

THE PENTECOSTAL evangel

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

MAY 25, 1969

TEN CENTS

GOD OF THE LIVING CHURCH

*God of the living church empow'r, thine ancient might reveal;
Give wisdom for this crucial hour, and in Thy mercy, heal.
God of the living church renew, fresh vision now impart,
And though the remnant be but few, sustain each faithful heart.*

*God of the living church provide, not garnished words, but grain,
The charity Thou hast supplied, may we supply again.
God of the living church deny the rebel cavalcade,
That thunders forth its hate-defy 'gainst all that Thou hast made.*

*God of the living church forgive, renew, perfect, translate,
In Thee to be, and move, and live, Immanuel, we wait.
God of the living church, we plead, bestow Thy mighty pow'r,
Thy loving presence, Lord, we need, to save us in this hour.*

—by A. H. Ackley

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TODAY IS CHURCH MEMBERSHIP DAY

In spite of fatigues
and discouragements in our ministries
and in our churches,
the prospects for revival are as
bright as God's promises.

RUSHING WIND AND GUSHING RAIN

By RICHARD E. ORCHARD / Pastor, Assembly of God, Minot, North Dakota

TWO SIGNIFICANT SYMBOLS of the Pentecostal gift are the rushing wind and the gushing rain. It is recorded that on the Day of Pentecost there came "a sound from heaven as of a rushing mighty wind" (Acts 2:2).

The coming of the Spirit is also likened to a down-pour of life-giving rain. Is there any promise that God will again visit His people in Pentecostal fashion? Let us look into the Scriptures and see what prospects there are for Pentecostal revival in our day.

In the 34th chapter of Ezekiel, the prophet looked forward to the rest and quietness which will characterize the life of Israel in the coming Kingdom. He declared: "I will make with them a covenant of peace, and will cause the evil beasts to cease from the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing" (Ezekiel 34:25, 26).

The context shows Israel in captivity longing for restoration to their own land. God pointed out to them the time when the Lord would come, when the nation would dwell in peace in their own land, and when they would become a blessing to the whole world. The fields would yield their increase; the flocks would multiply in the folds; the bands of the oppressor would be broken; and Israel would never again be a prey or pawn of other nations.

The Hebrew word in this passage translated "shower" and "showers" is *geshem*, meaning "a gushing rain." It is the same word used in relationship to the Flood in Noah's time, and to the "sound of

abundance of rain" in Elijah's time. Thus the passage shows God's abundant provision for His people.

Someone may object and feel that this is strictly an Old Testament promise for Israel. Do we have the right to look upon this as a prospect of revival?

It is necessary to bear in mind that in the life of Israel, and in God's promises to that nation, we have lessons for the spiritual life of the Church. "Now these things happened unto them by way of example; and they were written for our admonition" (1 Corinthians 10:11, ASV).

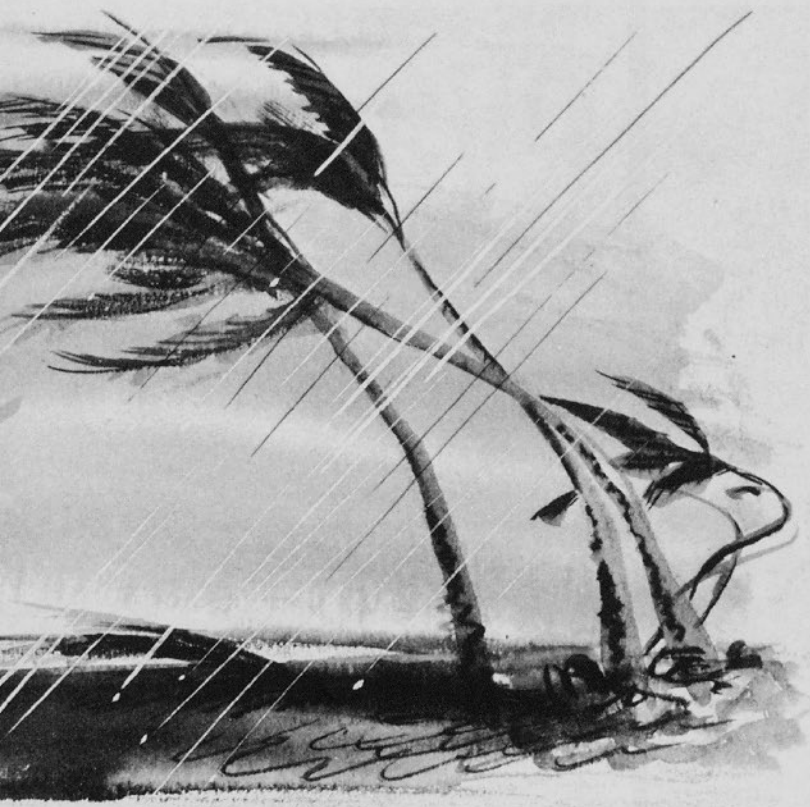
God said, "I will pour water upon him that is thirsty, and floods upon the dry ground" (Isaiah 44:3).

The promise of revival is not confined to the Old Testament. Jesus said, "If any man thirst, let him come unto me, and drink" (John 7:37). A principle of revival is that the thirst of the spirit of man is satisfied by the outpouring of the water of the Holy Spirit. Peter quoted Joel's prophecy: "In the last days, saith God, I will pour forth of my Spirit upon all flesh" (Acts 2:17, ASV). Peter accepted the phenomenon of Pentecost as at least a partial fulfillment of that promise.

Following the coming of the Spirit, Peter preached, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ" (Acts 3:19, 20, ASV).

Note the order: *Repentance . . . seasons of refreshing . . . the return of the Lord.*

When Israel was about to go into Canaan, God



said, "The land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. . . . And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil" (Deuteronomy 11:11-14).

The harvest depended on the rain—and the rain was promised by God, contingent upon their obedience.

There are many references in Scripture to the long "dry season" in Israel from April until October. The prolonged dryness left the ground parched and the cisterns almost empty. People living in the area felt a great longing for the coming rain. This is reflected in David's cry, "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is" (Psalm 63:1).

About the end of October the light rains began to come to soften the ground, and through November and December the rain would come for two or three days at a time, rendering the rocklike soil suitable for plowing and sowing. For several months the rain would fall intermittently, but with the approach of harvest the very heavy rain would return to swell the grain and fruit in preparation for reaping. This was known as the latter rain, or the rain of ingathering.

The prophet Joel referred to this rain (2:23): "He hath given you the former rain moderately, and he

will cause to come down for you the rain [*geshem*], the former rain, and the latter rain in the first month."

There is much evidence in type, and shadow, and prophecy that this Church Age would take on the characteristics of this seasonal rain. Jesus had said at the outset of His ministry, "Thou shalt see greater things than these"; and, "Greater works than these shall he do" (John 1:50; 14:12).

Pentecost came with heavy rains of the Spirit, and this rain continued intermittently throughout the first century. Now and again, even during the dark centuries, the rain fell here or there. A writer has said, "Not even in the darkest days did the rain of blessing entirely cease, though the heavier outpourings of revival were few and far between."

Remember that the gushing rain, the *geshem*, was in preparation for the harvest, and the harvest is clearly associated in the Scriptures with the coming of Christ at the end of the age.

Friends, let us look for a *geshem*, a gushing rain of the Spirit to come and ripen the precious fruit that God has been working toward. James said, "Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand" (James 5:7, 8, ASV). God has waited centuries for the fruit of His labors, and we need to practice patience while looking for His coming.

If you can see in the Word these promises of revival; if you can see that the coming of the Lord draws nigh; if you believe in God's love and care for the Church, then: "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" (Zechariah 10:1).

With modern times combining to indicate the nearness of Christ's return and the more imminent homegoing of the Bride, the *geshem* that God will send is closer than we realize. Let us cry out for it and prepare our hearts to receive the showers of blessing.

Let us also listen for the sound of the rushing wind—not a literal sound, but the sweeping power of Pentecost covering the whole world in a revival of spiritual life and power that shall be noised to the ends of the earth.

In spite of fatigues and discouragements in our ministries and our churches, the prospects for revival are bright. Let us stand firmly on the Word of God and claim His promises of a glorious revival—a rushing wind and a gushing rain.

If Jesus Christ is to "see of the travail of his soul" and be satisfied, then the harvest before His coming will be a full and marvelous ingathering of souls.

Let Us Keep the Feast

PAUL AND THE OTHER LEADERS of the Early Church were Jews; therefore they often spoke of the various feasts or festivals observed by the Jews throughout the year. One of the feasts was Pentecost which is mentioned several times in the New Testament.

"I must by all means keep this feast that cometh in Jerusalem," Paul said (Acts 18:21). "He hastened, if it were possible for him, to be in Jerusalem the day of Pentecost" (Acts 20:16). He wrote to Corinth about it saying, "I will tarry at Ephesus until Pentecost" (1 Corinthians 16:8).

Originally it was a festival to celebrate the ingathering of harvest. In later Jewish history it became a commemoration of the giving of the Law at Sinai and of the birth of the Jewish nation. As Christians we attach additional meaning to the event, for it was on the Day of Pentecost that the Holy Spirit was given and the Church was inaugurated.

"And when the day of Pentecost was fully come . . . they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance . . . and the same day there was added unto them about three thousands souls. . . . And the Lord added to the church daily such as should be saved" (Acts 2:1, 4, 41, 47).

It is appropriate that Pentecost Sunday, which falls this year on May 25, should be designated Church Membership Day in the Assemblies of God to stress the importance of church membership and also to emphasize the nature of the Church. It is a spiritual institution and its members are spiritual persons. Only those who are "born again" belong in its membership and in addition to being Spirit-born they ought to be Spirit-filled. For it takes Pentecostal power to make a Pentecostal church.

There is a parallel in creation. The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life (Genesis 2:7). Not until God breathed into him did Adam become a living soul. Similarly it took a breath from heaven to turn the original body of believers into a living church. That divine breath came as a mighty rushing wind and turned the little band of believers into a dynamic organism. They began to preach Christ in the power of the Holy Spirit and the Lord worked with them, confirming their word with signs and wonders.

The transformation wrought when men and women are baptized with the Holy Spirit is illustrated by Ezekiel's vision. In his vision the prophet saw an entire valley full of dry bones (Ezekiel 37). The Scripture says they were *very* dry. The question was asked, "Can these bones live?" The Lord said they could, for He would breathe upon them. By that divine breath the dry bones were transformed into a mighty army. He who breathed into the first Adam and made him a living soul is able to breathe upon every son of Adam and give him this abounding life in the Spirit.

Wherever there are churches or church members who seem to be "dead bones," God wants to breathe upon them and impart to them an abundance of spiritual life and power. The greatest need in every church today is to receive this breath from heaven. We need it in our Sunday school, worship services, and evangelistic meetings. We need it also in our individual lives. May God grant that as we "keep the feast" this Pentecost Sunday it may be a spiritual experience marked by prayer, dedication, and a new enduing with power from on high which will enable us to lead the lost to Christ.

—r.c.c.

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THE PENTECOSTAL EVANGEL
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CHURCH ORGANIZATION

By ERNEST S. WILLIAMS

A MINISTER WRITES, "I wish something could be written on the subject of church organization as we are confronted here with strong opposition to any such."

It is not our object here to discuss the kind of organization that there ought to be, but only to speak of organization itself.

Everything that God has done as revealed in nature or Scripture bears marks of careful organization. "The heavens declare the glory of God and the earth showeth his handiwork." "For the invisible things of him from the creation of the world are clearly seen by [or through] the things that are made, even his eternal power and Godhead."

Were the creative works of God unorganized, the universe would be filled with confusion and catastrophe. Because they are organized to a fine point, each star finds its proper orbit and astronomers can calculate back over thousands of years and tell just when there have been eclipses and just what was the position of the celestial bodies at any given time. They can likewise look into the future and tell just what these heavenly relationships will be thousands of years from now.

Looking into God's activities among His people we find evidences of careful organization. The children of Israel came out of Egypt "harnessed" or, as the original language shows, "by fifties" (Exodus 13:18). They encamped round about the tabernacle and took up their position in the march each "by his own standard, throughout their hosts" (Numbers 1 and 2).

But some may say they were organized under God and not under man. Wait a minute. They had over them as commander in chief the man of God's choice and "they took their journeys . . . according to the commandment of the Lord by the hand of Moses" (Numbers 10:12, 13). When this human leader was spoken against by Miriam, the plague of leprosy fell upon this daughter of Israel (Exodus 12:1, 10). The Lord also arranged for the appointment of 70 elders to assist Moses, (11:16) besides

others with lesser authority, that there might be no neglect of proper government.

But we are not so much interested in Old Testament order as in what the New Testament provides. Where is organization taught there? We all acknowledge the Headship of Christ who is "head over all things to his body which is the church," but where is provision made for human leaders? For answer we might begin with Ephesians 4:11-15: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." Moreover, "God hath set some in the church" and among these is "governments" (1 Corinthians 12:28). The Lord has also said, "Remember them which have the rule over you, who have spoken unto you the word of the Lord," and "obey them," which implies organization and government (Hebrews 13:17).

Paul and his co-workers exercised their organizing authority by ordaining elders in every church (Acts 14:23). You will notice that this authority was more than local. It was "in every church." Ordaining here is explained in the Newberry Bible as "appointed by show of hands." It seems therefore that Paul respected the wishes and knowledge of the members of the different local churches giving them a voice in deciding who should be elders in their local assembly. Again church organization is shown in Paul's placing Timothy at Ephesus to teach sound doctrine and to instruct the church against that which was false (1 Timothy 1:3, 4); and in placing Titus over the province of Crete to "ordain elders in every city" (Titus 1:5).

Jesus taught the authority of church government when He bestowed upon the church authority to excommunicate an incorrigible member, and said that when this was scripturally done the decision of the church would be accepted in heaven and regarded as final (Matthew 18:17, 18). Members of the church were rebuked for taking

their troubles to the civil courts instead of having such tried before the church (1 Corinthians 6:1-8). The church is to refuse communion to a certain class of religious professors and to pronounce judgment upon unholy conduct. (1 Corinthians 5:9-13). It is to recognize overseers, contributing to their support, and showing proper honor and respect (1 Timothy 5:17-19). If there were no organized church, how could these things be done?

The order of the Early Church seems to be something like the following. In the local church there were the members, the deacons, and the elders (1 Timothy 3:1-14). It is probable that there were deaconesses also, for Romans 16:1 speaks of Phoebe as "servant of the church" which means "ministering servant" or "deaconess."

Over these were such men as Timothy and Titus who became overseers of territory which comprised more than a local assembly as has been mentioned. And over these were such men as the apostle Paul who felt it no usurping of authority to write to such sectional overseers saying, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed you" (Titus 1:5). Thus we are taught that there were local, sectional, and general overseers in the apostolic church.

We will now turn from the Scriptures to a little human reasoning and make bold to say that there is no such thing as church worship without organization. Is there a place of meeting? This means organization, for it implies that more than one will gather to a certain locality. Is there a set time for such gathering? This is further evidence of organization for it requires that those who meet do so at an appointed hour. Is someone responsible for calling the meeting to order? Now we have both organization and leadership. The organization feature is becoming stronger. Is a collection taken through which expenses are met? We are now becoming importantly organized for those gathered are collectively supporting "their" church.

We will trace the organization further to where the organized give their organized support to a minister. If the money received through the collection is handled by one person, who receives the offering and pays the expenses, making no report to anyone, we still have organization—although it is organization which might be called "one-man organization," organization of the poorest type, for this man makes himself responsible to no one but himself. It is not hard to see that it is impossible for more than one person to engage in religious worship and work without organization of some kind.

Some people seem honestly to think it a sign of spirituality to belong to no organized body and they seem to believe themselves free from any such entanglements because they have not signed a church roster. Such people may be deceived through their innocence and they must be reckoned among God's unfortunates, for in most cases their self-deception has come because they have been wrongly taught. They have supposed that because they have not subscribed their names in writing on a church record book they therefore belong to nothing.

