

THE PENTECOSTAL evangel

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

SEPTEMBER 14, 1969 TEN CENTS



Fearsall

ASSEMBLIES OF GOD COLLEGES
OFFER ACADEMIC EXCELLENCE IN
A PENTECOSTAL ATMOSPHERE.

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MID-COURSE CORRECTION

By **BILL POPEJOY**

Pastor, Assembly of God, Bourbon, Missouri

THE EIGHT MOST EXCITING DAYS of modern history ended July 24, when the *Apollo 11* spacecraft splashed down in the Pacific Ocean. Two of the three men aboard had done what man dreamed of for centuries—they actually walked on the moon!

Their journey to the surface of a celestial body had been successful—so successful, in fact, that the return flight from that planetoid a quarter of a million miles away ended at the precise minute that had been planned months before!

Our hearts beat rapidly as we watched, via television, Neil Armstrong make the first human footprint on a non-terrestrial sphere. We watched it, and we believed it. But we had a feeling akin to that of the man who once said to Jesus, "Lord, I believe; help thou mine unbelief." Our earthbound minds were not able to envelop the significance of that epic step. And we are still wondering how this achievement will affect our lives in the future.

The multiplied thousands of intricate details of space travel stagger the human imagination. For example, when the spacecraft is orbiting one sphere and is planning to go to another, it must fire its rockets for an injection into space on a precise trajectory toward its rendezvous with that other sphere. The firing must be at the exact spot, for the exact number of seconds, and with the exact amount of thrust. Every degree and every correlation must be determined by the computer. A small mistake could mean catastrophe.

But in trips to and from the moon (man has made three now) it is an accepted fact that somewhere along the way there must be a slight correction. This maneuver is as vital as any other part of the entire mission. Without it, all other successes mean little.

For all the precision and exactness of the insertion into space, scientists recognize that an indiscernible error at the beginning could mean total failure at the end. So it

is written into the flight plan that, at a certain time, a mid-course correction will be made.

This minute realignment of a coasting vehicle in the black voids of space is not an admission of failure on the launching pad or anywhere else. It is a part of the overall plan. The success of any mission in space depends on its ability to make this correction.

Now why can't this good sense be applied to a thousand other details of our lives? Too often our pride refuses to allow for any slight error in our past; and, with closed eyes, we ignorantly assert that there is no need for us to change our course. We call it "honor," but the Bible calls it "a haughty spirit" and predicts that it will be followed by a humiliating fall.

Why are there so many denominations? Long and detailed arguments may be given in reply to that oft-asked question. But in its simplest and truest terms, the answer in many cases is: men have stubbornly refused to make any mid-course corrections. They have considered it sacrilegious to even question the opinions of the early fathers of their organization.

For example, consider the Reformation. Luther did not want to break with the church of Rome. When his spiritual eyes were opened to the truth that men are not justified by doing penance but by faith, he wanted the church to accept this scriptural truth and make a mid-course cor-

rection. But tradition was more important to the dignitaries than was the Word of God. Their reply was, "We started right, and we will not change!"

What a tragedy! For that set the pattern for one church system after another. Arrogantly, religious leaders have closed their eyes to any further revelation of truth. Time and again when God has wanted to lead His people into greener pastures—into higher truths—they have set their heels. "After all, to admit that other pastures are greener would insult the memory of our forefathers who chose this field."

Cattle have more sense. They will go where the food is good. You can't keep a cow in a dried-up pasture with a fence of tradition.

Our Movement might never have come into existence had the holiness movements back in the early part of this twentieth century not closed their eyes and hearts to any need of a mid-course correction. Tradition meant more to them than Scripture.

There were people back in those days who were hungry for more from God. They were not seeking for any particular experience, nor did they have the faintest desire to leave the fellowship of their own denomination. It was their prayer that all saints would share in their hunger for a richer spiritual experience.

(Continued on next page)



FLIGHT PLAN LM MCC-H

JUL 20 1969
1530 EDT
102:00

CSM
CMP
SEXTANT AND VHF TRACKING OF LM
TERMINATE P20 TRACK
P20 AUTO MANEUVER TO SEXTANT TRACK LM
P00, MANUAL ATTITUDE PITCH RATE DOWN 0.2°/SEC
STOP PITCH AT RO, P282/179, Y0
GO INERTIAL CONFIRM STAY/NO STAY
V44 SET LS FLAG CONFIRM STAY/NO STAY
RR TRANSPONDER - OFF

CDR
P52 PITCH ALIGNMENT CHECK
PITCH TO 285°
RR - ON
P20 MODE II LOCK - ON
P63
LPD ALTITUDE, ATTITUDE POSITION CHECK
GO/NO GO FOR PDI
LR - ON
LPD ALTITUDE, ATTITUDE POSITION CHECK, ULLAGE 7.5 SEC
LPD ALT CK
YAW RIGHT 174° THEN 6°
EVALUATE MANUAL CONTROL PITCH OVER AT P64
MANUAL ATTITUDE CONTROL TOUCHDOWN
LM FDAI: RO PD Y0
INITIATE OPS VENTING V76 RCS MIN IMPULSE

LMP
V06N20, ENTER ON MARK RECORD PITCH CDU
N22, RECORD PITCH CDU
BATTERIES 5 & 6 ON
SYSTEMS CHECK
DPS, OPS, RCS, EPS, CWEA
ANT P 220, Y 28
ACQUIRE MSFN
DOI POST BURN REPORT
CSM; RO, P348/337, Y0
N20 AGS ALIGN CONFIGURE AGS
START 16mm CAMERA
GET1: 102:35:13
ULLAGE: 2 JET, 7.5 SEC
BT = 11 MIN 58 SEC
ΔV_T = 6766 FPS
SYSTEMS MONITOR
102:47:11
PERFORM LUNAR CONTACT CHECKLIST
STAY/NO STAY
STOP 16mm CAMERA
ASCENT BATTERIES OFF REPORT 047, 053

COPY BURN REPORT
GO/NO GO
LM FDAI: R190, P286.5, Y0
STAY/NO STAY
STAY/NO STAY
ENABLE S-BAND RELAY

MISSION	EDITION	DATE	TIME	DAY/REV	PAGE
APOLLO 11	FINAL	JULY 1, 1969	102:00 - 103:00	5/14	3-69

FLIGHT PLANNING BRANCH

As they humbled their hearts and sought after God, He visited them and filled them with the Holy Spirit, just as in New Testament times. Many of them were not aware of any scriptural references to tongues, but when the Holy Spirit came the experience of Acts 2:4 was repeated. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Those saints of a half-century ago were not rebels. Only ignorance of church history would make anyone call them insurrectionists or militants. The truth is that they loved their own churches and had no desire to leave them. But how were they to know that those who had shown them the way of salvation would refuse a mid-course correction? They were shocked and bewildered when their names were removed from church rolls.

They went to God again and again. Each time He confirmed the edifying experience to their hearts. For more than a decade they existed only as local groups, often meeting in the crudest places. Finally they organized for greater unity and fellowship.

It would be an understatement to say that the Movement was unloved. Organized religion publicly ridiculed them, and their meetings were often interrupted by flying objects like rotten eggs and overripe fruit. By the time I came along (about 20 years later) the persecution had abated a little, but because I was a "holy roller" I was stoned and beaten regularly.

We wondered why the existing churches hated us. Were we unscriptural? No—and that was the problem. We had committed the "unpardonable sin" of asking our churches to make a mid-course correction. We had not harmed anyone nor had we done anything to merit such wrath. Our offense was in our desire for more of God.

We have never said that other denominations are all wrong, for we know better. With all our hearts we thank God for them. They got us off the launching pad and out into orbit. They fired the third-stage rockets and sent us on a good trajectory for another world.

It is no discredit to any to state that the church now

needs a mid-course correction. In fact, that is part of God's overall plan. Until the day comes when we leave our footprint in another world, there will probably be several corrective maneuvers needed.

You see, God reveals truth to men as they are able to receive it. The most dangerous point for any Christian or any church comes when the mind and heart are closed to more from the Lord. Eternity will not suffice for us to learn the fullness of God, so why should we think we know it all now?

Today's church is splitting up. On the one hand there are those who are opposed to greater revelation, and they will not leave their original course. If the astronauts had held that kind of attitude, they might have crashed on the moon, or gone into orbit around the sun, or even crashed into the sun. Churches that close their hearts to the leading of the Spirit are not going to last either. They are headed for oblivion.

On the other hand, the spiritual pulse of some churches is getting stronger. Preachers who once decried another experience in the Holy Spirit are recognizing a new glow in their hearts. In desperation they are praying, "Lord, if You have anything else for me, I want it!" God is hearing and answering their prayers. Their ministries are being transformed. A new fire is burning in their churches. They are having cottage prayer meetings and Bible studies.

It isn't too late to make a correction. *Apollo 11* did not separate from its service module until just a few minutes before reentering the earth's atmosphere. They were ready, right down to the last minute, to make any course correction that was necessary.

Read the Book of Acts again, and remember that Jesus Christ is the same yesterday and today and forever. Miracles can take place in your church today if you are willing to make a mid-course correction. Dare to believe God. Read and obey His Word.

What would happen if you were to say, "Hallelujah," while your minister is preaching? Are you afraid to clap your hands as you sing songs of praise unto the Lord? If you feel like it, why not raise your hands and say, "Praise God!"

"Oh, we don't do that in our church," or, "we haven't done *that* for a long time." Why not? It's scriptural. No wonder the services are dead. You've been drifting in space and have not corrected your course.

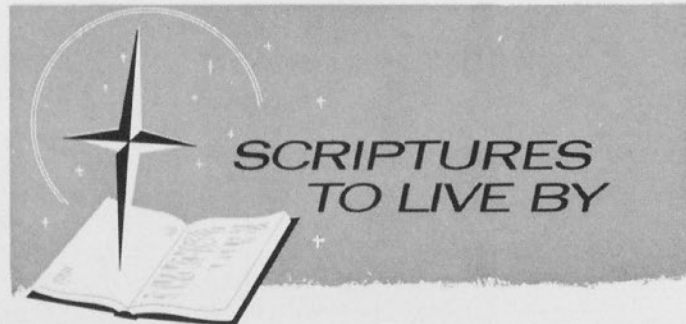
Is your church losing young people? Perhaps they can look out the window of your spiritual spacecraft and see that you're off course. You offer few spiritual emphases, so they are turning to everything from astrology to dope. The church needs to get back on course!

God has a mighty revival for His people in these last days. We are witnessing New Testament miracles. The Lord is confirming His Word with signs following. We can expect to see more and more of this as we near the end.

Soon we are going to get rid of our service module. We will lay our Bibles down and enter the gravitational field of another world. The Divine Computer will take over. We will make a soft landing, and will step into that celestial city.

That will be the most epic of all steps, and it will be taken only by those who forgot the past and made the necessary mid-course corrections along the journey to another world.





**SCRIPTURES
TO LIVE BY**

DAILY READINGS FOR SEPTEMBER 15-21

Theme of the Week: **NO CROSS, NO CROWN**

Mon. ... Isa. 52:13 to 53:12	Thurs. 2 Cor. 12:1-10
Tues. Heb. 2:5-18	Fri. 1 Peter 2:18-25
Wed. 2 Cor. 11:16-33	Sat. 1 Peter 3:8-22
Sun. 1 Peter 4:12-19	

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor" (Hebrews 2:9).

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THE PENTECOSTAL EVANGEL
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A City that Is Holy

THE EXPRESSION "HOLY CITY" is somewhat of a paradox, for the character of cities is anything but holy. It is in the cities that the greatest wickedness exists—it was always so—and anyone who describes Mecca, Benares, Rome, or even Jerusalem as a "holy city" is giving the place a title which, in a strict sense, it does not deserve.

It is true that the Bible speaks of Jerusalem as the holy city, both in the Old Testament and in the New, but it is not noticeably different from other cities. Whether one goes to eastern or western Jerusalem he finds sin and iniquity. A city is only as holy as the people who dwell in it.

While visiting Jerusalem we talked with a devout Jewish Christian concerning the spiritual condition of the people. He wept as he said: "From the days of the prophets until now, Jerusalem has never really been a holy city. Is it any wonder our Lord was grieved and allowed her enemies to afflict her? Oh, will you not pray for the peace of Jerusalem, that God will change the hearts of our people, taking away their stony heart and giving them a heart of flesh that is tender toward the Lord, and pray that He will put His blessed Holy Spirit within them as the prophet Ezekiel said."

Will there ever be a city that is truly holy? Yes, the new Jerusalem which John saw coming down from God out of heaven will deserve to be called "the holy city." For the Lord Himself will be in it and sin will be barred from its gates. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Revelation 21:27).

What a city it will be! More beautiful than human mind can imagine, and larger than any city in history. Its size will be 1500 miles square and 1500 miles high—large enough to accommodate all the redeemed of the ages many times over. It will shine with a heavenly glory brighter by far than the gleams of earth's rarest jewels. Its walls will be jasper, each gate cut from a single pearl. Its streets will be gold. From its sparkling stream we will drink water sweeter than wine, and its unpolluted air will be an elixir in our lungs.

Conditions in that city will be wonderful beyond description. There will be no tears, for God Himself shall wipe them all away. There will be no pain, for all such things will have vanished. No soldiers or policemen, for all wrongdoers shall be shut out. No undertakers, for no one shall die. No fear, for the throne of God and of the Lamb shall guarantee security.

God says, "Behold, I make all things new"—a new creation far surpassing the old. Never was there such a city as that which John saw. He noticed there was no temple in it, for the Lord God Almighty and the Lamb were present in person. And he saw no sun, or moon, yet there was perpetual light. He looked for the reason and found that the glory of God and of the Lamb was the light thereof. What perfection and infinity of splendor there will be!

Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into that city. What are His commandments? That we love Him, and love one another. That we repent, and believe the gospel. That we give Him the glory, and trust in His saving grace. The holy city is for holy people who have "washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14).

—r.c.c.



T. E. Gannon talks with college students.

WHY ASSEMBLIES OF GOD COLLEGES ARE DIFFERENT

By T. E. GANNON

Executive Director, Department of Education, Assemblies of God

BIBLE PROPHECIES are being fulfilled today with overwhelming accuracy. Daniel 12:4 made this forecast, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and *knowledge shall be increased.*"

Explosion of Knowledge

The explosion of knowledge is producing a giant mushroom of information. Librarians in colleges and universities find it almost impossible to process the flow of new books. Colleges are appropriating more and more money for libraries, seeking to keep pace with this growing tide.

The Federal Government, recognizing this need, has made large appropriations for the libraries of state-supported colleges and universities. Some privately owned liberal arts colleges have also shared in these appropriations. Some major colleges and universities are taking steps to tie themselves together electronically, knowing that the growth of men's knowledge cannot be contained by one single institution.

True Education

Education is more than search and research. It deals with young men and women. It concerns life, truth, and the development of a personality, and may shape the destiny of a soul.

The Bible declares, "The fear of the Lord is the beginning of knowledge" (Proverbs 1:7). True education must be obtained in the environment of godly fear. No search for truth can be successful apart from Him who said, "I am . . . the truth" (John 14:6).

Dr. Kenneth Pipenberg, a chemist for the DuPont Company, wrote: "Christian education is based on a Biblical view of God in which God is the personal Almighty Lord, Creator and Sustainer of all, who has revealed Himself to men through His Son, Jesus Christ. A real, effective Christian education results in changed individuals who are not just ordinary good Americans. These changed individuals will be different from the average student. Their ideas, their interests, their thoughts, their values of themselves, their studies, their work, their family, their neighborhoods, friends, church, school—all of life is affected. This is the exciting result of meeting the Lord of all through His Son Jesus Christ by the power of His Holy Spirit."

