

# THE PENTECOSTAL evangel

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

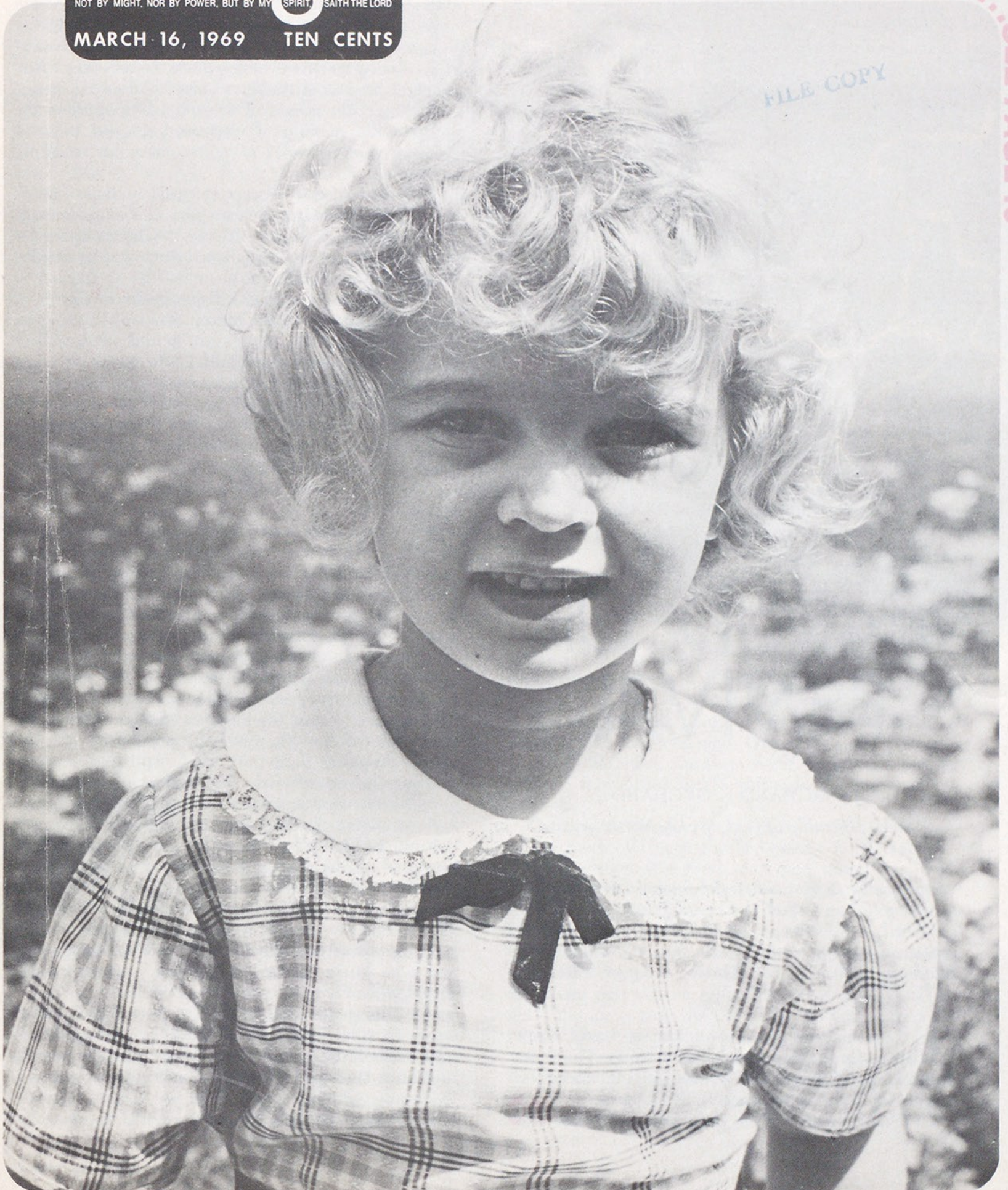
MARCH 16, 1969

TEN CENTS

TODAY IS CHILD-CARE SUNDAY...

FILE COPY

SEE PAGE 16



SUSIE—ONCE A MEMBER OF THE HILLCREST CHILDREN'S HOME FAMILY—WITH THE CITY OF HOT SPRINGS, ARKANSAS, IN THE BACKGROUND



# THE CLOUD OF REVIVAL

By RICHARD E. ORCHARD

*Pastor, Assembly of God, Minot, North Dakota*

*“And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord” (1 Kings 8:10, 11).*

**I**N THE DESCRIPTIVE LANGUAGE OF THE BIBLE clouds are mentioned over 150 times. There are dark clouds of wrath and of trouble, and there are bright clouds, omens of good things to come.

To Elijah the cloud “the size of a man’s hand” was

a signal from God that Israel’s famine would end shortly. To the disciples the cloud that “received him out of their sight” meant the end of a walk by sight and the beginning of a walk by faith. And to the child of God awaiting the glorious day when Jesus shall return, the promise reads, “Behold, he cometh with clouds.”

We are seeing an alarming increase in lawlessness. Violence is filling the earth as in the days of Noah, and wave after wave of lewdness is spewing forth over our land as in the days before Sodom’s destruction. Many thousands of church congregations do not feel the moving of God, and a great ache is growing in the hearts of many over the religious situation of our day.

The times require a great spiritual revival to meet the needs of hungry hearts. *Let us be optimistic.* Arthur Wallis declared, “Above the incessant noise of human activity we have heard the sound of marching that tells us God is on the move.”

As long as we are in the dispensation of the Holy Ghost we can expect the mercy drops of blessing to fall upon individuals, communities, and nations. God delights in sending revival. It is His good pleasure to transform lives, to mend broken homes, to adjust life’s problems, to stop the onslaught of sin, and to demonstrate His power and glory. He takes special joy in showing forth the excellencies of His only begotten Son, the Lord Jesus Christ. Let us expect the clouds to gather and shower upon us the blessings of God.

A revival cloud is of God’s designing. He is conducting His glorious program of bringing many sons unto glory, and He works diligently at the task.

Looking back over church history we must acknowledge that every revival, whether large or small, was God’s intervention in the affairs of men. In mercy and compassion He looks upon His creatures who have fallen prey to the curse of sin and manifests His love for them, putting underneath them His everlasting arms. Just as the harvests of the earth are the net result of the planting, the sunshine, and the clouds dropping their rain, so the spiritual harvests accruing for eternity are the product of sowing the gospel seed, experiencing the sunshine of God’s love, and receiving showers from the clouds of revival.

From Judges 2:7 we find that “the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.” These were the people who had experienced God’s keeping power through the long wilderness journey and who knew about the plagues God sent upon Egypt when He took Israel out of that land.

But this generation gradually passed away, and verse 10 says: “All that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.” Here is one of the major reasons why revival is needed—

to bring the manifestation of God to each generation. It is one thing to hear about the things which were seen and experienced in years past, but it is another to have these spiritual experiences firsthand. God often puts a stop to spiritual declension by sending a mighty spiritual revival. Nothing can produce spiritual steadfastness or wean us away from earthly things quite like a mighty work of God in the community.

Revival always brings the Church closer to apostolic Christianity. Never has the Church been as pure since the beginning recorded in the Book of Acts. There is the pattern, and there are the pure examples. In those chapters we have a demonstration of the leadership of the Holy Spirit among the Christians. Every revival brings people to a fresh admiration of those days and a desire to experience such seasons of refreshing again.

Revival has its special effect on the believers. It is the people of God, and not the sinners, who are primarily involved in revival. The quickening of the saints is the root of revival, while the saving of the sinners is the fruit of it.

Isaiah cried out, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem . . ." (52:1). When the Church is asleep, it is out of touch with reality. It concerns itself with forms and ceremonies and the externals of religion, but lacks the compassion which reaches the heart of people's problems.

Paul, in Romans 13:11, 12, said: "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

This is the primary effect of revival. The Church awakes and casts off the works of darkness that have blanketed her in slumber and she puts on the armor of light. The power that flowed at Pentecost is inexhaustible and irresistible, but only a church-wide revival can bring us again to experience that flow and power.

Revivals characteristically have been seasons when sins that have long hindered the flow of blessings have been exposed, confessed, and forgiven. Revival fires have a wonderful way of taking care of the problems of envy, evil-speaking, and wrong relationships. Jonathan Edwards wrote of the 18th-century revival: "Much has been lately done at making up differences, and confessing faults one to another, and making restitution; probably more within these two years than was done in 30 years before."

Revival touches the sinners. Out of the deep conviction born of revival multitudes are brought into the Kingdom. As in the Early Church, new converts quickly respond to the Holy Spirit and become earnest workers for God. When the fervor of a mighty revival comes to an area, many clear-cut decisions for God take place without any special appeals. God

takes the initiative. Sin no longer stalks the land in triumph but hides its head in shame. Social evils get swept away. The things of eternity become the subjects of conversation, and dens of iniquity close their doors.

Not only are the saints and sinners affected by the clouds of revival, but God and heaven are also affected. There is great rejoicing among the angels of heaven over a sinner who comes to repentance, according to the Lord Jesus; and not only do the angels rejoice, but God rejoices over every lost sheep that is found, over every lost coin that is returned, over every prodigal who comes home.

William Davies of Wales once said to Evan Roberts, "Remember to be faithful. What if the Spirit descended and you were absent? Remember Thomas! What a loss he had!" With these words ringing in his ears, Evan Roberts attended the prayer meetings faithfully and prayed for the Spirit to come upon him. He wanted God in his life more than anything else in the world and did not miss a local prayer meeting for nearly 11 years in all kinds of weather. He acknowledged that there were times when he was tempted to turn back from his resolve, but he persevered in prayer and in his dedication. Out of this background came the Welsh revival that flooded the land and swept thousands into the kingdom of God.


God still desires to send the clouds of revival. He still responds to the earnest cry of those who hunger and thirst after spiritual things.

The prophet Zechariah spoke of clouds of revival in these last days when he declared, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (10:1).

David's longing for a revival cloud moved him to cry out, "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory" (Psalm 63:1, 2).

Friend, God still wants to fill His house with His glory as He did long ago. Our hearts, the temples of the Holy Ghost, can show forth the joy and loveliness of that other world through the power of a revival.

Perhaps we need to pray again as did the farmer in the town of Uig in the Hebrides: "Lord, You are a covenant-keeping God. Are You going to fulfill Your promise? I don't know how these other people stand, and I don't know how these preachers stand; but I tell You, I am thirsty, oh, so thirsty. And You have promised to pour water on him that is thirsty and floods upon the dry ground." In that moment the place was shaken with the presence of God, as with thunder, and the cloud of revival moved in with a deluge of spiritual power.

Let us pray for these clouds to come; they will be freighted with the showers of blessing for which we have been longing. *O God, come and fill Thy house again with Thy glory!* 

## Adding the Fourth 'R'

TO READING, 'RITING, AND 'RITHMETIC another "R" should be added. It is Religion, a subject in which altogether too few scholars are knowledgeable these days.

As Alice Fleming said, writing in *Ladies Home Journal*: "In a nation that stamps 'In God We Trust' on its coins and boasts that over 60 percent of its citizens are churchgoers, we are in danger of raising a generation of religious illiterates. A wave of timidity and hesitation, stemming from Supreme Court decisions barring prayers and Bible-reading in public schools, has made religion almost a taboo subject in public education.

"Actually, the Supreme Court stressed that objective teaching about religion was not only permissible but desirable. Justice Tom Clark declared: 'One's education is not complete without a study of the history of religion and its relationship to civilization.'

"And a Purdue University survey reported that 89 percent of our high-school students are eager to know more about religion."

Public schools teach all kinds of things—cooking, sewing, dancing, music, art, automobile driving—why not the Bible? A number of schools are now offering a Bible course, but not as many as should be. *United Press International* said a survey by the Religious Instruction Association turned up only 26 communities, scattered from Massachusetts to Washington, in which public high schools are offering courses on the Bible. Most American schools are ignoring the Supreme Court's invitation to teach objectively about religion.

The court clearly stated that there is no constitutional barrier against studying the Bible or religion in public schools, if such a study is presented objectively as part of a secular program of education. It is up to concerned parents and Christian educators to break through the general apathy and get a program started in the schools of their communities.

Until recently, teachers who wished to conduct classes in religion or Bible had to resort to personal ingenuity. Many prepared their own outlines. One teacher wrote her own textbook. However, a valuable handbook for teachers in this area is now available. It is entitled, *Religion Goes to School* (183 pages, \$5.95, published by Harper & Row).

The book states that "the Supreme Court did not remove religion from the public schools—we did," and it proceeds to tell what is permissible under court rulings, how teachers should approach such courses, and where curriculum materials and audio-visual aids may be obtained. It cites communities where schools are offering such courses. It also contains a long list of books and periodicals covering every area of the subject and all points of view.

Authors of this book are James V. Panoch and David L. Barr, officers in the Religious Instruction Association. This association was formed to promote the study of religion and the proper use of the Bible in our school systems. James V. Panoch teaches a college course entitled "Religion in Public Education" at the summer school of Wheaton College, Wheaton, Illinois.

The book may be purchased from the Gospel Publishing House.

Teachers and Christian leaders interested in adding the fourth "R" may obtain more information from: Religious Instruction Association, Inc., Box 533, Fort Wayne, Indiana 46801.

—r.c.c.

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

# WHEN I DIDN'T KNOW HOW TO PRAY

By MRS. H. L. CUTLER

FASCINATED BY THE MAJESTIC FURY of the winter storm, I watched the sleet and snow being whirled by the blasts of wind before they landed on our ice-packed street.

I reflected comfortably that it was good to have reached the warm security of home after morning church services before the storm broke. As I casually watered my houseplants that were thriving in front of the picture window, I couldn't help contrasting the peaceful scene in our cheery living room with the turbulence outside. "Let it storm," I thought, "I don't need to worry."

I continued to think about the storm, and suddenly my thoughts focused sharply on a young friend of ours. He and some of his classmates were returning at this very hour to their classes at a Bible college in another state.

A travelers' warning came on the news broadcast and confirmed my fears. He would be driving in the storm area all the way back to school. I knew that this was a call to pray for him. The Holy Spirit had alerted me.

I found myself unable to begin the prayer. "Father, how should I pray?" I asked in some surprise.

Immediately this portion of Scripture flashed through my mind: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26).

Accordingly, since I knew not what I should pray for, I brought the boy in faith to the Lord. The verse gave assurance that it was not necessary for me to know what his need was. The need was known and understood by the Spirit, and He would intercede for my young friend according to the Father's perfect will.

All through the afternoon and into the early hours of the night the burden of prayer was upon me. Finally I had peace of mind and I slept.

Occasionally during the week following, I remembered those hours; but when I had no word about him, I thanked the Lord for all His goodness to us and dismissed the episode from my mind.

On the following Lord's Day his mother inquired, "Did you hear what happened to Stan?"

Instantly I remembered my prayer burden. "Tell me!" I urged. "What was it? When did it happen?"

"He wasn't injured," she answered quickly, "but he could have been killed. He had a narrow escape when he

lost control of his car. It flipped onto its side at the edge of a steep embankment. He had left the highway to pick up two classmates whose homes were on a side road. This road had deep ruts, besides being choked with snow, and he couldn't see where he was going. The car balanced on its side so that it was in danger of going over the embankment any time with all those young people trapped inside."

She added softly, her eyes shining with sure conviction, "We think the Lord delivered them."

"What time was this?" I asked.

"Sometime during the afternoon," she replied. "Just think; they managed to crawl out of the car without tipping it over the edge. After help came, they proceeded on their journey. It was hazardous all the way, but they arrived safely quite late that night."

"Praise the Lord!" I breathed, and we rejoiced together as I shared my blessed prayer experience with her.

Such a prayer offered in the will of the Father glorified the Lord Jesus Christ, both in the utterance and in the answer. Such a prayer enriches spiritually both the one who utters the petition, and the one for whom the Lord undertakes.