Some leaders oppose organization because they wish to be lord over God's heritage. They have no desire for church officers and in some instances they would prefer having no organized membership. They wish to rule

everything and to be ruled by none. Such leaders usually fight organization that they might hold things under their own control.

There are leaders who oppose organization because, sad to say, they have a record behind them which would not stand the scrutiny of a properly and scripturally organized body.

There are leaders who object to organization any further than that over which they are captain because, consciously or unconsciously, they sense the fact that were their interests united with the general interest of the kingdom of God, their crown would likely be subjected to men of more holy worth, or of greater ability. It is easy for a rooster to crow in his own backyard when he has no rival, but it might be quite different were he brought into a larger flock, for he might there find others which could crow more lustily or with better cause than he.

To safeguard the work of God the Lord has ordained that it be organized. The boards of the Old Testament tabernacle may represent believers united one to the other. To join these boards together there were five bars, one of which went through the boards. This bar was thus invisible and four which went along the sides were visible. Some say the church is an "organism," by which they mean it is united by invisible attraction, the Holy Spirit. We grant this to be so in part, but only in part. It is this which is typified in the invisible bar. But there are the four bars which are exposed so they may be seen of men. These represent the organized oneness of the Church upon which man may gaze. It was this which Paul could see when he wrote about "joying and beholding your order and the steadfastness of your faith in Christ." We need the inward unity. We also need the outward union.

There may be church property to be bought. Who shall own it, the church or some individual? There are surely common interests which ought to be safeguarded. For those who assemble themselves together regularly as the Scriptures advise (Hebrews 10:25), there should be a record of membership. There ought to be a clearly defined constitution and bylaws agreed upon and adopted by the membership according to which the business of the church should be run. There ought to be qualified officers elected whose duties are clearly defined. And there ought to be a way for securing a shepherd and a way whereby he could be removed should his ministry prove disappointing. Since the Lord is Master of system and we are worshipers of Him, let us seek to carry on our worship and work as perfectly as we know how. No leader worthy of the name is afraid of organization properly presented and carefully adopted by the church as a whole.

Church organization should go further than to include the local assembly. It did in the first century. When controversy arose over circumcision for Gentile believers, Paul and Barnabas made no independent attempt to settle the matter as they chose. They trudged their weary journey all the way to Jerusalem, there to meet the church and their responsible brethren, that the matter might be properly settled (Acts 15:1-29; Galatians 2:1, 2).

When there was need of help at Samaria, the apostles sent Peter and John to provide the needed assistance (Acts 8:14).


When Barnabas and Paul were chosen by the Holy

Ghost for foreign missionary service, the brethren at Antioch "laid their hands on them, and sent them away" (Acts 13:3).

When Diotrephes, who loved preeminence, opposed the church's receiving a message from the apostles, railing against them maliciously, also throwing his fellow brethren out of the church if they dared to do other than submit to him, John reminded that when he arrived he would remember his deeds and deal with the same (3 John).

There are many reasons why church organization ought to extend further than the local congregation. There are doctrinal conflicts to be fought. There is assistance to be given brethren laboring in other fields. There is the great harvest unto the ends of the earth, and in order to carry on missionary labors successfully there is need of pooling resources and uniting forces. And (with sorrow

we say it) there is need of protecting the churches from such as Diotrephes and "grievous wolves" which seek to enter in "not sparing the flock."

Organization in the church, like organization in civil government, ought to be for the protection, freedom, and advancement of the Church and never to promote subservience. Some, like Diotrephes, seek to rule by creating fear. Such rulership is tyranny. Government in the church is to be for mutual advancement. Christ the Chief Shepherd gave His life for the sheep. Overseers in the church are to be shepherds seeking to pattern after Christ's example. None but an insane shepherd would abuse the flock under his care, and none but an unworthy shepherd would harm God's sheep. The spirit in which church government ought to be exercised is in keeping with the Lord's instructions in Matthew 23:8-12, where we are taught "all ye are brethren." 



THE FULLNESS OF THE SPIRIT

By KENNETH WUEST

THERE ARE FOUR GRAMMATICAL RULES in the Greek language which lead us to four truths relative to this great subject. Consider the words in Ephesians 5:18: "Be filled with the Spirit."

First, the verb is in the imperative mood. That is, it is imperative that we be filled with the Spirit, first, because God commands it, and second, because the fullness of the Spirit is the divine enablement in the life of a Christian which results in a Christlike life.

Second, the tense of the verb is present. This tense in the imperative mood always represents action going on. We learn from this that the mechanics of a Spirit-filled life do not provide for a spasmodic filling, that is, the Christian is not filled only when doing service such as preaching or teaching, but the Christian who is living a normal life of moment-by-moment yieldedness to God experiences a moment-by-moment fullness of the Spirit. No Christian can do with less and at the same time live a victorious life.

Third, the verb is in the plural number. This teaches us that this command is addressed not only to the preacher and deacon and the teacher in the Sunday school, but to every Christian, to the businessman, the laborer, the housewife. It is the responsibility of every Christian to be always filled with the Holy Spirit.

Fourth, the verb is in the passive voice. This grammatical classification represents the subject of the verb as inactive but being acted upon. This teaches us that the filling with the Spirit is not a work of man but of God.

A simple desire for that fullness, and a trust in the Lord Jesus for it, will result in that fullness (John 7:37-39).

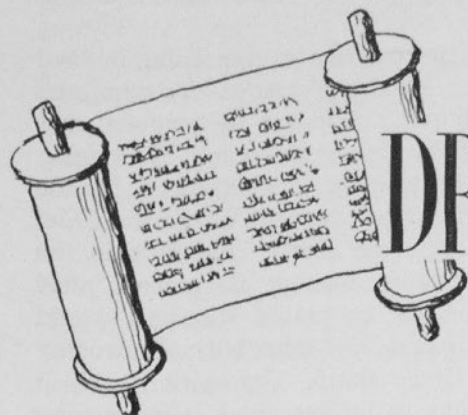
But what is meant by the fullness of the Holy Spirit? We find the answer in James 4:5: "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" The word *lust* is an obsolete English word meaning "to earnestly desire." The translation is: "The Spirit who has taken up his permanent abode in us constantly and earnestly desires to the point of envy."

Now, what does He desire even to the point of divine envy? Galatians 5:17 can be translated: "For the flesh has a strong desire to suppress the Spirit, and the Spirit has a strong desire to suppress the flesh, and these are firmly settled in an attitude of opposition to one another, that you may not do the things which you constantly desire to do."

The constant desire of the fallen nature is to sin. The Holy Spirit is the divine provision against sin in the life of a Christian. The evil nature wishes to use the faculties of the believer for sinful purposes. The Holy Spirit desires to use them for God's glory.

The choice is with the Christian. He chooses which of the two will control his faculties. Thus the passage in James reads in paraphrase: "The Spirit, who has taken up His final abode in us, jealously desires the whole of us." Yieldedness to and dependence upon the Holy Spirit results in the Spirit putting down the evil nature in defeat and producing in the believer a life pleasing to God. Thus, the fullness of the Spirit refers to His control over the believer.

—Australian Evangel



DR. LUKE'S SECOND LETTER

By FRANCIS C. STIFLER

THE MOST IMPORTANT HISTORICAL DOCUMENT ever written was written by a physician. It isn't very long. You can read it in less than two hours. And I suggest you do so some evening. Although it was written almost 1900 years ago, you will find no difficulty in getting a copy of this little document. You don't even have to go to a bookstore. You can find it in any chain store, and it will not cost much.

If you don't read English, no matter, for you can. The American Bible Society lists 549 languages in which get this little history book in other languages. No book of history has ever been translated into so many tongues. The whole New Testament has been translated, including all the tongues used by most of the people of the world.

When Dr. Luke wrote his historical treatise, he dedicated it to a friend whom he addresses as Theophilus which, appropriately enough, means "Lover of God."

Luke begins by reminding Theophilus of a former letter also, and we call this devoted doctor's first letter the Gospel of Luke.

I have found that many people do not know that Luke, who apparently was the apostle Paul's traveling companion, is also the author of the Book of Acts, which follows the four Gospels in our New Testament.

The Book of Acts is the most important historical work because it is the only record of the most important period in human history. The dates of most documents of today's world are figured from the birth of Jesus Christ. His coming proved to be the turning point in history, and the record of those first days when the world was turning its most important corner is to be found only in Dr. Luke's second letter.

The story related in the Book of Acts begins with 11 men huddled in a secluded room waiting for something to happen. Then suddenly something does happen. These simple men, who six weeks before had been ready to look upon their months of companionship with Jesus as a closed chapter in their lives, suddenly experienced a new visitation of the Spirit of God. Luke tries to describe what happened—but who can describe acts of God?


From the standpoint of history what interests us is that on that day—it was the Feast of Pentecost in the Jewish calendar—the Christian movement was born, the movement which has been and is today the most vital social and spiritual force in the world's life.

Peter, the natural leader of the little band of disciples,

stood up that day and preached his first Christian sermon. He minced no words. He accused his audience of rejecting their Saviour—and when they asked what they should do to make amends, Peter gave in about 10 seconds' time the formula, which, to the exact degree to which it has been followed by men ever since, has measured the progress of the Christian movement in the world. In English, this is what Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Luke says that 3,000 accepted the offer and a little later he says the company of believers had become 5,000.

Read those first eight chapters of the Book of Acts. They are, just as you would expect, crammed with drama and excitement. One leader named Stephen spoke out so boldly that the rough element in the crowd stoned him to death. Stephen was Christian martyr number one. We have an old saying that the blood of the martyrs is the seed of the church. Luke handles this idea with consummate literary and historical skill in his story of the stoning of Stephen. He points out one seemingly insignificant detail—that a man named Saul was standing by, who, though not throwing stones, was guarding the coats of those who were.



**SCRIPTURES
TO LIVE BY**

DAILY READINGS FOR MAY 26—JUNE 1

Theme of the Week: **PRAISING GOD**

Mon. Psalm 9:1-20	Thurs. Psalm 107:1-43
Tues. Psalm 100:1-5	Fri. Psalm 145:1-21
Wed. Psalm 103:1-22	Sat. Acts 16:25-34
Sun. Hebrews 13:7-16	

"O give thanks unto the Lord, for he is good: for his mercy endureth forever" (Psalm 107:1).

This is our introduction to the foremost leader of that first century and probably of all Christian history. Luke devotes most of the remaining 20 chapters to the story of this Saul who was later called Paul. He was a man with some sort of physical handicap, which possibly had prevented him from throwing rocks at Stephen. This same handicap may have made Luke's presence with him as an attending physician necessary.

Now Paul was of a different stripe altogether from the 12 apostles. He was what we would call a university graduate. He had been a lawyer and a theologian—these professions always went together among the Jews. He was a Roman citizen—a man of travel and culture, who, after the custom of well-educated young men of that day, also had learned a trade. Paul was a tentmaker.

Read Luke's 9th chapter of Acts—about how Paul became a Christian. When this big change comes, Paul loses none of his aggressive zeal—only it is now for Jesus rather than against Him.

The Book of Acts is now in full swing with the apostle Paul in the center of the stage. It is a book that almost shouts its story. It is radiant with joy and prayer and brotherhood. Women play their part heroically. In scene after scene Luke condenses, many times into a few sentences, the thrilling scenes in which a new world was being carved out of the dreary, dying Roman Empire. I wonder if the march of history has ever been so vividly and powerfully recorded. Paul carried the gospel over into Europe. He challenged every stand that the old Roman religion took against him.

The book ends with Paul, though a prisoner, living in his own house in Rome and with freedom enough to keep on with his work.

One wonders, when he comes to the end of the Book of Acts, why it stops where it does. Why doesn't Dr. Luke go on and tell us how Paul's trial came out, or what happened when Paul died? Maybe Luke died first—or maybe the end of the book has been lost; we can think of a hundred things we might like to have at the ending of the book.

But I think the Book of Acts ends just as it ought to. It tells of the beginnings of the most wonderful movement in human history—the coming, just as Jesus has promised, of the Holy Spirit into men's lives—a coming which would never end until “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

Are you fed up with the cynicism and the smugness and the sneers of much of our current literature? If you want refreshment, just pick up the Book of Acts and read it through. It is sober history—describing the seed plot out of which everything you count dearest in your life today has come. It tells its story in colors of radiant confidence and joy.

But it is more than history. That is why so many millions of copies of it are distributed by the American Bible Society. They go to people who are not interested in history. They are interested in salvation. The Book of Acts has a message for you—it throbs with a call to you to repent and be baptized, and receive the Holy Spirit, and snatch the torch, and race on to do your bit for Christ and His Kingdom till He comes.

—Courtesy of American Bible Society

YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



How can a wife or husband be sanctified by the other? Can the sinner be sanctified by the believer? (1 Corinthians 7:14).

In this verse the apostle teaches that if a husband or wife becomes a Christian and the spouse remains unsaved, that need not disturb normal marital relationships. Their marriage remains sanctified, or holy. And if children result, they are not unclean or unworthy of a place in the church, but holy, meaning “legitimate, honorably born,” even though one of the parents is unconverted.

If God is our Judge, how can frail humanity judge anyone, since it also is to be judged? (1 Corinthians 6:1-3; Romans 14 :10).

The ultimate judge of everyone will be God, but there are acts of conduct which the church must judge. For example, Paul said, “Put away from among yourselves that wicked person” (1 Corinthians 5:13). The church at Corinth was to judge and excommunicate the wicked member (1 Corinthians 5:1-5), and God supports the church when it renders righteous judgment (Matthew 18:15-20).

How can some of our people fellowship with those who refuse to accept some of our precious doctrines?

True Christian fellowship should be based on the grace of our Lord Jesus Christ. Those who believe in Him as Saviour and Lord are most likely to believe also in the sacred Scriptures and the hope of eternal life, even though they may reject some teachings which others may treasure. All true believers are one in Christ and should love each other even if they cannot agree on all points of doctrine.

Please explain the statement, “He that is spiritual judgeth all things” (1 Corinthians 2:15).

The natural man is limited in his field of knowledge to that which is natural. The spiritual man is not limited to natural knowledge. He also has knowledge in the spiritual realm, revealed to him by the indwelling Holy Ghost.

First Corinthians 1 shows man's utter inability to comprehend spiritual things without the Spirit. “Where is the wise? where is the scribe? where is the disputer of this world?” (v. 20). First Corinthians 2:9, 10 says, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.”

Now the comparison in verse 11: “For what man knoweth the things of man, save the spirit of man which is in him?” This is the ability of the natural man. “Even so the things of God knoweth no man, but the Spirit of God.” This is knowledge reserved for those who know the Lord.

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.

WHY DID GOD WAIT UNTIL THE 20TH CENTURY TO RESTORE GLOSSOLALIA TO THE CHURCH?

ACTS AND ARCHAEOLOGY

By RAYMOND L. COX

THE GIFT OF SPEAKING IN TONGUES as the Spirit gives utterance, experienced universally in the first-century church, did not explode again into church history on a large scale until early in this 20th century. But now, about 70 years later, millions of Christians all over the world testify to experiencing glossolalia!

Some people ask, "Why didn't God restore this gift to the Church sooner?" The same question could be voiced regarding every other restoration of truth. We dare not question God's wisdom. *God's* timing is always perfect—*always!*

However, it seems more than a coincidence that the charismatic gifts of the New Testament church did not sweep onto the scene on a large scale until archaeologists began to vindicate the integrity of the Book of Acts!

The Acts of the Apostles, authorship of which has been ascribed to Luke, a physician and traveling companion of Paul, contains the historical record of the launching of the Early Church on the Day of Pentecost when "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). The evangelist reports recurrence of this phenomenon at Caesarea (Acts 10) and at Ephesus (Acts 19).

In the 19th century, however, critics had a field day at Luke's expense. Many denied that Luke had anything to do with the authorship of Acts. Higher critics who admitted Luke's authorship dismissed the physician as a third- or fourth-rate historian.

Most "authorities" proclaimed that no single author produced Acts at all. They declared that the book developed as a sort of scrapbook: an editor used "scissors and paste" and produced the book by assembling scraps of material from many sources. The critics usually imagined this happened in the third century, almost 200 years after the reported events took place. They pro-

claimed that details in the document represent conditions in the Roman Empire in the third century, not the first when Luke lived. Consequently, they dismissed the Book of Acts as inaccurate history, full of fable and fancy.