Kenneth Gangel, academic dean of Calvary Bible College, wrote in *Christian Teacher*: "Ideally, the goal of all education is to discover truth. For the secular education in the public school systems of our nation, truth is relative. 'It might be truth today, and it might not be truth tomorrow.' For the modern pragmatist, truth is not mea-

sured in terms of categorical absolutes. Truth is measured in terms of constantly changing fluent relatives. The Christian, however, *cannot* believe only in relative truth. The Scriptures state that Jesus Christ is the same yesterday, today, and forever. To believe that the Bible is the completed revelation of the living God is to believe in absolute truth. Hence, the Christian's quest is going to be considerably different than the quest of a man who holds the Scriptures on the level of human literature."

In man's quest for truth he does not have to choose between Christian anti-intellectualism and antichristian intellectualism, between unreasonable faith and unbelieving reason. It has been well said, "Truth is not a human discovery but a divine gift."

A Christian College

Christian colleges, in the true sense of the word, seek to select students who have a relationship with Jesus Christ as Saviour and Lord. This takes precedence over every other social or cultural allegiance. Specifically, a Christian college expects its students to commit themselves to its aims and goals so that their God-given talents and goals may be developed for His glory rather than simply for self-indulgence.

Dr. David McKenna, president of Seattle Pacific College, in a recent address stated, "The college is the emotional, cultural, and spiritual battleground of the youth."

In these days when pressures are brought to bear on everyone to pursue knowledge, to work toward degree after degree, the question can be properly asked:

WHY ASSEMBLIES OF GOD COLLEGES?

Because they are Pentecostal Christian colleges

Every college associated with or operating under the supervision of the General Council of the Assemblies of God is distinctively classified as a Christian college. The criteria as adopted by the Board of Education require that to receive official endorsement, a college must be historically Christian and have affirmed that its first obligation is to do the will of God as declared in the Scriptures.

Because of the objectives and aims set forth by the Board of Education

1. The development of a loyalty to the doctrines and principles of the Assemblies of God.
2. The development of a virile Christian character, including the spiritual and social graces.
3. The development of a strong, fervent interest in the goal of world evangelism.
4. The development of a quality instructional program which will adequately prepare for life and its work.

Because of strict faculty requirements

All faculty members, regardless of the type of college in which they serve, in the framework of the Statement of Fundamental Truths of the Assemblies of God, shall:

1. Be "born again" Christians (John 3:3).
2. Be filled with the Holy Spirit (Acts 2:4).
3. Give evidence of living a consistent, Spirit-filled life.
4. Be members of an Assemblies of God church and approved.
5. Show competence to teach.
6. Sign a loyalty card annually.
7. Be committed without mental reservations to our commonly accepted Pentecostal position.

Because of high standards for student admission

In addition to academic requirements, every student admitted to Assemblies of God Bible colleges shall:

1. Be born again (John 3:3).
2. Be baptized or seeking to be baptized in the Holy Spirit.
3. Have a burden for Christian service.
4. Be in sympathy with the accepted essentials of the Christian faith as held by the Assemblies of God.
5. Submit testimonials to character and training.

Applicants to Assemblies of God *liberal arts* colleges, in addition to academic requirements, shall:

1. Be in sympathy with the accepted essentials of the Christian faith as held by the Assemblies of God.
2. Submit testimonials to character and training.

Because of the constant vigilance given to each college by its Board of Management and by the Assemblies of God Board of Education.

Because of the high academic excellence attained by our colleges.


Graduates of Assemblies of God colleges are accepted for transfer to other colleges. They have been successful on the mission field, in the pulpit, and in the local church.

Because many students discover the will of God and a real purpose while in college.

Assemblies of God colleges are different; no other colleges offer our youth the high quality of education and training in this type of environment. If we did not maintain our educational program, where would we look for comparable opportunities? It is imperative that the Assemblies of God continue a strong Pentecostal program of higher education.

Derek Prince states, "Every facet of life and learning is given new meaning and purpose in a world-and-life view that is built upon the systematic relationship of these great Biblical truths:

- "1. God created—the potential of man and the content of science takes on special meaning.
- "2. Christ redeemed—the value of the individual and social relationships of men are seen in a new perspective.
- "3. Reconciliation is proclaimed—this message committed to newborn men gives meaning to life and purpose to science."

A fourth point can be added: The Spirit-filled life is productive—a mind under the influence of the Holy Spirit becomes more fertile for learning, develops a broader scope of understanding, and finds a new dimension in the development of his own personality, as well as becoming more effective in witnessing for Christ. 

YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

In 1 Corinthians 3:15 there is a warning lest a believer build with "wood, hay, stubble," losing all reward. Please explain this.

A saved person may build of material which has no lasting value, and his work may be without proper motives. He may find at last that what he thought was of value or importance cannot stand the test. It might be well to compare this with Matthew 7:24-27.

Jesus taught us to pray, "And lead us not into temptation" (Matthew 6:13). Does God lead into temptation to sin?

God does not tempt anyone to sin (James 1:13), but He does allow His people to be tested (James 1:2, 3). Jesus was led of the Spirit into the wilderness, there to be tempted of the devil (Matthew 4:1). Before He entered His ministry He must be proved. When Jesus taught us to pray, "Lead us not into temptation," He was instructing us not to be careless, nor to think ourselves strong. We must ever feel our need and dependence on the Lord.

James instructs, "Confess your faults one to another, and pray one for another, that ye may be healed." If we confess our inward ill feelings to others are we not likely to create division, or to open the way for gossip?

If a person has committed a secret sin known only to the Lord, let him confess that sin to the Lord only. If he has sinned against another also, let him confess privately to the person, unless he has injured that person's reputation.

I think that secret thoughts might well be settled with just the Lord, unless the Lord clearly leads one to confess openly. If we have sinned against the church, and the facts are known, then confession should be made to the whole church.

When James wrote, he meant that those who are sick ought to examine their hearts. If they know they have done that which is displeasing to the Lord, let them confess this, and thus make the way clear for the Lord to move in with healing power.

We hear it said, "Every promise in the Book is mine." Are there not conditions to be met if we are to see God's promises fulfilled?

Some promises are related to dispensations. For instance, the promises in the Old Testament which spoke of the coming of Jesus could not find fulfillment until "the fullness of time was come."

It is helpful to study the context to get a clear view of Biblical promises. However, God often assures individuals that certain promises are theirs. If so, let him who receives a promise from God claim that promise.

Then there are promises which require us to meet certain conditions. For example, "If ye be willing and obedient, ye shall eat the good of the land" (Isaiah 1:19).

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.

FOCUS ON YOUTH IN ASSEMBLIES OF GOD COLLEGES

By D. R. GUYNES

Missionary Personnel Secretary, Foreign Missions Department

THE IMAGE of modern production line education is not a pleasant sight to behold. In the maze of educational machinery, technical know-how, computerized administration systems, and mechanical instruction, the student is sometimes an insignificant gray creature, lost in the clutter. Large colleges and universities are so pressed by the current population and knowledge explosion that individualized education is practically unattainable. Some of the student unrest on college campuses can be attributed to this depersonalization of the student in today's mass education program.

This past year I have visited most Assemblies of God college campuses in the U.S. to conduct Personal and Group Relations Clinics for prospective missionary candidates. I have been vitally involved with large segments of students for protracted periods of intensive study. I have had opportunity to contrast our students' *purposes, motivation, ideals, application, and achievements* with those of several large universities at which I have studied or recently visited. It has been a rewarding comparison.

Extremely significant is the fact that administrative, faculty, and staff members of Assemblies of God colleges have not forgotten that their basic purpose is the education and spiritual development of the students. The method, machinery, and mechanics of education are still secondary to the enhancement of individual growth. Nowhere among Assemblies of God college faculties have I observed the attitude or heard the remark, "We provide educational materials and means; let the student get his education the best way he can." Personal interest in students has top priority among our college personnel.

Our college youth evidence a real sense of *purpose* in their work. They intend to maintain their Christian faith and experience while getting the education they must have in today's world. They intend to seek truth and enlightenment within the sphere of spiritual influence which characterizes our schools. While college personnel provide stimuli and leadership in this regard, it is essentially the spiritual purpose and buoyancy of students that provide the quality of classroom and campus atmosphere so desperately needed in this secular-minded generation.

In addition, students in Assemblies of God colleges reveal strong intentions of deriving an education which will equip them for a position in life, meaningful not only for time but also for eternity. Dedicated service and spiritually oriented life involvement take precedence over material and social goals. A careful look at the parking lots may not suggest this, since the number of higher-priced automobiles owned by students is reaching unbelievable proportions. Yet in the midst of affluency our young people evidence spiritual equilibrium and purpose.

The *motivation* of students is of singular importance to college atmosphere. Most young people in our colleges will say they are there because they are seeking God's will or because they know God's will and are preparing themselves to fulfill it. An amazing number of young people on our campuses can give clear testimonies that God has directed them to an Assemblies of God college.

Beyond the basic motivation to do the will of God, there is the *ideal* to invest time, life, and energy in a meaningful way. Our students want to do something that counts, to make a mark for God, to devote themselves without reservation to a cause. Assemblies of God campuses pulsate with this idealistic spirit.

It is spectacular to watch the *application* of our students to obtain a college education. It is both fashionable and somewhat practical for some young people to marry early in college life. This results in increased financial pressures. For all students there are higher tuition rates, increased fees, and mounting living expenses. Advanced teacher education in classroom methodology has resulted in more student involvement in the learning experience, thus adding to the student's workload. Ministerial students seek weekend ministry which requires a rather large portion of time. Yet with the increases in financial and academic pressure, our young folk push through in remarkable fashion. Every resource is utilized to the maximum degree.

Men sometimes hold down responsible jobs in addition to their schoolwork. Wives also work and often spend late hours typing the final drafts of research papers, et cetera.

Students heavily involve themselves in activities such as the missionary and ministerial associations, choir tours, and other types of Christian service. They carry heavy semester loads of 16 to 20 class hours and often plow straight through fall, spring, and summer sessions without much of a break. Assemblies of God college students know they are going somewhere and realize the necessity of attaining a college education on the way.

Some will suggest that not all Assemblies of God college students fit the descriptions here given, and of course this is true. There are those who attend college to escape the draft or to get away from parental restraint. Some are sent to college by frustrated parents who hope a Christian college will do what home and church could not do. There might be a few professional students who wish to remain in college indefinitely. But these are peripheral and represent a very small percentage of the total registration in our colleges. By far the majority of students in Assemblies of God colleges are talented and dedicated youth. Many have been CA leaders, Sunday school teachers, skilled musicians, or children's workers in local assemblies.

As I have observed these outstanding youth, I sense a triple challenge: (1) a challenge to college administration to provide quality individualized education adequate to fulfill the needs of such high-caliber students; (2) a challenge to parents and church leaders to direct their youth toward our Christ-centered, spiritually purposed Assemblies of God colleges and wholeheartedly to support these institutions; and (3) a challenge to Assemblies of God youth to seek their education in such an atmosphere as is provided by our colleges and to make a valid spiritual, social, educational, and material contribution to the total college program in which they are privileged to participate. After all, our colleges are what *we* make them.

ON COURSE FOR GOD

By **NORMAN CORRELL** / *National Secretary, Christ's Ambassadors Department*

THE LAUNCHING of a manned space vehicle, climaxed by Americans landing and walking on the moon, is doubtless man's crowning achievement. And to think that millions watched this fantastic feat on television!

Three factors led to the tremendous success of the space program: (1) the careful selection and prolonged training period for the astronauts; (2) the creation of a huge quantity of complex components that comprise the rocket and space vehicle systems; and (3) the computerized guidance system that helped the astronauts to remain unerringly on course.

How similar this is to God's program of involving men in His cause! God needs men who will respond to His call and prepare themselves for a mission far more important than the conquest of space. He calls men to commit themselves to holy living and evangelizing the world.

Like the space program, the success of a man's walk with God greatly depends on thorough preparation—building the many necessary "components" in his heart and mind, and the continuing moment-by-moment guidance of the Holy Spirit on a "programmed" life. Each stage in the individual's life often depends on the previous stage for its success. For a minister, this means the proper Bible-based training before he is "launched" into the ministry.

I will never forget the many thoughts and emotions that swept over me when I arrived at Bible college. It was an entirely different world from the life from which I so recently had been saved.

Unfamiliar horizons loomed before me. It was impossible to foresee the many exciting and unexpected events God had charted for my life. But I was absolutely sure of one thing—it was God's will for me to attend Bible college. I had the assurance God was in control of my life (a certainty that has persisted through thick and thin).

His call burned like a raging fire in my heart, even though I was yet untrained and unprepared. I didn't know the difference between hermeneutics, polemics, and homiletics and the three Hebrew children in the fiery furnace. But North Central Bible College specialized in helping young people who felt called of God.

Little did I realize then that 13 years later I would be

A graduate of the Bible school in Tanzania receives a diploma from missionary Norman Correll.



the director of a Bible school in East Africa where I would have the privilege of training and shaping the lives of Africans for the ministry. In fact, most of the courses I taught were adapted and translated from those I had taken in college.

I will remember some of my thoughts as I stood before those students, many of them with teeth filed to points and with tribal markings engraved on their faces. There was Alatanga, the converted witch doctor's son. I wondered if we could help that poor boy. But then I thought of how I must have impressed some of my teachers, and I took heart. Alatanga became one of the greatest soul winners I have ever known. Every student is an unknown quantity to man, but not to God.


Speaking of teachers, Assemblies of God students have the privilege of sitting at the feet of some of the best in the world. Some of these great men left their marks on my life. I was thrilled and amazed at their profound teaching; they knew how to make the Bible and related subjects interesting and real.

In Bible college I had my first exposure to missions. I had no inkling that someday I would be a missionary, but God knew. Perhaps that explains why I was always so strangely and strongly moved when missionaries visited the school or we had a missions convention. I thank God for schools with a heart for missions.

There were times of spiritual blessing that always seemed to come just when most needed, producing an uplifting and energizing effect on the students. There were also special times when God dealt with my heart in order to keep me on course. I had to learn, as most Bible students do, that Bible college is not a perpetual camp meeting; it is a time of testing as well as training. During those years, I fought and won some of the hardest spiritual battles of my life. I am glad it was that way, because it prepared me for the hard places ahead.

An important qualification of the astronauts is their ability to work together and get along with others. The success of a space flight depends on their compatibility. Human relationships are important also in a ministerial training program. Some of my fellow students rubbed me the wrong way more than once, but I had to realize that the art of getting along was one of the most important lessons to be learned.

Many years have passed since those training days. They have been good years, abundant with rich blessings and not without their inevitable deep valleys. In His providence, God has permitted me to enjoy a full, varied ministry at home and abroad.

I have been on course for God in a mission of far greater importance than any journey to outer space. I am a minister of the Lord, called to a life of service for my heavenly Master. And it all started 20 years ago in an Assemblies of God Bible college. 



GLORY FROM TRAGEDY

By W. J. "BILL" WIND

WEDNESDAY, JULY 9, 1969, broke over Phoenix with its usual splendor. Not a cloud in the sky; birds singing their songs of glory; there was excitement in just being alive. Little did I know what the day would bring forth.