# OBEDIENCE RICHLY REWARDED

By LEONARD J. PHILP

*"The wind bloweth where it listeth, and thou hearest the sound thereof...so is every one that is born of the Spirit" (John 3:8).*

I HAD PLANNED SUICIDE and had made arrangements for the care of my 12-year-old child when someone invited me to attend an Assemblies of God midweek service. There I gave my heart to the Lord and was later filled with the Holy Spirit. . . . Please visit my husband in your state penitentiary and do what you can to lead him to Christ."

This was the essence of a letter that came to me from the East Coast in 1961 while I was pastoring in Walla Walla, Washington, where the state prison is located. We were constantly getting requests from around the country which gave us opportunities to witness for Christ in the institution.

While in the visitor's room with this husband I felt the Holy Spirit drawing my attention to a tall, dark, young man whom an elderly couple next to me were visiting. Such a compassion for this man gripped me that when visiting hours were over and we were waiting for the guard to unlock the gate, I said to this couple, "I suppose you were visiting your son."

"Yes," they immediately answered.

I then introduced myself as a local minister and offered to help in any way possible should their son desire it. They responded eagerly. Their boy Ed had been there seven and one-half years without ministerial contact. He was only 29 and had spent 16 years in prisons!

They seemed overjoyed at the prospect of a minister taking an interest in him. My interest was relayed to Ed, and he asked for a visit. So after filling out a visitor's form, I made the call.

My heart was moved within me as I listened to the sad story told by this fine-looking man, whom Satan had bound all these years.

As concisely as I could, I reviewed with him the history

of creation and the Fall, and I told him how God sent Jesus, His Son, not only to save us from our sins, but also to fill us with His Spirit, thus giving us power over all the weaknesses of the flesh. The rivulets of thought seemed to blend into a mighty river of truth flowing from my heart to his. I was conscious of the Holy Spirit's anointing.

Ed's heart was softening and opening. It was one minute before three o'clock, when visiting hours would be over. I remember saying, "Ed, I am going to pray for you right now. Lift your heart in faith to God as I do, and accept Jesus as your own personal Saviour."

At the conclusion of the prayer I asked him if he had accepted Christ. He said he had.

He began to leave with the other prisoners. I followed him with my gaze and a prayer in my heart, until he stopped, returned to the barred window which separated us, and flashed the victor's smile. I knew God had done a work in his life.

About a month later I returned to visit Ed again. He assured me that he was relying for his salvation wholly upon the cleansing blood of his Saviour, and that he was reading his Bible and praying daily.

Ed began writing his folks about his Christian faith. They were rejoicing in what the Lord had done. This time their boy was coming home a Christian! They made a down payment on a little house with a shop area in back where Ed could do radio and TV repair. They would move out of their trailer and live with him.

Then one day my phone rang. I answered, and Ed's mother was speaking. Their son had suddenly been stricken with a fatal illness. They said he wasn't expected to live the four hours it took them to drive from their Oregon home to the prison. They had just arrived in Walla Walla and wanted me to know this.

I dashed into my car, hurried across town, and met them at the penitentiary gate. We made our way directly to the prison hospital. Ed was in a coma. It was apparent

he would answer God's call that night. We kept vigil together for many hours, and about midnight we all left.

About three in the morning the prison doctor phoned me. Ed had passed away. I phoned his parents and comforted them as well as I could. They were poor, but they would sell their trailer to give him a respectable burial. A local mortuary was contacted. Then we all tried to get a little sleep.


The next morning I awaited their arrival at the funeral parlor with some apprehension. How strong in Christ were these parents? Could they stand this plummeting of their hopes?

Soon they arrived and I slowly walked toward the casket with them. For a moment they stood motionless as they looked at the lifeless form of their handsome son. I could imagine what thoughts were flooding their minds. Then it seemed that a spiritual poise possessed them. A divine strength was infused and an inner light enveloped their souls. The mother's gaze was no more downward, but upward. Both arms were raised as tears of thanksgiving trickled down her face. She exclaimed, "Oh, God! Just think, my boy is in heaven!"

I shall never forget that sight. How thankful I was that I had obeyed the Spirit's promptings when He led me to speak to these parents. Only God knew their son was so close to eternity. Now he had been rescued from sin's bondage and had been made a partaker of eternal life.

I was afforded the honor to conduct Ed's funeral. We laid his body to rest in his home community, where he awaits the resurrection of the just.

While traveling in Oregon recently I visited Ed's parents. They were so glad I had come. Seven years had elapsed since his passing. I found them steadfast in the faith and still rejoicing in the goodness of the Lord who had saved their son.

Yes, "the wind bloweth where it listeth, and thou hearest the sound thereof. . . ." It pays to listen when the Spirit speaks and to follow His leading. Souls are born again as we do. 

# THE SECRET OF AN OVERCOMING LIFE

By HELEN WANNENMACHER

**A**S I LOOK OUT at the trees in my backyard, I see that most of them are shorn of their dry brown leaves, and I am aware that before long a wonderful miracle will be taking place. Those dead-looking branches will soon evidence new life and beauty, and the brown leaves still hanging will be replaced by tender green buds. Then will come the rich foliage of spring, followed by the beautiful fruit of summer.

But how will this miracle take place?

God tells us the secret in His Word: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4). God speaks these words to you and me, telling us very simply the great secret of living a joyful and overcoming Christian life. It is by *abiding* in the Vine.

Those dry branches did nothing at all through the bleak winter—except to remain a part of the tree. They didn't even drop their dead leaves. But as the life-giving sap finds its way to the tip of each branch, suddenly there is new life—life from within. The tree is transformed into a thing of beauty and usefulness.

God says to us, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11).


Are you alive unto God? Or are you alive unto your own limitations and failures? Or your neighbor's faults and trying ways? Mothers, are you taken up with Junior's untidy habits, or engrossed in the many little vexations that cross your path each day? God desires us to be alive unto *Him*, not unto these insignificant happenings of daily life.

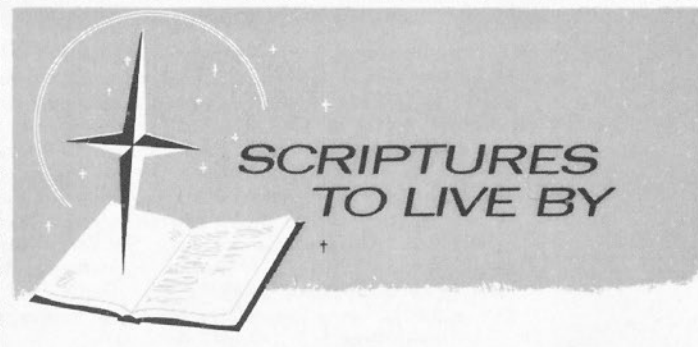
One's *life* in this sense means what he concentrates his attention on, or what he gives himself to. Thus, as believers who have yielded our lives to Him, we should say with the apostle Paul, "For to me to live is Christ" (Philippians 1:21). God wants us to know that the old manner of life is to be brought to an end and that we are to live another life, new in every aspect, through His indwelling life and power.

Let us learn to live in the conscious presence of God. It will dispel all fear.

Let us take time to bask in the sunshine of His smile, taking life from the resurrection power of the Holy Ghost.

Let us rely on the indwelling presence of the One who loves us and has power to make us more than conquerors in *this* day and in our present circumstances!

Just as the sap transforms the tree, bringing forth new beauty and fruitage, so the life of Christ will work within us—bringing forth His beauty and likeness. 



**SCRIPTURES TO LIVE BY**

**DAILY READINGS FOR MARCH 17-23**  
Theme of the Week: **OUR GREAT PHYSICIAN**

Monday .... 2 Kings 20:1-11	Thursday .... Mark 5:21-43
Tuesday ..... Mark 1:21-34	Friday ..... Luke 7:1-10
Wednesday .... Mark 2:1-12	Saturday ..... Acts 3:1-16
Sunday .... Acts 20:1-16	

"I have heard thy prayer, I have seen thy tears: behold, I will heal thee" (2 Kings 20:5).



**D**URING THE PAST TWO YEARS more information concerning Nigeria has come to public attention than in all of its prior history combined. But with all this publicity there is one message that never reached the airwaves or the printing presses—the Assemblies of God has just passed its 21-year mark of uninterrupted missionary service in the northern region of Nigeria.

In this most populous country on the African continent (also the largest all-Negro country in the world) it is not surprising that we find the strongest Assemblies of God work with the largest membership.

This did not come about simply because the land on the Gulf of Guinea was so populous nor because of its position or resources. It came to fru-

ition by what our Hausa people call *Ikon Allah ne* (the power of God) in hearts ready to allow the Holy Spirit to give a tangible expression of God's power through them.

Our outreach into what is often referred to as the Muslim North began with the brief work of Martha Jacobson and Mathilda Birkland at Rahama in 1947. Realizing the harvest was so truly ripe, Harry Shumway Sr. opened a work in Kaduna, 150 miles northwest.

At the end of that year Ralph Cobb transferred from Congo to begin a Bible school in Northern Nigeria. With the exception of a few years of service in another area and leave due to sickness, the Shumways have worked with the Cobbs in carrying the basic responsibility of prying the

# TWO DECADES IN



1. Nigeria needs more national pastors like Mr. and Mrs. Buba Garba. 2. The mosque in Kaduna represents Islam, dominant religious and political force in the country. 3. Members of the missionary team are (left to right): Sharon Wilson; Doris Geiger; Russell, Hymman, Scott, and Virginia Wood; and Velma and Ralph Cobb. 4. Nationals work to build churches where they can meet to hear the gospel. 5. Established congregations must be taught to witness for Christ, so that His Church will be built. 6. As this door is wide open, so are the hearts of many Nigerians.





door open and developing the work for the past 20 years. During these two decades eight couples and two single women have worked at various times to lighten the nearly unbearable load.

In the beginning of the third decade of this work, the Marlin Petersens have come to the plateau area where we have 21 churches; and my family and I have come to help in the Bible school at Rahama. This is the first time there have been two couples for this expanding work.

Over the past 21 years the work has grown miraculously. There are now 72 pastors leading over 5,600 believers in the 77 churches and outstations. An always-too-limited missionary staff tries to reach the vast savannah of the five northern states and the multitudes

still bound by sin and superstition.

Due to a critical shortage of medical help, our mission has operated a dispensary and leprosy clinic in the Rahama area of Nigeria's vast north. This clinic serves several thousand people. An average of 50 people per day make their way over many miles of bush trails by foot, bicycle, or donkey in order to receive treatment.

The treatment our nurses Doris Geiger and Sharon Wilson administer does not end with the care of physical ailments. They always have preaching and testimonies each morning, six days a week, and give tracts to all who come from far and near—Christians and heathen, juju men and Muslims. The dispensary is a very effective segment of our mission as it comes in contact with the government, relieves

physical suffering, and reaches out to meet spiritual needs.

True, the dispensary has only been a drop in the bucket when you consider the 55,000,000 people to be reached. In an area the size of California, Oregon, and Nevada combined, with twice the population, we have one Bible school. Spread our 77 works over this vast area, and the distance between them becomes considerable. Divide the present 10 adult members of our missions team and give each a portion of the population to reach with the full-gospel message, and you will find each of them trying to reach the equivalent of all Chicago alone. Yet, we're putting our shoulders to the task with faith for the additional help and funds so needed.

The work established thus far has been made possible by Christians in the United States who gave to provide Bible training and facilities at Northern Bible Institute, the dispensary, and construction finances for churches.

The believers have worked hard to obtain land, make mud blocks, and raise walls for their churches—often under persecution—but they could not have raised the \$200 required for corrugated roofing or cement for the floors.

Miss Geiger came from the dispensary one day with the report of an elderly lady who had come out of the bush for medical treatment. After receiving a Christian witness, the lady told how a student from the Bible school had come to her village and preached about this Jesus. She continued, "We know we are in darkness, but we can't read and aren't able to remember all the things he told us."

The nurse could not help turning from the little lady's questioning gaze to pray for some way, some day, to reach this woman's town too.

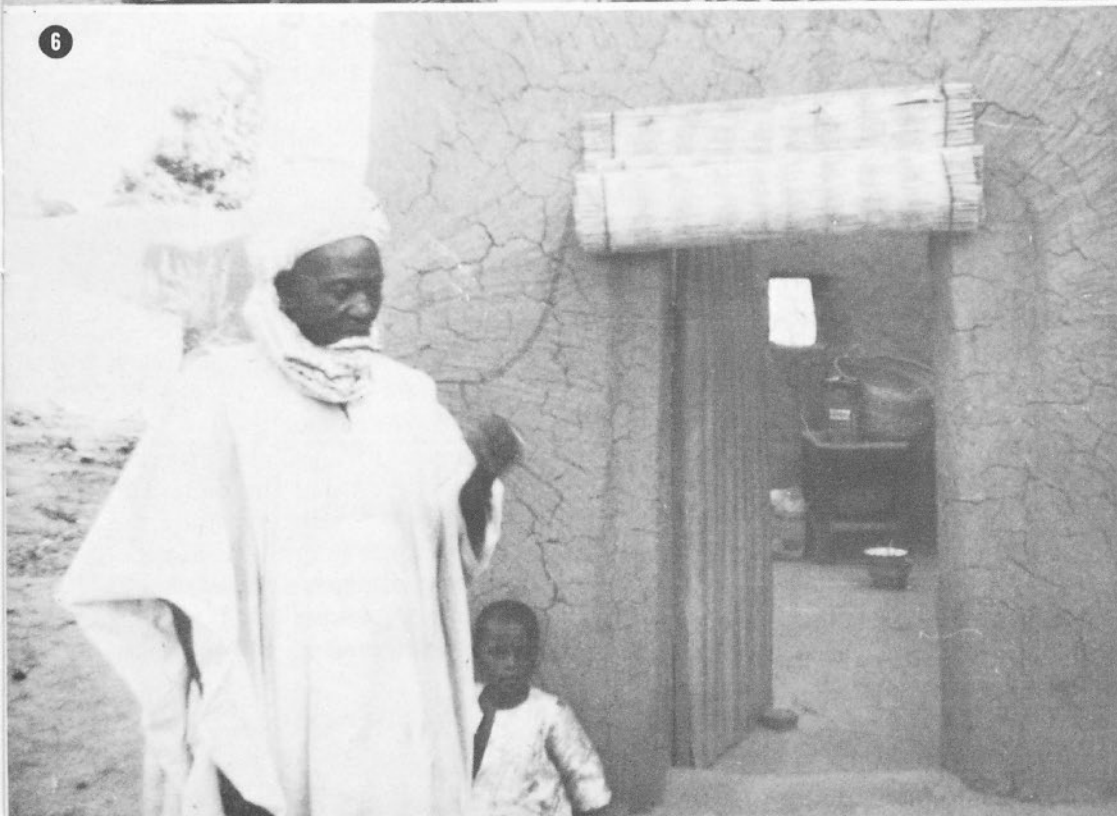
Yesterday's works are history. The credit ledger in glory weighs heavy for those who have rallied to the royal call. If Jesus tarries, tomorrow's work of building on this firm foundation depends on hearts prepared to continue in the sharing; prepared to go to preach and teach; prepared to sacrifice to train pastors for unevangelized villages, or to roof and floor another bush church.

Nigeria has suffered its share of strife. Should it not also enjoy its full share of God's rich blessings through Christ?



# NORTHERN NIGERIA

By HYMMAN WOOD / *Missionary to Nigeria*





By R. T. McGLASSON / *Foreign Missions Secretary*

**P**REACH THE GOSPEL TO EVERY CREATURE" was the theme of the fourth triennial meeting of CELAD held in San Pedro Sula, Honduras, last December.

CELAD is the Spanish abbreviation for the Committee of Executives of the Assemblies of God. Its scope covers the Spanish-speaking countries of Central America, the West Indies, and the South American countries of Venezuela, Colombia, and Ecuador.

A sister organization known as CADSA (Committee of the Assemblies of God of South America) embraces the balance of the South American countries and also meets triennially. At this meeting there was a brotherly exchange of delegates from CADSA in the persons of Oscar Sandoval from Chile; Missionary Louie Stokes from Argentina; Missionary Sam Balius from Paraguay; and Missionary Clarence Van Dolsen from Uruguay.

About 70 representatives attended. Workers and guests from local areas joined the group for the evening meetings, which were open to the public.