Future developments in Biblical archaeology, however, would expose these conclusions as the fallacies of hasty generalization, fallacies of insufficient induction of facts, fallacies of virtually every stripe and kind which contradict logic.

The name of the man who perhaps more than any other engineered the about-face for Luke's reputation as a historian was William Mitchell Ramsay.

This Englishman studied in British universities in the 19th century. The faculties brainwashed him into accepting the "scissors and paste" theory of the origin of Acts.

After Ramsay completed his education, he embarked on a career as an archaeologist. He sailed for Turkey where he fully expected to excavate evidence confirming his prejudices about the unreliability of the Book of Acts as history. But to his surprise, everything Ramsay unearthed that had any bearing on the issue confirmed Luke's narrative!

Now Ramsay was an honest investigator. He would not permit his prejudices, strong as they were, to contradict pertinent evidence.

"Shall we hear the evidence?" became a challenge Sir William Ramsay (he was eventually knighted by Britain's sovereign) flung to the critics. He excavated incontrovertible evidence disarming the arguments against



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Luke's and Acts' reliability. Point after point which critics had marshalled to prove the book was written decades or centuries after the incidents it describes proved instead to reflect conditions in the first century in Asia Minor!

No wonder Ramsay made a dramatic about-face. Instead of attacking Luke, he began to defend him. In fact, this Englishman went so far as to insist eloquently that Luke was the most reliable historian of all time!

So William Mitchell Ramsay and other archaeologists vindicated the authorship and accuracy of the Acts of the Apostles, and they did it just when God began to renew the charismatic gifts on a wide scale in the Church!

We do not know exactly why God waited until the 20th century to restore the first-century Pentecostal gifts. It would be presumptuous to declare dogmatically that God was waiting for archaeologists to vindicate the integrity of Luke and the Book of Acts. However, the fact

remains that Ramsay repudiated Luke's detractors *before* the outpourings of glossolalia in this century.

Some critics continue to carp the old charges against Acts, but their arguments are anachronisms. Luke wrote reliable history when he chronicled the charismatic manifestations in the Acts of the Apostles.

And God's timing was perfect in choosing the present century for the restoration of the supernatural power the Church enjoyed in the beginning. There's hardly a nation where the gospel is preached that glossolalia isn't practiced! The Pentecostal denominations, of course, exercise charismatic gifts openly. And large numbers of people in the historic churches—Protestant, and even Roman Catholic and Orthodox—are witnessing astonishing outpourings of the Spirit in their prayer meetings.

Luke did not write a conclusion to the Book of Acts! The action among Spirit-filled Christians is continuing to this day.

COUNT ME IN!

I BELIEVE IN MY CHURCH

Assemblies of God people should first support the projects of their own church before contributing to others. Although there are many other fine organizations who do a "good work" (not all are shyster or religious racketeers), the Assemblies of God, both on the national and district levels, deserves the loyal support of its members.

I am a member of the Assemblies of God because I believe its doctrines, its principles, its practices, and its goals. I subscribe to its fellowship and to its discipline. It is Biblical. As a member I have a responsibility to support my church in its united efforts to evangelize the world. My support will strengthen that effort that much more. My effort alone may not amount to very much but with yours and his and hers and theirs, it mounts up and does make a difference.

Thomas E. Dewey, former governor of New York, was considered a "cinch" to win the presidential election. The Republicans were congratulating themselves even before the final tabulations were announced. The result? Dewey lost. Why? Thousands of voters were so sure that he would win that they did not think their votes would make much difference; they didn't vote.

I must not ignore the fact my church and its many facets of ministry needs my support, however small it may be. I must support my church's efforts because they have been initiated by God's anointed, Spirit-filled men who have caught the heavenly vision.

I TRUST MY CHURCH

The purpose of Assemblies of God projects at home and abroad is not to elevate

any one man but rather to glorify Christ. Frankly I have a greater confidence and feel more comfortable when I make my spiritual investment through my church rather than entrust it to the hands of some independent individual.

"In the multitude of counselors there is wisdom."

I can trust spiritual leadership in my church and fellowship to use my tithes and offerings on approved projects for which it was stated and in the World Ministries Giving program as designated. Funds turned over to the church are carefully recorded, receipts issued, and the money dispensed with prayerful study and care so as to obtain maximum and lasting results for God's kingdom. I appreciate the periodic reports that tell me of a wonderful work accomplished. I am also advised of the facts that indicate we could do an even greater work for God if more funds were available.

The worldwide evangelistic efforts of the Assemblies of God are in conformity with the Word of God and with the desires of the General and District Councils. They are not the decisions of one man. The varied projects are the fruits of the inspired study of Spirit-filled men, each of whom is a specialist in his field.

I have confidence in my church's efforts, in its decisions, and in its moves. I can be sure that what is done is done for the Lord. The past 50 years of growth both in the homeland and on foreign soil is a realistic demonstration of the kind of work I am proud to support.

I believe in the message and in the goals of the Assemblies of God. The goal of independent crusaders may change from time to time or may not be too clear, but there is nothing secretive about the position of my church. I know what it believes and what it is doing. It has a testimony that the world needs to hear. As a member of this Movement, I want to support its forward move for God. Count me in.

—FRED SMOLCHUCK, Michigan District secretary-treasurer

YOUTH— FOREFRONT OF REVOLUTION OR REVIVAL

By J. ROBERT ASHCROFT

JOSEPH WAS A TEEN-AGER; David, an adolescent; Isaiah, twentyish! These youths were key men in spiritual achievements.

Youth is always at the crest of great revival. Find a revival or a revival movement, and you will find youth there.

Youth is in the forefront of revolutions. Note the college campuses like Columbia or the public squares like Prague. Youth will lead in revolution or revival. Why?

It has always been thus. Sacred Scripture shows that youth will have visions while older ones dream dreams! The handmaidens will have the "outpouring"; "your sons and your daughters shall prophesy" (Acts 2:17). Joel said it. Luke repeated it. The Holy Spirit inspired it. Youth is the key.

In secular history youth led. George Washington was 22 when a colonel. Joan of Arc died at 19!

But back to religious history. Luther was a freshman teacher when the reformation brewed in his heart. John Wesley and the Holy Club at Oxford University triggered the early Methodist revival. Revivals have started in colleges ever since!

And very exciting is the history of the current Pentecostal revival which was kindled in the Bible school in Topeka, Kansas, in 1901. That revival fire spread around the world with youth. Although older now, some of those youths are still with us.

Youth holds the key to revival. Why? Here are some reasons.

THE YOUNG ARE SENSITIVE

Young Isaiah was about 20 when King Uzziah died. On that day he said, "I also saw the Lord." That a king would die—and with leprosy—was no casual happening to Isaiah. He could not take it in stride. Business could not go on as usual. Something must be done. Others could "ho hum"—another national leader had succumbed to disease. But to Isaiah it was a strategic occasion. The enemies of the nation were threatening. And without spiritual leadership, disaster was upon them.

The whole nation was infected. Something must be done. Evil had reached a high-water mark!

Then the vision came. The vision was overpowering.

This article is one of a series appearing in the *Evangel* this year portraying the role of youth in revival. J. Robert Ashcroft is president of Evangel College, Springfield, Missouri.

Isaiah saw the glory. Jesus said so in John 12:41. Things began to happen. Out of the tragic depths of apostasy came the revulsion against evil. On that day Isaiah responded. A youth took over. He said, "Woe is me! I am . . . ruined. . . . My eyes have seen the King, the Lord of hosts!" But then he added, "Here am I; send me" (Isaiah 6:5-8, Amplified).

That day in God's house Isaiah acted the role of youth responding to the need for revival.

In the same way youth is stirred in our time. Youth will have revival or revolution! Thank God the young can spearhead revival.

Youth becomes sensitive to evil and sin when in the presence of the Lord. Thus it was with Peter. He cried, "Depart from me, Lord. I am a sinful man." All of us need again to become sensitive to the exceeding sinfulness of sin.

How uninformed was the adolescent David when he came to the battle area of Israel. Too young to fight, he remained home to care for the farm. He had not learned the art of war. He knew only the shepherd's sling—and the shepherd's song.

Think of his simplicity and directness. Sent by his father to the battle with food for his elder brothers, he questioned, "What shall be done for the man [not an army] who kills this Philistine [Goliath], and takes away the reproach from Israel? For who is he . . . that he should defy the armies of the living God?" (1 Samuel 17:26, Amplified).

David's brothers ridiculed him—only rumor got him a hearing. And Saul said to David, "You are not able to go to fight against this Philistine. You are only an adolescent!" (1 Samuel 17:33, Amplified).

Saul attempted to disqualify the youth. Adult society almost wrote David off. He had to show his readiness by reporting he had killed the bear and the lion.

Saul almost spoiled him. Saul clothed David with his armor. David tried to go but could not.

Then the story shines with symbols of the greatness of God working with simple faith. David singlehandedly prevailed over the Philistine. What a story! Here was an unspoiled youth.

Saul was cautious; David was courageous. Saul was fearful; David was faithful. Saul was materialistic; David was idealistic. Saul was natural; David was spiritual. Saul saw the problem; David saw the possibilities. Saul sought security; David dared to make a sacrifice.

Youth is capable of such. The unspoiled are ready to step out in faith to remove the reproach of apostasy, and are ready to go for revival! Where can we find such boldness? In youth. Where can we find such daring? In youth. They are not afraid to believe God for victory.

THE YOUNG ARE STRONG

Jonathan and his armor-bearer scouted the enemy. They found them atop a rocky crag. Imagine only two men lightly armed climbing almost vertically up the rocks to fight an unknown enemy. That is military suicide. The strategist would say, "Don't try it." But Jonathan and his armor-bearer were strong. They could climb and fight. And that takes great strength. What faith Jonathan had. He was strong of mind. He was strong in faith. He said to his armor-bearer, "Come . . . let us go . . . the Lord will work for us . . . there is nothing to prevent the Lord from saving by many or by few" (1 Samuel 14:6, Amplified). They climbed on hands and knees. That is the strength and the courage youth has to seek for to see a victory through when the enemy is secure in the rocks.

Revival takes strength, both spiritual and physical. The enemy is tough. The church is withdrawn from the heat of the battle. Like Saul, the church is in safety under a pomegranate tree. Saul did not know Jonathan was making the attack. Youth has that courage and strength to move out in new ways for revival.

They are doing it now—in the ghettos of the major cities, the nearby mission fields, the college campuses, and the neighborhood Sunday schools. God bless them. The youths are attacking.

In 1901 or 1969, youth is a key to revival and renewal. Youth has the strength, the freshness. Youth has the sensitivity to know where the evil is and where God is moving.

Remember Eli was old, sightless, and dull. Samuel was young, sensitive, and alert. He heard God speak. And the message was, "I am about to do a new thing in Israel . . ." (1 Samuel 3:11, Amplified). It is always fresh and new when youth leads; but it is the same eternal God, the same eternal Word, and the same key to revival.

Reviewing the incidents above, it is easy to observe that youth must see things as they are. They want it told like it is. Life wears on us. Eyes grow dim, strength abates, and ideals are rationalized. But youth, like Isaiah, must see wrong and sin for what they really are. They must see the consequence, that judgments are inevitable and immutable.

Secondly, like Isaiah, they must see God. Then they respond, "Use me!" It is the privilege of us all to show the awfulness of sin to youth. Let them see it. But let them also see the glory of God, His holiness. The result will be a cry from youth, "Here am I. Lord, send me!"

It has been my joy over the years to observe in college or camp meeting, in church or chapel, young people hold the key. Their challenge and their response is the trigger. They are first to the altar; first to repent; first to receive the Spirit; first to respond to missions; and first to go.

They fight our wars. They care for our sick. They teach our children. They will live and lead the church. Let them lead in revival now!



WITNESSING CAN BE ANYWHERE

By IDA M. CLARK

WHAT A KIND-LOOKING MAN!" The two women were looking at an artist's conception of Christ talking with children of many colors and nationalities.

I turned and looked, thinking surely they knew who the picture was intended to represent. But no, they were serious. They did not know. This gave me the opportunity to tell them about Jesus who loves all people, regardless of color, race, or country.

They were amazed, for even in these enlightened times where Jesus is mentioned in the newspapers, in books, on the radio and television, they had evidently "tuned-out" the information. They had never heard.

There was a high-rise apartment house in the southwest section of our city. A doorman protected the dwellers from salesmen, solicitors, and other intruders. Next door to the high-rise was a church, eager to minister to the people, but there was no way to get inside the tall building. A Sunday school teacher made friends with the manager and was allowed to hold his class by the edge of the pool each Sunday morning. Week by week more people are drawn to this informal Bible study group by the pool.

Recently a beautiful painting of the head of Christ was presented to a Sunday school department. I took it to an engraving company to get a suitable plate inscribed with the name of the donor and the date given. It was at the engraver's that an excellent opportunity for witnessing came about. I found myself surrounded by employees of the company. One by one they guessed different people whom they thought the picture portrayed. They guessed Moses, Abraham, and even more recent heroes of history, but no one guessed Christ. The switchboard operator said that the picture might be of one of the prophets.

"But who say ye that I am?" was the question I could almost hear Christ asking Peter as I explained to the group gathered around. I told them about His marvelous love for all people—for them.

When they remarked about the sad look on His face, I had the opportunity to tell them His sadness was for those who refused to believe in Him.

Truly, witnessing can involve the most unexpected places and people; from the classroom to the pool; from the engraver to the people in the market. There are people everywhere who need to know Jesus.



SERVICEMEN are the "shock troops" of the Foreign Missions Department outreach in the Far East.

For example, go with me to Panmunjan, Korea. On the south side of the Demilitarized Zone one finds freedom, church bells, prayer meetings, democracy, advance—things which represent the principles of our Saviour. On the north side of the DMZ everything is grim, dirty, inhospitable, depraved, oppressive, shot through with fear and suspicion.

At the cost of blood and great suffering during the Korean War, American servicemen pushed back the armies of communism to the 38th parallel. In North Korea there are no Christian church services, while in South Korea the Pentecostal testimony has fallen into fruitful soil and one of the largest Pentecostal churches in the world has been established.

At the present time American

Armed Forces are engaged in bloody combat with similar powers of darkness in Vietnam. Were it not for this brave and stalwart action, communism would soon sweep throughout Southeast Asia, and all the advances of Christianity in the Philippines, Indonesia, and contiguous countries would be obliterated. Yes, all of Christendom owes our servicemen a tremendous debt.

Since September 1967 a special commission on ministry among servicemen has been studying ways and means to establish full and constructive cooperation between the appropriate branches of the Assemblies of God—the Commission on Chaplains, the Servicemen's Division, and the Foreign Missions Department. The work of this commission has now been completed and full cooperation is the order of the day. The actual functioning of our overseas outreach to servicemen is directly in the hands

of the Foreign Missions Department. Here are cardinal features of the new program as it applies to the Far East.

The office of full-time representative for all servicemen's activities throughout the Far East has been established. An office with adequate secretarial help, equipment, and facilities is to be maintained in Okinawa—which is centrally and strategically located.

Missionary Jim Davis has been asked to serve as this Far East representative. Brother Davis has had a long background of preparation for servicemen's ministry. He is an Air Force veteran, a linguist, an experienced missionary, and a former director of the Tokyo Servicemen's Church. He is deeply challenged by the urgent needs of our servicemen in the Far East.

Local fellowship groups will be established wherever there are concentrations of servicemen. These men

Foreign Missions Department Expands

SERVICEMEN

By **MAYNARD L. KETCHAM** / *Field Secretary for the Far East*



1. Maynard L. and Mrs. Ketcham hold a plaque awarded him by Pan American World Airways upon his 20th trip around the world. 2. Servicemen enjoy home comforts at this Christian center in Japan. 3. Missionary Jim Davis serves as Far East representative to servicemen. 4. GI relaxes in Christian Servicemen's Home in Bangkok. 5. Levell Hargrove directs modern centurions in preparing Light-for-the-Lost literature in Okinawa. 6. Men participate in worship service in Seoul, Korea.

will be encouraged to work in cooperation with local base chapels, chaplains, and Sunday schools to the full extent of their ability. On the other hand, they will be encouraged to have their own gatherings for genuine Pentecostal fellowship also.