After breakfast the family gathered as usual for Bible reading and prayer when we committed the day to the Lord.

I had a full schedule of appointments. While completing my first appointment I received word my 21-year-old son Rick had been injured in a well-drilling accident.

The large boom that hoists the drill for realignment had

broken, and the entire drill fell on him. Miraculously he was able to get out from under the drill but could not free his left hand. The drill had struck his hand and almost severed his left index finger at the first joint.

I started to go to the hospital where Rick had been taken for treatment when I recalled my next appointment was with a Mrs. Hayman. Since her home was on my direct route to the hospital, I decided to stop.

After completing the necessary papers for Mrs. Hayman's insurance claim, I started to leave. But I felt compelled to call the hospital first. Mrs. Hayman told me I could use her phone, so I dialed the hospital and asked to speak to Rick.

When I asked about the extent of his injury, he told me his finger was attached by only a small piece of skin and the doctors weren't sure it could be saved. I offered him words of encouragement and suggested that we pray for the Lord to take care of this. As we prayed, the Lord gave us the assurance that everything would be all right.

As I placed the phone in its cradle, Mrs. Hayman came into the room. Her face was flushed, and there were tears in her eyes. "That was the most beautiful, magnificent thing I ever heard," she said. Then she began to unfold her problems to me. All in all, things seemed to be quite a mess. Among other things she is crippled with arthritis and her husband left her two years ago.

As the Lord prompted me, I began speaking to her about Christ. I told her that if we knew the answer to the "whys" of life, there would be no room for faith—and without faith it is impossible to please God (Hebrews



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11:6). I told her Christ could bring peace to our lives—first peace *with* God, and then the peace *of* God that is sufficient to see us through all the heartaches of life. When I asked her if she knew Christ and His peace in this way, she hesitantly said, “I think so.” This was enough to let me know that she did not know Christ as a real and personal Saviour.

I reminded her of my arrival at her home a few minutes before. I had knocked at the door, and she had recognized me as a friend and invited me in.

“Salvation is just this simple,” I continued, “for Jesus said, ‘Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him’ (Revelation 3:20).”

As I shared other scriptures with her, I told her that God speaks to our hearts through His Word, and if we will only recognize Him as a Friend and invite Him in, then He will come into our hearts.

She still seemed a bit bewildered, so I took my pen from my coat pocket and told her I would give it to her. When she reached for it, I pulled it back. I pointed out that she could believe me all she wanted to, but as long as I had the pen, she did not have it. I then gave her the pen and asked her what the difference was between the two actions. She said, “I have it in my possession.”

I told her the Bible says, “As many as received him, to them gave he power to become the sons of God” (John 1:12).


When I asked her if she knew Him in this way, she said no. She was eager to pray, so we knelt together and she accepted Christ as her personal Saviour. The kitchen was filled with the glory of the Holy Spirit. Christ became real to a hungry heart.

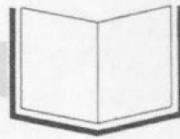
As I made my way to the hospital a few minutes later, I pondered the workings of God. I had passed at least 25 phone booths on my way to Mrs. Hayman’s house, but God had arranged for me to make the call from her house.

When I reached the hospital, I learned Rick was in the operating room and they were trying to save his finger. As I talked to him in the recovery room later that day, I told him of Mrs. Hayman’s salvation. Though the devil had meant Rick’s accident for evil, God had turned it into good.

As we were rejoicing in prayer for the victory in Mrs. Hayman’s life and the saving of Rick’s finger, the Lord reminded me that three weeks before this Rick had been very sick. The doctor had diagnosed his case as mononucleosis. He said Rick would need to be off work for six to eight weeks and have complete rest in order to recover.

To a man with a family and the usual amount of expenses, this was quite a blow, so after only one week he had gone back to work. Then three days later this accident happened. However, since this was an on-the-job injury, the Arizona Industrial Commission would pay all his expenses and a portion of his income until he was released from the finger injury. This would take a minimum of eight weeks—so while he was recovering from the accident, he could also recover from mononucleosis. The doctor was able to save his finger, so even this tragedy had turned into good.

Later that evening as I thought of the verse in Romans 8:28—“And we know that *all* things work together for good to them that love God”—I could thankfully say a hearty *amen*. 



CHRIST IS OUR PRIEST

By T. J. JONES

“But this man [Jesus], because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Hebrews 7:24, 25).

THIS IS MY FAVORITE SCRIPTURE because it presents Jesus as our Priest. We Protestants know so little of the priestly work of Christ and what it means to us.



As the priesthood in the Old Testament was instituted by God to keep His redeemed people in touch with Him, so Jesus serves as our Priest to keep us in touch with God.

The Old Testament priests died, but Jesus is an undying Priest who saves to the uttermost. We receive salvation, sanctification, and glorification through Him. Salvation is past, and glorification is future. Christ’s present ministry is to intercede with God on our behalf.

Praise God for this living Priest who is able to carry me through to the end. He is tender and sympathetic, and I can approach God through Him. What a Priest! What a salvation!

T. J. Jones, formerly Dean and Instructor in Bible at North Central Bible College, is now retired and resides at Prior Lake, Minnesota.

WE KNOW TOO MUCH

WE ARE A GENERATION of tired, fussy little Christians, experts but not examples. We know too much. We have heard all the preachers and read all the books. It is hard these days to be converted and become like little children. We want to be thought philosophers and scholars and brilliant. But childlike? Never! Someone would think we were dumb, so we miss the secrets God has hidden from the wise and prudent and revealed unto babes. Not many wise, mighty, noble have been called; but we go on trying to be wise, mighty, and noble.

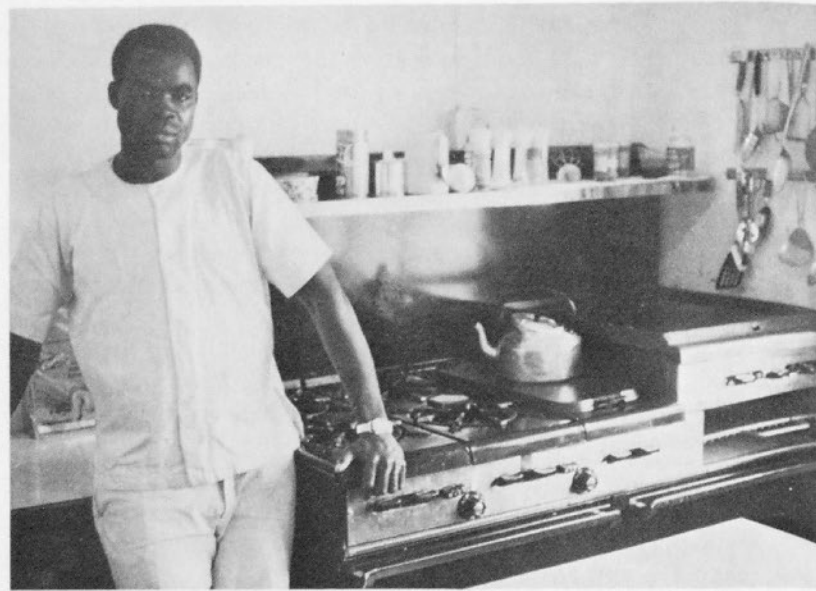
It is possible, of course, for a rich man to get into the Kingdom and for a learned man to become like a child, but not many of them do it. How often, even among the saints, does some simple soul learn the deeper things of God and press through to heaven’s best while theologians miss them! We know too much. —VANCE HAVNER

IS THERE ENOUGH?



IS THERE ENOUGH to grant all the requests?" is the question that annually faces the national WMC staff when the Etta Calhoun Fund is to be disbursed.

Members throughout the Women's Missionary Council of the Assemblies of God are conscious that expanding missions opportunities and rising costs bring greater demands upon this fund dedicated to providing foreign and home missions and benevolence establishments with indoor equipment. Since such items become the property of a school, rest house, clinic, or special care home, they are not the direct responsibility of any one person. Outside the Etta Calhoun Fund—named for the WMC founder—there is no designated source of supply to meet these urgent needs.



Musa uses this restaurant-type stove which was purchased with Etta Calhoun Funds. Musa is cook at the Assemblies of God Hostel for missionaries' children who attend Hillcrest School in Jos, Nigeria. Every week he bakes many loaves of bread and multiplied dozens of cookies, sweet rolls, and buns. The missionaries say a hearty thanks for the stove with its big ovens, its large grill and all the burners.



Students of the Pindamonhangaba Bible School in Sao Paulo, Brazil, are being trained to use their musical ability in evangelism. Missionary Doris Lemos, director of music at the school, gives private lessons on the piano purchased with the Etta Calhoun Fund.



Prolonged summer heat accentuates the need for ice at the American Indian Bible Institute in Phoenix, Ariz. Mrs. Belle Kennedy, head cook with 50 students and staff to feed, is happy with the Scotsman ice-making machine recently provided through the Etta Calhoun Fund. Now there is ice for everyone!

From North India, Missionaries Andrew and Evelyn McCabe send a note of thanks: "The Etta Calhoun Fund has helped to bring the gospel to Nawabganj. The Bell and Howell sound projector purchased for the James Harvey Memorial School is used in the classroom."



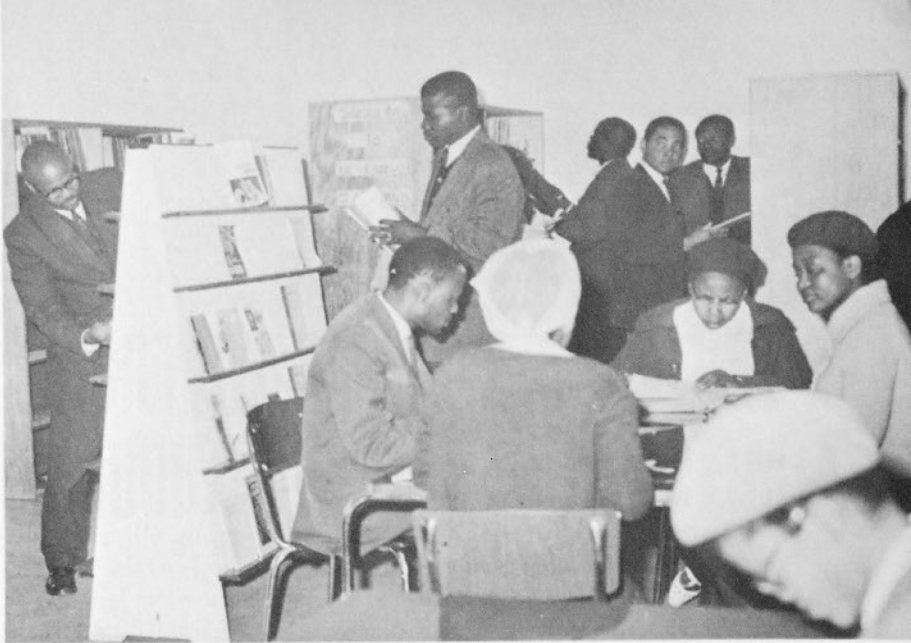
JoAnn Griffin, Tamale, Ghana, expresses appreciation for \$750 that purchased a stove and refrigerator for the missionary rest house in Tamale. She says: "Tamale is the business center visited by most of the missionaries of Northern Ghana. It is also the location of Field Fellowship conferences. The house relieves a family of carrying along burdensome household equipment."



Bob Bartlett, Philadelphia Teen Challenge, counsels with a young man representative of the hundreds of youth benefited by household equipment financed by the Etta Calhoun Fund. A hood and exhaust fan for the kitchen stove of the new center in St. Louis were on the list of grants from the 1968 offering.

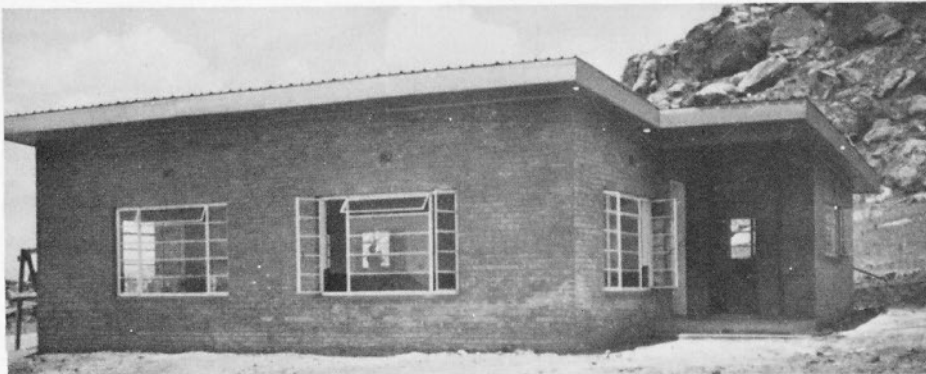
RIGHT: Because of WMC giving to the Etta Calhoun Fund, students enjoy the use of tables and chairs in the library, dining hall, and classrooms of the African Bible Training Institute in Rustenburg, Transvaal, where Melvin Grams is principal.

BELOW: The Department of Benevolences used its share of the WMC Etta Calhoun Fund for 1968 to purchase box springs and mattresses for Bethany Retirement Home (Lakeland, Fla.) where superannuated ministers and missionaries live.



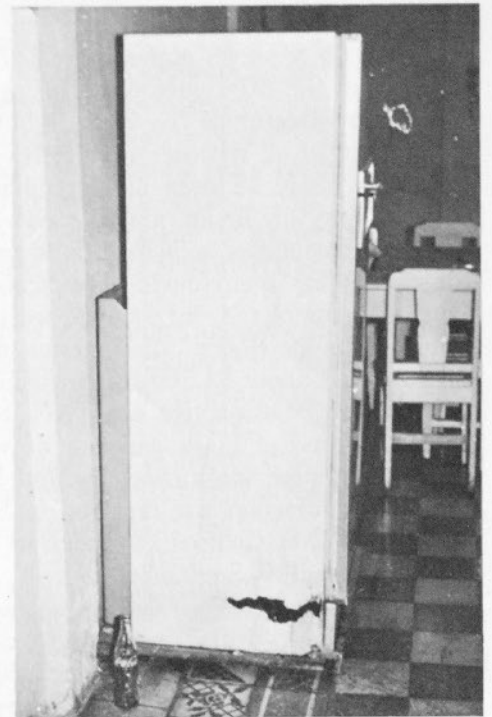
BUT IT ISN'T ENOUGH...

Although the 1968 offering amounted to approximately \$12,000, the answer to the annual question, "Is there enough?" had to be, "Sorry, some projects will have to wait."



ABOVE: This is the Assembly Bible Institute in Lesotho, South Africa, one of the newest Assemblies of God foreign missions schools. The 1969 enrollment far exceeded the anticipated number. Principal Lon Calloway wrote the National WMC Department to ask, "Do you happen to have \$1,800 in the Etta Calhoun Fund that we might have for equipment?" The 1968 grants had just been made. There was no more money.

RIGHT: Missionary Harley Vail requested money to purchase a refrigerator for the Bethel Bible Institute in Merida, Mexico, and sent a picture of the present one to emphasize the need. The fund had been depleted.



HOW TO DO IT

WMC'S ARE FINDING WAYS of increasing their yearly offering for the Etta Calhoun Fund. With *WMC Slant* as a guide, Y's of the Assembly of God, Westwego, Louisiana, planned a Founder's Day program.

WMC's, Calvary Tabernacle, Chicago, Illinois, invited friends to share an Etta Calhoun Birthday celebration. The special meeting increased both offering and interest.