CELAD is not a legislative body but meets primarily for an exchange of fellowship and ideas between the various Assemblies of God national organizations. Each participating country can send as many as six delegates. The meetings are directed by a chairman who is elected at each triennial meeting for the coming three years and who makes all arrangements for the following meeting.

Ralph Williams from Venezuela has served as chairman of CELAD for the last 10 years. Brother Williams resigned and delegates expressed appreciation for his faithful and inspiring leadership. The chairman for the coming triennium is Guillermo Fuentes, superintendent of the Assemblies of God in Mexico.

It was refreshing to join the delegates in the fellowship and exchange of the meetings. While they came from many distant areas and different patterns of life, there was an instant spiritual oneness. The four days were marked with refreshing spiritual ministry, times of earnest prayer, and wholesome and thoughtful counseling relative to the work of God.

Emphasizing the theme, Field Secretary Melvin L. Hodges led a discussion on the responsibilities, opportunities, and methods of evangelism.

One study committee brought a very excellent outline of the means whereby each country could evangelize outside its own borders. Another study committee, as a result of round table discussions and a pooling of ideas, brought together a plan of evangelistic advance for Latin America.

The subject of most of the worship services was the moving of the Holy Spirit in the church to accomplish God's purpose and will. There was a very unusual awareness of the unfinished task and the means the Lord has placed at the disposal of His Church to complete that task.

One predominant idea brought up again and again by national leaders was that of establishing a national department of missions in each country. In some areas of



# CELAD Charts

Latin America this has already been done, and in others it is projected.

The national leaders themselves set forth and outlined their responsibility for reaching the lost outside of their own boundaries as well as in the unreached areas within their countries. If all men are to hear the gospel, this is vital and necessary. In the next triennium it is anticipated that there will be much progress along this line. It is one of the most exciting new concepts in modern missions outreach.

The plan of evangelistic advance for the area covered by CELAD is especially noteworthy. In the last two decades the church has had outstanding growth. However, there was a strong feeling by missionaries and national ministers that the wave of growth and development had leveled out and that the churches needed to take new steps to evangelize each area.

The outline of evangelistic advance included all phases such as training, literature distribution, promotion at regional and local areas, a plan of cooperative financing, and a means whereby the evangelistic thrust could reach not only the large cities and centers, but also the smallest of the churches in their local and area outreaches.

Next to the plan of missionary advance, the program of evangelism excited the most interest and attention. The session requested that each national presbytery study the needs and opportunities for an advance in evangelism within its country and initiate a forward move on every front.

Rafael Ayala, secretary of the Assemblies of God in Mexico, spoke and also led a discussion on the problems

LEFT: Delegates to the CELAD meeting in Honduras approved a plan of advance for missions and evangelism. BELOW: Sunday school representatives attending CELAD also met.



# Its Course

created for evangelicals in Latin America by the current developments in the ecumenical movement. Naturally this was geared particularly to the special interests of the Latin Americans and their desire to keep strong ties with evangelicals.

The Sunday school committee for Latin America took advantage of the CELAD meeting to bring its members together to draw up future plans. One of the new developments was the authorization of a missionary program for the Sunday schools similar to the Boys and Girls Missionary Crusade in the United States.

The spiritual ministries of Guillermo Fuentes, Ralph Williams, Juan Romero, and other guests from the U. S. were especially appreciated in the night services, which expanded with local participation to capacity crowds.

In the closing sessions of CELAD, the retiring secretary-treasurer, José Gustavo Galdámez, was especially honored. He is succeeded by Gonzalo Báez of Costa Rica.

The suggestion was made and approved that a combined fellowship meeting with the CADSA area be held in Bogotá, Colombia, in 1971. This will be the first All-Latin-America Conference in the history of the Assemblies of God.

### Special Offerings for FOREIGN MISSIONS

may be sent to

**Assemblies of God, Foreign Missions Dept.**  
1445 Boonville Ave., Springfield, Mo. 65802



## CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

### THE RISING COST OF MISSIONS

RECENT FIGURES RELEASED from the Department of Commerce indicate that the cost of living in the United States rose at least 5 percent last year. This is the greatest increase in the past decade.

Inflation is not a peculiar malady of the American economy. Inflation is worldwide, and any attempt to administer a worldwide business, such as our foreign missions program, must take this into consideration.

In the United States the relationship between incomes and costs can be rather accurately determined. Overseas these are affected by the rate of exchange—the amount of local currency given for each American dollar. Based on terms of the American dollar, missionary support and costs are subject to many variations; but the trend is always upward.

This inflationary trend started at the close of World War II. From that period until 1960 missionary support increased between 2.5 percent and 3 percent each year; and in the past five years this inflationary support factor has increased on an average of almost 4 percent annually.

We seldom have a Foreign Missions Committee or Board meeting these days in which we do not have to face the rising cost of living. We receive numerous requests for increases, both in personal and field allowances for our missionary family. In some areas this rise is so extreme it is almost unbelievable. Rents have soared to fantastic heights.

Acceptable housing for our missionaries in many major cities of the world starts at \$200 a month. We have one situation where a missionary must pay \$350 a month rent. Such vital elements as children's education, travel, food, and especially utilities also have risen spectacularly.

In Brazil the cost of living went up 91 percent in one year, while the rate of exchange for the dollar increased only 33 percent. Last year the ratio was 40 percent to 9 percent. One wonders exactly where it will all level off.

The Foreign Missions Department has no alternative but to keep upgrading missionary allowances and missionary budgets. This means churches and districts must understand these inflationary factors. Missionary allowances, by stateside standards, are still modest. The fringe benefits are increased, but let no one think there is not considerable personal sacrifice involved in the foreign missionary calling.

We do not say that for a given amount spent, a given number of souls will be saved. We totally reject this computer approach to evangelism and spiritual growth; but we can tell you that for every dollar invested, the most judicious administration possible will be taken and that funds will be sent where there are more reachable, winnable people than there have ever been.

# DECIDING ABOUT CHRIST

Sunday School Lesson for March 23, 1969

BY J. BASHFORD BISHOP

LUKE 23:1-25

## AN ACCUSING MULTITUDE (vv. 1-5)

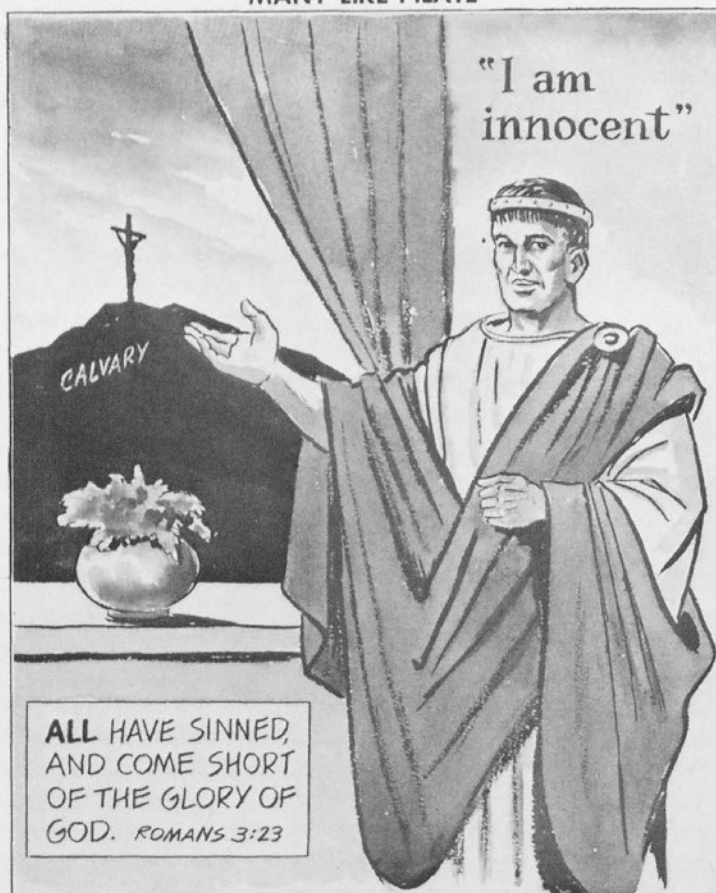
The Jewish Council charged Jesus with (1) heresy—teaching a doctrine contrary to Jewish law (John 19:19-24); (2) sacrilege—threatening to destroy the temple (John 2:19-21); and (3) blasphemy—for claiming to be the Son of God. On this last count the Jews condemned Christ to death. However, the power of inflicting the death sentence had been taken from the Jews, so they brought Christ before the Roman procurator, Pontius Pilate.

Knowing that Pilate would not consider religious charges, they cleverly changed them to political charges, accusing Christ of violating Roman law and of encouraging rebellion against Rome by claiming to be a king.

## A MOCKING KING (vv. 6-12)

Pilate was fully aware of Christ's innocence but he was afraid to release Jesus for fear of displeasing the Jews among whom He was responsible to keep peace. He sought to evade His responsibility by sending Christ to King Herod, ruler over Galilee, who was visiting Jerusalem for the Passover.

## MANY LIKE PILATE



"And when Herod saw Jesus, he was exceeding glad"—not because he was interested in truth or righteousness, but glad for an opportunity to meet a celebrity, glad for what he hoped would be an opportunity to see a miracle. But Herod was doomed to disappointment. Jesus was not a crowd-pleaser and would not satisfy carnal curiosity. So King Herod sought to save his wounded ego by mockery and ridicule and then returned Christ to Pilate. It is interesting to note that "the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." Just as good men are often united in a good cause, so evil men become united in a wicked cause.

## A COMPROMISING JUDGE (vv. 13-25)

"I... have found no fault in this man touching those things whereof ye accuse him," declared Pilate when Herod returned Christ to him. Evidently Herod was also reluctant to pronounce Jesus guilty of death.

Pilate was convinced of Jesus' innocence, impressed (more than he cared to admit) by His real nobility and poise (John 19:7-12), and he rightly concluded that the Jewish priests had an ulterior motive (John 11:47-53). Like other weak men, Pilate lacked moral courage to be true to his convictions and sought again to evade the issue. It was customary at Passover time to release some prisoner. Pilate narrowed the choice to Jesus and Barabbas, a murderer and seditionist (Mark 15:7). He hoped, of course, they would be forced to release Jesus rather than a man who was a hardened criminal.

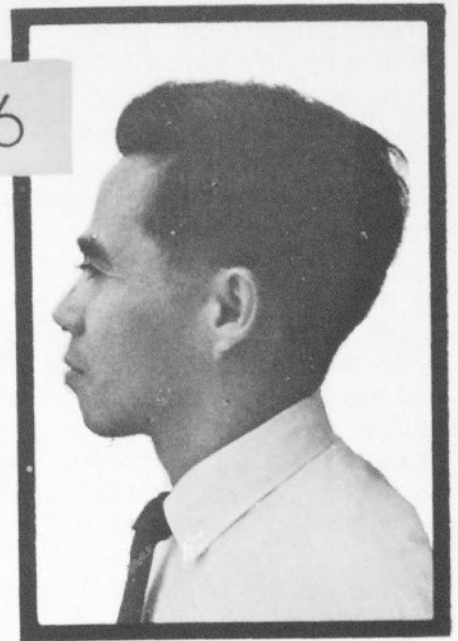
Pilate's plan failed. The bloodthirsty mob cried out for Jesus to be crucified. In a final weak effort to absolve himself of guilt, Pilate washed his hands before the people and then gave the decision they desired. Note what caused his tragic decision:

1. *Unbelief.* When Jesus said to Pilate, "For this cause came I into the world, that I should bear witness unto the truth," Pilate asked skeptically, "What is truth?" (John 18:37, 38). Yet just a few feet from him stood Truth Incarnate. Had Pilate accepted Jesus, he would have had the Light of life. Had he listened to the voice of conscience and acted upon principle, he would not have been left in cynicism and unbelief. He represents people who are unbelieving because of moral dishonesty, rather than because of sincere intellectual doubts.

2. *Worldliness.* Pilate was, above all, a politician whose dominant motive was self-preservation. To have spared Christ would have jeopardized his power and position. And he would rather crucify Christ than risk personal loss. He represents all those who sacrifice principles, convictions, and ideals for the sake of selfish and material advantage.

3. *Weakness.* Pilate could be firm (Luke 13:1) but in his treatment of Christ he revealed himself a moral coward. He made several common mistakes: (a) He was afraid of the people. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe" (Proverbs 29:25). (b) Pilate sought to shift to other shoulders the responsibility for his own actions. As psychologists would put it, he sought to rationalize his sin, to find a justifiable and plausible excuse for it. This tendency is always present in the human heart. The victorious life in Christ calls for absolute honesty with God and with one's self!

# HONG KONG



Dean John Choy, EBI, Hong Kong

By CHRISTINE CARMICHAEL

**H**ONG KONG is an important British colony on the China coast, 91 miles southeast of Canton. It comprises 391 square miles and includes not only Hong Kong Island, but also Kowloon Peninsula and the New Territories on the mainland. Whether the traveler arrives by sea or air, he is impressed by the spectacular beauty of Hong Kong.

Once considered barren and valueless, Hong Kong now is a hive of activity with excellent banking facilities, large mercantile establishments, and modern buildings. Industry is thriving—from tiny home industries assembling plastic toys and flowers to

large textile and cement factories. This "Crossroads of the East" is a free port, and trade restrictions are held to a minimum.

Ever since Hong Kong was established as a colony, it has been a sanctuary for people fleeing from political upheavals in China. The past 10 years have seen a dramatic influx of refugees—victims of the Communist regime in China. From a population of 700,000 only 25 years ago Hong Kong has mushroomed into a metropolis of nearly 4,000,000. The situation has created an incredible population density. People, people, everywhere!

The government has performed what

amounts to a miracle in building huge tenements or block houses, 7- to 16-stories high, to provide housing for the refugees. Some tenement blocks accommodate 3,000 people; others as many as 10,000. The typical refugee family lives in a 9- by 12-foot concrete cubicle. By the beginning of 1968 one million people had been resettled; but thousands still huddle in makeshift hovels on sidewalks or steep hillsides.

Although Hong Kong has a cosmopolitan atmosphere, the population is overwhelmingly Chinese. The refugees represent different dialects. English is widely spoken in business circles.

Buddhism is the dominant religion of the Chinese in Hong Kong, but Confucianism and Taoism also have their adherents.

Protestant missions had an early and advantageous start in Hong Kong 160 years ago when Robert Morrison, a British missionary, made his headquarters in nearby Macao. He was instrumental in translating the entire Bible and in compiling the first Chinese-English dictionary. By these monumental literary labors he laid the foundation for practically all the Christian work in China that followed.

Mattie Ledbetter was the first Assemblies of God missionary to settle in Hong Kong in 1928. A number of other missionaries transferred to the colony when they were evacuated from China.

Then came the Japanese occupation in 1941 when our missionaries were imprisoned in the much-publicized

*(Continued on next page)*



"Stanley Internment Camp." After six months they were repatriated.

The missionaries returned to Hong Kong in 1945 and rejoiced to find that many of the Chinese Christians had stood true to their testimony under most trying circumstances.

Our leading church is First Assembly of God (formerly known as the Argyle Street Church) in Kowloon. Under the leadership of Harland Park, land was purchased in 1952, and a fine building seating 800 people was constructed under the supervision of the late Arthur Ahlberg. Services are conducted in both Chinese and English. A large elementary school with 450 children enrolled is part of the church program.

This aggressive congregation has extended its ministry beyond the local church, and today there are a number of village chapels and branch Sunday schools.

The government has offered the rooftops of tenement blocks for the establishment of schools. Unique opportunities for evangelistic outreach have developed through these rooftop schools. It costs approximately \$4,000 to prepare and furnish each school. Several hundred children are immediately in attendance, and within a comparatively short time the school becomes self-supporting because the children, although very poor, pay a small fee.

Children not only receive an education, but the gospel as well. Through the children, parents are reached. The Assemblies of God has four schools in operation. Two are supervised by

the Harland Parks and two by the A. Walker Halls.

The Halls also minister to a new congregation housed in a Quonset hut in one of the resettlement areas.