Local centers with full- or part-time local directors have been or will be established in Korea, Japan, Okinawa, Taiwan, Hong Kong, the Philippines, Guam, and Vietnam.

A newsletter will be edited and distributed to all Assemblies of God fighting men throughout the Far East to sponsor fellowship groups, share experiences, and publicize Christian activities and retreats. Correspondence courses will be made available to servicemen in local fellowship groups so they can spend their spare time studying the Bible, improving their minds, and deepening their Christian faith.

The servicemen's pattern that is in operation throughout Europe will be


adapted and implemented in the Far East. Servicemen will be encouraged to give to a Berean Fund, which will be used for missions outreach and for servicemen's ministries throughout the Orient. A Centurion Foundation is also to be established. This will be a revolving loan fund which will be contributed by servicemen. The proceeds will be used for evangelistic work throughout the Far East.

Under the overall direction of the Commission on Chaplains, three retreats will be held in the Far East during the last part of April and the first part of May each year. These will take place in Tokyo, Japan; Baguio, Philippines; and Patiya, Thailand.

Also, special servicemen's rallies will be held at Thanksgiving time in each of the countries where servicemen's activities are being carried out.

Since the inception of the Assemblies of God servicemen's work in the Far East, thousands of service-

men have been rescued from lives of sin and channeled into lives of useful service to Christ. Many of them have been filled with the Holy Spirit. Approximately 50 ex-servicemen (all saved and filled with the Spirit through the ministry of our program) are now studying in Assemblies of God Bible colleges in the U.S.!

Is not this work worthwhile? Let us back our servicemen to the full by providing for Assemblies of God ministry among them while they are serving the cause of freedom in the Far East. 

**Special Offerings for
FOREIGN MISSIONS**

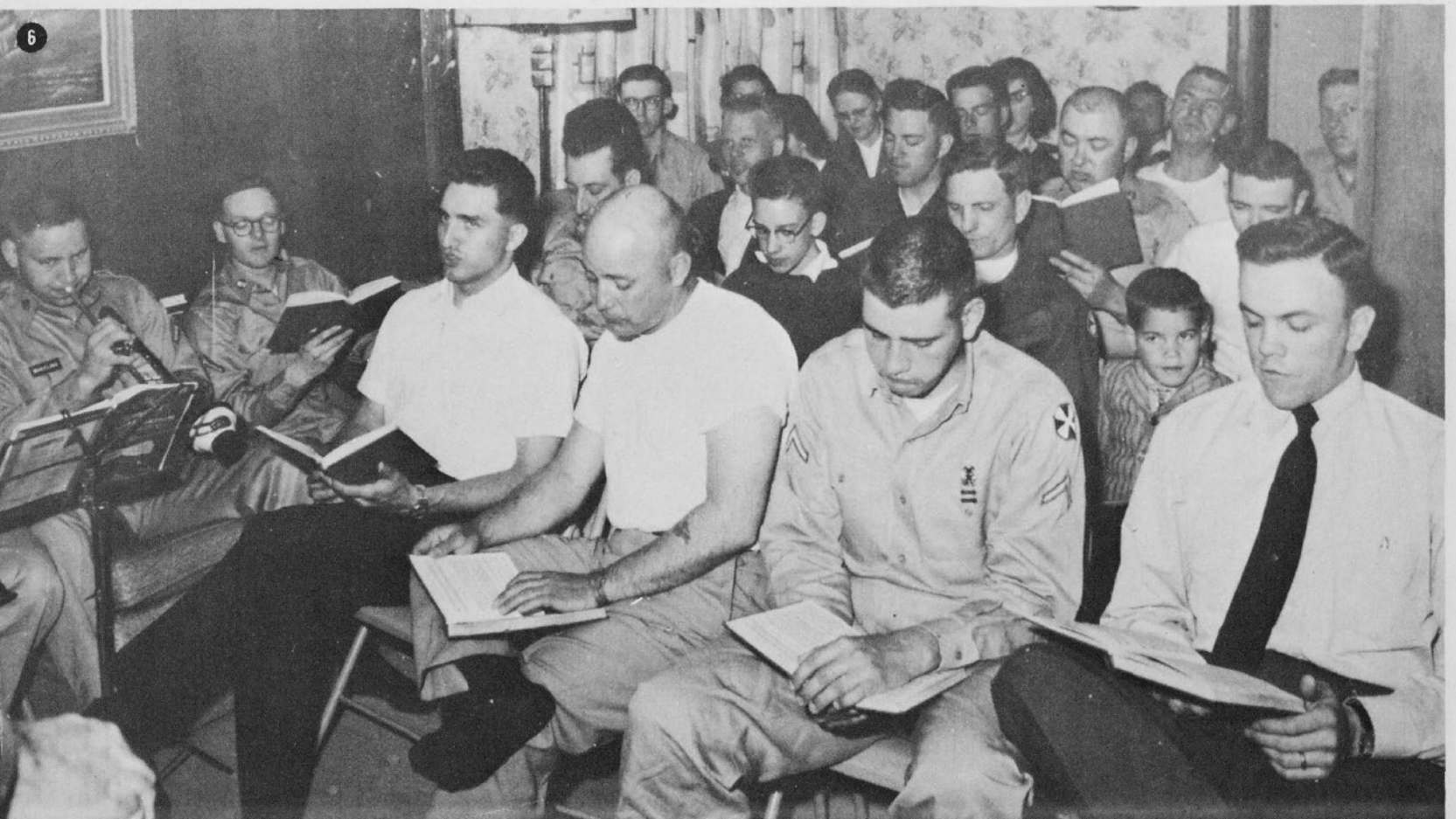
should be sent to:

**ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802**

Ministry to

IN THE

ORIENT





The winter camp meeting at Barrow, Alaska, was well attended in spite of 40-below-zero weather.



The Eskimos enjoyed mealtime fellowship at Barrow. Some traveled 90 miles to attend the camp.

CAMP MEETING AT 40 BELOW ZERO

By RUTH LYON

ATTEND CAMP MEETING AT 40 BELOW ZERO? Missionary-Pastor Darrell Redfearn at Barrow, Alaska, wondered if anyone would come. It had been impossible to have a summer camp since most of the people were away from the village hunting and fishing then. But would a winter camp work in Alaska?

People from Wainwright and Barter Island were planning to attend this camp. On January 21 it was 30 below zero, but the folk began arriving.

The temperature dropped to 40 below, and still they came. Some traveled by plane. Others came by sled or snowmobile, traveling 90 miles at 40 below!

Night after night the building was filled to overflowing (it holds 200). Ned Nusunginya, missionary at Barter Island, was the interpreter. God blessed the anointed preaching of Paul Bills (missionary at Nome) and the anointed singing of Carl Awinona, a Spirit-filled Mission Covenant pastor. The Barrow Presbyterian Church also presented special music. About 29 came forward for salvation, and several were healed. Some received the baptism of the Holy Spirit.

The camp at Barrow was probably the most unusual of the more than 40 camps for Alaskans, American Indians, deaf, and members of the foreign language branches of the Assemblies of God conducted during the past year.

The results of these camps are far-reaching. Their value to the progress of the home missions work of the Assemblies of God is immeasurable. In addition to promoting a spirit of unity and fellowship among the people, they contribute to spiritual blessing and growth.

Camps also offer great opportunities for evangelism, since numbers of unsaved attend them or at least are present at some of the services. Camp evangelism accounts for a large portion of the thousands of conversions reported each year by Special Ministry churches.

DEAF CAMPS

More than 850 people attended the seven deaf camps which were conducted in strategic areas of the nation. A good number of deaf were saved, and several were baptized in the Holy Spirit.

Workers conducted Bible classes each morning, and

Picture shows part of the congregation at the Illinois Deaf Camp.



Services were held in a tent at the Wisconsin-Northern Michigan Indian camp at Gresham, Wisconsin.



Indians in native dress added color to the camp services at Gresham, Wisconsin.



some camps had classes in the language of signs for the benefit of hearing workers. Most of the deaf camps were climaxed with banquets. Some had inspirational dramatic presentations, such as the one entitled "Tribulation Saints" which was given by the deaf in the Spencer Lake Bible Camp of Wisconsin.

AMERICAN INDIAN CAMPS

Twenty-five American Indian summer camps were reported by districts in 1968 as follows: Arizona 11, Minnesota 1, New Mexico 2, New York 1, North Carolina 1, North Dakota 3, Northwest 2, Oklahoma 1, Southern California 1, Northern California-Nevada 1, and Wisconsin-Northern Michigan 1. A number of the camps were sponsored by the districts or sections, and some were local. As many as six to eight churches may cooperate in a sectional camp. Attendance at the camps totaled more than 2,000.

Many of the Indian camps had children's and youth services in connection with the regular camps. In some instances, separate Indian youth camps were conducted later with great success.

The White Mountain Apache camp at Cedar Creek, Ariz., was our largest Indian camp with around 600 (including 150 children) in attendance. Melvin Harrell of Reedley, Calif., and Earl Goodman, superintendent of the Montana District, ministered there. Workers reported the meetings were wonderful and results most encouraging.

The Broken Arrow Chapel Camp at Indian Wells, Ariz., had a record attendance of 300 (including 100 children), with Faye Thurman as evangelist and Albert Buck, a Navaho Indian worker among the Indians and the deaf, as interpreter.

Approximately the same number of camps will be conducted over the nation this summer. Food showers and financial assistance from other churches help to make these camps possible.

Missionaries and their congregations are eagerly anticipating the camping season which affords them such an enjoyable time of fellowship and spiritual inspiration. If you are near one of the camps, you are welcome to visit. You will be a blessing and, at the same time, your own heart will be blessed to see what God is doing on the home missions fields.

* * *

Note: A list of Home Missions camps to be held in 1969 is available from the Home Missions Department.

A 35-voice youth choir was featured at the White Mountain Apache Camp in Arizona.



The campground on the Apache Reservation near Cedar Creek, Arizona, has a large tabernacle to provide a comfortable place of worship for the large group of Indians who attend each year.

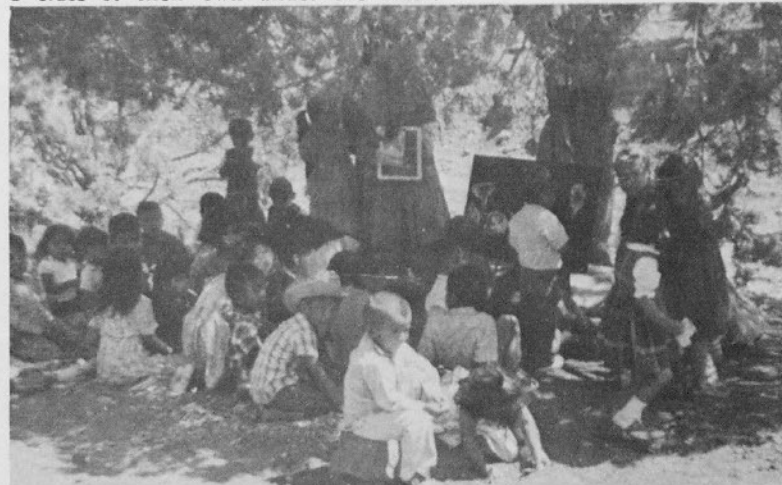


Indians in tribal costume stand beside tent while others enjoy visiting at the Gresham camp.



Indian ladies walking to services at the camp meeting.

Preschoolers at the White Mountain Apache Camp have a class of their own under the trees.

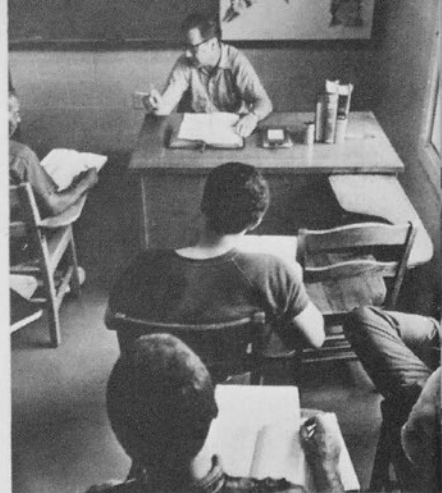




The staff and students of the Assemblies of God Bible Institute in Bayamón, Puerto Rico.



On the opening night service of the school in Bayamón, the building was packed to capacity.



Class at the Teen Challenge Training Center in Rehrersburg, Pa.

HOME MISSIONS SCHOOLS BRANCH OUT

OF THE 41 INSTITUTIONS sponsored by the Home Missions Department, 15 are Bible schools. This year total enrollment in the schools reached a record of 1,072, and graduates number nearly 300.

SPANISH EASTERN BRANCH

The Spanish Eastern District is expanding its Bible school program. The Spanish American Bible Institute, the main school, has been moved from Manhattan to Bronx, and some of its extension schools have become incorporated institutions. These are located at: Bridgeport, Conn., Newark, N. J., and Philadelphia, Pa. The reopened institute in Philadelphia even has a branch school in Reading, Pa.

The Bronx school still has two branches—at Brooklyn and Newburgh, N. Y., Adolfo Carrión, superintendent of the Spanish Eastern Branch, is the superintendent of the Bronx school.

With the schools in Miami, Fla., and Bayamón, P. R., the branch operates nine Bible schools, as compared with the seven it previously had in 1967. They report a total attendance at all the schools of 667 and will be graduating 228. Postgraduates number 12.

Commencement exercises for the Spanish American Bible Institute will be conducted at the Christian Church

John 3:16 (864 Westchester Ave.) on June 28 at 7 p.m.

Since Evangel Temple in Miami is for sale and the Spanish Bible Institute has been using their facilities, a new building is an urgent need. This school is seven years old. Andres Roman is director.

The Bible Institute in Bayamón, Puerto Rico, is establishing a church in Royal Town and a mission in Vega Alta. Students also are working in various areas, beginning Sunday schools which they expect to become missions.

This school needs more adequate quarters. They wish to construct a house for the school director, Andres Rosa, and a building for their church services. The school's commencement was held in Jerusalem Temple in Santa Juanita, Bayamón.

LATIN AMERICAN BRANCH

The Latin American Branch reports a total of 226 students enrolled in its three schools and will graduate 48.

The Latin American Bible Institute of California in La Puente has added new courses and better teaching aids. It has strengthened its evangelism outreach, working with local churches in house-to-house visitation. Students also hold jail services, and the choir ministers

Graduates of the Latin American Bible Institute, La Puente, Calif., anticipate active ministry of various kinds.



Faculty, staff, and students of the main school of the Spanish Eastern Branch at Bronx, N. Y.





The choir of the American Indian Bible Institute in Phoenix, Arizona. The graduates (inset) are from three Indian tribes.



Students, teachers, and personnel of the Spanish Bible School in Miami, Florida, one of the schools of the Spanish Eastern District.

in churches and to youth groups. Partial scholarships have been granted to choir members as an incentive to better performance and appreciation for their work.

The school is considering starting a continuing education course next fall offering classes three nights a week for the adults who are not able to attend during the day. They are also considering enlarging their building to provide more library space.

Joel B. Torres, superintendent, announces the commencement exercises will be held at the school, 14209 E. Lomitas Ave., in La Puente on June 7 at 2:30 p.m.

"Students of the Instituto Bíblico Latino Americano in Chicago are enrolled in a program of extracurricular activities with the churches which permit them to apply their basic knowledge acquired in school," says school director, Miguel Arroyo.

Office equipment and 40 desks for students are urgently needed. The school is operating in the basement of the church which is inadequate.

The Chicago school is contemplating opening an extension school, possibly in Blue Island, Ill., and a day school as soon as adequate facilities are available.

The Latin American Bible Institute at El Paso, Tex., also has special evangelism activities for its students. They even help churches and missions in Mexico.

Two of the school's present buildings need stucco on the outside.