"Is there enough?" The question will be asked again this year. Is there enough in the fund for a water cooler for a national Bible school in the tropics . . . a deepfreeze for another . . . the ever-needed stoves, refrigerators, classroom equipment . . . sewing machines for girls who want to learn to earn a living or to sew for pioneer pastors . . . household and clinical equipment for special care homes for unfortunate children and the aged. . . Will there be enough?

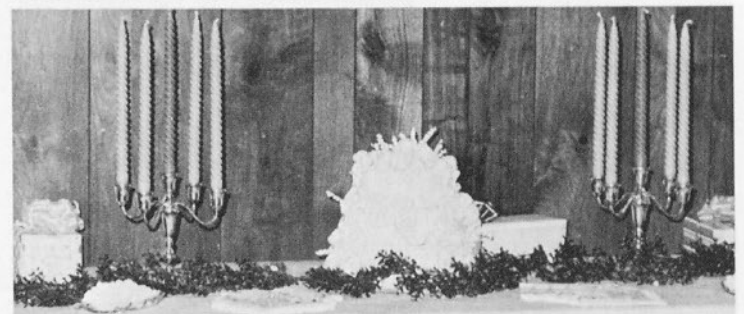
If WMC members and friends who have never given will plan a generous offering, and those who have participated each year will continue or perhaps increase their giving, the need can be met without sacrifice on the part of anyone. When the question comes, the answer *can* be,

"Yes, there is enough . . . even a reserve for emergencies and new outreaches that will come before another Etta Calhoun offering."



LEFT: The Y's of the Assembly of God in Westwego, La., planned a Founder's Day program. The "charm bracelet" is held by the sponsor and cosponsor of the Y group.

BELOW: The WMC's of Calvary Tabernacle in Chicago, Ill., had a birthday cake for the Etta Calhoun celebration.



YOUTH HOSTEL BENEFITS FROM MISSIONETTES ETTA CALHOUN OFFERINGS

THE HOSTEL FILLS A REAL NEED here in Japan, and we do so much appreciate all the help we have received from the Missionettes." This is how Earl A. Taylor, former director of the Tokyo youth hostel, expressed what is felt by all who are involved with the project.

Because many children of Assemblies of God missionaries serving in Japan must attend school away from home, the hostel was built in 1968 to provide a home away from home for them during the school year. When the hostel was completed, furnishings were needed to make it livable. This is where Missionettes came to the rescue and provided about \$1,500 for furnishings.

Each year Missionettes are asked to contribute to the Etta Calhoun Fund, the purpose of which is to provide indoor equipment for missionary and benevolence institutions. Most offerings are received in September since the birthday of Etta Calhoun, founder of the Women's Missionary Council, is September 19.

Last year's offerings made possible the purchase of a freezer, furnace, oven, living room carpet, dining room tables and chairs, 16 desk and chair sets, garbage disposal, and a dryer for the Tokyo hostel.

Mrs. Eileen Peterson, chairman of the hostel planning committee, writes, "We are so very thankful for the way the Missionettes have literally come to our rescue! As a field we send our thanks. This is an all-field project which is vital to all of us."

The Earl Taylors, former houseparents at the hostel, have moved to another type of ministry, and Mr. and Mrs. Rodger Perkins are now serving in this important capacity. Their work has been made easier by thousands of Missionettes and sponsors who shared in providing equipment.

The goal for the 1969 Etta Calhoun Fund project for Missionettes is \$2,000 to provide dining room equipment for the American Indian Bible Institute in Phoenix, Arizona. This school, being built at a new location, is dedicated to training American Indians who will take the gospel to their own people.

Once again more than 70,000 Missionettes plus sponsors will contribute to the offering in the hope of reaching and even surpassing their goal. By the time the equipment is needed money will be on hand to provide it.

Missionettes' concern for others is evidenced by their willingness to have a part in spreading the gospel around the world.



Mrs. Earl Taylor is shown with the wall-type oven purchased with Etta Calhoun Funds.

Eileen Peterson (left) and Judy Foster, a recent missionary appointee, make good use of the new heavy duty dryer.



The freezer arrives at the Youth Hostel in Tokyo.

The trio from Tokyo Central Bible Institute, which sang at the dedication of the hostel, made good use of the new piano.



CONSIDERATION

Sunday School Lesson for September 21, 1969

By J. BASHFORD BISHOP

ROMANS 14:4-19

OUR LESSON TODAY deals with the delicate balancing of two spiritual laws: (1) the law of liberty which permits a Christian to engage in activities which, although perfectly legitimate in themselves, may not be indulged in by another Christian; (2) the law of love which moves one Christian to gladly sacrifice his liberty rather than cause another Christian to stumble.

Throughout this lesson text Paul was dealing with things not wrong in themselves.

THE PROBLEM (vv. 2, 5)

In the church at Rome there were two areas in which differences of opinion existed. Some Christians influenced by pagan philosophy, and others influenced by Old Testament laws now obsolete, believed it sinful to eat meat. Another group of Christians, also influenced by Old Testament emphasis upon special days and seasons, believed certain days were more holy than others. By contrast there were those like Paul who felt perfectly free to eat meat and who made no distinction between more or less sacred days. In our churches today we have problems which are the same in principle if not in detail. The vital question is: how can people with such differing convictions get along together in spite of their differences?

Paul, in dealing with the problem, made no attempt to remove the convictions of the one class, nor to put into bondage the other class who are free. But he did lay down certain well-defined principles which made it possible for all Christians to live together in Christian love and unity of heart.

THE PRINCIPLES

1. Those who have liberty of conscience are to welcome in fellowship those who do not have such liberty. Furthermore, they are not to try to force their convictions upon them. "If a man is weak in his faith you must accept him without attempting to settle doubtful points" (Romans 14:1, NEB).

2. Those who have liberty of conscience are not to hold in contempt those who do not (v. 2).

3. Those who do not have liberty of conscience are not to pass judgment on those who do. This is a very common tendency.

4. All Christians must accept the fact that what is wrong for one Christian may not be wrong for another (vv. 5, 14, 22, 23).

5. Each Christian is the servant of Christ and therefore answerable only to Him. Just as the man who tends the lawn for my neighbor is not answerable to me, so no other Christian is answerable to me (v. 4).

6. We are to refrain from judging one another because we shall all give account of ourselves at the judgment seat of Christ.

7. Instead of insisting on the law of liberty, the Christian is to follow the law of love—giving up his



liberty so he will not be a stumbling block to his brother (vv. 13, 15, 20, 21).


Paul was fully convinced by the Lord that there was absolutely nothing wrong with his eating meat. Yet he stood willing to give up meat for the rest of his life rather than cause spiritual harm to a fellow believer (1 Corinthians 8:13). "Destroy not him with thy meat, for whom Christ died," said Paul. Since Christ was willing to give His life to save weak brethren, His followers must be willing to give up trifling things to help the brethren remain victorious.

8. "Let not then your good be evil spoken of." Or, "What for you is a good thing must never become the occasion for slanderous talk." We are not to do anything which will cause a brother to criticize us as wrongdoers.

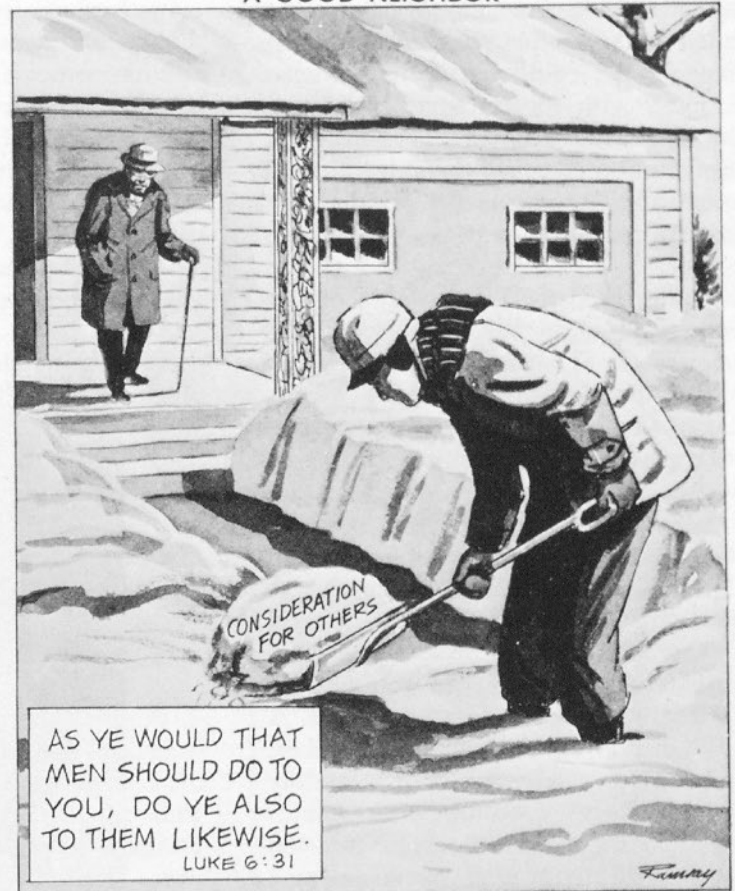
9. Where differences of conscience exist, Christians are to take the course of action which makes for peace, rules out controversy, and refrains from trying to impose one's convictions on another (v. 19).

10. If we have faith which gives us liberty, we are not to flaunt it in the face of those who don't and thus shock them (v. 22).

11. The Christian who indulges in something in which his conscience condemns him violates his conscience, and according to Paul, commits sin. It is always good to give God the benefit of one's doubt (v. 23).

12. In all matters we are to follow the example of Christ and be motivated by the desire to help others rather than to please ourselves (Romans 15: 1-6). 

A GOOD NEIGHBOR



CONFLICT AND CONQUEST...

THE MIDDLE EAST has been a center of conflict for centuries. From ancient Tyre, Jezebel came to challenge the prophet Elijah. Centuries later Alexander the Great, in his drive to conquer the world, brought conflict as he marched through the Middle East. Then the Romans came with their conquering armies and stayed until several centuries after the time of Christ.

In the seventh century a new challenge came out of the southern desert. Islam, the religion of the Prophet Muhammad, emerged. Churches were turned into mosques after the Islamic invasion, and almost all traces of Christianity disappeared.

Later the Crusaders came in an attempt to drive out the Muslims, but failed to do so, and the Islamic-Christian conflict continued. The Ottoman Empire, with its extreme Islamic influence, finally crumbled at the turn of this century, and then the allied powers exerted influence over the Middle East for more than 30 years.

Today the strife continues. World attention is focused here, but it is not only a struggle between Arabs and Israelis—it is a deeper conflict. The most important aspect, as far as Christians are concerned, is the spiritual struggle. How is the church faring during these crisis days?

It surprises many people to know that there are 138 Assemblies of God churches in Egypt. The foundation was laid early in this century by faithful pioneer missionaries. Recently, Warren Flattery and I visited and evangelized in a number of Egyptian cities. A spirit of revival has swept the churches, and hundreds have received the Holy Spirit. Wherever we ministered, buildings that should accommodate 300-400 people had twice that many jammed

... IN THE MIDDLE EAST

By **BOB HOSKINS** / *Missionary to Lebanon*

in, and many were standing on the outside.

Under the leadership of James Roane, the Trasher Memorial Orphanage in Assiout is progressing both materially and spiritually at a remarkable pace. Many long-time residents of the area say that the orphanage spirit and ministry is better presently than ever.

In Jordan, where there are daily bombings, the church is experiencing a genuine outpouring of the Holy Spirit. Numbers of Christians have in recent months received the infilling of the Holy Spirit. Through the ministry of Missionaries Warren Flattery and Habib Iskander, new areas are being penetrated by the gospel.

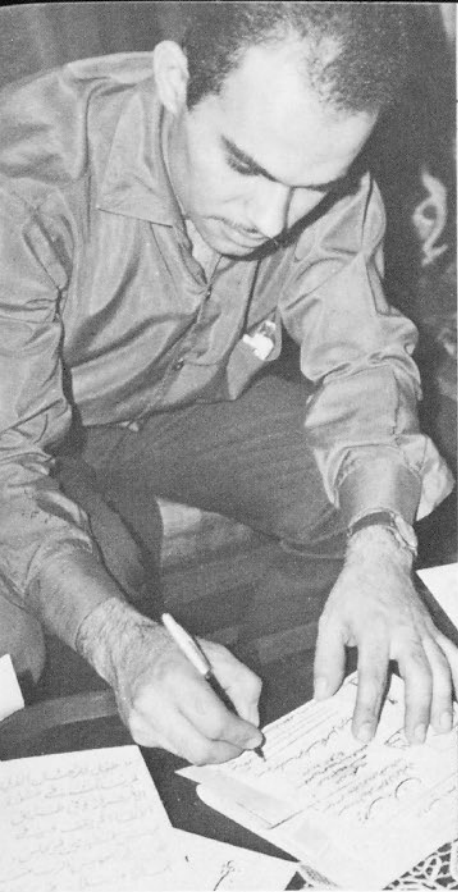
Most recently, a center of evange-

lism has been opened in the heart of Amman, capital of Jordan. Our revival crusade conducted there last May brought a great influx of souls.

In connection with the center of evangelism, a clinic has been opened to minister to the physical needs of some of the hundreds of thousands of refugees who have been driven into that area. These refugees, most of whom are innocent victims, suffer day after day from the tumult of the Middle East conflict. These are precious souls for whom Christ suffered and died. The clinic in Amman not only ministers to their physical needs, but preaches through literature and personal witness the message of Christ and His redeeming love.

Mrs. Hoskins (center) teaches a music class at the Middle East Evangelical Theological School in Beirut, Lebanon.





LEFT: Correspondence courses reach into 30,000 Middle East homes. BELOW: Bob Hoskins (center) discusses a radio script with two national workers.



From the strategically located city of Beirut, Lebanon, we operate the *Middle East Outreach*. Our goal is to reach not only the city of Beirut, but the entire Arabic-speaking world. Beirut is a unique point of freedom to evangelize the Muslim lands. From our center in Beirut, other ministries, such as our radio evangelism, reach out to tens of thousands.

Miraculously God opened this opportunity for the radio work. We are presently producing each week eight programs which are broadcast by shortwave to most of the Arabic-speaking world. We have received response from as far away as Malaysia and Tashkent, Russia.

Perhaps the most thrilling thrust of

all is the *Way to Life* Correspondence School. In less than three years, more than 30,000 students have been enrolled in 24 countries. During 1968 over 2,000 written testimonies of conversion were received. The correspondence course is designed to lead Muslims to a knowledge of Jesus Christ in the privacy of their homes.

Week by week, through the course and supplementary materials we send, we are guiding those enrolled in the course. Books, tracts, and often personal letters acquaint them with the Master. We ask them for response by giving them an opportunity through our monthly *Way to Life* magazine to answer a crossword puzzle or to enter a contest in the magazine. Thousands respond each month.

In Lebanon, Missionaries Joseph and Edna Brown have personally called upon scores of students in their homes. One church has already been opened through the Browns' follow-up ministry.

The center of evangelism in Beirut is a lighthouse in the Middle East for propagating a scriptural message on the baptism of the Holy Spirit. This message is the key to revival.


In spite of many obstacles, the Middle East Evangelical Theological School (MEETS) was opened in October 1968. MEETS is the only Pentecostal theological training center for the Arabic-speaking world. An-

other phase of ministry of *Middle East Outreach* is COR-MEETS (correspondence section of the Middle East Evangelical Theological School).