Lula Belle Hough and Annie Bailie supervise churches and schools in New Territories, near the China border. The Aaron Rothgangers, newest members of our Hong Kong staff, are currently engaged in language study and weekend ministry.

The U.S. Assemblies of God and the Pentecostal Assemblies of Canada cooperate in the literature and Bible school program. So great is the power of the printed page that it is a constant challenge to missionary endeavor. Christian literature is distributed through the Assemblies of God Press Bookroom.

Ecclesia Bible Institute is a strategic center for evangelistic outreach in the Hong Kong area. Several years ago the school was completely reorganized to place greater emphasis on indigenous principles. Paul Greisen, who serves as president, is ably assisted by an excellent Chinese and missionary faculty. Mrs. Greisen teaches music. Sarah Johnston has been with the school since its inception. A score of students is currently enrolled.

A number of years ago 14 courageous graduates volunteered to return to Communist China to witness for Christ. Much prayer ascended for these dedicated young people as they crossed the rough wooden bridge that separates Hong Kong from Red China.

Only one ever returned. He is now an outstanding pastor in the New Territories. The other 13 have not

been heard from and presumably were killed for their testimony.

American evangelists have been greatly used of God in Hong Kong. Concerning Evangelist Hal Herman's campaign, Harland Park reported, "This was one of the most extensive soul-winning efforts in this great city on the doorstep of Red China. Its value cannot be measured merely in terms of converts and healings, but rather in long-range results known only to God."

Eleven Assemblies of God missionaries are currently under appointment to Hong Kong: the Harland Parks, A. Walker Halls, Paul Greisens, Aaron Rothgangers, Annie Bailie, Lula Belle Hough, and Sarah Johnston. The Riley Kaufmans, who for a number of years prepared Chinese programs in Hong Kong for Far East Broadcasting Company, will be stationed in Manila during their next term of service.

Hong Kong offers to Christian missions an unparalleled opportunity to reach displaced thousands with the gospel. Each day more refugees slip across the border at the risk of their lives. Few bring more than the clothes on their backs; all bring a heartache.

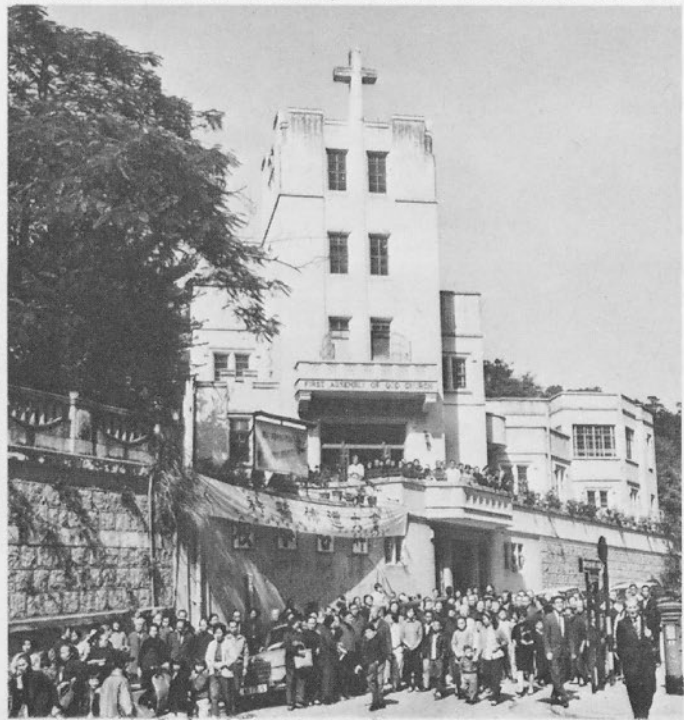
Time is a precious commodity in this crucial outpost of freedom. Christian workers are challenged by a sense of urgency, knowing "the night cometh when no man can work."

What about mainland China? Perhaps the answer is found in Robert Morrison's famous retort to a skeptic who asked, "How do you ever expect to break into China?"

"I do not expect to," he replied, "but I expect God will!"



LEFT: Apartment buildings, from 7 to 16 stories high, are used to resettle many of the refugees fleeing into Hong Kong. BELOW: First Assembly hosted a Good News Crusade.



THE APOSTLE PAUL SAW THIS COUPLE IN THE GIVE-AND-TAKE OF EVERYDAY LIVING, AND HE MUST HAVE BEEN IMPRESSED WITH THE CONCORD OF THEIR HOME.



# A CONSECRATED COUPLE

By ALICE R. FLOWER

**T**HEIR NAMES ARE ALWAYS PAIRED—"Aquila and Priscilla," or "Priscilla and Aquila," as the case may be, but they are always mentioned together. Perhaps they are the clearest example God's Word gives us of the perfectly coordinated married couple.

Here we see God's plan for the proper husband-and-wife relationship. They are pictured together in effective action as true helpmeets.

Luke gives us our first glimpse of them. He describes their association with the apostle Paul after the apostle's arrival in Corinth following his rather restricted ministry in Athens. Aquila was a Jew born in Pontus, lately come to Corinth from Italy. His wife Priscilla probably had much the same background. We do not know how deep was their knowledge of "the new and living way," but they were living up to the light they had when they met Paul.

What a strength Paul must have been to them. There is every evidence that they joined him wholeheartedly in founding the Corinthian church. They weathered the storm of opposition together with Paul and Crispus and Justus. And it was no small storm! No doubt Paul shared with them his vision of encouragement—the Lord's gracious word, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9, 10). Aquila and Priscilla were included in this comforting promise.

As was the custom in the upbringing of every Jewish lad, Paul had a trade—tentmaking. This actually is what brought the three together; for this couple shared the same occupation. The secular association made the contact, and this would be a good test of character for each. Working together brings fellow-workmen into a close scrutiny one of another. Unfortunately all Christians do not measure up well here. Paul wrote some pointed injunctions along this line in his later epistles.

But for Paul, Aquila, and Priscilla this working together developed into an even closer relationship. "He abode with them, and wrought" (Acts 18:3). Rubbing shoulders at work is all some people can stand; but here was eating together and sleeping under the same roof.

Paul had a good opportunity to see this couple in the give-and-take of everyday living. And he must have been impressed with the concord of that home. Perhaps he saw something there that caused him to encourage other homemakers to show kindly consideration one for the other as "being heirs together of the grace of life; that your prayers be not hindered" (1 Peter 3:7).

And on the other side, Paul's presence brought something rich and vital into that home. What searching conversation there must have been while plying the tent-making needle! What unfolding of holy truths as they ate their meals together! What seasons of prayer in certain times of united devotion! There is no mention of any additional members in the family; but what a wholesome, energizing atmosphere it would be for children and young folk to breathe. Let us remind ourselves that the unconscious influences of a home are often the farthest in their reach upon the lives of the youth under that roof—and upon any guests entertained in that home.

Regular and studied devotions are important, and are prescribed by God; but there is also an undercurrent in true dedication to God, holy living, and consistent example that speaks even deeper. "These ought ye to have done, and not to leave the other undone" (Luke 11:42) could well apply here. Family prayers are a must, but the right atmosphere (spiritually as well as naturally) is a constant necessity also. The home of Aquila and Priscilla evidently had it. In being mindful to entertain a stranger—Paul—they had brought untold strength to their own souls and all who knew them.

Their home became the open door of opportunity to souls in need of encouragement. There was comfort, inspiration, and strength within those walls for all who passed that way. What a ministry there can be in showing hospitality—to the godly as well as to the unsaved. Paul declared the value of this in his later words, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Hebrews 13:2).

No thought of competitive or lavish entertaining here. Just the sharing of their warm Christian atmosphere—a

(Continued on page 25)



ABOVE: Merle J. Harris, administrator of Hillcrest Children's Home, displays food brought to the Home during Harvest Festival.



RIGHT: A WMC group unloads food for the Home.

# GREEN PERSIMMONS

By GLENN RENICK / *Promotions Coordinator, Department of Benevolences*

THE WARM AUTUMN SUN began to burn through the early morning haze blanketing the Ozark hills around Hillcrest Children's Home at Hot Springs, Arkansas.

As I stood on "the Hill" looking down into the valley behind the white barn, I suddenly saw above the fog the top of a persimmon tree. Hopeful that the delicious fruit was ready to eat, I made my way to the tree. With great anticipation I bit into the yellowing fruit.

Have you ever tasted a "green" persimmon?

What a horrifying experience! I feared I would never be free from the contracting of the muscles in my mouth or the horrible taste it left.

I thought, to many boys and girls life is like eating green persimmons. The joyous experience of living has degraded to the sourness of a nightmare; many times it leaves a bad taste in their mouths for the rest of their lives. I remembered that social study reports indicate that one out of every eight children born in the United States this year will need help through a child-care agency.

To meet the needs of homeless children the Assemblies of God—through Hillcrest Children's Home and Highlands Children's Home—has opened its arms to minister to their needs.

Since its beginning 25 years ago Hillcrest has been a home for over 500 neglected and needy children. This long-term care facility has become a place where the unloved have found love, where the neglected have found care, and where the homeless have found a home. At Hillcrest the nightmarish experiences of the past have been replaced with the Christ-centered joyous experiences of the present.

I witnessed some of that love in action when I visited Hillcrest last fall. As the evening shadows fell across

the campus, a sheriff's car arrived. A phone call earlier had alerted the staff to the impending arrival of six wards of the court. There was no other place for them to go, these children from 3 to 12 years of age.

Neglect and poverty was the story of these little boys and girls. Their mother had left them. Their father was unconcerned about them. Their humble dwelling had become a hovel of filth—a condition discovered by the truant officer.

I watched as the children alighted from the car. They huddled together, clinging to one another. Then the three-year-old cried out, "I want my daddy," and suddenly they all burst into tears as the terror of the unknown overwhelmed them.

A Christian cannot witness something like this without becoming involved. I thought of the nightmarish existence these children had lived through. But how glad I was that the Assemblies of God had provided a haven for the homeless—a home now offering love, care, tenderness for these six.

Houseparents quickly responded to the needs of those who would be under their care. With loving concern each child was comforted. Tears were wiped away.

Then each child was taken to the cottage where he would reside. Some of the children obviously hadn't had a bath for at least a month, so a scrubbing was administered—or supervised.

With new clothes to replace the tatters of filth, and new shoes on their feet (some for the first time) six transformed children sat down to enjoy their first warm, nourishing meal in days.

Later the six were tucked in clean beds. Words of encouragement and "good night" prayers echoed in their ears, and they closed their eyes—to try to blot out the





The WMC's of First Assembly in Memphis, Tennessee, present gifts to Hillcrest children at "Christmas in August."

anguish of the past and to awake in the morning to the bright new day of experiences at Hillcrest.

A few weeks later Merle J. Harris, Hillcrest administrator, told me, "One of the boys—primary age—was so thrilled with the new dress clothes he received, he wanted to wear his new suit, shirt, and tie every day—everywhere he went."

Similar excitement has been evidenced as these children have been introduced to Christ. This is the greatest reward of the staff—to see the awakening interest in the things of the Lord. Six small children have been given another chance.

While Hillcrest provides long-term care for children, our other home offers a different type of care. Highlands Children's Home, Kansas City, Missouri, administers the adoptive and placement ministry of the child-care program of the Assemblies of God. In its two years of operation over 50 children have come under its supervision. There are presently 35 boys and girls in adoptive or foster homes.

The ministry of Highlands is typified by the story of Henry.

Henry's mother and father had quarreled ever since he could remember, and finally his dad left home. To support a family and maintain a home overburdened this mother of five. The mother remarried, but there was no room in the new home for Henry or his brothers or sisters. So they went to live with an aunt and uncle until these relatives became too ill to keep the children any longer. Then Henry came to Highlands Children's Home in Kansas City.

James Strayer, Highlands administrator, wrote about Henry: "He was a discouraged little tyke filled with fear and distrust."



ABOVE: Sister Ballinger (at back), Kalamazoo, Michigan, and some of Highlands children hold gifts sent by Michigan WMC's.



LEFT: The primer wing of the Lake City Arsenal Plant, Kansas City, Missouri, gave a TV and stereo to the Highlands Children's Home. Interest in the Home came through a member of the Assemblies of God employed at the plant.

It seemed like a dream come true one Saturday afternoon when Henry was introduced to a visiting couple. Before long the little blond bundle of energy was making frequent weekend visits to their home.

Henry went to live with this fine Christian couple. One day as he was talking with the Assemblies of God social worker in preparation for adoption, he said, "You know, I don't have to lie awake at night anymore wondering if I'll ever have a family."

This is not the end of the story. With his new parents Henry attended church regularly and participated in Royal Rangers. After being in his adoptive home for eight months he went to the church altar and accepted Christ as Saviour. He wanted the religious faith he saw in the lives of his new family.

As time and environment will change the sour taste of a green persimmon, time and environment of Hillcrest and Highlands—aglow with God's love—can transform a child filled with fears and hatred into a life full of love and happiness in the Lord.

The child-care ministry of the Assemblies of God depends on interested churches and individuals. Through a \$5 monthly commitment each person can participate in the "Partners in Placement" program of Highlands Children's Home or the "Sponsor a Child" program of Hillcrest Children's Home. Through monthly budget offerings, each church can give a strong financial base for present and future needs.

Today is Child-Care Sunday in Assemblies of God churches. In many churches a special child-care offering will be received. We are asking God to lay the needs of homeless children on the heart of every *Evangel* reader. The child's nightmare of neglect and unconcern can be overcome through gifts of love and care.

# YOUR QUESTIONS

## ANSWERED BY ERNEST S. WILLIAMS



*John 7:37 says, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." What was this last day, the great day of the feast?*

It was the Feast of Tabernacles, which continued seven days. Then, "On the eighth day ye shall have a solemn assembly" (Numbers 29:35). For a fuller account see Numbers 29:35-39.

*Some of the ministers in our section are giving personal prophecies. Do you approve this?*

If by "personal prophecies" you mean seeking to guide the lives of others through prophetic utterances, I very much question doing this. God has given us the Scriptures for our guidance. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16).

He that prophesies is to speak "unto men to edification, and exhortation, and comfort" (1 Corinthians 14:3). Paul's charge to ministers is, "Preach the word, be instant [that is, urgent] in season, out of season" (2 Timothy 4:2).

*Do angels have wings?*

Artists have pictured angels as having wings, probably from reading about the seraphim and cherubim which are so described (Isaiah 6:1-3; Ezekiel 1:5, 6; Revelation 4:8), together with such statements as "[God] rode upon a cherub, and did fly" (2 Samuel 22:11; Psalm 18:10).

Angels (literally, *messengers*) have also been described as being in the form of man (Genesis 18:1-10; Genesis 32:24-29). All we really know about angels is that they are "ministering spirits" used by God in different ways to fulfill His purposes.

*Please tell us what faith is. We try to exercise faith, but do not see results.*

The Bible says, "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). The American Standard Version reads: "Faith is the assurance of things hoped for, a conviction of things not seen." In addition to hope, there must be assurance in the heart.

Faith is a gift from God. Our part is to accept it and exercise it. We cannot make ourselves believe. Forced faith is a product of the human will. God-given faith causes struggling to cease, and assurance takes its place. Like Abraham we count the things that are not as if they were.

True faith includes readiness to submit to the will of God. The effort to have faith just to receive something we desire may fail. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

*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.*

C. M. WARD UNRAVELS  
THE MYSTERY OF THE WANDERING,  
SIN-LADEN GOAT.



---

## INTO THE WILDERNESS

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**T**HE RITUAL OF THE SCAPEGOAT, one of the most puzzling of the Old Testament symbolisms, provides the focus of C. M. Ward's newest Bible study.

Strand by strand the *Revivaltime* evangelist unravels the tangled ideas wrapped around this ancient ritual.

"The popular interpretation that the second goat represents 'the risen Christ' *wrecks on the facts*," declares the radio preacher. "Such an interpretation involves insuperable difficulties. If the live goat is Christ alive after death, and risen, then the wilderness stands for heaven; and the Lord enters heaven still laden with a world's sin. Then there is the *dismissal*—the goat was to be 'driven away' and is accompanied by the curses of God's people. That would make the hands that carried Christ up unclean by mere contact.