LABI has built a new educational building 38 by 165 feet. It will house five classrooms and a library. H. C. Ball, founder of this fine school, recently dedicated the new building. Present indebtedness is \$15,000, but the building is valued at approximately \$60,000. Archie Martinez is school director.

AMERICAN INDIAN

The American Indian Bible Institute at Phoenix, Ariz., is making progress. Their enrollment was 24, but it could have been much greater if facilities were adequate. There were four graduates this year. As soon as funds are available for construction the school will be relocated on a very desirable site already acquired.

Students ministered weekly in churches and missions in the general Phoenix area to Indian, Spanish, Anglo, and Negro congregations. A small choral group ministered out of state and in reservation churches at some distance from the school. Individual students and teams of students ministered to Indian congregations far and near. Every Saturday night a student group under the direction of one of the teachers did street witnessing in

downtown Phoenix. They won many souls to Christ.

AIBI desperately needs a school bus. The library needs a card filing catalog. But the building program is the most urgent need at present.

According to D. R. Ramsey, president, commencement was held at the Pima Indian Assembly of God Mission east of Scottsdale, Ariz., with Judge Lindsey, pastor of First Assembly in Covina, Calif., as speaker. The AIBI choir ministered.

TEEN CHALLENGE

The Teen Challenge Institute of Missions at Rhinebeck, N.Y., has varied evangelism activities for its students, as follows: Hudson Girls Reformatory, Hudson, N.Y.; Dutchess County Jail, Poughkeepsie, N.Y.; Catskill Men's Reformatory, Catskill, N.Y.; Northern Dutchess Hospital, Rhinebeck, N.Y.; Hudson River State Hospital, Poughkeepsie, N.Y.; and serving in a consultant capacity to the citywide school physician of the Poughkeepsie Public Schools.

Total enrollment in the school was 30 and there were 12 graduates.

John Q. Kenzy, school director, writes that special needs are finances to complete their library and make other necessary physical changes on the building to accommodate additional students and staff members. Additional instructors, a maintenance man, and an executive secretary are also urgent needs.

Commencement exercises were held in the Dutch Reformed Church, Rhinebeck, N.Y.

The Teen Challenge Training Center (or farm) at Rehrersburg, Pa., while not a Bible school, includes Bible studies in its program for Teen Challenge converts. This center has an enrollment of 125, all of whom will be completing the course this spring.

These converts are finding wonderful opportunities opening for them in high schools and colleges around Rehrersburg. They took part in an area-wide drug education seminar sponsored by the Pennsylvania Department of Health for educators in Wilkes-Barre, Pa., in February.

The philosophy of Teen Challenge ministry is "every addict win an addict." Because of this, in their classroom experience students receive instruction in personal evangelism. Following the meetings with churches, civic groups, and schools, the students have opportunity to witness and lead others to the Lord.

Special needs for the Rehrersburg Center are Bible commentaries and other books for the library. Spanish books are especially in demand.



GIVING THE GOSPEL CALL-BY TELEPHONE

By **CLAUDE R. QUALLS**

Pastor, Assembly of God, Arlington, Virginia

THE MEDIA OF RADIO AND TELEVISION have been of inestimable value to the church in fulfilling its task of reaching the world with the gospel of Christ. It is fitting and proper that technological inventions be used in this way, for Christians should utilize every available means to spread the good news.

To Mrs. Ray Campbell, one of our Sunday school teachers, this "available means" is her telephone!

Mrs. Campbell's influence extends beyond the walls of the classroom into the homes and hearts of her students as she uses her telephone to witness about Christ. Over the years she has touched many lives and won souls to Christ through this unique ministry.

Marjorie was one of her converts. A meek, quiet young lady, she had been saved at an early age but drifted from the Lord during her high school years. Later she married an unsaved man, and they moved to our area and began attending our church occasionally. Marjorie came for some time and was very interested but yet made no definite decision for Christ.

At that time Mrs. Campbell was teaching the young married people's Sunday school class. She made it a point to greet every young couple who visited our church and invite them to Sunday school. But she didn't stop with just inviting them; she often called them on the phone to chat and become better acquainted.

It was during one of these phone conversations that she invited Marjorie to come to church for the evening service and give her heart to the Lord.

"Do I have to come to church to get saved?" Marjorie questioned.

Mrs. Campbell replied, "Oh, no! You can get saved in your home. In fact, you can get saved right now if you want to." Then with her consent, Mrs. Campbell prayed for Marjorie. The following day when Mrs. Campbell phoned, she asked, "Are you saved?" and Marjorie emphatically replied, "Yes, I am!"

Later, Marjorie received the baptism in the Holy Spirit and today, nine years later, is a very devout Christian.

Marjorie's story is not the only one growing out of the telephone ministry. There was Ruby who had been attending our Sunday school for about 10 years. Everyone supposed she was a Christian, but Mrs. Campbell knew she had not made a definite commitment to the Lord. She talked with her many times over the phone about giving her heart to the Lord, but something always seemed to hinder Ruby from making a decision.

Then three years ago her husband was involved in an accident. Icy roads caused his car to skid into the highway at the precise moment that a lady's car slid into his path. Though he was slightly injured, the lady was apparently



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ATTEND THE JUNE 1 'SPECIAL MINISTRIES DAY' SERVICE IN YOUR ASSEMBLY

not injured at all. Each agreed to pay for the damages to his own car.

Everything had gone well for about a year and a half. Then the woman began to develop arthritis in her knee and sued for a large sum of money, saying it was caused by the accident. This upset Ruby greatly, for to pay the amount stipulated would involve losing their home and everything they had. They offered to settle for a considerable sum out of court but the woman refused.

When the time for the trial arrived, Ruby asked her Sunday school class to pray that the Lord would undertake so they wouldn't lose their home.

On the following Wednesday, Mrs. Campbell felt led to call Ruby. Ruby said her husband was in court right then and asked Mrs. Campbell to pray, which she did.

The trial resulted in the judge throwing the case out of court. The insurance company gave the woman a very small settlement which was only one-fifth the amount Ruby and her husband had offered to settle for previously.

When Ruby called Mrs. Campbell, she could scarcely talk through her tears of joy. She was so happy to know that the Lord had undertaken for them. Mrs. Campbell said, "Now, Ruby, don't you think you should serve a God who so graciously answered prayer for you and undertook in such a marvelous way?"

Ruby replied, "Yes, I do."

Mrs. Campbell then asked if she could pray over the phone with her, and she said yes. She hadn't prayed but a few words, however, when Ruby said, "Oh, Sister Campbell, it is so wonderful! I didn't suppose it could be so wonderful." Ruby had been born again through the Spirit and was a new creature in Christ Jesus.

Until this time she had taken her two children home immediately after Sunday school. Now she remains for the church service while the children enjoy children's church. Furthermore she has received the baptism in the Holy Spirit—and also her 10-year-old daughter has been saved and filled with the Spirit. This ministry has a chain reaction!

This telephone evangelism also extended to Kathryn. Kathryn had been in the young married class off and on for 12 years. She was backslidden and married to an unsaved man. They attended our church for a while, then attended another. Mrs. Campbell kept in touch with her occasionally during these years, and one day last year Kathryn surrendered to the Lord during a telephone conversation. In spite of many problems, she has come through victorious and now attends church regularly.

Then there was Juanita. She was invited to Mrs. Campbell's class by Marie, a fellow worker. She had been coming for about two months when one day she became desperately ill at work. She tried to finish the day at work but was unable, and so asked Marie to drive her home. On the way home, Marie handed Juanita Mrs. Campbell's telephone number and told her to call the teacher and ask her to pray for her.

That evening, Juanita called and told Mrs. Campbell that she was in severe pain, so Mrs. Campbell prayed for her over the phone. A few hours later Juanita called to say the pain was gone and she was feeling fine. Then she said, "I am a backslider and everything you said in our Sunday school class last Sunday was directed at me.

IS SUNDAY 'ALL DAY'?

By KATHERINE BEVIS

ONE SATURDAY EVENING not long ago, my husband and I arrived in another city for a visit. After registering in a motel we called some friends who lived in the city to inquire about the time of Sunday school and the location of the church.

They gave us the requested information and invited us to go home with them after the service for lunch and spend the balance of the day with them.


During the afternoon, my husband asked our host what time the evening service began. After he had answered, his little grandson who was visiting his grandparents for the weekend looked up into his grandfather's face and said, "Oh, Gramps! Do we have to go to church tonight? *Is Sunday all day?*"

His childish query has come to me many times since our visit. Could it be that some Christians have come to believe that Sunday is *not* all day? Are they Sunday morning Christians only?

Before I retired from *The Houston Chronicle*, one of our reporters told me he drove around our city one Sunday evening and was surprised to find so many churches dark and empty. He asked me if my church had Sunday night services and I was so happy to tell him that we did. And I couldn't keep from adding, "It isn't just the old faithful guard who attend our evening services either; our young people are faithful in attendance. Sunday is *all day* with them!"

How will we answer the Lord when he asks us, "How did you spend your time on My day? What value did you put on My house; on the preaching of My Word; on fellowship with other Christians?"

Let's pray about those sanctuaries which are empty on Sunday evenings. Ask the Holy Spirit to speak to professing Christians about this matter. It is inconceivable to think that one who is filled with the Spirit will be unfaithful to the cause of Christ, for to be filled with the Spirit means that the Holy Spirit controls and directs our lives in every experience.

The work of the Lord needs men and women, boys and girls who are consistent in Christian witness. There is no reason for anyone to think that Sunday doesn't last "all day." 

I was saved when I was young; then I came to Washington, D. C., to work and became careless and negligent and got away from the Lord. Now I want to get back to the Lord and feel like I did when I was home."

So Mrs. Campbell offered her second telephone prayer for Juanita—this time for salvation. Juanita received Christ as her Saviour and continues to serve the Lord.

Mrs. Campbell believes that God works in a variety of ways His wonders to perform. She thanks God for each opportunity she has to use her telephone for His glory.



POSED PROFESSIONAL PHOTO BY H. ARMSTRONG ROBERTS

JIM LISTENED. "ONE SIN SUCCEEDS ANOTHER UNTIL YOU ARE WHAT YOU ARE TODAY..."

MORALLY STRIPPED

By E. S. CALDWELL

THIS IS JIM SMITH'S STORY. That is not his true name, but this is his true story.

Reared in a small Texas town, Jim had never been far from home until he set out to prove himself a man in the summer of 1968.

Jim considered himself a pretty good Christian. He was Pentecostal—never went to shows or dances, didn't smoke or drink. That is, he did none of these things while living within the culture of his hometown in the "Bible Belt."

And once, in the fervor of a red-hot revival, he experienced the power of God. When the lanky youth arose from the altar, one of the deacons slapped him on the back and said, "You've got it, Jim. I heard you speak in tongues!"

But Jim came to wonder if he ever really had anything.

Flint, Michigan, is a far cry from a Texas cow town, but the youthful Texan liked it, especially when he found a factory job at union-scale wages.

At night Jim felt lonely. He prowled the streets looking at the dazzling neon signs. Sin beckoned. Moral restraint evaporated.

Then came the jarring shock of awaking behind bars. His head throbbed; his eyes ached. Weeks of dissipation exacted a heavy toll.

Though hazy, Jim's memory confirmed the charges against him—a barroom fight. Ninety days in the Genesee County Jail.

Somehow the jail didn't seem like a bad place to Jim. It gave him time for serious thinking.

Sundays a church group conducted jail services. He joined the singing and listened to the preaching, but still something was missing. He wasn't really sure God wanted him anymore.

Then one September night Jim found *Revivaltime* on the radio. It was after "lock up," and the lights were turned out. The familiar music of the choir singing "At Calvary" caught his attention while tuning across the dial.

The speaker reminded the young prisoner of evangelists back home. He heard C. M. Ward say:

"I ask you, sir, if there is one thing you have learned in your life of rebellion toward God, is it not that one sin succeeds another until you are what you are today—*morally stripped?*"

"You can name your locust-sins in their genealogical order, in their successive descents on your soul. You remember how it all began. You remember what sin followed the one before. You have a memory of how it all *compounded*, until the garden of your youth is nothing but a dust bowl. You can catalog every sin. You do not have to have the preacher tell you."

Jim nodded in agreement with the radio voice that penetrated his darkened cell. Maybe this preacher would show him the way out. He listened intently.

"What can be done about it? Joel is a preacher with a remedy. 'I will restore to you the years that the locust hath eaten' (Joel 12:25). You do not need to live in a dust bowl. You do not need to go to hell. You do not need to suffer one more moment of demon torment. There is salvation.

"Joel put it on the line. 'Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord . . . for he is gracious and merciful, . . . and repenteth him of the evil' (Joel 2:12, 13).

"That was the message. That is what it takes to stop the awful invasion of hell in your life. Lay your heart open before God.

"You say, 'Preacher, I've sinned too much. How can I even ask God to help me?' Joel answered: 'Fear not . . . be glad and rejoice; for the Lord will do great things. . . . I will restore to you the years that the locust hath eaten' (Joel 2:21, 25)."

Hope sprang up in Jim's heart. Quietly he sat up in his bunk, alert to every word.

"There is something to be said for the pigpen experience, for the poverty found in 'the far country.' When a life is stripped; when you reach moral bankruptcy; when there is nothing left but memory of better days; when your heart is 'rent' and the pride and the fight are gone, that is the moment when restoration can begin—when the Father and home appeal to you, when it becomes easy to say, 'I have sinned. I am no longer worthy.'

"It happened to Samson. It happened to Simon Peter. It happened to King Manasseh. *A prodigal comes back.* Lives are recovered. Yes, they are! I would not be in this business unless that were true. I am not a peddler of fantasy.

"I thank God for these *rebuilt lives!* God is in the salvage business. Share that message with the ruined on your street. Point them to Mary Magdalene, out of whom the Master cast seven devils. Point them to Zaccheus, out of whom Jesus chased greed and villainy. Point them to the Romans and Corinthians and Ephesians out of whom a risen Christ expelled lecherous paganism and made them the pioneers of His gospel in Asia and Europe. Yes, it is true! Jesus saves. He alone has the key to the blight and barrenness in your life.

"I ask you to turn in faith. He says He will save you. Believe it. Come with your damaged life to Christ. Do not be afraid of your Maker. To whom else can you possibly turn for a remake? Where else is there redemption? Take a great sinner's word for it, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief' (1 Timothy 1:15).

"Gather up your lost life, and bring the tatters to Christ. Say to Him that you have destroyed yourself, and this is what you have accomplished—thoroughly wrecked your life. Say to Him that all your hope is in His Word."


Suddenly the reason for his failure struck Jim. Brother Ward had said, "Say to Him that all your hope is in His Word." Jim had neglected the Bible; he relied instead on others to carry him. His spiritual foundations were inadequate.

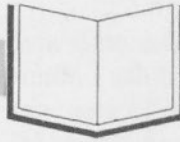
When the radio evangelist stopped preaching, the choir

sang the hymn of invitation, "There's Room at the Cross for You." Then Brother Ward's voice returned to Jim's cell.

"Once again, God's presence is so manifest among us. All of us can feel the tug. Something will happen immediately in your life when you find yourself on your knees at this broadcast altar."

Silently the prisoner eased off his bunk and onto his knees. And he stayed on his knees until the Lord answered. Soon a repentant prodigal in a jail cell sensed the Father's loving embrace.

In his letter to *Revivaltime*, Jim concluded by saying, "I just wanted to write and thank you for giving me the chance I needed." 



MY FAVORITE SCRIPTURE

SHARING CHRIST'S TRIUMPH

By BOND P. BOWMAN

"Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place" (2 Corinthians 2:14).

EVERY PERSON hopes to be a conqueror, a victor, a champion. According to this favorite verse it is possible, through Christ. He, the Captain of our salvation, fought the battle, defeated the foe, and leads us forward to share in the spoil!



The second part of the verse portrays the redeemed as a great procession of champions following after Him who has already vanquished the enemy. We glory in *His* triumph which is now *our* triumph.

The Weymouth translation puts it: "But to God be the thanks who in Christ ever leads us in His triumphal procession, displaying everywhere through us the sweetness of the knowledge of him."