For centuries the Middle East has been pointed out as the area where the last great holocaust of the ages will transpire. The clouds have gathered. At any moment the storm could break across this area, and the end-time destruction so graphically foretold in the Word of God would be upon us.

Recent events cause all of us to know these are the closing moments of time. It is as if a great wave of judgment were poised, ready to sweep across the world. When it breaks, it will break here in the Middle East.

This is God's hour. Moments, not years, remain to work for God.

We invite interested friends in America to reach out with us in intercessory prayer for the work here, before the storm of the last days engulfs the opportunity that is now opened to us in the Middle East. 



A mail truck comes daily because of the great volume of mail handled by Middle East Outreach.

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Foreign Missions Department

1445 Boonville Avenue

Springfield, Missouri 65802



THE GREAT REVIVAL OF 1857

By HAROLD A. FISCHER

THE CONDITIONS preceding this revival were such that no one would think an awakening possible. The country was strongly torn by political questions. The slavery discussion seemed to be the foremost controversy, and the public feeling was at fever heat.

Even the spiritual decline was alarming. William Miller and others had given certain specific dates for the Lord's coming, which the public first attended to and then, as predictions failed again and again, they scoffed and seemed to disregard religion altogether. For 12 years the churches hardly held their own, and membership actually decreased.

A time of financial and commercial prosperity further alienated the minds of people from God. Gold was discovered in California and vast lands were settled in the West making way for a wave of commerce. Cities, territories, and states grew up rapidly. Population increased and great speculations were made with gigantic plans for speedy enrichment of the country. People were hardly in a frame of mind to attend to spiritual matters since the "god of this world had blinded their eyes."

Then, in 1857, there was a sudden and very severe panic caused by excessive speculation and building. A crash was inevitable. When the crash did come, thousands of merchants went bankrupt and banks failed. Factories were closed, and many had no employment. All classes were affected, and people began to think. As ruin stared men in the face, their only refuge was God.

Many of the downtown churches in the large cities were poorly attended because the former members had moved

to better residential neighborhoods and a foreign population had settled in the old residences. Many of the churches built elsewhere to hold their congregations.

The Old Dutch Church located at the corner of Fulton and William Streets, New York, refused to move and decided to secure the services of a lay missionary and, if possible, reach the unchurched masses which had gathered about it. Jeremiah C. Lanphier was employed for this task. In 1842 he had made a profession of salvation and later affiliated with the Presbyterian church. Relinquishing his secular affairs, Mr. Lanphier entered heartily into his new duties.

The field was divided into districts and canvassed. Every family was called upon and given a tract with an invitation to church services. Prayer was resorted to, and God greatly encouraged Mr. Lanphier. A prayer meeting for business people, during the noon hour, was started. This meeting was well advertised but only six were present the first day. However, the attendance grew until daily meetings were held. Men of all classes and conditions attended. Finally women also began to come.

As interest increased, more and more places were opened for prayer throughout Brooklyn. Over 20 places were used for prayer by the spring of 1858. Some of the largest churches of the city were filled to overflowing, and the fire and police departments opened their doors for the service of prayer. The newspapers began reporting the daily progress. All other news was for a time overshadowed by the "Revival News." Several extras were printed filled with accounts of revival in other places. Like lightning the revival spread to various cities throughout the northern states, and daily union prayer meetings were everywhere established.

This account is reprinted from the book, *Reviving Revivals*, by Harold A. Fischer. Available from the Gospel Publishing House, Springfield, Missouri 65802. 230 pages; hard covers; \$2.75.

Philadelphia was one of the first cities touched. Here some 500 people were converted in an evangelistic effort. When the prayer services were established there, they grew until there were 3,000 in daily attendance in one hall. A big tent was erected for evangelistic services, and during four months a total of more than 150,000 people attended. The spirit of prayer seemed to pervade the whole city, and it was estimated that 10,000 were converted in one year.

At Boston, where Charles G. Finney was laboring, a noon prayer meeting was also instituted. Ladies' meetings were conducted daily by Mrs. Finney. The city was touched and the revival became so general that it was impossible to make an estimate of the number of the conversions.

At Chicago the meetings had a daily attendance of 2,000 in one place alone, and there were several other meetings for prayer. The movement increased in momentum daily and the power of God arrested men.

In 1857 a revival began at Pittsburgh by the meeting of ministers and laymen for a free discussion of a method of approach. This greatly added impetus to the work already afoot. Not only were large cities affected, but there was hardly a village or community in the northern states untouched. A divine influence seemed to pervade the land; the minds of men were wonderfully moved and their hearts strangely softened. In one of Mr. Finney's meetings in Boston, a man arose and said, "I am from Omaha in Nebraska. On my journey east I have found a continuous prayer meeting all the way. We call it 2,000 miles from Omaha to Boston; and there was a prayer meeting about 2,000 miles in extent."

After a visit in this country by the Presbyterian Synod of Ireland, a revival started very soon which swept the British Isles.

There can be no question that the Great Revival, which visited Ireland in 1859 and extended to England and Scotland, received its impulse from the revival from America.

No great machinery was used to get this great awakening—it was started by a humble layman. Bishop McIlvane said: "As for myself, I desire to say that I have no doubt 'whence it cometh.' So far as I have had personal opportunities of observing its means, and spirit, and fruits; so far as I have had opportunity of gathering information about it, from judicious minds, in various parts of my own diocese, and of the country at large. I rejoice in the decided conviction that it's '*the Lord's doing*': unaccountable by any natural cause, entirely beyond and above what any human device or power could produce; an outpouring of the Spirit of God upon God's people, quickening them to greater earnestness in His service; and upon the unconverted, to make them new creatures in Christ Jesus." The revival was carried on independently of the ministry and almost without their aid. The laity were especially active. The movement commenced with the efforts of a layman, it enlisted the sympathies and energies of other laymen throughout the country, and was carried on chiefly through them.

The means used in this revival were the distribution of tracts, personal work, and the daily union prayer meetings. Some preaching was employed but this played a minor part in the work. Chas. G. Finney commented: "There

was such a general confidence in the prevalence of prayer, that the people very extensively seemed to prefer meetings for prayer to meetings for preaching. The general impression seemed to be, 'We have had instruction until we are hardened; it is time for us to pray.' The answers to prayer were constant, and so striking as to arrest the attention of the people generally throughout the land. It was evident that in answer to prayer the windows of heaven were opened and the Spirit of God poured out like a flood."

At first the revival was one of prayer. But it becomes natural for men of prayer to win souls. Thus to pray and not work was impossible, and volumes could be written on these marvelous exploits.

The revival reached its height and then quietly, almost imperceptibly, it waned, leaving the churches more spiritual, stronger in influence, and richer in countless ways, having a more abiding confidence in God without unfavorable reaction.

Estimates of the number converted in this revival vary from 300,000 to one million souls. In Philadelphia alone there were 10,000 converted. At the revival's zenith, for about eight weeks, about 50,000 were converted weekly throughout the country. The revival continued for over a year.

Christians were aroused to usefulness by witnessing the results of their earnest efforts. Men took hold of the spreading of the gospel with a vim that could not lack results. Soon these became evident in the organization of Sunday schools, YMCA's, and City Missionary Societies. Thus a great training school for laymen had been inaugurated and the clergy were not required to work alone. Both in their respective spheres, by mutual cooperation the greatest usefulness of the church was realized. Not only within the denominations, but interdenominationally, *men learned to labor together for the glory of God. Each sharing in the fruits of the revival, all could not help but magnify the Lord together.*

A former revival had enabled the Colonies to recover from the Revolution; so this revival served to prepare the people to sustain their faith in the Civil War. This most widespread revival conditioned the country to pass over trying times. Through its influence the wearied soldier, on his long forced marches, was brought comfort, and the wounded were strengthened; the dying man was given peace as the effect of *such praying had left its mark.*

We terminate this report with the words of Bishop McIlvane: "There have been, in the American churches, revivals as pure and simple, and in their sphere as effective for good. But we read of none of such extent; reaching at the same time so many people; scattered over such a length and breadth of territory; appearing in so many denominations of Christians, of widely separated ecclesiastical institutions; leaving so many colleges and other institutions of learning; so penetrating with one and the same influence all gradations of society, from the most cultivated to the most unlettered; in cities and villages, in the countinghouse of the merchant, in the workshop of the mechanic, in factories, in printing offices, among classes of persons usually regarded as peculiarly removed from and fenced against the influence of gospel truth. How can we witness all this, and not see the hand of God and take courage, and desire and pray for more and more of such manifestations of grace?"



The Walter Hoving Home for Girls at Garrison, N. Y., has accommodations for approximately 17 girls.

HOME IN THE HILLS

By LYNDA LARSON / *Brooklyn, New York*

ATTRACTIVE, RAVEN-HAIRED SANDRA looked just like "the girl next door," reflected John Benton, director of Walter Hoving Home for Girls in Garrison, N.Y. But that's not what José had implied when he said, "She's nothin' but a junkie."

Director Benton and his wife Elsie were introduced to Sandra four and one-half years ago. They had housed 10 girls in their home in Spokane, Wash., before moving to New York City, but never had they encountered problems of addiction and prostitution.

Since coming to New York the Bentons have met scores of girls with problems similar to Sandra's. Each individual is alike in one way: she is looking for someone who cares about *her*. "Jesus cares for these girls," Brother Benton wrote in his book, *Debs, Dolls, and Dope*, "and He doesn't want them to be delinquents, prostitutes, and addicts. He wants them to be saved and delivered from their evil habits."

The Teen Challenge girls' ministry was initiated shortly after David Wilkerson purchased the residence at 416 Clinton Avenue in Brooklyn to house fellows who had

been drug addicts. He discovered that girls (or "debs") were often the cause of trouble between street gangs. Sometimes a deb would lie and say a member of an opposing gang made a "pass" at her. This was sufficient reason for a gang fight.

Today, gangs in New York City are few and far between, mainly because of the increase of heroin usage. Unfortunately, however, drug addiction has led to a rise in crime and prostitution. About 50 percent of the crime in New York City is associated with drug usage, according to state statistics. Every 100 addicts who need \$30 a day to support their habits steal \$3,000,000 in goods each year. Arrests for violations of the prostitution law increased 27.3 percent from 1967 to 1968. Of the 524 women arrested for prostitution in January 1968, 347 had been arrested previously on narcotics charges.

Girls have a choice of either selling their bodies or stealing to get money for their next "fix." Stealing brings a much longer sentence than the maximum 15 days' sentence for prostitution, so to them prostitution seems more practical. One girl who had been an addict-prostitute

said, "When I was on drugs, I didn't care what I did with my body." Often body, soul, and spirit are sold to the devil before God is even given a chance to renew the heart and mind.

Sheila, now a staff worker at the Walter Hoving Home, heard about Teen Challenge when she was in jail. A girl handed her a copy of *The Cross and the Switchblade* by Dave Wilkerson. "I didn't want any part of religion," Sheila recalled. "To me, religion was for squares. This girl told me she'd pray for me. That made me kind of angry."

When Sheila went to court shortly after this, her probation was miraculously reinstated and she was released.

As she left the courtroom, her father said, "Well, where are you going now?"

Sheila answered, "I'm going to walk down to the river and jump in. Would you like to walk me down?" Then Sheila remembered she had the Teen Challenge phone number in her pocket. She really didn't want to jump in the river so she thought, *Well, what could I lose? I'll give it a try.*

Sheila was interviewed and accepted into the Teen Challenge program. Now she testifies, "I thank God He brought me to Himself, but even more than that I thank Him for His daily keeping power. Christ has given me stability, maturity, and security, and I am deeply grateful to Him for this."

The Bentons have prayed with junkies and prostitutes on the sidewalks, in filthy "pads," in police stations, in coffee houses, and in hospitals. They pray hard and they work hard, but it is heartbreaking that many still choose to turn their backs on God and Teen Challenge.

Because Brother Benton is also the associate director of Teen Challenge in Brooklyn, he comes into the city three days a week. Often on these days he interviews girls who are interested in finding release from their bad habits. Sometimes he provides transportation for them to the Walter Hoving Home, where the program is strictly voluntary. Girls are free to leave any time they wish, and approximately 50 percent leave within the first three weeks. The home can accommodate 17 girls at a time.

"Eighty percent of the girls who go through our entire program are permanently cured," says Brother Benton. "We do not seek to cure the drug addiction, but to create a new woman; we deal with the total person. Some people may criticize us for being too simple, but we have learned that something extremely powerful happens when an individual acknowledges his sin and accepts Christ by faith. It's so easy to understand that many people miss it."

The Walter Hoving Home is a beautiful three-story stone mansion in the hills near Garrison, N.Y. It is surrounded by stately trees and bordered by a stream which flows over a 12-foot waterfall into a crystal-clear swimming pool. Twenty-two acres of grass form a plush green carpet on this lovely estate.

"Life at the Walter Hoving Home is a series of never-ending changes and surprises," commented one girl.

"There is never a dull moment." For many, country life is novel and amusing. Can you imagine not being able to sleep because of the silence of the country? Or the enthusiasm of weeding a garden for the first time (and then realizing after you are half done that some plants don't have flowers and some weeds do).

When a girl arrives at the home, she must kick her drug habit "cold turkey."

"My first impression when I arrived at Garrison was, *What have I gotten myself into now?*" Paula remembered. "I wasn't feeling too well but I recall everyone met me with a smile and asked how I was. They took me to the 'kicking' room, and I prepared for the worst. While I was pacing the floor that night, one of the staff said, 'Do you mind if I pray with you?' I had no idea how to pray so I said, 'Sure, what have I got to lose? I couldn't feel any worse!' I lay down when she was finished, and I didn't feel much different. But when I opened my eyes again, it was morning. I was surprised because it had been a long time since I slept so well. The worst was over, and I didn't get diarrhea or vomit or have chills or pain like many others who kick 'cold turkey.' Praise God!"


Soon former addicts like Paula fit into the daily schedule of prayer time, Bible classes, chapel, work, and other activities such as swimming, boating, and horseback riding.

Brother Benton teaches Christ-centered Success Motivation classes, and staff workers conduct Bible and basic doctrine classes. Through these sessions and chapel services, the girls are encouraged to yield their lives to God. Lester Eisenberger comes Tuesdays for group therapy sessions with the girls and a Pastoral Counseling class for the staff.

Miss Shirley Swarthout, a staff member, instructs the girls in drivers' education. Miss Terri Avila, associate director of the home, teaches a class in physical fitness and good grooming. Miss Avila feels that "to provide a total cure for these girls, we must teach them how to be ladies." This course includes exercises to improve sitting, walking, and standing posture and techniques for becoming a well-groomed individual.

When asked what was the most valuable impact the Walter Hoving Home had on her, Sheila remarked, "The enduring patience and love of the workers. It seems almost unbelievable that anyone could love you to the point they do here. This atmosphere of love helps a person desire to learn God's Word."

Another girl stated, "In a controlled, Christ-centered environment such as Teen Challenge, an individual has the chance to face life honestly, to accept it, and to come to terms with God and himself."