"You just cannot make that view fit all the details. There must be a fuller, greater meaning."

Even the great Bible commentator John Peter Lange recognized the difficulty of interpreting this mysterious Day of Atonement rite when he said: "The goat for Azazel [the scapegoat] is something so unlike anything else in the Levitical system as to have occasioned the utmost perplexity to expositors."

Both the broad significance and eternal implications of ancient Israel's Day of Atonement are explained by author Ward:

"It took place only once in the whole year. It covered the sins of the entire 12-month period. It covered every *known* and every *unknown* sin. It embraced the sins of all the nation *without a single exception*. . . .

"Into this concentrated drama are compressed all the eras of human existence *and the final solution of all sin*.

"As the picture develops the high priest is Christ. The 12 tribes are all mankind. This was a day that solved the sin problem. Sin was *exterminated*. The atonement was *en masse*. . . .

"The Day of Atonement foreshadows the epoch which Daniel describes. 'To finish the transgression, *and to make an end of sins*, and to make reconciliation for iniquity, and to bring in everlasting righteousness' (Daniel 9:24).

"This universe requires more than *propitiation*—an atoning sacrifice. It requires *purgation*—a complete removal of sin. So the Day of Atonement became a ritual, many centuries ago, whereby the idea of the extermination of sin is rendered absolutely perfect."

There were two goats used on the Day of Atonement. But the *Revivaltime* speaker insists that only the first represents Christ's sacrifice.

"Comprehensive atonement opens with the all-embracing expiation of Calvary, where Jesus paid sin's full penalty.

"Then shall he [the high priest] kill *the goat of the sin offering*, that is for the people, and bring his blood within the veil [notice, only one goat is *slaughtered*] . . . and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions *in all their sins*' (Leviticus 16:15, 16).

"So (as in the ritual here) the blood shed on Calvary is taken by our Lord within the veil, where, alone in the true Holy of Holies, He cleanses the heavenlies with these 'better sacrifices.'"

The radio evangelist carefully points out that the second goat is not dealt with until after the blood of the slain goat has been sprinkled on the Mercy Seat and the high priest has come out of the Holy Place.

"The abolition of sin, in salvation, is invariably pictured by the burning of the flesh—which here is *unburnt*. This goat is never on the altar. *There is no blood shed at all in this second goat's sacrifice*. Remember—'without shedding of blood is no remission' (Hebrews 9:22).

"It is a *load of sin* that is placed on the second goat. 'All iniquities of the children of Israel, and all their transgressions, even all their sins' (Leviticus 16:21, A.S.V.). In principle, these already have been atoned for on the slaughtered goat, but that offering is only a *potential* sacrifice until it is *appropriated*. What about sins where the sacrifice is not appropriated? For these

the potential sacrifice never becomes the actual sacrifice. These sins, then, are laid on the second goat by Israel's high priest.

"So now the Priest who alone is Judge lays the sin exactly where it is due—on the group of souls for whom Christ died but who refuse to accept Calvary's sacrifice.

"What can ever lift off a sin-load when it is God's High Priest who lays it on?"

Then follows the dismissal of the sin-laden goat into the wilderness.

Think for a moment of Jesus' description of the judgment of the nations. He used the phrase, "the goats on the left" (Matthew 25:33). How vividly the scene is described: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).

The second goat is sent into the wilderness carrying sin's curse—picturing the nations adjudicated to hell.

Thus this Day of Atonement drama portrays the final disposition of all sins—either covered by sacrifice or awaiting eternal desolation.


C. M. Ward summarizes:

"The truth is inescapable. There is a *second goat!* That goat is sent into the wilderness—*dismissed forever*.

"There is a *final solution* of sin. The problem will not continue eternally. This is the lesson we learn from the second goat. There is a *wilderness of forever lostness*.

"It was a picture that every member of Israel once understood. They knew of a region, uninhabitable, burning with desert heat, inescapable, which they affirmed to be haunted by devils. It was 'Azazel'—the place of the goat.

"And they understood the symbolism. Either they were covered by the *shed blood* and sheltered, or the alternative would be 'Azazel.' That meant eternal banishment.

"The picture hasn't changed." 

## THE SECOND GOAT

A Bible Study by C. M. Ward

(Includes radio sermon, "The Veil of the Temple")

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—BERT WEBB

Executive Director, Publications and Radio

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# TARGET CITY- ALAKANUK



By KENNETH ANDRUS

## NEW MISSION ESTABLISHED

**A**N ASSEMBLIES OF GOD MISSION is now established in Alakanuk, Alaska, center of the Yukon River Delta area. A large roomy lot on high ground next to the school provides a strategic location for the new mission.

For some time the John Covlaskys and my wife and I prayed and worked together with a great burden and vision for this gospel center. The Covlaskys are now resident missionaries at Alakanuk because God blessed our joint venture.

It would take an epistle to describe the physical and spiritual obstacles our missionaries have overcome in bringing the gospel to this remote region of Alaska. For several months there was one problem right after another. The new house trailer was unloaded off the steamship in July but wasn't delivered to the new site in the village until the first week in August. The suspense of waiting was very trying. The barge company was too busy hauling fish to take time to unload the trailer.

The light plant had a faulty part that almost caused the whole plant to burn up. We found a direct short in the wiring, and so the front lights would not work.

Part of the supplies due on the last boat failed to show up. This shipment included a much-needed mattress, a year's supply of propane gas for the cookstove, and several storm windows.

At times transportation and communications are a real challenge to faith. But, thank the Lord, the wiring is now fixed, and the light plant is working again. The missing freight hasn't turned up yet, but we are trusting the Lord to work out these problems.

The nearest telephone is 150 miles distant, and it is hundreds of miles to the nearest road. If we miss a boat arrival at the coast, it may mean waiting an entire year for necessary goods, that is, if the items cannot be flown in by small plane. However, we carry on just the same.

The manual work still continues. We are building storm porches for the light plant and storage caches, besides raising the trailer three feet off the ground. But with all the work there is praise to God, much praying, counseling, and hymn singing.

There is a genuine hunger for God among the Eskimos



John Covlasky uses a Speed-the-Light snow machine to pull sections of a sunken barge to shore—to use the timbers. At right Eskimo children come to play with little Andrew Covlasky

of Alakanuk. A Sunday school was started the last week in October; and nearly every night of the week someone visits us wanting to sing.

The mobile home is too small at times for groups that attend. Materials for a new building will have to be ordered by April 1969 from Seattle to make the boat which arrives in Alaska in July. There is no money in a building fund for this urgent project, but the missionaries are trusting God to supply this need.

A gleaming white and maroon mobile home is where the missionaries live and work and pray. Remember them. Just a bit of lonesomeness lingers throughout the cold, dark winter days. But when we think that many of you pray for us in this vast solitude, the gloom is quickly dispelled. Please continue to remember this far north Alaska ministry in your prayers. Thanks be unto God who always gives us victory!

## ROMAN CATHOLIC PRAISES WORK OF

**O**NE OF THE MOST SUCCESSFUL drug rehabilitation programs in operation today is based on the religious doctrines of the fundamentalist Pentecostals." So stated Kilian McDonnell, O.S.B., in an article, "The Pentecostals and Drug Addiction." The feature appeared in the Jesuit weekly magazine, *America*.

Dr. McDonnell is a member of a team of scientists who have studied Pentecostalism for three years. The magazine article was based upon two weeks of research done at the Teen Challenge Center in Brooklyn, New York.

The Catholic theologian assured his readers that the program is unashamedly religious. He said: "The studies are all Biblical and are taught in both Spanish and English. . . . Ninety percent of the addicts are at least nominal Catholics. Though they are free to affiliate as they wish, most of them become members of the Pentecostal churches by the time they have finished the nine-month program.

"About 15 percent of those who go through the nine-month program come back to work on the staff of Teen



By JOHN COVLASKY

### STL VEHICLE HELPS

**W**HAT WOULD IT BE LIKE to move from one Eskimo village to another without a moving van, roads, or any equipment to do the heavy work? We were faced with this problem last summer when our family prepared to move from Kotlik, Alaska, to pioneer a work for God in Alakanuk. It is located about 60 river miles south of Kotlik on the south mouth of the Yukon river about 15 miles from the Bering Sea.

With the help of our Speed-the-Light snow vehicle and a block and tackle, we were able to move the heaviest equipment and timbers. We had our eyes open as we traveled along the rivers looking for good logs and timbers to be used at the new mission site at Alakanuk. The price of lumber is very high because all building materials come from Seattle by steamship, then are transferred to small barges and moved to the lower Yukon area.


We found part of an old sunken barge near Kotlik and carefully worked many hours to cut the timbers into sections small enough to pull up onto the shore. The Speed-the-Light snow vehicle was used to pull the logs out of the water to the top of the bank. It was especially helpful at Alakanuk where the bank is much higher and very steep.

When it was time to move, the snow machine was again used to move the heavy generator. The generator was carefully lowered onto the sled and pulled on bare ground to the waiting barge.

Much time was spent at Alakanuk looking for usable logs. When we found some, we would tie them together and tow them onto the beach with my boat. One log may weigh as much as several hundred pounds. We used these logs to make barrel racks for fuel oil storage and the building foundations. The strong sunken barge timbers we found near Kotlik were set under the trailer. The trailer had to be raised three feet off the ground in case of possible flood in the spring breakup.

The snow machine is also a great blessing during the long winter months. We have to haul ice and water sometimes from points a half mile from the village. Parcels from the post office are brought in by it.

We also use this vehicle for visitation. As soon as we can get settled, we would like to branch out in visitation to a village about 20 miles from here and visit some of the winter trapping camps. People stay in these camps all winter, and being away from other people they are much easier to witness to.

We are very thankful to Speed-the-Light for providing this snow machine. It is so useful. Without it we would be severely handicapped in this area of Alaska. 

## LEADER TEEN CHALLENGE

Challenge; 55 percent go back to their families. Approximately 20 percent who finish the program go on to Bible school for a three-year program, and then on into the Pentecostal ministry.

"The Pentecostals would say that when a new and meaningful relationship with God is established through conversion, the need for drugs is supplanted. Pentecostal churches in some areas are multiplying nine times faster than other Protestant churches. . . .

"The baptism of the Holy Spirit is an experience of the presence and action of the Holy Spirit accompanied by speaking in tongues. Speaking in tongues, says the note of the Jerusalem Bible on Acts 2:4, 'was common in the Early Church.' The Pentecostals look upon speaking in tongues as a true prayer gift of the Holy Spirit.


"There is a Pentecostal jargon, but there is also real substance to the message that is preached. . . . There is a solidity and a message of theological depth and relevance. In general the preaching I heard was good, and in some cases excellent. The best preachers were former addicts who themselves had been through the program.

The doctrinal message drawn from the exegesis was orthodox when judged by [Roman] Catholic standards. At no time did I hear anything I would have to reject as a Roman Catholic. Quite the opposite. Everything I heard I was bound in conscience as a Catholic to accept. . . .

"The message heard at Teen Challenge is a reminder of Biblical doctrines that are simply missing from much of our contemporary preaching. . . . These doctrines belong to the Biblical message, and one cannot say that one has preached the Biblical message when there is no mention, year after year, of what is one of the essentials of the gospel.

"The preaching at Teen Challenge and in other Pentecostal churches is a reminder to other churches that Christian secularity without a consciousness of sin and judgment will degenerate into the vaporizing of a bloodless humanism. The Pentecostal instinct is essentially correct.

"Teen Challenge is effective because it preaches the whole of the Biblical message as the Pentecostals see it. . . . This message is simple, direct, and eminently personal. The center is effective because its staff members have taken seriously the imitation of Christ and because they live Spirit-filled lives.

"Finally, it is effective because the spiritual posture and the daily finances are based on prayer that has dared to take our Lord's injunction seriously, 'Everything you ask and pray for, believe that you have it already, and it will be yours.'"  




# NEEDED: A 20TH-CENTURY AWAKENING

By V. RAYMOND EDMAN

PAST CENTURIES HAVE BEEN PUNCTUATED by great revivals of Christian faith and practice, usually coming on the heels of moral and spiritual decline. Again and again, when national and international conditions have appeared to be spiritually impossible of remedy and socially degenerate, there has come a great sweeping movement of the Spirit of God that, like the tide, has swept away the flotsam of human iniquity and injustice and lifted whole nations to new heights of spiritual and moral strength.

Social and spiritual conditions in early 18th-century England were most distressing. The historian, Green, observed that "in Walpole's day the English clergy were the idlest and most lifeless in the world." By and large the upper classes were utterly profligate and the lower classes sunk in the mire of godlessness and depravity. The literature of the period was infested by a foulness that reminds one of the outspewing of vileness in our day.

Then came the Wesleyan revival which brought God's salvation to tens of thousands in England and likewise in the Colonies. The revival created the "evangelical movement" within the established church which broke the lethargy of the clergy and made impossible the fox-hunting parson and the absentee rector.

The effects of the Wesleyan revival began to be seen after the awakening itself was well under way. Robert Raikes of Gloucester, at the close of the 18th century, established Sunday schools. This movement spread throughout Britain and to the Colonies and became the beginnings of popular education. Hannah Moore worked incessantly and effectively for the spiritual and physical welfare of the laboring classes. William Wilberforce, converted in the awakening, became the champion of the movement which abolished slavery in the British Empire. John Howard, the sheriff of Bedfordshire, was tireless in his efforts for the spiritual and physical welfare of the prisoners who crowded English jails. Lord Shaftesbury and Dr. Barnardo caught the vision for the need of the masses of workmen and of orphans, and the effects of their work for God continue until today.

The revival came to the Colonies in the ministry of George Whitefield who toured the American seaboard from Georgia to New England again and again. Already

the revival had broken out in New England under the ministry of Jonathan Edwards and in the Middle Colonies under Gilbert Tennent. Not only were thousands brought to the saving knowledge of Christ, but the Colonies themselves were strengthened to face the rigors and dangers of the French and Indian wars and prepared for the fiery trial of the war for independence. In the early 1800's there came the Second Awakening. The young Republic was marked by feverish activity, the expansion of trade and industry, the westward movement of the frontier; and in the materialism of the day God was being forgotten. Furthermore, French atheism which replaced the English deism of an earlier generation was popular in the colleges. Voltaire and Tom Paine were the favorite authors of college students.

When Timothy Dwight came to the presidency of Yale College in 1795, there was only one Christian among the freshman class, none among the sophomores, one among the juniors, and possibly eight or ten among the seniors. The godly president devoted himself to the spiritual welfare as well as the academic needs of the students, and in a series of lectures on "Evidences of Divine Revelation" he drove infidelity from one lurking place and then another. A historian records:

"After long and patient waiting, in the spring of 1802 a momentous religious revival occurred. Providence at last saw fit to reward a faithful servant's labors by sending down a shower of grace. One-third of Yale's 230 students became hopefully converted. Over 30 of these entered the ministry. . . .

"In the words of one of Dwight's disciples, persuasion and divine truth through the blessing of God changed the college from 'a sink of moral and spiritual pollution into a residence not only of science and literature, but of morality and religion, a nursery of piety and virtue, a fountain whence has issued streams to make glad the city of God.' Benjamin Stillman, then an instructor and himself a subject of this revival, wrote at the time: 'It would delight your heart to see how the trophies of the Cross are multiplied in this institution. Yale College is a little temple: prayer and praise seem to be the delight of the greater part of the students, while those who are still unfeeling are awed into respectful silence.'"

In that same decade Dr. Ashbell Green came to the presidency of Princeton. In 1814 revival came to Princeton. The president's report reads in part:

"Every religious service, both on secular days and on

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Dr. Edman was chancellor of Wheaton College, Wheaton, Illinois. This article, written for the Evangelical Press Association only a few weeks before his death in September 1967, has a significant message for us during the "Year of Revival."

the Sabbath, was attended with a solemnity that was very impressive. In the second week of January, however, without any unusual occurrence in providence—without any alarming event, without any extraordinary preaching, without any special instruction, or other means that might be supposed peculiarly adapted to interest the mind, the effect became more apparent; and in about four weeks there were very few individuals in the college who were not deeply impressed with a sense of the importance of spiritual and eternal things. There was scarcely a room—perhaps not one—which was not a place of earnest secret devotion. For a time it seemed as if the whole of our charge was pressing into the kingdom of God.

