YOU KNOW YOU ARE SAVED?

By A. T. PIERSON

ONE AFTERNOON SOME YEARS AGO a little girl, then only eight years old, came into my study in the church during the hours habitually given to conversation with those who were seeking salvation. To my question she frankly replied that she came to talk with me about herself.

I said to her: "Anna, are you a disciple of the Lord Jesus?"

"Yes, sir," she replied.

"Do you know yourself to be a child of God?"

"Yes, sir."

"Well, how do you know it?"

"Why, sir, because God says so."

"Where does He say so?"

"He says, 'Him that cometh to me I will in no wise cast out' (John 6:39)."

"But," I rejoined, "that does not say anything about your being a child of God. How do you know that you are?"

"I know it because I know I have come to Him, and He says that He will not cast out those who come."

"Then," said I, "you know you are His because you know what you have done and you know and believe what God has said?"

"Yes, sir, that is it."

And I thought, *What disciple of threescore years can give any better reasons for his faith than this little child who knows her saved state because she rests on God's Word?*

There are three elements which enter into my confidence that I am a child of God:

First, the knowledge of His Word, which positively declares that if I thus come, He will in no wise cast me

out. His promises are so repeated and varied and unmistakable that after I have come to Him, I ought to rest absolutely on them without waiting for any other evidence. This is faith—venturing upon God's Word. It is not, however, without conditional compliance on my part, for no promise is mine until I come.

Second, the knowledge of my own act; that is, of my sincere and repeated coming to Christ. My self-surrender has been so frequent and so hearty that if I know anything about my own acts of voluntary choices, I know that I have thus fulfilled the one condition on which His acceptance of me is based (see John 6:37).

Third, the knowledge of God's continued work in my soul, giving me new convictions, desires, resolves, and affections. This evidence confirms the others but it comes in its fullness only when the others have first been experienced: "Having also believed, ye were sealed with the Holy Spirit of promise" (Ephesians 1:13, ASV). God gives this "sealing witness of the Spirit" only to those who have first believed. True "assurance" is thus a matter of faith, not of feeling.

We need to look less into ourselves and more unto Him. Doubt is unbelief, and for it there is no remedy half so prompt or so sure as simple trust in the Word of God. He who can forget his own unworthiness and sinfulness and think only of the grace that seeks and saves the lost—he who will take the free gift of salvation and commit himself wholly to the sure word of God's promise—may know the perfect peace of him whose mind is stayed on God.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13). 