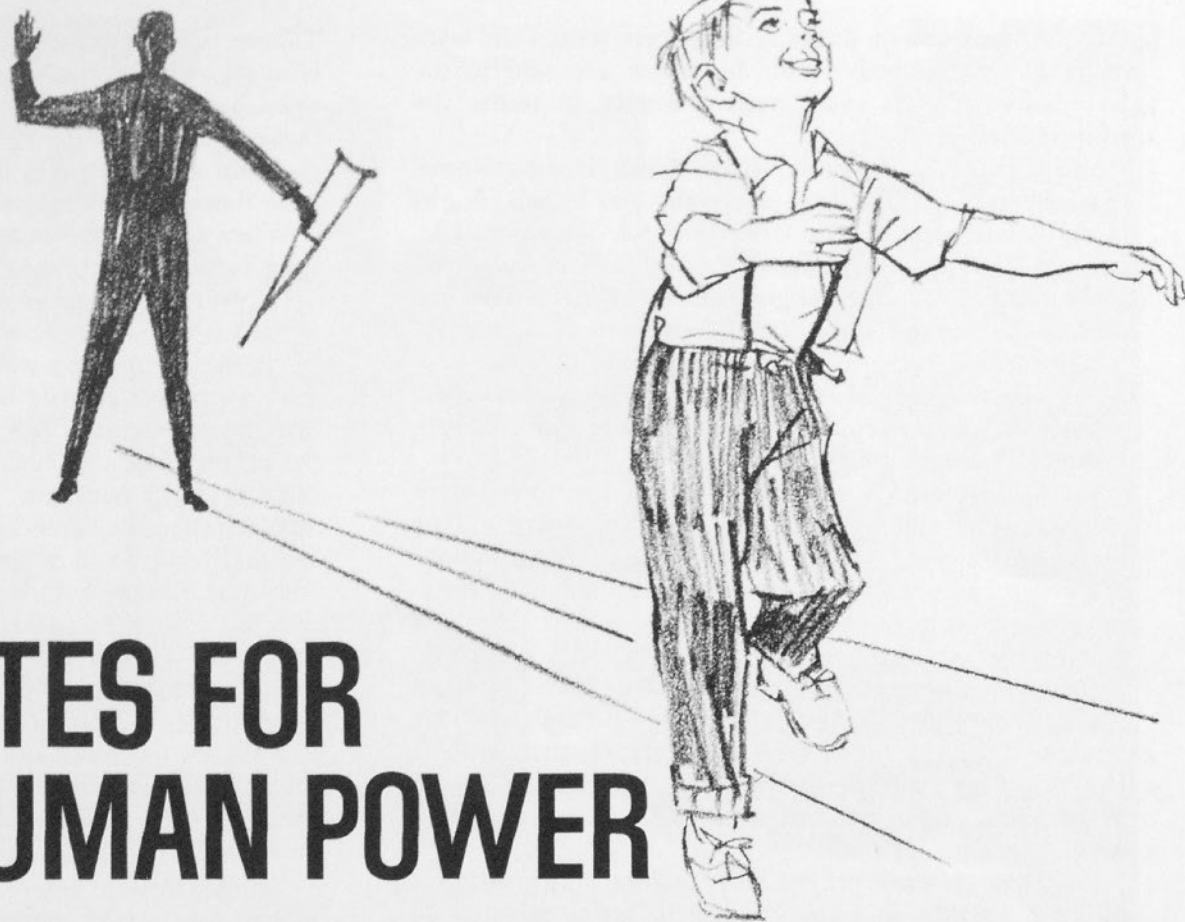
Director Benton relates many of his personal experiences in the book *Debs, Dolls, and Dope* and gives an enlightening account of life on the streets. Toward the end he writes, "I wish you could be here with me and see all of these girls. Formerly, they were addicts, prostitutes, alcoholics, and delinquents with other related problems. But Christ has transformed their lives. Many of them are now in Bible school. Some have returned to their husbands and families; others are out working at decent jobs. All of them have one thing in common—they have Christ." 

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REQUISITES FOR SUPERHUMAN POWER

TO CHRIST GOD GAVE "THE WORKING OF MIRACLES." Such power involves tremendous responsibility.

In his new book, *To Another the Working of Miracles*, C. M. Ward sees the temptation of Christ as preparatory to His miracle-ministry.

The *Revivaltime* speaker says that Christ "has left a record for His followers of this inward struggle. It is there to guide others who may be chosen of God for further working of miracles."

The writer sees a consistent pattern of principles in Christ's use of miraculous powers.

"A careful study of when He did employ a miracle, and when He did not employ a miracle, will lead to these conclusions:

"1. He would not provide by miracle what could be provided by human endeavor or human foresight.

"2. He would not use His special powers to provide for His personal wants.

"3. He would not work a miracle merely for a miracle's sake. It was always associated with benevolence and instruction.

"4. He would not supplement policy or human directive by miracle.

"5. He worked no miracle that became overwhelming in awfulness so as to terrify men into acceptance, or which should be unanswerably certain, leaving no loophole for unbelief."

Then the radio evangelist asks: "Would God require less in *behavior* today than He did of His Son upon earth?"

Referring to Jesus' temptation in the wilderness as the "Gettysburg" of His life, the *Revivaltime* speaker comments:

"Here is unfolded for every generation to see the his-

tory of *inward conflict*. These are the assaults that fall upon a man's soul. This is the test which must be passed before God can commit to an agent upon earth superhuman power.

"Undoubtedly the Lord opened His heart to His disciples—knowing that they must establish the Book of Acts record if it were to be established. And to establish it, they too must face and pass similar temptation. *He made plain to them the traps and ambushes which lie in wait for those whom God would use.* And He revealed the way of escape.

"*Self is the roadblock.* The agent is tempted to use superhuman power to enhance his own position. The attack has to be repelled here or not at all.

"There are hard battles to be fought. They cannot be avoided. This is always the price of service.

"The initiative was satanic. The blow was satanic. That is all I have to know. I do not know how the devil *looks* but I do know how the devil *feels*. Temptation is his presence."

The writer points out that Satan is always saying, "Prove it!" In the first temptation he challenged: "If thou be the Son of God, command this stone that it be made bread" (Luke 4:3). And writer Ward points out the subtlety of Satan's demand:

"It had the appeal of *caution*. Would it not be *prudent* for Jesus to prove He was something before attempting a public ministry? It had the markings of common sense. Perhaps He was only another member of a carpenter's modest household. What had He been feeling in His soul? Was it *fantasy* or *fact*? Yield to this simple experiment, and the issue might be resolved.

"One thing is certain. Spiritual evil always chooses a *trifle*, something from which it seems that no harm can

possibly come, to win its victim to the first false step.

"Our Lord was hungry, and loaf-shaped stones were lying all about Him. Why not turn a few into the loaves they looked like? How could it possibly be wrong?"

"Was the need not *legitimate*?"

"Should I ever put God to trial by a test of my own choosing, that I may determine whether I will believe His Word or not? Should I imply that I will admit His authority if He speaks in one way that I, myself, have outlined?—or that I will not admit His authority should He not speak in the fashion I have outlined?"

"By so doing, I have retained self on the throne of my life. . . ."

"This is the crux of the matter. Were these powers really to be used for His bodily wants, or not?"

"What was His *mission*?"

"He was to deliver mankind as the Son of Man. He was to work as man. He was to suffer as man. Men could look to Him and say, '*He is one of us.*'"

"How could this be if His lot was so unlike theirs that He met His own wants by a word of command whenever they arose? How could He ever tell His followers not to think much of the meat that perishes, if He used divine powers to provide it for Himself as soon as He possessed them?"

In the second part of the temptation Satan offered the kingdoms of the world to Jesus, with one condition—"If thou wilt fall down and worship me" (Matthew 4:9). The radio preacher emphasizes that Christ not only repudiated this suggestion when it was first made; He consistently refused to use His powers to obtain earthly glory.

"You cannot find where our Lord ever so displays His gifts and powers or so shapes His conduct *as to win from the crowd material support for the work He is carrying on.*"

"Note! It was never more important for Him to win over the enthusiasm of the people than when He taught in Jerusalem in the week of the Passover: *but no public miracle at all is then performed.* . . ."

"Had He lost His power? No. The disciples were not left without some indication that His divine power remained unimpaired. They beheld the withering of the fig tree. They heard Christ foretell exactly how Peter would defect. They knew Jesus was still Lord. . . ."

"Again, if He had come down from the cross when challenged to do so, this principle would have been discarded. Those who said, 'He saved others; himself he cannot save' (Matthew 27:42), uttered a truth deeper than they realized. *It was the very essence of His mission that He should not use His powers for Himself.*"

"It must always be so."

"When Peter is delivered from prison and when Paul and Silas are delivered from prison, these deliverances are never represented as deliverances *by* Paul or *by* Peter or *by* Silas. They are deliverances *for* them *by* the Holy Spirit. They did not of themselves, or through themselves, spring themselves from prison."

"Divine power is never used to build a worldly organization."

Satan's third challenge was that Jesus should impress the crowds by throwing himself from the pinnacle of the temple—thus forcing the people to believe He was divine. The radio evangelist explains the devilish plot:

"The public hungers for *stars*. They want to pay homage. They wait to give their plaudits to anyone who will scale the giddy heights. They want to be fans, or *fanatics*."

"Mankind's minds have been prostrated and mankind's wills subjugated again and again by demagoguery."

"*Here is the evil!* A man's belief is not his belief and will not be effective for molding his life unless his mind and his will have some part in accepting it. If his own endeavors were to be suddenly *superseded* by miraculous intervention—if he were overwhelmed and smothered—it would be *inconsistent* with the freedom which the Creator has installed in the individual. *We are not made automats.*"

"God is not a *dictator*. He does not numb the reason and the will by the interference of absolute power."

Revivaltime's speaker concludes his Bible study on a victorious note:

"The gift is from God. The responsibility for 'the working of miracles' to eternal advantage lies with the recipient of the gift."

"*But the rules haven't changed.*"

"The great *prizes* of life presented themselves to Jesus as they do to us. They glittered in His eyes as they do in ours. They offered themselves to His grasp as they sometimes do to ours. They were deliberately renounced by Him. He judged them hollow, compared with the blessing of knowing and doing the will of God."

"This revelatory scene into our Lord's personal life presents Him to us as *a Man in trust*. It is never an easy role to be given superhuman power. If the rules are not strictly obeyed it can destroy the person so trusted. . . ."

"Many have been chosen by God to exercise superhuman power. Joseph interpreted dreams and based a national economy on the interpretation. Samson teased and taunted the hereditary enemies of God's people, the Philistines. Daniel knew what it was to render killer-animals harmless. Elisha bade the ax head to swim. Peter raised Dorcas from the dead. . . ."

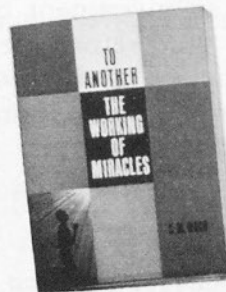
"There will be others."



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THE PROHIBITED LOVE

By GORDON CHILVERS

IN THE NEW TESTAMENT we are repeatedly exhorted to "love." But in 1 John 2:15, the Apostle of Love abruptly introduces the command, "Love not."

There is a love that is sharply prohibited for the Christian. This verse says "Love not the world."

No one's affections are a vacuum. We love someone or something. The question is, who or what?

John says the only real alternatives are God or the world. The two are so sharply opposed that a person cannot love them both.

The world spoken of here is all that is opposed to God—wrong aims, wrong desires, wrong deeds, and wrong thoughts. It is a world marked by sin and rebellion against God.

G. G. Findlay once said, "The world is not made up of so many outward objects that can be specified: it is the sum of those influences, emanating from men and things around us, which draw us away from God. It is the awful down-dragging current in life."

We love the world when we put any object before God. When our desires lead us away from God instead of to Him, then we know they are of the world.

All the world offers is contained in one verse: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

THE LUST OF THE FLESH

The lust of the flesh dominates every unregenerate man before his conversion. "We all had our conversation in

times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind" (Ephesians 2:3).

The lust of the flesh is a giving way to the baser passions of human nature. It shows itself in intemperance and immorality. It is the unregenerate man at his worst, dominated by the devil and his desires, with not one thought for God.

It is so contrary to God that those who walk in the Spirit do not "fulfill the lusts of the flesh."

THE LUST OF THE EYES

This is any unlawful desire which comes to us through our sight. It may be a desire for gold, silver, or precious stones—all of which have their rightful uses, but if the desire for them is greater than the desire for God, they become a snare.

Many things we see are attractive and beautiful, but if they absorb the time and attention we should give to Christ, they become a drag on our spiritual life—and thus they are sin.

THE PRIDE OF LIFE

Pride of life has been defined as glorying in one's cleverness, strength, or skill. This can be a pride of worldly possessions and success.

Pride cost Nebuchadnezzar his empire for seven years. "The king spake, and said, Is not this great Babylon, that I have built for the house of my kingdom by the might of my power, and for the honor of my majesty?" (Daniel 4:30). In judgment God drove him to the haunts of

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beasts where he ate grass with the oxen for seven years.

If we have high opinions of ourselves this fancied greatness can make us proud and cause us to despise others.

For this sin Herod died a terrible death. "Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost" (Acts 12:21-23).

John gives three reasons why we should not love the world.

The first is the sharp opposition between loving God and loving the world. "If any man love the world, the love of the Father is not in him."

John did not deal with tendencies so much as with ultimate issues. He was not concerned so much with the road as with the goal to which it leads. Whatever we may think to the contrary, love of the world is proof that the love of the Father is not in us.

As we cannot mix oil and water, so we cannot mix love of God with love of the world. Either our love of the Father will drive out love of the world, or love for the world will drive out love for the Father. Love of the world is sharply contrasted with doing the will of God, so God bids us to steer clear of it.

Second, the attractiveness of the world does not come from God. "For all that is in the world . . . is not of the Father, but is of the world."

Be assured that any craving for the world's pleasures or desires for the unholy do not come from God. Sin and its lusts are opposed to the love of the Father, and whoever indulges in them may be sure he is being led away from God.

Third, the world itself is only here for a short time. "The world passeth away, and the lusts thereof."


For this reason alone no Christian will abandon himself to the interests and possessions of the present world. The whole framework of society is opposed to God and therefore has no permanence. The world may promise every enjoyment and may intoxicate us with pleasure, but the Bible says it shall perish. "They all shall wax old as doth a garment . . . and they shall be changed" (Hebrews 1:11).

What does the world hold at the end of life? In the end, the old artist who has lost his sight cries, "Love not the world." The wealthy businessman who has drained the cup of pleasure cries, "Love not the world." The palsied emperor, as he lies back on his pillow, cries, "Love not the world."

At best the lusts of the world are but fading flowers, and at worst piercing thorns. It is wiser to leave these lusts before they leave us with nothing but bitter memories. All who pursue after pleasure must, when life ends, look back only on a wasted life.

However, John gave us another alternative with blessed prospects: "He that doeth the will of God abideth forever."

Those who refuse to be drawn by the magnetism of the world and who make pleasing God their only ambition will have their reward in the coming days.

When God means everything to us, the charm of the world cannot entice us. 



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**FROM THE
BRINK OF
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These titles, and the eye-catching illustrations and photographs accompanying them, will reach out and arrest the unconverted person's attention, pulling him into an article that may change his life.

The Campaign Issue has no date on the cover—so it is suited for yearlong evangelistic use: by churches in visitation, community witnessing programs, for visitors, at fair booths; by individuals in personal contacts, to mail to friends and relatives, to leave in laundromats or other places where people are looking for something to read.

The huge printing order for this outreach *Evangel* makes possible a special low price of \$3.50 for 100 copies, postpaid in the U.S.—far less than most witnessing pieces that contain less material.