Revival was abroad in America in those decades with Finney and Nettleton conspicuous as evangelists filled with the Spirit of God. The effects of revival were evident on every hand. DeTocqueville, a French nobleman who visited America during those years and who wrote a very penetrating study on American democracy, observed that he wondered what might be the real source of American strength until he went into the churches and found them aflame with gospel preaching.

The impact of awakening in the colleges where the leaders of following generations were being prepared continued to be evident as it was in Yale and Princeton. Dr. Nathan Lord, president of Dartmouth College, wrote in 1832:

“The work of the Holy Spirit in a college is immediately perceptible. A company of young men, now moved only by ambition or the love of pleasure, and presently by convictions of religious truth, present aspects wholly different and opposite, impossible to be overlooked or mistaken. I have myself seen them and have been filled with wonder at the great power of God. I would that the unbeliever might witness these different phases, minds ardent, excitable, impatient of dictation and control, beguiled by maxims of false honor, and governed only by the force of laws; and the same minds, the next month, or week, subdued, quiet, obedient, benevolent, yielding to the force of moral obligation and governed by the simplest intimations of right. Existence itself, it has seemed to me, is not more unquestionable than the reality of divine influence in such cases.

“In regard to these revivals of religion in our college, I think it important to remark that in every instance they seemed the product of the Spirit’s influence, silently affecting different minds with the same truths and multiplying the trophies of divine mercy. They were an effect, and not a cause, of divine interposition; and except as occasionally blemished through human weakness and sinfulness, bore the characteristics of the wisdom that is from above.”

The great revival of 1857 which swept the United States both north and south had a profound effect upon the spiritual and social life of the country and strengthened it for the dreadful ordeal of the war between the states.

In 1859 there came the Ulster revival in the British Isles which underlay the vast expansion of British missionary endeavor in the 19th century as well as making profound changes in British society. The same can be said for the Welsh revival in the early 1900’s which

*(Continued on next page)*

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# WAITING ON GOD FOR RENEWED STRENGTH

By LOUISE J. DAVIS

*"But they that wait upon the Lord shall renew their strength. . ." (Isaiah 40:31).*

**I**N LIBERIA it is necessary to conduct our Bible school in Pleebo in the late afternoon and evening since most of our men students work for the Firestone Rubber Company during the day.



Day after day, as the time for me to conduct opening devotions approached, I would drag my way wearily across the rough-surfaced laterite yard to the chapel building. I was *so* tired; I had already done a day's work, and I wondered how


I could go through the long evening with three classes

Louise J. Davis is a missionary now in the U.S. on furlough from Liberia, West Africa.

and a chapel service that stretched before me. Now that it was time for the work which God had sent me to Africa to do over 20 years ago, it seemed I was too tired to do it! Surely there must be a better way!

Then some of us started having special prayer meetings, and it was at one of these meetings that a minister quoted this verse over and over as he prayed. "They that wait upon the Lord shall renew their strength. . ." I decided I would apply it to my need.

I began going to the chapel each afternoon half an hour before time for devotions. Choosing my favorite prayer spot, I would spread out an old rug to sit on and begin to wait in God's presence.

As I waited, the fatigue vanished, inspiration came for my devotional presentation, and I received strength to go and teach—with all weariness gone. Praise His wonderful name for giving renewed strength to those who wait on Him. 

(Continued from page 23)

spread to distant parts of the world—as widely scattered as India and Korea.

The urgent call for a 20th-century awakening is not confined to a few pulpits. Thoughtful scholars are saying the same in substance. Arnold J. Toynbee, one of the outstanding philosophers of history in our day, and by no stretch of the imagination an evangelical, has made this searching observation and plea. After describing the rise and fall of 21 civilizations and the decline of the present one (ours, the 22nd), the historian inquires if the downward trend toward destruction is irreversible:

"If we are to try to look into our future, we may begin by reminding ourselves that, though all the other civilizations whose history is known to us may be either dead or dying, a civilization is not like an animal organism, condemned by an inexorable destiny to die after traversing a predetermined life-curve. Even if all other civilizations that have come into existence so far were to prove, in fact to have followed, this path, there is no known law of historical determinism that compels us to leap out of the intolerable frying pan of our time of troubles into the slow and steady fire of a universal state where we shall in due course be reduced to dust and ashes.

"At the same time, such precedents from the histories of other civilizations and from the life-course of nature are bound to appear formidable in the sinister light of our present situation. This chapter itself was written on the eve of the outbreak of the General War of 1939-45 for readers who had already lived through the General

War of 1914-18, and it was recast for republication on the morrow of the ending of the second of these two world wars within one lifetime by the invention and employment of a bomb in which a newly conceived release of atomic energy has been directed by man to the destruction of human life and works on an unprecedented scale.

"This swift succession of catastrophic events on a steeply-mounting gradient inevitably inspires a dark doubt about our future, and this doubt threatens to undermine our faith and hope at a critical 11th hour which calls for the utmost exertion of these saving spiritual faculties. Here is a challenge which we cannot evade, and our destiny depends on our response."

Then Toynbee quoted from Bunyan's *Pilgrim's Progress*:

"I dreamed, and behold I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book and read therein; and as he read he wept and trembled; and, not being able longer to contain, he broke out with a lamentable cry saying, 'What shall I do?'"

Said Toynbee: "It was not without cause that Bunyan's 'Christian' was so greatly distressed. 'I am for certain informed,' said he, 'that this our city will be burned with fire from Heaven—in which fearful overthrow both myself with thee my wife and you my sweet babes shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered.'

"What response to this challenge is Christian going to make? Is he going to look this way and that as if he



would run, yet stand still because he cannot tell which way to go? Or will he begin to run—and run on crying, ‘Life! Life! Eternal Life!’—with his eye set on a shining light and his feet bound for a distant wicket-gate?

“If the answer to this question depended on nobody but Christian himself, our knowledge of the uniformity of human nature might incline us to predict that Christian’s imminent destiny was Death in his City of Destruction. But in the classic version of the myth we are told that the human protagonist was not left entirely to his own resources in the decisive hour. According to John Bunyan, Christian was saved by his encounter with Evangelist. And inasmuch as it cannot be supposed that God’s nature is less constant than man’s, we may and must pray that a reprieve which God has granted to our society once will not be refused if we ask for it again in a humble spirit and with a contrite heart.”

Peering into the abyss of impending destruction the secular historian states the need of the 20th century, as do the people of God:

“The evangelist! The gospel message! The Spirit of the living God!”

## A CONSECRATED COUPLE

(Continued from page 15)

husband and wife perfectly adjusted to God’s will. “Given to hospitality” (Romans 12:13) was Paul’s admonition on another occasion, such hospitality “given without grudging” to the definite end of helping others.

We had more of such hospitality in years gone by—the openhearted sharing of “bed and board” to the glory of God. Tired missionaries, weary servants of God, distressed wayfarers often found rich uplift by their unexpected inclusion in a consecrated family circle. An extra knife and fork placed on the table, and the warmth of brotherly love shared, still may bring fresh hope and courage to many disheartened folk.

In the strenuous effort to always make our entertaining conform to conventional procedure we can miss “the beauty of sharing” which is the essence of real Christian hospitality. One need never apologize for the simplicity of the fare. The great appetizer, *love*, makes the plainest meal satisfying. Recall how easily those two Emmaus disciples could have missed the rare treat of entertaining the risen Lord in their home. When He hesitated, they persuaded Him to tarry—and the resultant experience they cherished for the remainder of their lives.

Later we find Aquila and Priscilla living in Ephesus (Acts 18:19). One day a distinguished visitor appeared in the Ephesian church, a brilliant Hebrew believer from Alexandria. He spoke from the fullness of his heart; but the well-tuned ears of Aquila and Priscilla caught a deficiency in his message. Immediately this consecrated couple moved into action. With great tact and kindness they took Apollos aside for further instruction, and where else would it be but into their sanctified home?

The later ministry of Apollos evidenced the success of their wise dealing with him. Already eloquent and “mighty in the scriptures,” this man nevertheless found their home a Bethel and he humbly opened his heart

as they “expounded unto him the way of God more perfectly.” Like the disciple Andrew, God’s middleman, this consecrated couple became God’s agents to forward the effectual testimony of another, a man to be widely used of God in subsequent ministry.

The apostle Paul, in his final letter, closed with a mention of this couple so endeared to him (2 Timothy 4:19). The very thought of them and of the close fellowship he once enjoyed in their home cheered his heart in that dreary Roman prison. He wrote, “Salute Prisca and Aquila,” very shortly before he would enter the presence of his Lord. Surely they treasured deeply this remembrance from their revered “fellow-workman.”

God give us more couples like Aquila and Priscilla, so perfectly balanced, “not slothful in business” but “fervent in spirit, serving the Lord” to the fullest extent of their ability—serving *together*, veritable “heirs together” of the grace of life.

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# Evangelical NEWS Digest

Incorporating "This Present World" and "News of the Churches"

March 16, 1969



NEWS OF OUR TIMES

An Aid to Bible Distribution

## Roman Catholics Agree to Segregate Apocrypha

MINNEAPOLIS, MINN.—The apocrypha or deutero-canonical books in the Roman Catholic Bible will no longer be integrated throughout the Scriptures, but will be segregated and placed between the Old and New Testaments—a major concession on the part of Roman Catholic authorities, according to Dr. Arnold T. Olson of Minneapolis.

Dr. Olson, president of the Evangelical Free Church of America and currently president of the National Association of Evangelicals, said this concession will aid Bible distribution throughout the world.

Dr. Olson said also that in any copies made available from the United Bible Societies the notes will be similar to those already employed by the Bible Societies. These notes or helps will not include doctrinal material.

He made these statements after attending the Regional Conference of the Americas convened in Oaxtepec, Mexico, by the United

Bible Societies. Over 100 delegates from 25 countries attended this first hemispheric conference of Bible society leaders.

One speaker was Walter J. Abbot, S.J., of Rome, representing the Vatican. Dr. Abbot told the group: "It is a tragic fact of human history that some people never recover from traumatic experiences; they are unable to believe that their former enemy has been touched by the grace of the Spirit, has truly reformed and can be trusted. Not all Catholics have begun to live according to the lights of the Second Vatican Council, but you must believe—you who look at the Roman Catholic Church with fear or some dark emotion—that those lights express our present and our future and enable us to say more sincerely than ever before, 'Forgive us our trespasses.'"

A key question at the meeting to discuss cooperative efforts in Scripture distribution was the fear

that the Bible Societies might become tools of ecumenists to bring about the eventual union of all churches, Protestant and Catholic. The Bible Societies, Dr. Olson said, therefore seek to enlist the support and welcome the counsel of all Christian groups in every country for one purpose: to encourage the wider distribution of the Scriptures throughout the land—without doctrinal note or comment.

Leaders at the conference declared that mere distribution of the Scriptures is not enough, however. They said the church must engage in literacy work so that the masses can read the written Word.

A message adopted by the conference stated: "Contemporary man must be shown that the Scriptures have a liberating message which responds to his agonies and hopes. We are preoccupied not merely with the Book, but also with the individual with whom we must share it."

Sponsored by NAE

## SEMINAR EXPLORES METHODS OF INNER-CITY MINISTRY

CHICAGO, ILL.—Representatives from 33 denominations, 15 educational institutions, and 30 Christian organizations spent three days here studying the problems of an evangelical ministry to the "inner city" and formulating suggestions for such a ministry.

Four commissions of the National Association of Evangelicals joined in sponsoring the seminar.

### Suggested Methods

Among the suggestions formulated for this ministry were: develop leadership from within the community itself; urge colleges and seminaries to train students for inner-city work; and urge schools training Christian workers to make special provision for admitting disadvantaged students.

Separate days of the seminar

were devoted to "The Foreign-Speaking Community," "The Black Community," and "The Poor White Community." Speakers and panel discussions dealt extensively with each topic.

### A/G Representatives

Representatives of the Assemblies of God attending this seminar were: Curtis Ringness, national secretary for the Home Missions Department which supervises the inner-city ministries of the Assemblies of God; Charles Denton, coordinator of the Spiritual Life—Evangelism Commission; Paul Markstrom, national prison chaplain; Stanley Horton and Ed Tedeschi, faculty members at Central Bible College, Springfield, Mo.

Ken Schmidgall, director of Teen Challenge, Chicago, was a panel

speaker on "The Foreign-Speaking Community."

### What Christians Can Do

In his address, "Evangelicals and the Inner City," Dr. Clyde W. Taylor, general director of the National Association of Evangelicals, noted that "the ultimate responsibility for much that is going to be done in the inner city rests right back on us as individual Christians."

He admitted, "We are aware there is no simple answer to this charge on the part of evangelicals. I am sure we all want to be honest Christians. We want to love. We want to understand. We want to do something about it. But we are not going to be satisfied with cliches.

"What we as evangelicals want now are answers on how to meet this need, and what our actual responsibilities are."

Then Dr. Taylor concluded, "I personally believe we are ready for action."

## PRESBYTERIAN NAMED SENATE CHAPLAIN

WASHINGTON, D.C.—Dr. Edward L. R. Elson, pastor of National Presbyterian Church here, will be the U.S. Senate's chaplain for the next two years. He succeeds Dr. Frederick Brown Harris, 83, who held the post for 24 years.

Senator John Stennis, an Episcopalian and leader of the Senate prayer breakfast, nominated Dr. Elson and Senator Gale McGee, a Presbyterian, seconded the nomination.

## WYCLIFFE TO BUILD MIDWESTERN CENTER

SANTA ANA, CALIF.—Wycliffe Bible Translators has purchased 65 acres of land in Dallas, Tex., to develop what officials call a "major midwestern center."

The building complex will be used for a year-round linguistic training program conducted by the Summer Institute of Linguistics. It will eventually be the site of a museum housing artifacts and original, first-time translations and educational materials produced for the 440 tribal groups in which Wycliffe's linguists are now working.

Part of the acreage will be reserved for future retirement facilities for members of the agency.

## JESUS WAS NO REBEL, HISTORIAN SAYS

SEATTLE, WASH.—Youthful rebels who point to Jesus Christ as an example of one who rebelled against the establishment are in error, according to the chairman of the Seattle Pacific college history department.

"Jesus never struck out blindly against a vague 'establishment,'" declared Dr. Roy Swanson. The professor said Jesus "hit specific targets—the hypocrisy of the Pharisees, the unbelief of the Sadducees, the self-interest of the money changers in the temple."

The instructor called on the faculty and students to wholly reject the vulgarity, the hatred, and the violence of extremists on both sides. He also urged Christians to be a positive force in solving, in a spirit of Christian love and goodwill, the admittedly serious problems of our society.

## GIDEONS TELL HOW BIBLE GOT ABOARD APOLLO 8

MINNEAPOLIS, MINN.—A group of Texas Gideons, intrepid couriers of the Scriptures, was instrumental in having the Word of God aboard Apollo 8, according to *Decision* editor Sherwood E. Wirt.

In a phone call to Dr. Wirt from John Leeson of the Gideons, the interesting story unfolded. A new group of Gideons had been meeting each Monday morning for prayer in Pasadena, Tex., a suburb of Houston, Leeson said. One of them confided that he had been praying that God's Word would be aboard the sophisticated craft on its historic moon-orbit mission. Bass Redd, chief of the flight technical branch of the Manned Spacecraft Center, heard the remark and said, "Let me see what I can do. I know Commander Borman. He is a fine Christian. You claim Jeremiah 33:3."

NASA, contrary to Madalyn Murray O'Hair's charges that the agency "concocted" the Bible reading feature of the space journey, told Mr. Redd the decision was up to the commander.

In early December the Gideon

representative was able to reach Col. Borman and asked, "Do you have a copy of God's Word aboard?"

The commander allegedly replied, "No, and I'm glad you reminded me of it!"

The Gideons presented all three astronauts with New Testaments which they took on the journey to the moon. Commander Borman also took along his personal Bible. Each edition was covered with non-combustible material.