How wonderful! As conquering soldiers following Him, we leave on the battlefield a sweet knowledge of His grace.

Living Letters gives the same thought with an even fuller meaning: "But thanks be to God! For through what Christ has done, He has triumphed over all our stumbling efforts and uncertainties, and wherever we go He uses us to tell others about the Lord and to spread the gospel like a sweet perfume."

This verse speaks to every redeemed man the thrilling fact that we are marching in a great procession, spreading the fragrance of Christ's triumph along the way as we journey home.

Bond Bowman is pastor of Brightmoor Tabernacle in Detroit, Michigan.

STEWARDSHIP ON TRIAL

By HARLAN WARTENBEE / Pastor, Assembly of God, Hopkins, Minnesota

FIRST CORINTHIANS 4:2 clearly identifies the duty of a steward when it states: "Moreover it is required in stewards, that a man be found faithful."

In 1971 a new law becomes effective which may test our faithfulness. It places Washington's Birthday, Memorial Day, Veterans Day, and Columbus Day (a new national legal holiday) on certain Mondays in their respective months. With the existing Labor Day holiday on the first Monday in September, this will provide for a minimum of five "long weekends." These opportunities for absence from the house of God on major holidays in addition to annual vacations, special events, and other reasons will test the depth of a Christian's love for God.

It is easy to do what is right when you don't have the opportunity to do otherwise. A few years ago when there were more people living on farms, or in rural communities, faithfulness wasn't such a problem. The responsibilities of farm work, fewer cars, and less money to buy gas for outings made it easy for the rural and even city folk to be faithful to God and the church.

It was not so difficult for them to earn 10-, 20-, or 40-year perfect attendance pins when the opportunity for inspiration and fellowship at the church service was the most exciting event of the week. It was also easy for them to condemn as cold and indifferent any who weren't as faithful as they.

Presently the picture has drastically changed in the city and on the farm. With more money, more free time (thanks to modern labor-saving devices), and faster, warmer (or cooler) cars, we seldom hear of even five-year perfect attendance records in church.

Is this change only because of the difference in economic and social conditions? No, it is due also to a change in *spiritual* conditions. It is a commentary on the human heart. Anyone can be faithful when the alternatives hold no attraction. The real test of faithfulness comes when you have the opportunity to be *unfaithful*.

Were our forefathers faithful out of necessity, happenstance, or desire? That answer we must leave with them and God; but looking at circumstances as they are developing today, our concern should be to examine ourselves and pass sentence as to whether we are faithful to God out of necessity or due to a sincere desire. Rare is the person who is faithful when he has ample opportunity to be otherwise.

However, church attendance is not the only evidence of faithfulness to God. The Bible indicates that a Christian is a *steward*.

A steward has the responsibility of performing service as well as being present. Eliezer was the steward of

Abraham. As such Eliezer managed Abraham's affairs and ruled over all that he had. He was a servant to Abraham, but also the ruler over his possessions. It was probably this same steward that Abraham entrusted with the tremendous responsibility of choosing a wife for his son Isaac.

Joseph became a steward in the household of the Pharaoh in Egypt. The importance of the position of stewardship is made very clear by the Pharaoh's comment, "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou" (Genesis 41:40).


Eliezer and Joseph were like executive vice-presidents, carrying on the business, but amenable to the president.

Stewards in 1 Corinthians 4:2 has the same meaning and carries the same weight of responsibility. We, like Eliezer and Joseph, may be responsible to work with a church, a superintendent, or a pastor, but in a larger sense we are answerable to God for how faithfully we carry out our duties of stewardship which affect the progress of the Kingdom.

In Luke 16 we read of a steward who was accused of wasting the goods of his wealthy master. He was called to give an account of his actions before being removed from this high and trusted position. This steward reacted like many stewards of the Kingdom today. He wasted more of his master's goods by dishonesty and selfishly using them to assure ease for himself in this life.

Verse 11 of this same chapter poses a serious question. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" If we are not faithful in disciplining ourselves in the proper use of natural things such as money, time, and talents, can God entrust us with such supernatural and divine things as salvation, the Holy Spirit and His gifts, and a joint-heirship with Christ? But "he that is faithful in that which is least is faithful also in much" (Luke 16:10).

You don't have to wait until 1971 to prove whether or not you are a faithful steward. You can test yourself now. Ask yourself, "Am I faithful to God because I want to be or because I don't have the time or money to do anything else?" If you are faithful now because you want to be, you'll be a faithful steward in 1971. If you are faithful because you don't have the opportunity to be otherwise, you'll probably be called to give an account by 1971. If you are an unfaithful steward now, you may be removed from your duties of trust by 1971.

Let us strive to be faithful and earn the commendation, "Well done, thou good and *faithful* servant: thou hast been faithful over a few things, I will make thee ruler over many things" (Matthew 25:21). 

ELISHA MINISTERS TO NAAMAN

Sunday School Lesson for June 1, 1969

By J. BASHFORD BISHOP

2 KINGS 5:1-4, 9-14



A PITIFUL PLIGHT (v. 1)

Naaman was a great man. He was commander in chief of the Syrian army. He was admired as a military hero whose achievements had saved his country—but with all his honors and fine qualities, he was little better than a dead man, for he was a leper! Riches, position, and intellect do not make men immune to trouble. Naaman in all his splendor was no better off than thousands of leprous beggars who suffered as he did.

There is always a “but” in the life of the sinner. Happy is the man who can take his troubles to God.

A POSITIVE PROCLAMATION (vv. 2, 3)

A little Jewish maid, captured by the Syrians, was serving in Naaman’s house and was not afraid to declare her faith in a hostile environment. How many thousands of sufferers from sin and sickness have experienced God’s saving and healing power because of the faithful testimony of some humble Christian!

A PROPHET’S PRESCRIPTION (vv. 8-10)

When Elisha heard of Naaman’s desire for healing, he said, “Let him come to me.” If Naaman really wanted healing, it was his obligation to take the initiative; it was not for Elisha to force his services on Naaman. God will not bestow His blessings on the indifferent and passive; but He delights to meet those who are definite,

wholehearted, and believing in their asking. (See Mark 10:51; Luke 18:41; James 5:14.)

“So Naaman came with his horses and with his chariot.” He probably thought he could impress the man of God. To Naaman’s chagrin, Elisha did not even see him but sent a messenger with directions: “Go and wash in Jordan seven times . . . and thou shalt be clean.” The prescription was so simple that Naaman stumbled over it—just as people tend to stumble at the simplicity of the gospel and God’s promises.

A PETITIONER’S PRIDE (vv. 11, 12)

“But Naaman was wroth, and went away.” Why was he angry? Because the divinely appointed method would be humiliating. Pride, more than leprosy, was Naaman’s trouble! What would his friends think if he, chief of the Syrian army, were to do such a ridiculous thing as to duck seven times in a dirty river!

God hates pride because it defeats His loving purpose. Human pride crucified the Lord of glory. How thankful we should be that God uses methods in dealing with us which are intended to rid us of pride, lest it ruin us.

“I thought . . .,” said Naaman. At this point he betrayed himself. He had preconceived ideas about how God ought to deal with him; if he had relied on them, he would have remained leprous. We too may miss God in our lives because we cling to our own opinions.

A PRECIOUS PRIZE (vv. 13, 14)

“If the prophet had bid thee do some great thing, wouldest thou not have done it?” Naaman’s servants showed him the folly of his pride and anger. Similarly, the foolishness and inconsistency of our own attitudes—to which we are so often blind—are frequently very evident to others.

The reasoning of Naaman’s servants was unanswerable. Naaman’s desire for health overcame his desire to preserve his self-life. Obediently and humbly he dipped seven times in the Jordan; and when he came up the seventh time, he found himself healed of his leprosy.

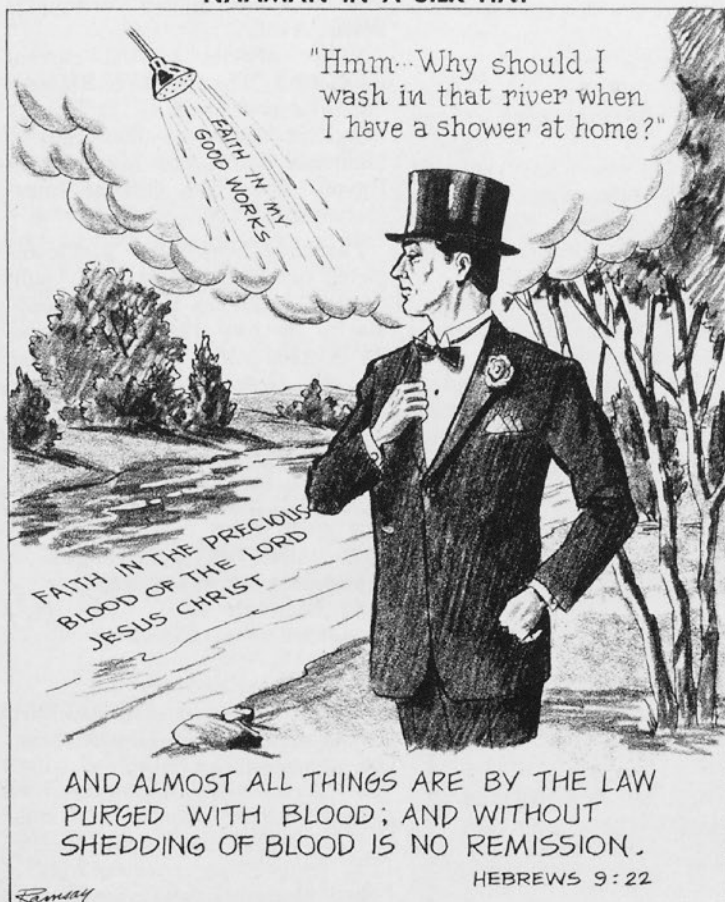
We are not unlike Naaman. We desire a more intimate walk with God but we want to keep up appearances, to save ourselves from the humiliation involved in admitting our need, and from persistently and earnestly seeking the Lord. An inward struggle ensues. Those who, like Naaman, are willing to humble themselves and die to preconceived notions, pride, and self, receive what they desire from God. Those who spare themselves remain in spiritual poverty.

A PRAISEFUL POTENTATE (v. 15)

When Naaman reached the place where he was willing to “hate” his self-life (John 12:25) and to submit to the humbling process, he received not only the healing of his body but also the healing of his soul. He became a follower of Jehovah.

Many condemn Naaman for his pride but forget his ultimate humility. He will rise up in the judgment and condemn many who, knowing their spiritual need, were not willing to humble themselves and obey God. ☞

NAAMAN IN A SILK HAT





NEWS OF OUR TIMES

"APPROPRIATE," DEFENSE SECRETARY BELIEVES

God Is Back in Army Lectures

WASHINGTON, D.C.—Defense Secretary Melvin R. Laird overruled the Army and approved the use of the words "God" and "Supreme Being" by chaplains in compulsory military guidance programs.

"With regard to character-guidance programs within the military departments, I want to state that there will be no prohibition against the use of 'God,' 'Supreme Being,' 'Creator,' 'faith,' 'spiritual values' or similar words," the secretary declared.

Last December the Army had promised the Civil Liberties Union that such words would be deleted from the character-guidance lectures because that program is separate from the services' religious programs, which are optional with the servicemen, whereas attendance at the character-guidance lectures is compulsory.

Secretary Laird explained that military services "consistently have adhered to the position that espousal of religious dogmas or particular sectarian beliefs is not the

purpose and has no place in the character-guidance program." But he said he felt reference to the terms stated above are "appropriate."

... at a glance

- • • The Home Missions Department of the Assemblies of God reports that at least 154 new churches were opened in the U.S. in 1968.
- • • There were 9,120 Assemblies of God Sunday schools in the U.S. in 1968 with a total enrollment of 1,066,128.
- • • General Foods recently announced it will no longer advertise on any TV program containing violence. In the future, its commercials will appear only on those programs "characterized by decency and good taste, and their basic appeal must be to those instincts and desires which have contributed to the building of a civilized society."



NEWS OF OUR FELLOWSHIP

Quarterly Journal on the Holy Spirit

Summer 'Paraclete' Emphasizes Personal Revival

SPRINGFIELD, MO.—The Summer 1969 issue of *Paraclete*, just off the press, features "Revival on the Personal Plane," by Hugh P. Jeter, as lead article. Brother Jeter is chairman of the Department of Missions, Southwestern Assemblies of God College, Waxahachie, Tex.

In dealing with the subject he asks such questions as: "What is true revival? Where does revival

come from? Is it a result of carefully laid plans and preparation? Is it a miracle from God bestowed according to His sovereign will, and whenever He pleases? Does it come as a result of the cooperative efforts of God and man?"

The writer points out that "New Testament revival was guided and directed by the Holy Spirit, and we should confidently expect the same today.

"The Spirit convicts of sin and restores the drooping Christian to radiant spiritual health and vigor; then He leads and empowers him in his witness to others," Brother Jeter asserts.

The 32-page journal concerning the person and work of the Holy Spirit also contains the second of a three-part series, "The Cessation of the Charismata," which carries the subhead, "An Evalua-

Common Faith Still Alive

America Not Indifferent To Religion, Writer Says

NEW YORK, N.Y.—The massive tribute to the late President Eisenhower indicated to New York Times columnist James Reston that America is not as indifferent to religion as some modern prophets and publicists say it is.

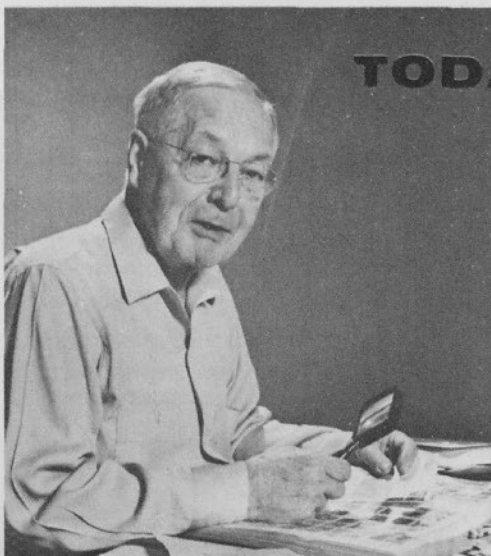
"The substitute gods of the modern age don't seem to be very satisfactory," Reston stated. "The trend toward a secular society in America is clear, but when television demonstrates on a great occasion that it has the capacity to bring the whole nation into a common experience—almost to make us all part of a single congregation—then we find that at least the remnants of a common faith still exist."

The journalist said the Eisenhower memorial services suggested that no matter how much we divide over creeds and sects and their relation to the state, the religious foundation of our common life is "not forgotten."

tion of Some Popular Presuppositions."

Other articles in the current issue are: "The Relation Between the Gifts and Fruit of the Spirit," "The Sin Against the Holy Spirit," "Spiritual Gifts and Macarius of Egypt," and "The Gift of Interpretation."

Paraclete, which has just completed two years of quarterly publication, continues to gain in popularity as new readers recognize its content value. It is published by the General Council of the Assemblies of God in conjunction with its Spiritual Life—Evangelism Commission



TODAY IS AMA SUNDAY

Over 150 aged ministers and/or their wives or widows depend on you to meet their day-to-day needs. Each month \$5,000 is sent in emergency and monthly assistance checks to these pioneers of Pentecost. This is the first of two annual offerings in Assemblies of God churches for Aged Ministers Assistance.

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Spiritual Tide Is Evident

Dedication of New Unit Concludes Second Phase of Building Program

PINE BLUFF, ARK.—First Assembly has been experiencing a marvelous move of God's Spirit in its services during the past few months, according to Pastor Duane Weis.

A recent revival with Evangelist and Mrs. Bobby Jones saw many rededicate their lives to God and to His service.

God's blessings on the congregation are further evidenced in the completion of a new educational building which was dedicated to the

Lord in February. Merle Harris, assistant superintendent of the Arkansas district, was the speaker for the dedication-homecoming service.

The new U-shaped structure, containing 7,000 square feet, houses eight classrooms, offices, workrooms, fellowship hall, and kitchen. The fellowship hall also serves as CA chapel.