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NEWS OF OUR TIMES

SUIT SEEKS TO BAR GOVERNMENT AID FROM ANNUAL CHRISTMAS PEACE PAGEANT

WASHINGTON, D.C.—A suit seeking to prohibit government participation in the Christmas Holiday Pageant for Peace program, held each year on the Ellipse here, has been filed by

five persons, including three clergymen and an atheist.

The suit alleges that the sponsoring organization—Annual Pageant for Peace, Inc.—receives financial aid from the govern-

ment and use of federal employees to erect a nativity scene.

Government participation in the religious program, the suit contends, is in violation of the First Amendment to the Constitution.

Filed in U.S. District Court, the suit asks that the government be prevented from supporting the annual project.

Established in 1775

Army Chaplaincy Marks 194th Year

FORT HAMILTON, N.Y.—Over 100 chaplains and 80 chaplain assistants of Protestant, Roman Catholic, and Jewish faiths gathered here in June to celebrate the 194th anniversary of the Army chaplaincy.

The oldest branch of the chaplaincy, the Army chaplaincy was established by a resolution of the Continental Congress on July 29, 1775.

When the Revolutionary soldiers went into battle, Army chaplains were at their side. Since that time approximately 15,000 clergymen have served Army troops.

Through the years the mission

WRC Aids Victims of Nigeria-Biafra Conflict

NEW YORK, N.Y.—The World Relief Commission of the National Association of Evangelicals has programs to aid refugees on both sides of the Nigeria-Biafra conflict, according to Dr. Everett S. Graffam, executive vice-president.

The programs include sending funds for food, clothing, and medicine to those who are conducting relief work in the affected areas.

To provide clothing WRC has negotiated the purchase of large quantities of cloth in Nigeria and has engaged Christian Nigerians to make the clothing. Funds have also been supplied to the Inter-Mission Medical Teams working in the "liberated" areas.

of the Army chaplain has remained the same—to "bring men to God and God to men," and to provide moral and spiritual leadership to our soldiers and their families.

More than 200 chaplains have given their lives while serving with the Armed Forces and the equivalent of a full regiment of Army chaplains have been decorated for their service to God and country. Presently there are over 1,800 chaplains on duty with the U.S. Army.

Of the 39 Assemblies of God military chaplains on active duty, 21 serve with the Army.

Governor Agrees with Proposal

CHURCH-OWNED BUSINESSES MAY BE TAXED IN CALIFORNIA

SACRAMENTO, CALIF.—The state senate of California has approved a bill to tax the income of church-owned businesses unrelated to religion.

If the measure becomes law, California will be the first state

to tax nonreligious business endeavors carried out by churches.

Without commenting directly on the new proposal, Governor Reagan said he agreed in principle with the purpose of the bill.

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... at a glance

• • • All tax-exempt church parsonages and rectories in Maricopa County, Arizona (which includes the city of Phoenix), have been ordered to be placed on the tax rolls. The county assessor said parsonages and rectories are not used for religious purposes and added, "A very pious layman could have as much religious activity in his home as a minister in a parsonage. Therefore, they are not exempt."

• • • A nondenominational church called the "Shrine of the Ages" will be built in the Grand Canyon Park. In a speaking engagement to raise funds for the church, Senator Barry Goldwater of Arizona said, "We found that on Sunday morning in the park the Catholics would take over the lodge lobby, the Protestants would clean out the bar and hold services there, and other denominations would hold services wherever they could." The new church will have several rooms to accommodate members of all faiths.



IT'S CHECKUP TIME

Four Sunday Schools Earn 23rd Consecutive Gold Crown Award

SPRINGFIELD, MO.—Three of the four Assemblies of God Sunday schools with a record of 23 consecutive years of Gold Crown awards are in the Kansas District.

Assembly of God, Paola; Bethel Assembly of God, Wichita; and First Assembly of God, Winfield, have received top recognition since 1946 for high Sunday school achievement with grades of 90 to 100 on the annual Sunday School Checkup.

The fourth church holding this enviable record is First Assembly, Pine Bluff, Ark.

The annual Checkup is an evaluation tool indicating how the Sunday school measures up to the National Sunday School Standard. The Standard spells out the minimum requirements for a superior and effective Sunday school operation.

With up to 7,000 churches completing the Checkup annually, the district and national Sunday

school departments are able to evaluate the development of Assemblies of God Sunday schools and offer appropriate guidance and assistance.

The last Sunday of September is Checkup Day. The four Sunday schools in Kansas and Arkansas will be anticipating their 24th consecutive report of high-grade operation. In addition to these, hundreds of other schools will be reporting a Gold Crown rating for the 1968-69 Sunday school year.

All Checkups should be completed and sent on their way to the district Sunday school director as soon as possible after September 28.



Pastor Kenneth Broadus (right), Sunday School Superintendent Dave Musgrove (left), and Martha Welch, Sunday school secretary, view the 23rd consecutive Gold Crown awarded to First Assembly, Winfield, Kans., for the 1968 Sunday School Checkup. "The Gold Crown is not an end in itself," Pastor Broadus notes. "It is a valuable tool to evaluate our school and its progress. We endeavor to keep the purpose of the National Sunday School Standard in mind. Instead of resting on past achievements, we look ahead to another year of progress."



Pastor Rodney Stanbro of Bethel Assembly, Wichita, Kans. (right), presents another Gold Crown award plaque to Sunday School Superintendent Grady Aary. "We find the National Sunday School Standard to be a ready-made tool to help us meet our need for adequate space, spiritual emphasis, faithfulness of workers, and a guideline to growth," Pastor Stanbro states. "Our goal is not merely to achieve another Gold Crown each year, but to measure up to the immediate demands of our times. The Checkup has also helped us avoid some problems."

Pastor Victor Unruh (left), Assembly of God, Paola, Kans., likes to make a periodic check of his Sunday school's progress. Here he is going over some records with Roy Miller who has served as Sunday school superintendent for 23 years. During this time the school has maintained a Gold Crown rating each year on the Sunday School Checkup. "We use the National Sunday School Standard not just to have a system," Pastor Unruh emphasizes, "but to get teachers and workers to dedicate their lives to God for an effective soul-winning outreach."



The Sunday school executives of First Assembly of God, Pine Bluff, Arkansas, display a long record of Gold Crown operation. Showing the posters and seals are (l. to r.) J. W. Wagon, assistant superintendent, W. R. Heaston, pastor, Linda Wood, assistant secretary, and J. W. Wages, Sunday school superintendent. The record results from "the blessings of the Lord, the harmony and cooperation of the staff, and the dedication of the people of First Assembly," Superintendent Wages states. First Assembly has mothered two churches in Pine Bluff.



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NEWS OF OUR CONGREGATIONS

ABINGTON, MASS.—The congregation of Glad Tidings Assembly here is rejoicing in the blessings of the Lord as evidenced by the many who have been saved and baptized with the Holy Spirit during the past few months.

Many of those coming into the church are from other denominations.

Spring meetings with Brother and Sister Charles Scrimale of Staten Island, N.Y., resulted in several being saved and filled with the Holy Spirit.

A baptistry was recently installed in the church, and 13 were baptized in water. It was the first baptismal service ever to be conducted in the 125-year-old building.

Among those baptized was a 98-year-old woman who accepted Christ as her Saviour about a year ago.

The church conducts an active outreach program and has contacted over 3,000 homes in the

surrounding area with the gospel. Other areas of ministry include weekly services at two nursing homes and a weekly service at a large housing project where attendance averages over 80.

Missionary giving has increased substantially the past year, and the congregation is helping establish and support a pioneer effort in South Weymouth, Mass.

—Robert Lundstrom, pastor

ABERDEEN, S. DAK.—Thirty-five Roman Catholic nuns visited the Assembly of God Tabernacle to hear Evangelist and Mrs. Doug Wead of Jamestown, N. Dak., speak on the Baptism of the Spirit. They were interested in Brother Wead's account of the revival at Notre Dame University and among the Catholic Pentecostals.

A highlight of the meeting was the testimony of Sister Dorothy, a Spirit-filled nun from Jamestown. She said, "Christ is so

much more real." Many Catholics in the Aberdeen area have accepted Christ as their personal Saviour.

During the meeting a woman was healed of cataracts on her eyes.

—J. L. Glass, pastor

ANNOUNCEMENT

HOME COMING—Sept. 20-21, First Assembly, Ellensburg, Wash. Speakers: Wesley W. Fleming and B. P. Birkeland.

—N. J. Sorensen, pastor

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Prichard	A/G	Sept. 16-28	E. A. Manley	James C. Kofahl
Ark.	Texarkana	Central	Aug. 31-Sept. 14	Dan & Marty Womack	A. C. McLaugh
	Trumann	A/G	Sept. 14—	J. W. Henegar	Don Dorsey
Calif.	Costa Mesa	Harbor	Sept. 16-28	H. B. Kelchner	V. L. Hertweck
	Lodi	First	Sept. 7-14	Bob Watters	Harold Duncan
	Lynwood	Metropolitan Tab.	Sept. 7—	Bonetta C. Rabe	Wm. J. Amundson
	San Jose	¹ Bethel	Sept. 15-19	Irene Abrahamson	Leland Keys
Fla.	De Funiak Springs	A/G	Sept. 17-28	Edgar & Mrs. Davis	Cary Richards
	Pensacola	First	Sept. 17-21	Paul Hild	James Courtney
Hawaii	Kaneoke	A/G	Sept. 14-28	David & Mary Dean	Frank Ortiz
Ill.	Canton	² A/G	Sept. 14-19	Victor Etienne	James Snodgrass
	Jerseyville	A/G	Sept. 16-28	Loyd & Rebecca Middleton	Roland Hastie
	Joliet	First	Sept. 17-28	Richard Ronisvalle	G. E. Mandel
	Pekin	First	Sept. 2-14	E. A. Manley	C. E. Richeson
	Zion	Christian	Sept. 17-28	William Caldwell	William H. Douglas
Ind.	Evansville	East Riverside	Sept. 14-21	Olline M. Dingman	Samuel H. Norcross
	Richmond	First	Sept. 7-14	Doug & Judy Maners	George Yarian
	St. John	A/G	Sept. 14—	Thomas & Mary Calk	David Jay
	Spencer	First	Sept. 16-21	Doug & Judy Maners	David Deaton
Iowa	Bettendorf	First	Sept. 14-28	Wesley & Gladys Morton	O. H. Hamilton
	Norwood	A/G	Sept. 14-28	Jean D. Lucy	Larry McAttee
	Shenandoah	Full Gospel	Sept. 16-28	Larry & Coleen Griswold	A. R. Sorenson
Ky.	Ashland	A/G	Sept. 16-28	Gene Wilson Team	Raymond Jacobs
Kans.	Newton	A/G	Sept. 17-28	George & Susie Holmes	Dick McCauley
	Ottawa	First	Sept. 8-21	Jim Mackey	Raymond Raley
	Salina	First	Sept. 17—	Donnell-Holler Team	Fred Prather
	Wichita	Trinity	Sept. 14-28	Moses & Ruth Copeland	R. L. Courtney
Md.	Midlothian	Trinity	Sept. 8-14	Irving & Mary Lou Howard	R. W. Richendrfer
Mich.	Lansing	First	Sept. 17-28	George & Evelyn Butrin	Leo Tomko
	Warren	East Side	Sept. 16-28	Wesley Wibley	Carl R. Strength
Minn.	Crosby	A/G	Sept. 2-14	Neale & Ida Sheneman	Clarke Gage
	Wadena	¹ A/G	Sept. 14-19	Thom & Carolyn Loven	Kenneth Dahlager
Miss.	Columbus	Glad Tidings	Sept. 14-21	Ken & Irma Ross	W. L. Davis
Mo.	Doe Run	A/G	Sept. 7-21	Corbett & Mrs. Berthelot	Homer Smith
	Eldon	First	Sept. 16-28	J. B. Woolums	George O. Flora
	Kansas City	Blenheim	Sept. 16-28	I. D. Rayborn	Milton Beckett
	Kansas City	Maple Park	Sept. 16-28	Wallace & Carol Joice	Lee Calhoun
	Mercer	A/G	Sept. 14-28	Floyd L. Dennis	Ralph Gothard
	Patterson	Full Gospel Tab.	Sept. 14-28	Glenna Byard	H. B. Bridgforth
	Steelville	First	Sept. 16-28	Dan & Marty Womack	Joe R. Massey
N. J.	Iselin	A/G	Sept. 17-28	J. L. & Mrs. Pittman	Samuel Clutter
	Toms River	A/G	Sept. 16-28	E. T. Quanabush Team	Donald Richardson
N. C.	Smithfield	First	Sept. 17-28	Woodrow Oxner	Doyle Crane
Ohio	Carrollton	First	Sept. 10-21	Paul & Ilene Anderson	Glen F. Gray
	Cleveland	¹ Berea Park	Sept. 15-19	Paul & Donna Wright	M. M. Brandebura
Okla.	Edmond	First	Sept. 16-28	David Lewis & Family	Nick Schubert
	Minco	² A/G	Sept. 15-28	R. I. & Pearl Wynkoop	Ralph E. McDaniel
	Morrison	A/G	Sept. 16-28	C. A. Nicholson	J. Ruel Baxter
	Oklahoma City	North East	Sept. 2-21	Singing Kolenda Family	Bert E. Lacy
	Tulsa	Lewis Ave.	Sept. 14-28	J. W. & Ava Nell Walker	Grady V. Adcock
	Tulsa	North Harvard	Sept. 15-21	Randall A. Walker	Aaron W. Walker
Oreg.	Astoria	First	Sept. 14-19	L. O. & Gladys Triplett	Donald R. Jacobson
Pa.	Bedford	Village Church	Sept. 16-28	Arnold & Anita Segesman	David Hardt
	Bentleyville	A/G	Sept. 7-21	James L. Snyder	Ray S. Armstrong
	Clarks Summit	Pentecostal A/G	Sept. 10-14	J. L. & Dortha Pittman	David Laquintano
	Pitcairn	First	Sept. 17-28	Dave & Jan Olshevski	Mearle Grossglass
S. Dak.	Newell	A/G	Sept. 17-28	"Little Joe" Peterson Tm.	Paul Murray
Tenn.	Milan	First	Aug. 31-Sept. 14	Lindell & Darlene Ballenger	B. M. McCarty
	Tullahoma	First	Sept. 7-14	Fisher-Cheek Team	Bob Willis
Tex.	De Leon	A/G	Sept. 14-18	H. A. & Mrs. Strange	Terry Chapman
	Dumas	First	Sept. 14-27	John & Jan Haydel	H. L. Stevens
	Houston	Airline	Sept. 10-21	Carl E. Reynolds	W. R. Handley
	Houston	East Houston	Aug. 31-Sept. 14	James & Peggy Hazelton	Harry Coons
	Houston	¹ Long Point	Sept. 9-14	Paul Hild	Gerald Davis
	Pampa	Bethel	Sept. 10-21	Ervin Asiatico	B. C. Elswick
	Paris	First	Sept. 14-28	Dennis Thrasher	D. R. Decker
	Spearman	First	Sept. 3-14	C. A. Nicholson	B. F. Grissom
Va.	Brodnax	A/G	Sept. 17-28	Irving & Mary Lou Howard	A. K. Michael
	Salem	Faith	Sept. 17-28	Billy & Cherie Cotton	Glenn Strickland
Wash.	Toppenish	A/G	Sept. 3-14	Roy & Arlene Brewer	Oscar M. Lindseth
Wis.	Green Bay	First	Sept. 17-28	W. Glenn West	Calvin Risk
Wyo.	Buffalo	A/G	Sept. 16-28	Alton Garrison	Dale Jackson
	Gillette	Pentecostal A/G	Sept. 17-28	Roy & Arlene Brewer	Orvil Holden
Canada	Kitchener, Ont.	Gospel Temple	Sept. 14-28	Al D. Hewison	E. E. Austin