The first 10 verses of Genesis 1 were read by the three astronauts on Christmas Eve from Col. Borman's own Bible, passed—or floated—from man to man.

After the flight one newsman asked Col. Borman: "What, besides the Christmas Eve reading from the first chapter of Genesis, was the religious significance of the moon flight?" He replied that he was hopeful of getting a closer look at "how all this got started," referring to creation.

He also indicated to newsmen that the trip to the moon had bolstered his religious beliefs. His companions nodded their agreement.

## ... at a glance

• • • The year 1968 is the first on record to pass without any executions in the United States, according to statistics compiled by the Federal Bureau of Prisons. The Bureau of Prisons reported that on the first day of 1968 there were 435 inmates waiting in death rows across the country but the great number of court challenges to the death penalty has been the delaying factor.

• • • Leighton Ford, brother-in-law and associate evangelist to Billy Graham, will be the speaker every other week on the "Hour of Decision" radio broadcast, according to a recent announcement made by Dr. Graham. Added responsibility and a physician's order to cut back his activities were cited by Graham as his reasons for reducing his broadcasting schedule.

• • • Some 5,500 persons toured the Assemblies of God headquarters building in Springfield, Mo., during 1968. The 1969 total is expected to top that figure. Guided tours of the modern four-story building are conducted Monday through Friday, at 1 and 2 p.m., with 10 a.m. tours added during the summer.

• • • Employed Americans will work two and a half hours every eight-hour working day in 1969 to pay their tax bills—federal, state, and local. The average American's tax load has changed drastically since the beginning of the 20th century. In 1902 all taxes came to \$17 per capita. In 1948 it was \$349, and in 1958, \$568. For 1969 the estimated tax bill will be \$1,000 for every man, woman, and child in the U.S. In comparison with our taxes, the tithe we give to God doesn't seem so big.



### NEWS OF OUR FELLOWSHIP



SPEAKERS ANNOUNCED

## EVANGEL COLLEGE COUNCIL TO MEET

### "Living Sound and Song" To Be Presented on Tour

SPRINGFIELD, MO.—The annual Evangel College Council meeting, scheduled for March 26-29, will be a time when council members study Evangel College and its philosophy in depth.

Speakers for the council will include: J. Robert Ashcroft, president of the college; Zenas Bicket,

academic dean; Robert Cooley, associate professor of archaeology; Alex Karmarkovic, associate professor of political science; Jacob Hershman, an official of the U. S. Department of Health, Education, and Welfare, Division of College Support; Thurman Vanzant, associate professor of education and psychology; Ward Williams, chairman of the Division of Humanities; George Wood, director of

spiritual life and campus pastor; and Thomas F. Zimmerman, General Superintendent of the Assemblies of God.

The council meeting is expected to be a time of great spiritual blessing, and all sessions are open to the public.

Another important event in the Evangel College calendar will be the spring tour of *Living Sound and Song*, the dramatic-musical

production featuring Evangel's concert choir under the direction of Joe Nicholson, and the concert band directed by John Shows. The tour will begin on Saturday, March 29, with performances scheduled to begin at 8 p.m. each evening.

At each appearance the first part of the program will be a classical concert, followed by a patriotic section with a Civil War setting. An original narration, "The Answer to Nancy Hanks," addressed to Abraham Lincoln's mother, is one feature.

Theme of the closing section of the concert is "The Heavens Are Telling." Inspired by the testimony of the astronauts, it includes original narration and such hymns as "How Great Thou Art," and "Let Us Look to the Stars."

Six performances are scheduled, as follows:

March 29	.... Southern Illinois University Edwardsville, Ill.
March 31	..... Moline Senior High School Moline, Ill.
April 1	..... Thornridge High School Dolton, Ill.
April 7	.. Atherton Senior High School Louisville, Ky.
April 8	..... Mural Temple Indianapolis, Ind.
April 11	..... Youth for Christ Kansas City, Kans.



The Dallas Memorial Auditorium will be the site for the 33rd General Council.

TO STRESS CARDINAL DOCTRINES, OUTREACH

## NEW FORMAT ANNOUNCED FOR 33RD GENERAL COUNCIL

### Dallas Meet May Be One of the Largest Ever

SPRINGFIELD, MO.—Plans are well under way for the 33rd General Council of the Assemblies of God, slated to convene in Dallas, Tex., August 21-26, 1969, according to J. Philip Hogan, chairman of the arrangements committee.

Officials of the Assemblies of God expect one of the largest delegations in the history of the denomination to attend the Dallas meet, which has for its general theme, "Go and Tell." Peak attendance at the Council may reach 14,000.

Speaker for the keynote rally

Thursday evening, August 21, will be Thomas F. Zimmerman, General Superintendent of the Assemblies of God.

#### New Format

Format for the Council will feature some departures from that of previous Councils. The emphasis committee, headed by Brother Zimmerman, has announced that a different one of the four cardinal doctrines held by the church will be emphasized on each full day of the gathering as follows: Friday, "Christ the Coming King"; Saturday, "Christ, the Great Baptizer"; Sunday, "Christ, the Only Saviour"; Monday, "Christ, the Mighty Healer."

Scriptural expositions of each of the doctrines will be presented during a morning Bible hour, while evening rallies will provide the inspiration and demonstration of faith in the doctrines. The speakers, yet to be announced, will be ordained ministers of the Assemblies of God.

Business meetings are scheduled to begin at 10 a.m., following the morning Bible hour. Business will take up the entire afternoon sessions, except on Sunday.

On Sunday morning there will be a communion service combined with a memorial service for ordained Assemblies of God ministers who have passed away since

August 1967 when the last General Council was held in Long Beach, Calif.

#### Outreach Highlighted

The entire outreach ministry of the Assemblies of God will be highlighted on Sunday afternoon. Both home and foreign missionaries will be seated on the platform. Theme of the service will be, "The Assemblies of God in Mission." J. Philip Hogan, an assistant general superintendent and executive director of foreign missions, will speak.

A projection of themes and emphases for the remaining four years of the Movement's five-year Plan of Advance, and particularly for 1970, will also be made during the Sunday afternoon service.

On Sunday evening there will be an evangelistic rally.

#### New Emphasis on Prayer

The daily prayer meeting, long the first item of each day's activities during the General Council, will be given new emphasis with the slogan, "Let's Have Morning Devotions Together." To be conducted simultaneously in the Adolphus and Baker Hotels, this devotional hour will be combined with a continental breakfast.

#### Important Business

A number of important matters of business, including election of executive officials, are on the agenda.

Among other things, the delegates will be asked to consider adopting a statement of purpose which was first articulated during the nonlegislative Council on Evangelism held at St. Louis in August 1968. At that time thousands of members of the Assemblies of God affirmed a threefold statement of mission which will be presented for official action in Dallas.



### NEWS OF OUR CONGREGATIONS

PREVIOUS ONE DESTROYED BY FIRE

## LOUISIANA CHURCH DEDICATES SUNDAY SCHOOL ANNEX

WINNFIELD, LA.—First Assembly here recently dedicated its new Sunday school annex to the Lord with B. O. Smith, district presbyter, as dedicatory speaker.

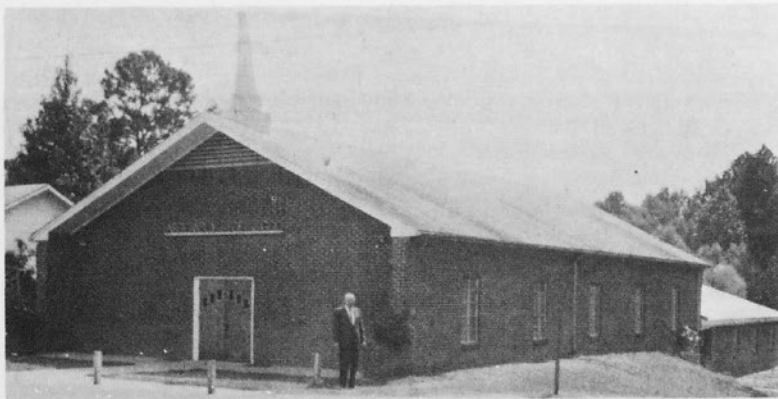
A fire on Christmas Day, 1967, completely destroyed the former annex. The new annex was erected through donations of labor, as well as money, by the members. While it is valued at \$18,000, it cost only \$7,000 to erect.

The new building, centrally heated and air-conditioned, contains six classrooms, a kitchen, and rest rooms. During this building program, central heat and air conditioning were also installed in the sanctuary.

Soon after the dedication of the

new facilities, special meetings were held with Evangelist J. J. Land of San Antonio, Tex. The church was blessed through Brother

Land's ministry, and Pastor W. F. Harrell reports that the influence of the revival continues to be evident.



ELECTRA, TEX.—The Assembly of God here has been reaching into its community in recent months. Special series of meetings were held by Evangelists James Sartor, Calvin Durham, and J. Billy McIntosh.

Souls were won to the Lord and new consecrations were made during each evangelistic effort.

During the services with Brother McIntosh a daily vacation Bible school was held in the mornings. In the evenings loudspeakers were placed outside. Many who came and those who sat in their yards were touched by the Holy Spirit. Six persons responded to the invitation to accept Christ as Saviour on the commencement night.

Pastor E. B. Crump, former secretary-treasurer of the North Texas District, says the effort is still bearing fruit in attendance, interest, and motivation for workers.

**PHOENIX, ARIZ.**—Evangelist and Mrs. R. I. Wynkoop of Hydro, Okla., recently concluded two weeks of successful services at Paradise Valley Assembly here.

Sixteen persons accepted Christ as their Saviour.

The average weekly attendance was doubled, and the Sunday school record was broken each Sunday during the meeting. There were 108 visitors present.

—Clarence G. Collins, pastor

**OAKLAND, CALIF.**—Fifteen churches sent delegations to a recent three-week meeting held at Evangel Temple here. The evangelist was Leonard Miller of Watsonville, Calif.

At least 15 were saved. Other persons were healed or refilled with

the Holy Spirit. Some were delivered of bad habits, including a man who quit smoking after 35 years.

A man from London, a member of the Church of England, was baptized with the Holy Spirit immediately after he came to the altar. His reserve was broken as he wept and praised the Lord openly.

—Norman Robinson, pastor

**WEST PLAINS, MO.**—The Assembly of God here is praising the Lord for a successful meeting with Evangelist Ruth Reece.

Several persons were saved. Others were filled with the Holy Spirit, refilled, or received healing for their bodies.

The entire church was blessed.

—Nina Gaddis, pastor

**BECKLEY, W. VA.**—First Assembly here was reluctant to close a recent series of special services conducted by Evangelist Ray Eskelin of Royal Oak, Mich. Brother Eskelin's Bible-centered ministry was greatly appreciated, and many spiritual victories were won during the campaign.

—Paul S. Brendiar, pastor

**SOUTHPORT, FLA.**—The Assembly here was blessed during special meetings held by Evangelist and Mrs. Leslie Eldridge of Bakersfield, Calif.

Several persons were saved. Others were filled with the Holy Spirit. Many received healing for their bodies. The entire church was helped.

—A. L. Williams, pastor



## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Elba	A/G	Mar. 17-23	Jerry & Ann Johnson	J. C. Burks
	Excel	A/G	Mar. 12-23	Dave & Jan Olshevski	J. H. Barfield
	Frisco City	Oak Grove	Mar. 16-28	M. L. Green	Jacob H. Lowrey
Ariz.	Samson	Piney Grove	Mar. 16-23	S. P. Bostic Jr.	Joe B. Grimes
	Phoenix	Faith	Mar. 18-30	Franks Party	Willis K. Hirschy
	Prescott	A/G	Mar. 23-Apr. 6	R. I. & Pearl Wynkoop	Leonard Owens
	Sierra Vista	First	Mar. 17-30	Charles O. Hudspeth	Wm. J. Kirkpatrick
Ark.	Tucson	First	Mar. 11-23	August A. Anderson	L. G. Gilmore
	Fayetteville	Calvary	Mar. 16-30	Jim Mackey	J. W. Walker
Calif.	Oildale	A/G	Mar. 23—	Thomas Ming	George Brown
	Riverside	Calvary Temple	Mar. 16-30	Marvin Schmidt	D. F. Ferguson
Fla.	Salida	A/G	Mar. 19—	Jimmy & Lenete Merritt	Hugo Williams
	San Bernardino	First	Mar. 16-30	Don Mallough	Louis H. Hauff
	San Francisco	Community	Mar. 16-21	Charles Senechal	C. Donald North
	Stockton	East Side	Mar. 18-23	Paul Clark Team	Paul F. Kiel
	Upland	First	Mar. 16-30	Ernie Rogers	Marvin Kilgore
	Bradenton	First	Mar. 2-16	Leroy Dodge	Harry Rupp Jr.
	Daytona	First	Mar. 16-21	Ernie Eskelin	Ralph Francis
Ga.	Tampa	Bethel Temple	Mar. 9-30	Musical Vanderploegs	Percy King
	Columbus	Eighth St.	Mar. 23—	Nettie Parham	Seth B. Cotton
Idaho	Macon	Houston Ave.	Mar. 11-23	C. A. Fairfield Party	Earl A. Crawford
	Boise	Central	Mar. 16-28	Roy & Arlene Brewer	Roland H. Buck
Ill.	Gooding	First	Mar. 11-23	James & Beulah Pepper	Robert Slagel
	Pawnee	A/G	Mar. 19-30	Charles C. Stafford	Steve D. Schubert
Ind.	Goshen	First	Mar. 18-23	"Little Joe" Peterson Tm.	William Burkett
	Creston	A/G	Mar. 11-23	Jean Lucy	George Mosby
Iowa	Columbus	A/G	Mar. 23-Apr. 4	Knott-Olson Team	Wilma Heavin
	Elwood	A/G	Mar. 4-16	Bobby & Sharon Jones	David E. Kelly
Kans.	Oswego	A/G	Mar. 5-16	Ruth E. Reece	Donald J. Anderson
	Castor	A/G	Mar. 16-21	Darrell & Carolyn Pilcher	James H. White
Md.	Shreveport	First	Mar. 19-23	Bob Larson	Rodney Duron
	Savage	Bethel	Mar. 18-30	H. B. Kelchner	E. W. Mason Jr.
Mich.	Atlanta	Full Gospel	Mar. 16-Apr. 6	Charles Struck	Lindsay MacPherson
	Escanaba	A/G	Mar. 18-30	Paul & Ilene Anderson	Leona Lindsey
Minn.	Trenton	A/G	Mar. 18-23	Wesley Wibley	Arden K. Adamson
	Minneapolis	Fridley	Mar. 16-30	Arthur & Anna Berg	G. Mark Denyes
Mo.	Arnold	Meramec Heights	Mar. 11-16	Phil & Dave Hastie	Donald Golden
	Maplewood	Revival Tab.	Mar. 16—	Al D. Hewison	A. L. Burnett
Neb.	Pagedale	Bethany Chapel	Mar. 16-30	Glenna Byard	Don Massey
	St. Louis	Berea Temple	Mar. 23-Apr. 6	Al D. Hewison	William N. Sachs
N. Y.	Scott City	Illmo-Scott City	Mar. 18-30	J. C. & Mrs. Nichols	H. Clay Brooks
	Hastings	A/G	Mar. 12-23	Paul Sandgren	H. W. Lebsack
N. C.	East Northport	Gospel Church	Mar. 12-23	George & Evelyn Butrin	James J. Steffens
	Buxton	A/G	Mar. 23—	William Swain	Carroll Daniels
N. Dak.	Dunn	Glad Tidings	Mar. 19-23	Singing Kolenda Family	William Register
	Greensboro	Northside	Mar. 19-30	Don & Sharon Parker	Bill W. West
Ohio	Glen Ulem	Bethel	Mar. 25-Apr. 6	Kenneth M. Stottlemeyer	W. V. Stahlecker
	Columbus	Fairmoor	Mar. 2-16	Daena Cargnel	Eugene Speich
Okla.	Geneva	A/G	Mar. 18-30	W. W. & Mrs. Martin	Eliseo Frano
	New Lebanon	A/G	Mar. 18-30	Wayne & Vi Marshall	Terry T. Diehl
S. C.	Ravenna	A/G	Mar. 19-30	David A. Lewis	Leland Lebsack
	Wadsworth	First	Mar. 4-16	Wayne & Vi Marshall	John Palmer
Tex.	Youngstown	Christian	Mar. 18-23	R. J. Pasquale	S. S. LoPresti
	Oklahoma City	Full Gospel	Mar. 18—	J. B. & Mrs. Essary	Thomas Collins
Va.	Clover	A/G	Mar. 19-30	Lyman Richardson	Terry Carter
	Greenville	Southside	Mar. 19-30	David L. Grant	J. L. Gallman
Wyo.	Dalhart	First	Mar. 10-23	Ervin Asiatico	Paul Thompson
	Deer Park	A/G	Mar. 16-30	Chas. & Judy McKnight	O. E. Gower
Canada	De Kalb	First	Mar. 23-28	E. R. Winter	C. T. Taylor
	Nocona	First	Mar. 10-16	Calvin & Beverly Durham	C. L. Fuller
Canada	Plainview	Southside	Mar. 9-16	Robert Summers	M. W. Putnam
	Tioga	First	Mar. 17-30	Bob McCutchen	B. R. Mills
Canada	Tulia	A/G	Mar. 16-30	C. A. Nicholson	Dewey Newburn
	Colonial Hghts.	A/G	Mar. 18-30	Irving & Mary Lou Howard	W. E. Tatem
Canada	Newcastle	First	Mar. 18-30	Bobby & Sharon Jones	Steve Rexroat
	Hamilton, Ont.	Central Gospel Tab.	Mar. 17-23	Carl E. Gammel	A. M. Mallory

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

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

MARCH 16, 1969

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MARKS 41 YEARS OF SERVICE

# Missionary Honored by Japanese Government

## Commended for Work in God's Love Children's Home

KOBE, Japan—On October 23, 1968, during the Meiji Centennial celebrations here, Miss Florence M. Byers was commended for her contribution to Japan. She was awarded the Fifth Class Order of the Sacred Treasure for her work with Japanese orphans.