The building, constructed of block and native stone, is valued at \$100,000. The Sunday school



rooms have tinted, plate-glass windows overlooking a central courtyard containing a rock fountain. A covered driveway gives convenient access to the building on rainy days.

This is the second phase of First Assembly's building program which began in 1963. The first phase, completed in 1964, included an auditorium seating 750, adult classrooms, choir room, evangelist's quarters, church library, and pastor's study.

First Assembly has helped start two new Assemblies in the Pine Bluff area in recent years.

Pastor Weis reports that there is a spirit of prayer among the people and they are seeing God answer in a wonderful way. Many are experiencing the presence of God as never before.



Merle Harris (assistant superintendent of the Arkansas District), Pastor Duane Weis, and Ed Chambliss (contractor) are shown with the new educational unit that First Assembly recently dedicated.

JOPLIN, MO.—The Second Assembly here is rejoicing in God's goodness in enabling the church to pay off its indebtedness two years before the expiration date of the loan. At a recent service the congregation, led by Pastor Ray Hundley, burned the mortgage.

Pastor Hundley reports that plans are being made to build a new sanctuary in the near future.

* * *

LANGDALE, ALA.—Evangelist and Mrs. C. R. Freeman of Atlanta, Ga., recently conducted two weeks of special services at the Assembly of God here.

Six persons accepted the Lord as Saviour; several backsliders were reclaimed. The young people were stirred and one received the baptism in the Holy Spirit.

—James H. Quillen, pastor

* * *

BAKERSFIELD, CALIF.—Evangelist Viola Duncan of Lancaster, Calif., recently concluded a two-week meeting at Rosedale Assembly here.

Several came for salvation, and one woman was instantly healed of a kidney infection. She came to each service thereafter, testifying to God's healing power.

—Mildred Mara, pastor

* * *

SOUTHPORT, FLA.—The Assembly of God here has just concluded a successful meeting with Evangelist and Mrs. David Scruggs of Lynn Haven, Fla. Many were saved and filled with the Holy Ghost.

The attendance was unusually good. The church is revived, and the Sunday school has grown.

—Asa L. Williams, pastor

* * *

HARTFORD, ILL.—Evangelist and Mrs. G. L. McKinney recently held a successful series of meetings in the Assembly of God here. The attendance was excellent—well above average.

Eight persons were saved and two were reclaimed. Fifteen were

filled with the Holy Spirit and 12 were refilled.

A man in the church who had suffered for many years was healed of pain and loosed from the stiffening of the joints caused by arthritis.

It was a time of genuine revival. The whole church was blessed and drawn together as the Spirit moved upon the people.

—V. W. Spain, pastor

* * *

GAITHERSBURG, MD.—God's presence was felt in each service during a profitable meeting at New Hope Assembly here. The evangelist was Tommy Godfrey of Indian Head, Md.

The climaxing service was a teen rally where 36 young people and adults came forward to dedicate their lives to God.

—A. B. Marks, pastor

MADISON, WIS.—First Assembly here recently concluded special services with Evangelist "Little Joe" Peterson of Portsmouth, Va.

A good number were saved, and a spirit of revival and enthusiasm was created among all the people. One received the baptism in the

Holy Spirit. There were also several miracles of healing and deliverance.

The week-night crowds were excellent. People came 40 miles to enjoy the anointed ministry of the Peterson Team.

—H. Ray Colver, pastor

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KNOXVILLE, TENN.—The attendance was good during special services held by Evangelist Gene Burgess at Woodlawn Assembly.

Three persons were saved, and four were reclaimed.

Brother Burgess's "Living Sights and Sounds" based on his recent missionary trip, was presented in three local schools.

The young people of the church were richly blessed in these meetings.

—J. L. Schaffer, pastor

LAMAR, MO.—The "Singing Shells," an evangelistic team from Manitowac, Wis., recently held a successful meeting at the Assembly of God here. One person was saved, one was reclaimed, and one was filled with the Holy Spirit.

Many visitors attended. The services averaged from 75 to 100 in attendance nightly.

The church made contact with three families who were not attending church anywhere.

—Dwaine Braddy, pastor

ABINGDON, ILL.—First Assembly was stirred and revived during a meeting with the "Little Joe" Peterson evangelistic team of Portsmouth, Va. The crowds were the best in years.

Twenty-three persons accepted Christ as Saviour. Two were filled with the Holy Spirit.

Both the young and old were challenged by Brother Peterson's ministry.

—Thurman Strange, pastor

ISELIN, N. J.—The local Assembly of God is grateful for a visitation of the Holy Spirit in a recent crusade with Evangelist and Mrs. George Butrin of Berwick, Pa.

Brother Butrin's five-minute "mini-sermons," given prior to the main message, drew record-breaking crowds to the meetings.

Decision cards showed that 17 were saved or reclaimed in the two-week meeting, and 12 received the baptism in the Holy Spirit.

People testified to healing of sinus trouble, hives, arthritis, heart trouble, and other afflictions.

—Samuel G. Clutter, pastor

CAVALIER, N. DAK.—Marcus Bakke, North Dakota assistant superintendent, recently conducted a week of services at the Gospel Tabernacle.

One person was saved, one was refilled with the Spirit, and two were reclaimed.

First-time visitors included several local ministers. A real interest from the community was evident.

The spirit of revival continues to burn with one more reclaimed

in the Sunday night service following these meetings.

—Keith C. Carlson, pastor

CLAREMORE, OKLA.—Members of First Assembly are thanking God for what He did for the young people during a recent meeting with Evangelist Bill Raiford Jr. of Tulsa, Okla.

Many knelt at the altar on the last night for salvation or to seek the baptism in the Holy Spirit. This response was after Brother

Raiford's illustrated sermon on the rapture of the Church.

—Ralph Reddout, pastor

POPLARVILLE, MISS.—Members of the Assembly of God here were challenged and blessed by the ministry of Evangelist and Mrs. Danny Rogers of Lamesa, Tex., in recent meetings.

Two accepted Christ and one was reclaimed as the Spirit moved upon the hearts of the people.

—G. D. Horne, pastor

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Chickasaw	¹ First	June 1-6	Larry Summers	David Thomas
	Irvington	A/G	May 21-June 1	G. L. & Mrs. McKinney	Doug Bartlett
	Mt. Olive	Hicks Chapel	May 26-June 8	Billy & Cherie Cotton	M. O. Bruce
Alaska	Anchorage	Fairview	June 1-8	Larry & Mrs. Griswold	Gilbert Mort
Ariz.	Yuma	First	May 26-June 8	Charles O. Hudspeth	Neville E. Carlson
Ark.	De Queen	First	June 3-15	J. C. & Mrs. Nichols	O. C. Hicks
Calif.	Keyes	A/G Tab.	May 20-June 1	J. B. Woolums	J. D. Smith
	New Cuyama	A/G	May 25-June 8	Lindell Lummer	Samuel White
	Walnut Creek	Springbrook	June 3-8	J. B. Woolums	E. Joseph Perna
Conn.	Norwalk	Parkway	June 3-8	Roy & Mildred Johnson	Harvey Meppelink
Fla.	Pensacola	Bethel	June 1-15	Edgar & Mrs. Davis	E. L. Beech
	Pensacola	East Side	May 27-June 8	Jerry & Ann Johnson	L. M. Stephenson
Ga.	Dallas	First	June 1-15	Nettie Parham	Freddie Goss
	Decatur	¹ Abundant Life	May 26-June 1	Carl E. Gammel	Kenneth Crocker
Ill.	Cottage Hills	First	June 1-13	E. A. Manley	Maurice Burgund
	Paris	First	June 3-8	Carl E. Gammel	Roy Warner
Ind.	E. Gary	A/G	June 4-15	Lyman B. Richardson	Denver Baker
	Gary	Glen Park	May 25-June 5	Victor Etienne	Anthony Vigna
	Hammond	First	June 1-15	Donnell-Holler Team	Walter C. Hanneman
Iowa	Des Moines	First	May 27-June 1	Paul Hild	Charles Crabtree
	Keokuk	A/G	May 27-June 8	Wesley & Gladys Morton	Bernard H. Reece
Kans.	Kansas City	Bethel	May 26-June 1	Roy Tregenza	Paul Johnson
	Kansas City	¹ Bethel	June 1-6	Christian Hild	Paul Johnson
Md.	Baltimore	Middle River	June 3-8	Tommy Godfrey	C. C. Oliver
Mich.	Cass City	A/G	June 3-15	Wesley Wibley	Paul Cowan
	Gaylord	A/G	May 27-June 1	Wesley Wibley	Robert Rutledge
	Olivet	A/G	May 27-June 8	Wayne & Vi Marshall	Thomas McIntire
Minn.	Alexandria	² Lake Geneva Camp	June 6-8	The Paul Sandgrens	Dave Nelson, D-CAP
	Hibbing	¹ Bethel	May 25-29	Thom & Carolyn Loven	Clarence St. John
	Moose Lake	A/G	May 27-June 1	Paul Clark Team	Carl Johnson
	Warren	A/G	June 3-15	Paul Clark Team	Norman Bratvold
Miss.	Laurel	Evangel Temple	June 1-15	M. L. Cunningham	James Seymour
Mo.	Buffalo	A/G	May 27-June 8	Dan & Marty Womack	O. W. Hunt
	Forsyth	Riverview	June 1-15	Glenna Byard	Gary Pollard
	Nevada	¹ First	May 25-30	Earl & Arlene Stubbs	A. A. Watkins
	St. Johns	A/G	May 20-June 1	Maxine Willis	I. R. Hibdon
	Sullivan	First	June 4-15	Singing Lunsfords	Gene Waterman
	Upton	¹ Peace Chapel	June 1-6	Earl & Arlene Stubbs	W. E. Campbell
Mont.	Lewistown	A/G	June 1-13	Roy & Arlene Brewer	Roy Southard
Nebr.	Lincoln	First	June 1-8	Kathleen Jennings	S. K. Biffle Jr.
N. Y.	Glen Falls	Calvary Tab.	May 28-June 8	George & Evelyn Butrin	Raymond Storms
	Rockville Ctr.	First	May 26-June 1	William Caldwell	Donald J. Harris
N. C.	Durham	Bible Revival Ctr.	June 1-15	Ervin Asiatico	Louie Shultz
	Fayetteville	St. Paul's	May 26-June 1	Woodrow Oxner	Ernestine Coffman
	Shannon	A/G	June 1-8	Woodrow Oxner	Montana Locklear
Ohio	Columbus	Bethel	May 26-June 8	Paul & Donna Wright	Charles Jarvis
	Defiance	A/G	May 25-June 8	Daena Cargnel	Roger Culbertson
	Delphos	First	May 27-June 8	H. B. Kelchner	R. A. Hallquist
	Elyria	First	May 18-June 8	Musical Vanderploegs	Edwin Eliason Jr.
Okla.	Perry	First	May 28-June 1	C. A. Nicholson	E. E. Sadler
	Pryor	Lone Chapel	June 1-15	R. I. & Pearl Wynkoop	Cecil R. Peary
	Tulsa	¹ West Side	June 1—	J. B. & Mrs. Essary	Coy E. Hess
Oreg.	Astoria	First	May 27-June 15	Lloyd & Carol Portin	Don Jacobson
	Ontario	¹ A/G	June 1-6	L. O. & Mrs. Triplett	Bob J. Roberts
S. C.	Rock Hill	First	June 4-15	Kenneth & Theda Wright	W. A. Clark
Tenn.	Knoxville	Woodlawn	May 21-June 1	Kenneth & Theda Wright	Jacob Schaffer
	Munford	First	June 4—	Gene & Heather Burgess	C. M. Hicks
Tex.	Abilene	Bethel Temple	May 28—	Tommy & Esther Lance	Wilson Estes
	Austin	Central	June 1-8	Bob & Dona Barham	Phinis Lewis
	Dallas	Garrison Memorial	June 4-15	Douglas Jones	Jessie Clark
	Dallas	Oak Cliff	June 1-8	Jerry Alcom	H. C. Noah
	Lewisville	First	June 1-8	Joe & Judy McCutchen	Carl Lambert
	Livingston	Indian Village	May 21-June 1	Fisher-Cheek Team	D. G. Surface
	Lufkin	Oak Grove	June 1-15	Charles & Judy McKnight	H. L. Ward
Va.	Big Stone Gap	First	May 28-June 1	Fred Carrington	W. W. Smith
	Selma	A/G	June 6-8	W. Glenn West	Troy H. Cave
Wash.	Kirkland	A/G	May 27-June 8	E. T. Quanabush	A. P. Knudson
	Mineral	A/G	May 25-June 1	James Boreland	Clyde Sofie
	Spokane	North Hill	May 27-June 8	Harry Blakkolb	Harold L. Smith
W. Va.	Davis	A/G	June 2—	William Davis	Mary K. Parks
Wyo.	Worland	First	May 25-June 8	Singing Arnolds	Bruce Strong

¹Children's Revival

²Couples Camp

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

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Leslie McAllan (left) assists Pastor Everett in teaching this class for mentally retarded children.

Counties Cooperate in New Effort

Wisconsin Church Launches Class For Mentally Retarded Children

WASHBURN, WIS.—The Assembly of God here has launched a new phase of ministry with its Sunday school class for mentally retarded children. At the present, seven children are attending the class.

Pastor William L. Everett is the teacher and he says the major objectives are to develop a love that manifests itself in all areas of life, a skill to live in a God-pleasing way as a social being, and an awareness of the way of salvation. The class seeks to bring the retarded child to a saving knowledge of the Lord Jesus Christ wherever possible.

The students are learning about God's Word and gaining practical attitudes of worship, as well as

learning to sing choruses.

The local assembly helps purchase the materials needed for the class and the Bayfield-Ashland Counties Association for Retarded Children helps transport the children to and from church.

Pastor Everett is director of special education for the two-county area and assists in finding jobs for the handicapped as well as teaching educable high school students.

Recently he was named to the President's Committee on Employment of the Physically and Mentally Handicapped. Mrs. Everett is also active in the local Association for Retarded Children and helps direct the religious activities for the association.

VINTON, IOWA—Thirty people testified to receiving healing during a recent meeting at the Assembly of God here. The evangelist was Ken Krivohlavek of Nebraska City, Nebr.

One person's back was healed, and the brace on it was removed. Others were delivered from neck pains, a chronic cough, a nervous condition, and other maladies by God's power.

Four persons were saved, and nine were reclaimed. One was filled with the Holy Spirit, and 13 were refilled.

—Lloyd Graetz, pastor

TULSA, OKLA.—Osage Hills Assembly is rejoicing over the move of God witnessed in a recent crusade held by Evangelist Billy Rairford.

Twenty-eight persons were saved. Ten were filled with the Holy Spirit, and many were refilled. Several testified of healing.

The Sunday school attendance jumped from 52 to 89. There were many first-time visitors.

Twelve were baptized in water, and 10 joined the church during the three-week meeting. A larger

building is being purchased.

—David Powers, associate pastor

ELK CITY, OKLA.—Evangelist Charles Stafford of Fritch, Tex., just concluded a meeting at First Assembly in which God blessed mightily. The services were well attended, and visitors were present each night.

Seven persons were saved, and 10 were reclaimed. Twenty-one people were filled with the Holy Spirit, including several from other churches. More than 15 were refilled.

—Harold Powell, pastor

HOLT, FLA.—Evangelist and Mrs. Jerry Johnson of Atmore, Ala., recently held a meeting at the Assembly of God here.

God's presence was felt each night as people's hearts were challenged and they responded to the Word. One person was saved; one was reclaimed; and three were baptized in the Holy Spirit.

The church has been experiencing a revival for several months. Eighteen have been baptized in water, and eight new members have joined the church.

—Wayne Bradley, pastor

RIO, WIS.—The local Assembly of God was filled to capacity many nights during recent meetings with the Bobbitt Evangelistic Team from Tampa, Fla.

The revival has brought new life and enthusiasm. Many have begun to witness to the lost and to bring them to church. There were 42 saved and four reclaimed.

The church is also rejoicing over the 63 people who were filled with the Holy Spirit and 14 who were refilled.

Brother Bobbitt stressed the importance of reading the Word and claiming God's promises. As a result, people were healed. A man, suffering for 20 years with a bone disease, was delivered. Deaf ears were opened—including those of three who were deaf from birth. Others were released from pain and sickness by the prayer of faith.

—Edsel R. Tapp, pastor

TOPEKA, KANS.—The Highland Park Assembly has just concluded a very profitable meeting with Evangelist Paul E. Morris of Hutchinson, Kans.

Attendance was very good with over 280 visitors coming to the meeting.

Twelve persons knelt at the altar for salvation, and five were reclaimed. Two were filled with the Holy Spirit, and eight were refilled.

The Sunday school record of 145 was broken on Easter with 208 in attendance.

—J. O. Rosenberg, pastor

MARIANNA, FLA.—Evangelist J. Billy McIntosh of Waxahachie, Tex., recently concluded a series of meetings at First Assembly here.

The church experienced an unusual move of God before and during these meetings. It was truly a New Testament Pentecostal re-

vival. There were 34 baptized in the Holy Spirit, 10 saved, and five reclaimed.

Many rededicated themselves to the work of the Lord.

—William B. Franklin, pastor

WADSWORTH, OHIO—First Assembly was blessed by the ministry of Evangelist Wayne Marshall of Salineville, Ohio, for two weeks. The attendance was good.

Four persons were saved, and 10 were baptized in water. Many were drawn closer to the Lord.

—John S. Palmer, pastor

MESA, ARIZ.—Calvary Assembly has been blessed with three weeks of old-time Pentecostal preaching by Evangelist Cecil Welch from Southern Missouri. Crowds grew until the church was packed.

As many as 22 in a single night came to the altar for salvation. Many were healed and many filled with the Holy Spirit.

—J. D. Lowder, pastor

VIDALIA, GA.—Evangelist and Mrs. Billy Cotton of Phenix City, Ala., recently conducted two weeks of successful services at First Assembly.

Several persons claimed Christ as their Saviour, and many accepted the challenge to seek greater depths in God.

The town was made aware of the Pentecostal message during this meeting. Visitors were present from many churches.

—John Rayburn, pastor

ANNOUNCEMENTS

PASTOR'S 20TH ANNIVERSARY AND HOMECOMING—June 1, First Assembly, Farmington, N. Mex.—Don Stover, pastor

HOMECOMING—June 8, Welcome Assembly, Grand Ridge, Fla.—Bill Maroon, pastor

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Mrs. Francis Berkhiser, librarian at Evangel College, receives a scholarship check for the AIBI from Tom Fielder, a member of the student government of Evangel College.

Evangel College Students Help American Indian Bible Institute

SPRINGFIELD, MO.—Each year the Student Government of Evangel College sponsors *Project Concern* to help some worthy cause.

This year's goal was to aid the

American Indian Bible Institute in Phoenix, Ariz. The objects of the drive were: (1) to provide a \$250 scholarship to help train an Indian student at the school so he will be able to return from

college and teach his own people; (2) to collect 250 good used books; and (3) to raise money to purchase new books for AIBI's library. Two student government senate members, Gloria Jenkins and Timothy Fielder, were co-chairmen.

The drive went over the top, thanks to the fine promotion of the cochairmen, along with the help of students and staff members.

At the close of the drive, over \$350 for the scholarship, 300 used books, and \$265 in mostly fulfilled pledges for the new books had been raised. During Evangel's Easter vacation, Mrs. Frances Berkhiser, librarian at the college, and Eleanor Parry, reference librarian, delivered the scholarship check and books to AIBI.

AIBI is sponsored by the National Home Missions Department and six Assemblies of God districts.

Present facilities cannot accommodate all the students who desire to attend AIBI, so the school has acquired a new site in a beautiful section of Phoenix and is anxious to begin construction on a new building.



Six-year-old Gayle Tilman gave two "yards" of quarters totaling \$34 to home missions.

'YARDS' OF MONEY GO FOR HOME MISSIONS

DAYTON, TEX.—Six-year-old Gayle Tilman wanted to do something special for home missions, so she decided to give yards of money!

Gayle saved quarters and glued them on two yardsticks—\$34 worth. She gave these in the home missions offering during a missionary service at Old River Assembly.

The Alvin Capeners, missionaries to Alaska, were speakers for the service.

Gospel Tracts Sown at Annual Snowmobile Race

TOK, ALASKA—When this city was designated as an overnight stop on the 600-mile course of the annual Anchorage to Fairbanks Midnight Snowmobile Race, home

missionary Michael San Soucie recognized an opportunity for a gospel witness.

Brother San Soucie distributed gospel tracts to the many hundreds who came here to see the race. He requests prayer for those who were reached through this effort.

WAINWRIGHT EXPERIENCES MOVE OF GOD'S SPIRIT

WAINWRIGHT, ALASKA—New people are attending the services here as a result of an evident moving of God's Spirit, home missionary Doris Fellows reports.

Two Eskimo people from Wainwright were saved at the winter camp meeting in Barrow (see page 16 of this *Evangel*). Revival fire continues to burn.

A recent teacher-training class brought good results, and cottage prayer meetings are now being held as the people pray for the coming revival.

"The church's radio program over the local station is well received, and the blessings of God continue to rest upon the work here," states Sister Fellows.

BAYAMON, PUERTO RICO—This is part of the crowd that attended the Puerto Rican annual convention which met in the Jerusalem Assembly here in January. Almost all of the pastors and delegates of the 100 churches and missions attended the meeting.



NEW CHURCH WITNESSES SPONTANEOUS REVIVAL

BATON ROUGE, LA.—Pastor J. Don George calls the opening of Trinity Tabernacle here "only the beginning," and it is no wonder.

There were 104 people present for the first service on January 26, 1969. The Sunday school attendance that day was 81. The entire evangelistic project literally shouts "advance" and "victory."

The second Sunday saw a good increase with 90 in Sunday school, and standing-room-only for the church services. The third Sunday, there were 102 in Sunday school. Next goal—125 in church! Each week the goals were adjusted upward.

The new Trinity congregation meets in a converted high school building located on seven acres just one block from a busy city intersection. The people say it was "miraculously made available at a nominal cost."

This kind of active faith is essential for achieving success in modern pioneering. Pastor George leads his people with unswerving evangelistic boldness and enthusiasm. This undaunted spirit leaps at you from the reports:

"Sunday, January 26, was actually a birthdate for our new evangelistic effort in a thriving city. The people are blessed by the revival spirit that already prevails. Yes, it was indeed a 'day to remember' at Trinity Tabernacle.

"Now the very air seems charged with excitement and the spiritual electricity of revival! With this kind of expectation, heaven comes down and the Holy Spirit ministers to the needs of the people.

"And we know God has even greater things in store! To date, every seat in the chapel is filled—but we are taking steps to solve that problem. I know we will soon be able to accommodate the growing crowds! At Trinity people are seeing God's power in action."



Charles W. H. Scott (left) offers the dedicatory prayer for the Braille Library. Others participating are (left to right) Mrs. Mildred Whitney, Curtis W. Ringness, and Harry Brotzman Jr.

DEDICATION HELD FOR A/G BRAILLE LIBRARY

SPRINGFIELD, MO.—The Assemblies of God Braille Library, located near the headquarters building at 423 Hovey Street, was officially opened and dedicated on February 25.

Among those present for the dedication were Charles W. H. Scott, executive director of Home

Missions; Curtis W. Ringness, national secretary of Home Missions; Harry Brotzman Jr., national coordinator of Deaf and Blind Ministries; Leslie W. Smith, promotions coordinator and representative and Mrs. Mildred Whitney, missionary to the blind.

Several CBC students and mem-

bers of local assemblies donate assistance to this growing ministry each week.

The Braille Library is sponsored by the Home Missions Department and operated by Mrs. Whitney. She says, "We are praising God for the wonderful way He has provided for the needs of the library. At last it is a reality; and we are ready to lend books."

Braille books are listed under the categories of doctrine, Christian fiction, biographical, Bible stories for children, foreign language.

Requests for this library service may be sent directly to the Assemblies of God Braille Library. Due to postal requirements, all requests for braille books must come from the blind person's home address.

A new electric braille typewriter has been provided by a Michigan couple burdened for the blind work.

Radio Ministry Launched in Jewish Outreach

CHICAGO, ILL.—A new radio program for Jews entitled, "The Friendship Hour," is now being heard each Sunday at 11:30 a.m. over station, WNMP, Evanston, Ill.

Ernest Kalapathy, director of Shalom Center here, reports this

station has a large audience of Jewish listeners and the 11:30 Sunday morning hour is a prime time for reaching them at home.

In an attempt to refute popular Jewish misconceptions, the producer asked Brother Kalapathy to prepare a series of messages

showing why Jesus is the Messiah.

"Our new tract, 'Conversion and True Jewishness,' seems to be effective in reaching Jewish thinking," Brother Kalapathy writes.

He is presently preparing a new Bible correspondence course for Jews.

In Response to Newspaper Ad

300 Jewish Teen-agers Receive 'The Cross and the Switchblade'

ST. LOUIS, MO.—Over 300 teen-agers responding to an ad published in their Jewish high school newspaper have received a salvation witness. The ad, published by home missionary Harvey Smith, promised a copy of David

Wilkerson's book *The Cross and the Switchblade* to all who responded. In addition to the book, the young people also received salvation tracts.

In reporting on the ministry to the Jews in the Midwest, Brother

Smith says he recently heard a sermon "on the plan of salvation and the baptism in the Holy Spirit as the Christians believe it," preached by a reformed rabbi.

"Almost everything that happens today in prophecy concerns the Jews and the Holy Spirit's dealing with them," says Brother Smith. "Please pray for this mission work among the lost sheep of the House of Israel."

Forestry Department, South Texas District Help Build Church for Alaskan Village

HOONAH, ALASKA—The combined assistance of the Forestry Department and the South Texas District will help build a new church for this Alaskan village.

J. W. Eaves, missionary to Alaska, reports that the South Texas District gave \$900 for two new McCullough chain saws and one Home-lite rough lumber rig to make the beams, joints, rafters, floors, and foundation for the new building.

The Forestry Department has promised to give 10,000 board feet of lumber for the new church, and additional grants may be available.

Brother Eaves says that with the new equipment "we hope to cut most of our building material and have it well seasoned and ready

for building in August. The members of our small congregation are working hard to get this building.

REVIVAL SPIRIT PREVAILS IN STATE PRISON

FLORENCE, COLO. — God's Spirit has been moving in an unusual way in the Colorado State Penitentiary, according to Merle E. Headding, pastor of First Assembly.

First Assembly conducts regular services for the prison inmates, and Pastor Headding reports they are witnessing answers to prayer for which they have been praying for over 2 years.

During a recent Sunday afternoon service, three of the converted inmates received the baptism of the Holy Spirit. Brother

Headding states, "A spirit of prayer and worship settled like a mantle over the men and continued for over an hour." A dozen of the men came forward to pray for salvation, rededication, healing, and other purposes.

This revival spirit was carried to the penitentiary from the church, where God has been moving in a special way. There was another wonderful service at church that evening. Several young people accepted Christ as their Saviour.

GIFT OF PLANE HELPS CORDOVA MISSIONARY

CORDOVA, ALASKA — The past year has been a time of spiritual victory and blessing for the work in this far north field, reports home missionary Paul Huling.

A workers training course conducted by Shirley Newton was a blessing to the congregation. Five people received certificates.

Redecoration was a welcome improvement to the overall appearance of the church building. New siding was put on the front, the doors and window frames were painted, and the kitchen also. Two men in the congregation assisted Brother Huling in making these improvements.

A four-passenger Cessna 180 plane, provided by his sister and her family, has been a blessing in breaking the lonely isolation of this northern village.

The Hulings are presently in Anchorage while he takes advanced training in flying. Brother and Sister Cargin are temporarily in charge of the Cordova work.

B. P. Wilson, district superintendent of Alaska, recently visited Cordova and was a real blessing to the people.

CHURCH STARTS CLASS FOR DEAF CHILDREN

TRENTON, N. J.—A new Sunday school class for deaf children ages 8-10 has been started in the local Capital Assembly of God where John Cairns is pastor.

Home missionary David Haynes who started the class reports there were three children present the first Sunday. There are about 15 deaf children in the immediate area of the church whom they wish to reach.

Brother Haynes is teaching arithmetic and algebra at the New Jersey School for the Deaf. Both he and his wife will be teaching in the upper grades of the school.

KILBURN, AUSTRALIA—Pastor H. G. Ridd, who is blind, enjoys listening to gospel tapes he receives from the Home Missions Department. He also receives copies of "The Pentecostal Digest," which he passes on to other blind people.

Brother Ridd reports that God is blessing in each service of his church and souls are being won to the Lord.



WE FINGER THE COINS
OF PLEASURE AND FOR A FLEETING MOMENT
THINK WE HAVE FOUND THE
MEANING OF LIFE.



THE WISE BEGGAR

By ELVA JOHNSON HOOVER

IT HAD STARTED OUT TO BE just another in an endless succession of sightless days for Bartimaeus the beggar; but before it was over, he was changed, never to be the same again.

The first inkling he had that the day might be different was the sound of a multitude passing by. Curious, he asked what it meant. It was second nature with him to wonder what the crowd would do toward filling his alms bowl. Long ago he had learned that a festive throng was usually a generous one.

Someone told him that Jesus of Nazareth was passing by! Whatever he had heard about Jesus, he wanted to know more. This was his opportunity. Heedless of protocol, he cried urgently, "Jesus, thou son of David, have mercy on me!"

But it was not quite that simple to get an audience with the Master—at least, not in the opinion of some in the multitude who followed Christ that day. They did their best to quiet the beggar and to keep the crowd moving toward Jericho. But Bartimaeus was persistent. This was a once-in-a-lifetime opportunity.

"Thou son of David, have mercy on me!" he cried. His voice had lost the beggar's whine. There was faith and determination in it now, and faith always attracts the Lord Jesus. Suddenly He stood still and commanded that the beggar be brought to Him.

With a single question, Bartimaeus was faced with the most important decision of his life.

The question was, "What wilt thou that I shall do unto thee?"

Who can say what transpired in the mind of the beggar in that instant? He may have thought, "This is my chance to get a full bowl in a hurry. This man is in command of the situation. I'll ask that the crowd stand still until I have passed among them and collected alms. In the presence of Jesus the people will be generous."

If such a thought occurred to him, it was quickly cast aside and the beggar regained his sense of values. He said, "Lord, that I may receive my sight!"

And Jesus answered without hesitation, "Receive thy sight: thy faith hath saved thee."

Just that simply was the basic need of the blind beggar's life met. His choice was wise indeed.

You and I do not sit in physical blindness by some way-side, begging. But until we too meet the Master, a spiritual blindness envelops our souls and we pass an invisible alms bowl in many directions in our ceaseless search for peace and satisfaction.

We finger the coins of pleasure and for a fleeting moment think we have found the meaning of life. But the pleasures of sin are only for a season, and the search continues.

The golden coins of earthly wealth fall easily into the hands of some and come harder for the rest of us; but deep in every heart the unanswered question demands an answer: "What lack I yet? Why am I not satisfied?"

Then one day in some circumstance of life, or through some word we hear, we are suddenly aware that Jesus of Nazareth is passing our way. Even though there may be a multitude all around us, somehow we know that He has come to us individually and wants to meet our deepest needs.

If we will but accept it, here is the answer. This is the end of our search. He who heeded a beggar's cry on the dusty Jericho road so long ago still listens for the faintest cry from the hearts of men today. And His question, so full of promise, has not changed. He still asks, "What do you want me to do for you?"

If you are as wise as the beggar, you will forget the alms bowl and cry, "Lord, that I may receive my spiritual sight!" And the tarnished coins in the bowl of life will pale forever into insignificance as the glorious Light of the world breaks upon your soul. Jesus still delights to speak with full authority, "Receive thy sight: thy faith hath saved thee!"

Happy is he whose sins have been forgiven and who can say: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).