Miss Byers arrived in Japan on May 28, 1928, to begin her first term as an appointed missionary. After four years of general missionary work, she was placed in charge of the Nishinomiya Children's Home. Following the out-

## Florence Byers wears the Fifth Class Order of the Sacred Treasure.



break of World War II, she had to close the orphanage and return to the States.

Miss Byers spent several years in Hawaii assisting two churches in Honolulu—one of which was Japanese. She was also granted permission to hold gospel services for the 3,000 Japanese prisoners of war interned on Oahu Island.

In August 1947 she returned to Japan and in February of the following year established a church at Tesaki, Sumiyoshi-cho, Higashinada-ku. She founded and supervised the God's Love Children's Home in July 1950. The home is located in Kobe City.

The home now accommodates 15 children ranging in age from 8 to 18 years. Most of them are either orphans or were deserted by their parents. Since the opening of the home, Miss Byers has cared for 59 children.

The children's work brings Miss Byers in frequent contact with the Social Welfare Commissioner's office. It was through this association that she received the recent award.

The medal, a small replica of the Imperial mirror surrounded by 16 rubies and mounted on a Maltese Cross, was presented to Miss Byers on November 2. She also received a certificate of thanks for her work among orphans. The certificate was signed by the prime

minister, Eisaku Sato, and was watermarked with the emperor's crest.

Among the many congratulatory messages, Miss Byers received a letter from American Consul General William C. Sherman, who wrote:

"I want to extend to you my most sincere congratulations on the occasion of your being awarded the Fifth Class Order of the Sacred Treasure by the Government of Japan. Through your distinguished service to the people of Japan you have done honor not only to yourself but to the Government and people of the United States.

"I hope Japan and the United States will be privileged to benefit from your continued dedicated service for many years to come, and that the close relationship between the two countries will continue to be strengthened by those efforts."

This spring marks 41 years of missionary service for Miss Byers. In commenting about her ministry and the receiving of the award, she said, "My greatest joy will be my Master's commendation. But I am nevertheless happy that my receiving this medal has brought Christian work to the public's attention, and particularly our Assemblies of God work. I do seek the Lord's glory above all else."



A grandmother who accepted Christ was one of those baptized.

## ELEVEN BAPTIZED AT CASTLE PEAK BAY

HONG KONG—On October 12 a baptismal service was held at Castle Peak Bay, reports Missionary Annie Bailie.

Among the 11 baptized were two grandmothers, ages 82 and 72. One had been converted in Tin Shui Wai where kindergarten and children's meetings are held.

Miss Anne Tsoh, a graduate from the Bible school in Hong Kong, teaches in the kindergarten and presents a simple message that children and grandmothers alike can understand.

## These students attend the kindergarten at Tin Shui Wai.



## GOOD NEWS CRUSADE HELD

# EVANGELISTIC CENTER DEDICATED IN TEMA

TEMA, Ghana—A new evangelistic center here in Ghana's newest city was dedicated on October 6, 1968, according to Missionary James Kessler.

Representatives from many parts of Ghana attended the Sunday afternoon service. Along with the center, a Sunday school annex and parsonage were dedicated.

S. K. Biffle Jr., pastor of First Assembly, Lincoln, Neb., was guest speaker for the dedication and the 12-day GOOD NEWS CRUSADE held in conjunction with it.

In preparation for evangelistic thrust, Bible school students helped distribute Light-for-the-Lost literature packets to hundreds of homes in the vicinity. Posters were displayed, and invitations were given out.

The GOOD NEWS CRUSADE began the Wednesday before the dedication, and was held in the yard outside the center. Each night from 300 to 500 people gathered to hear

the gospel message. Many of them stepped forward to pray the sinner's prayer of repentance. A total of 300 decision cards were signed, and a follow-up program initiated.

One woman became so convicted of her sins that she could not sleep after hearing the message. Miserable and longing for the dawn, she went early the next morning to arouse the pastor so she could re-

pent and believe in Christ. Others came during the day for counsel, teaching, and prayer.

The Sunday following the dedication was the first day for regular services in the center. Mr. Kessler explains that many people will attend outdoor services, but not all are willing to come inside and identify themselves with the Christians.

## This new evangelistic center with a Sunday school annex and parsonage was recently dedicated in Tema, Ghana.



That Sunday every seat was taken during Sunday school, and people kept coming for the worship service. In the evening the church again was full, and the Lord blessed during the service.

Mr. Kessler says, "The great work of teaching and grounding these babes in Christ is before us. He who has helped us so far will not fail. Rejoice with us for "the Lord hath done great things . . . whereof we are glad" (Psalm 126:3).



J. K. Gyanfosu, superintendent of the Southern Ghana District Council of the A/G, cut the ribbon to begin the service.



Missionary Eldon Brown presented gospel literature to the Korean Army deputy commander at the DMZ.

## GOOD NEWS REACHES KOREAN DMZ

By ELDON A. BROWN / Missionary to Korea

DECEMBER 17 DAWNED COLD and clear for our trip to the Korean demilitarized zone (DMZ). Our party of four left Seoul at 7:30 a.m. and traveled north over miles of winding rough roads as we made our way toward South Korea's last outpost. Four hours later we arrived at the South Korean (RIK) 7th Division Headquarters where we met and talked with the commanding general.

We were served hot honey tea in his tent office and then moved outside where we presented Christmas gifts to the deputy commander. Shortly thereafter, a military police convoy was formed to escort us to a restaurant for a fine Korean meal and then on to the front lines.

At approximately 2 p.m. we arrived at the last outpost overlook-

### CUBAN PREACHER SAFE IN NEW YORK

TACOMA, Wash.—Missionaries Einar and Rachel Peterson received word from Celso Hernández, their first convert when they worked in Cuba, that he and his family are safe in New York.

Mr. Hernández wrote that a succession of miracles brought them out of Cuba. Their departure number was far down the list when a sudden notice came for them to be ready to leave in a month.

Because of his personal witnessing, Mr. Hernández had been in jail many times. Their being permitted to leave is amazing in the light of this and the fact that one of their sons is nearly 13.

Friends and relatives came to bid them farewell when they were leaving Cuba. Some of the younger boys dared to shout, "Viva David, who is going where he can eat well!"

Mr. Hernández and his wife María feared the Communist guards across the street might make it difficult for them; but God overruled, and the family was able to leave safely.

ing "no-man's land." Here we entered underground bunkers for a briefing and a view of North Korean territory through the telescope. At this point of the DMZ the outposts of each army are

closer together than at any other point—70 yards. We could see the Communist soldiers moving about their stations as they performed routine duties. Also, we could see "blood valley," site of the bloodiest battle of the Korean War.

We had anticipated conducting a Christmas service for servicemen here; however, we were denied this privilege because of their strict alert.

We were able to distribute 3,200 gospel tracts entitled *What Must I Do to Be Saved*, several hundred copies of our Korean magazine *Reveille*, and 3,200 pieces of beautifully designed Christmas stationery which included John 3:16.

The sun was low in the sky as we left the DMZ. Retracing our tracks along the same winding rough roads, we prayed that the Spirit of God would use the good news which we had distributed to save many of these Korean soldiers.

### RELIEF HELP NEEDED

CAP HAITIEN, Haiti—Missionaries Ralph and Jeanette Jimenez report that Cap Haitien suffered a disastrous flood late in November. It took 50 lives and left 2,000 homeless.

The business people of Cap Haitien donated money to help clean up the city. The ministers of the various missions working in the town are meeting to see what can be done to build homes for these people.

The Assemblies of God does not have a church in Cap Haitien, but the Jimenezes hope to open a work there soon. Any material help given to these people now will help establish a bond of friendship that will be meaningful in the future.

Relief funds may be sent to: Foreign Missions Department, 1445 Boonville, Springfield, Mo. 65802.



Mr. and Mrs. Merlin Lund



James P. Bryant Family



Robert Bolton Family

## MISSIONARY NEWS NOTES

Missionaries going to their respective fields of service are: the Vinton H. Shumways Sr. (Nigeria); the Harry Penningtons (Nigeria); the Merlin Lunds (S. Africa); the Gunder Olsens (Philippines); Josephine Spina (Pakistan); Margaret Anderson

(S. Africa); Hilda Olsen (S. Africa); the William Ilniskys (Lebanon); and the Robert Boltons (Taiwan).

Newly appointed missionaries leaving for the field are: the Fred Cottriels (Belgium); the James Paul Bryants (Upper

Volta); and the Daniel Lunds (Malawi).

Missionaries returning to the States for furlough are: the Tommy Carpenters (British Honduras); Colleen Guinn (S. India); the Paul Wrights (Rhodesia); the Gordon Markers (Mexico); and the John Wagners (Surinam).

Rose Ann Murphy has transferred from El Salvador to Costa Rica.



William Ilnisky Family



Mr. and Mrs. V. Shumway



Mr. and Mrs. H. Pennington



Mr. and Mrs. D. Lund



Mr. and Mrs. F. Cottriel



Mr. and Mrs. G. Olsen



J. Spina



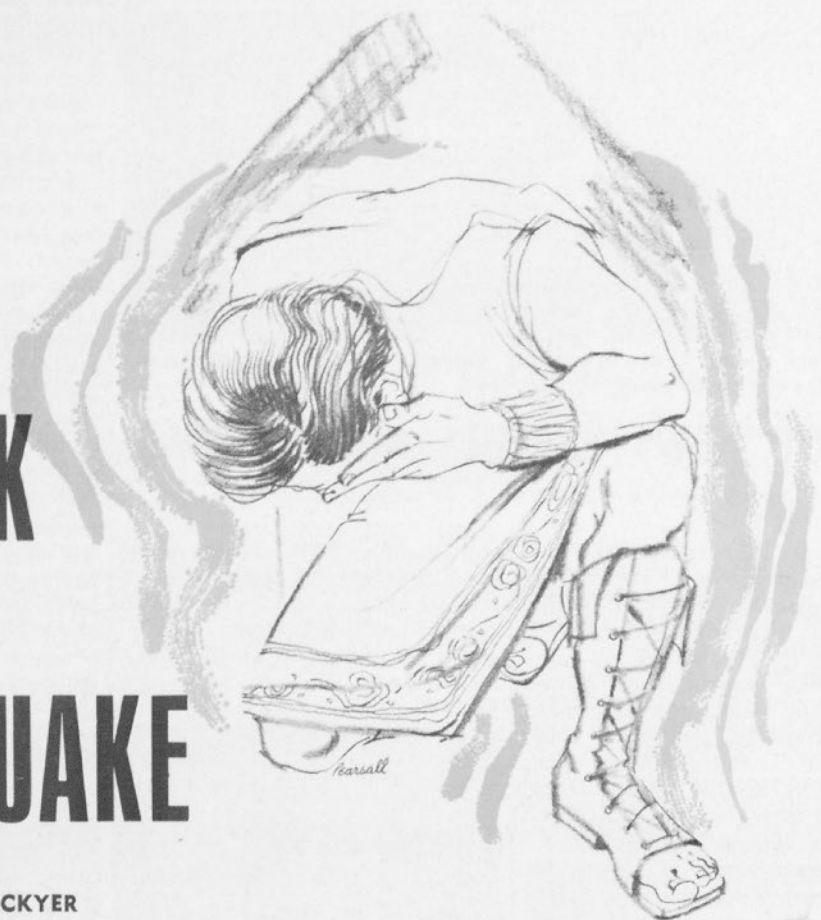
H. Olsen



M. Anderson

# IT TOOK AN EARTHQUAKE

By HERBERT LOCKYER



**N**O ONE WHO HEARD WILLIAM BOOTH (founder and first general of the International Salvation Army) preach a "blood and fire" sermon ever forgot the experience.

I shall always remember that night he preached a mighty sermon on "The Conversion of the Jailer." One striking sentence out of that message has remained with me through the years. Describing Paul and Silas, victorious over their suffering, and the jailer, so hard and coarse, the General thundered out—

"God was so pleased with the prayers and praises of Paul and Silas that He shouted 'Amen' with a mighty earthquake. And it took an earthquake to save that type of man."

God had to resort to something drastic to produce the cry: "What must I do to be saved?"

God has no pleasure in the death of the wicked. He ever yearns to snap the fetter of sin binding the sinner. With untiring patience He warns the sinner to flee from the wrath to come. In mercy He seeks the lost.

But when His overtures of love are constantly rejected, God in His desire to rescue souls before it is too late resorts to drastic methods to bring sinners to a realization of their peril. Thus when He said "Amen! with an earthquake," as the General expressed it, He revealed Himself not only as a God of power, but also as a God of grace.

That earthquake not only liberated prisoners from physical chains, but it set a prisoner of sin gloriously free from his bondage of iniquity. What the prayers and praises of Paul and Silas could not do, God, by sending the earthquake, immediately accomplished. A hard, rebellious heart was broken, for the jailer was made to see that he was a lost sinner.

Not only was that earthquake the means of saving the keeper of the prison from his guilty past, but it completely transformed his disposition. Because of his position, he had to be a man indifferent to human suffering; a man without feeling. When the prisoners were handed over to him, it was his task to take his whip and lash their backs. He could watch the victims writhe in agony as blood oozed from their wounds, and yet not turn a hand. Sympathy and tenderness were not in his makeup.

But as soon as he was converted, what happened? We read that the jailer took water and washed the stripes he had inflicted upon Paul and Silas. Doubtless tears of penitence fell into the bowl at that midnight hour as he manifested the grace of restitution. He washed their stripes, the stripes he had so heartlessly produced earlier.

Too often those who come to know Christ as Saviour forget to wash the stripes. Many wrongs of the past are not rectified. Are there any stripes you should wash and prove thereby the reality of a changed life?

Don't wait until God has to resort to something catastrophic to shake you. Lydia needed no earthquake to save her. As she listened to Paul and Silas preach at a riverside meeting, her heart opened to the Lord as noiselessly as a bud to the morning sun. If God in love and mercy is pleading with your soul, why not respond to His call and willingly receive Him? Do not linger in your sin until some shattering experience is necessary to halt you in your wicked way. God has more delight in gentler methods than earthquakes. Turn to Him now in simple, believing faith.

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