¹ Children's Revival

² Youth Crusade

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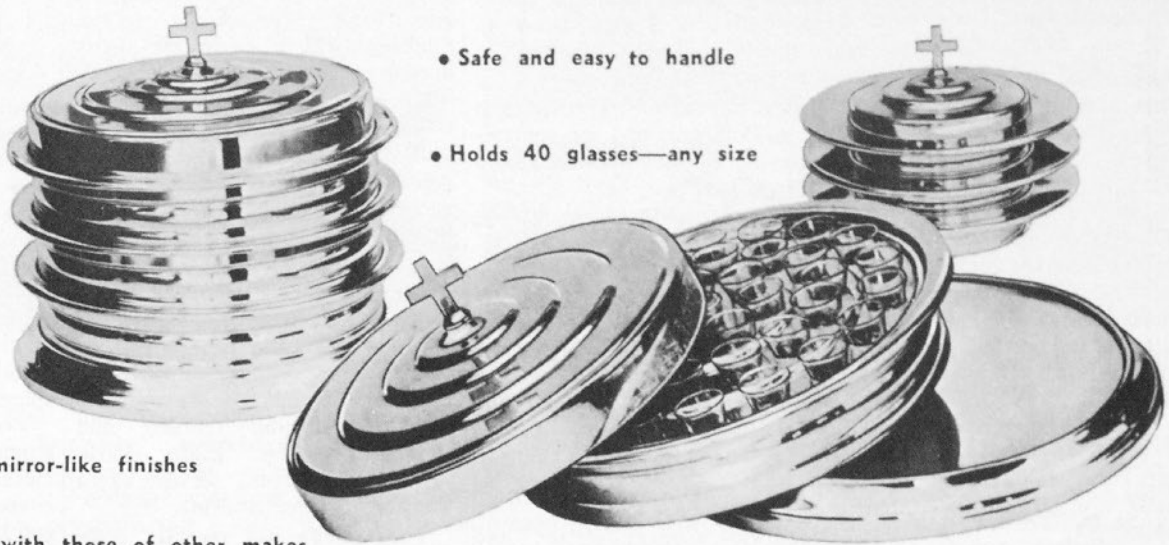
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THE SOUNDS OF HAMMER AND SAW ARE

Signs of Growth on Assemblies of God Campuses

EXCITING THINGS are happening on Assemblies of God college campuses! New buildings have been completed, are on the drawing boards, or are in some stage of construction. Let's take a tour of our nine colleges.

Southern California College

Southern California College is located in Costa Mesa just minutes away from miles of beautiful seashore.

Under the 11-year leadership of President O. Cope Budge, five new buildings have been completed on the 35-acre campus. The most recent is the \$160,000 science complex, completed in the spring of 1967. It accommodates 114 students in its four labs—physical science, chemistry, and two biology. Five faculty offices, a seminar room, and supply and prep rooms are also included in the complex.

This past spring \$75,000 worth of equipment and fixtures were installed. The biology labs are equipped for general biology, botany, zoology, premed, and pre-

dental. The chemistry lab is equipped for general and advanced chemistry.

Bethany Bible College

Bethany Bible College, Santa Cruz, Calif., is in the heart of the stately redwood country. It too is near the Pacific.

Major renovation of Swanson Hall in 1968 provided for centralization of 12 administration and faculty offices.

According to President C. C. Burnett, Bethany, now celebrating its 50th anniversary, is planning an education center at an estimated cost of \$200,000. The two-story building will provide six or seven classrooms to accommodate 550-650 students and additional faculty offices. Target date for completion is January 1970.

Northwest College

Northwest College of the Assemblies of God is situated on a 35-acre semiwooded campus overlooking Lake Washington and adjacent to Kirkland, Washington. D. V. Hurst is college president.

At the crossroads of the campus is the new \$140,000 Learning Center, dedicated last January. Comprising two units of a planned five-unit complex, it provides five classrooms, three offices, service facilities, and a foyer and patio access area.

Three of the lecture rooms seat 60 persons each. The auditorium will accommodate 250 or may be divided into two lecture halls each accommodating 125. The wide platform is designed for a variety of teaching and performing arts presentations.

North Central Bible College

North Central Bible College, Minneapolis, Minn., utilizes a five-story former hospital building for dormitory, office, and classroom space. Elliot Park, across the street, serves as a campus for the students.

The college has recently completed negotiations for adjacent land which quadruples the size of its present property. The \$780,000 purchase includes a four-story building to house approximately 200 students and a three and one-half story mansion with 21,248 square feet of floor space.

According to President G. Raymond Carlson, the acquisition of the property will also provide land for the proposed chapel-auditorium complex and parking for an additional 150 cars.

Northeast Bible Institute

Northeast Bible Institute is located at Green Lane in southeastern Pennsylvania in the rolling foothills of the Appalachians.

A \$40,000 one-story building with basement is under construction. The first floor will provide six large classrooms, four offices, and other facilities. The basement, which opens on ground level at the rear, will accommodate a printshop and provide storage space.

President Paul J. Emery has announced that when the new classrooms are available, the chapel will be enlarged. The present library will also be expanded to provide additional study area and space for volumes.

South-Eastern Bible College

South-Eastern Bible College, Lakeland, Fla., is surrounded by citrus groves and overlooks Lake Bonny. James G. Brown is its president.

This former hospital building, part of the property North Central Bible College recently purchased, will become a dormitory.

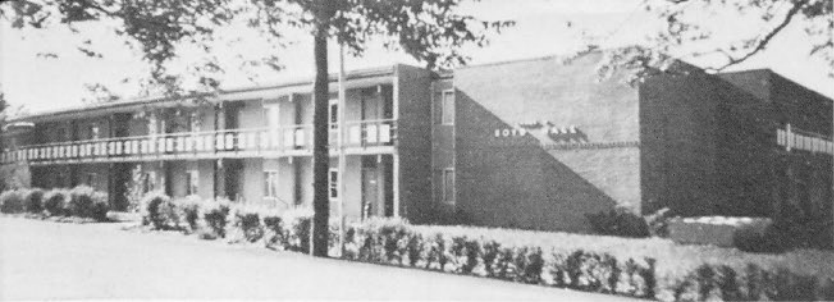


The \$165,000 men's dormitory at South-Eastern Bible College was completed in 1967. This dorm provides housing for 200 students.

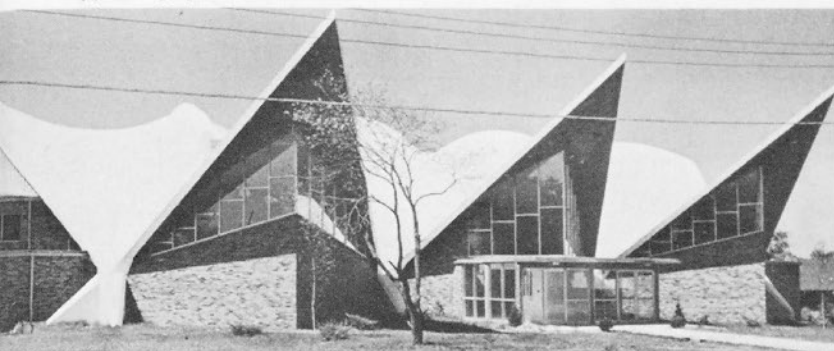


This is the rear elevation of the classroom building which is still under construction at Northeast Bible Institute. Cost of the structure will be \$40,000.





Above: This apartment complex was completed in January at Central Bible College. **Below:** The unusual design of the Evangel College gymnasium affords a roof span of 150 feet without supporting pillars.



Above: This multipurpose building is now under construction at Southwestern Assemblies of God College. **Below:** This is a side view of the science complex at Southern California College.



In September 1967 SEBC purchased the adjoining 13-acre property of the Peninsular Florida District. It includes an auditorium, office building, and several houses.

Construction has started on a \$250,000 cafeteria-library building, to be completed in December 1969. The 81- by 173-foot building will provide a dining hall to accommodate approximately 500 people.

The second-floor temporary library will seat 300 and afford space for approximately 60,000 volumes. Later, when the permanent library is constructed, this area will house the student union.

Southwestern A/G College

Southwestern College of the Assemblies of God is located at Waxahachie in the heart of the rich fertile lands of central Texas.

Here a \$600,000 renovation of the four-story administration building was completed in August

1968. It was the first major remodeling of the 67-year-old building. In addition to structural repairs, classrooms and administration offices received new furnishings and floor coverings. The auditorium was extended and equipped to seat 1,200 people. This air-conditioned facility is now named William Burton McCafferty Chapel.

Construction of a \$1,000,000 to \$1,250,000 multipurpose building is scheduled for 1969, according to President Blake L. Farmer. It will provide a cafeteria to seat more than 400 and dormitory facilities for 224 students. It will also house the student union. (Ground was broken June 12 for the two dormitory units.) A completion date has not been set.

Central Bible College

Central Bible College is located on the north side of Springfield, Missouri, headquarters city of the Assemblies of God. The

beautiful campus includes a small lake.

In January 1968 the Frank M. Boyd Hall was completed. This \$216,000 L-shaped, 22-unit apartment building is fully air-conditioned. The two-and-one-half-room apartments are furnished and partially carpeted.

On May 21, during annual homecoming activities, ground was broken for the E. S. Williams Chapel which will seat more than 1,000. The \$300,000 brick, air-conditioned structure has a completion date of February, 1970, according to President Philip A. Crouch.

Evangel College

Evangel College, also in Springfield, faces a major highway. Part of the well-landscaped, 66-acre campus borders a park.

Under the leadership of President J. Robert Ashcroft, four permanent buildings have been completed and two are beginning construction.

The \$450,000 athletic building, completed in September 1967,

contains physical education facilities and the Physical Education Department offices.

Inez Spence Hall was completed last year and dedicated on October 18, 1968. The \$529,000 air-conditioned building accommodates 216 women students.

A 16-unit, two-story brick apartment building for married students was completed this summer. The 48- by 131-foot structure has private entrances to the furnished and carpeted efficiency apartments.

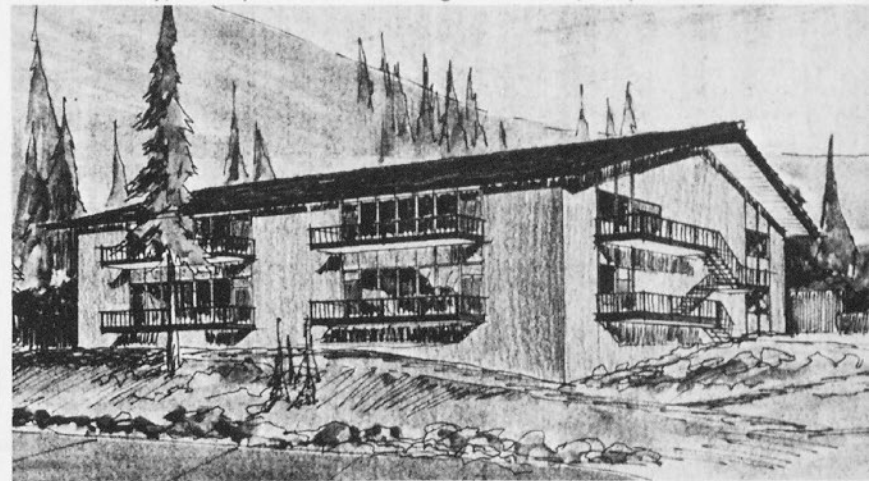
Two more permanent residences are planned—one (Krause Hall) for men, and the other for women. Each will house 216 students. No date has been set for completion.

* * *

Visitors are always welcome on Assemblies of God campuses. An on-the-spot tour will further inform you of the advances each college is making to provide fine facilities as well as excellent instruction for its students.

—Reprinted from "Advance"

The redwood and stucco education center at Bethany Bible College is designed for the hilly terrain of the campus. To be completed about January, 1970, the new building will cost \$200,000.



ASSEMBLIES OF GOD COLLEGES

Bethany Bible College

800 Bethany Drive, Santa Cruz, Calif. 95060

Central Bible College

3000 N. Grant, Springfield, Mo. 65802

Evangel College

1111 N. Glenstone, Springfield, Mo. 65802

North Central Bible College

910 Elliot Avenue South, Minneapolis, Minn. 55404

Northeast Bible Institute

Green Lane, Pa. 18054

Northwest College of the Assemblies of God

11102 N. E. 53rd Street, Kirkland, Wash. 98033

South-Eastern Bible College

1000 Longfellow Boulevard, Lakeland, Fla. 33801

Southern California College

2525 Newport Boulevard, Costa Mesa, Calif. 92626

Southwestern Assemblies of God College

1200 Sycamore Street, Waxahachie, Tex. 75165



AND THE SEARCH GOES ON...

By G. WEATHERLEY

EVERY SUMMER SINCE 1949, Mrs. Mayes has traveled across the continent of America in her search. Some years ago her son Gaston and another young man climbed into a small training plane at Sand Point, Washington; and took off across Lake Washington toward the Cascade Mountains.

At 11:30 that morning, several loggers at Black Lake saw a plane circle around the area and knew it was in serious trouble. One man saw the propeller turn more and more slowly and finally stop. Then the plane was lost from sight. A careful and extensive search failed to uncover evidence of the wreck, and no part of the plane was ever found.

When Gaston's parents heard the news, they jumped into the family car and drove across the country to search for their son. They spent the entire summer questioning loggers, woodsmen, and campers regarding their son. They offered a reward of \$2,000 to any person who could tell them what had happened. But the questioning and the reward were in vain. No one was able to give the coveted information.

Even so, Mrs. Mayes is not without hope. She has said, "I just won't give up. Someday they'll find my son." What an example of love and hope this is.

Persistent as this search has been, an even more important search is going on which vitally concerns each of us. The One making this search is Jesus Christ, God's only beloved Son. The journey He had to make in His search was much longer than the mother's transcontinental travel. He left heaven and came to earth. While the mother is making her search for the benefit of one person, Jesus Christ makes His for all.

Jesus revealed a love deeper than any motherly love and a sacrifice greater than any reward. He had to give His life to fulfill His mission. "The good shepherd giveth his life for the sheep" (John 10:11), He explained.

But why did He come to earth to make this search? Christ told us why when He said, "For the Son of man

is come to seek and to save that which was lost" (Luke 19:10).

Jesus told the story of a shepherd who had 100 sheep and one of them was lost. The shepherd left the 99 sheep in the wilderness and searched for the missing sheep until he found it. Then He said, "I am the good shepherd" (John 10:11).

Isaiah wrote, "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6). Going our own way means we have left the path God has marked out for us. He wants us to obey Him, but instead we live as we please with little thought of doing what God desires.

Some people are lost but don't realize it. One time a man went to a police station and saw a four-year-old girl sitting there. "What is she doing here?" he asked a policeman.

"Oh, I found her wandering along a main street," he explained.

"Well, she looks quite contented even if she is lost."

"Yes," concluded the policeman, "she doesn't know she is lost."

Her lack of knowledge did not alter her situation, however. She was lost! Likewise, we are spiritually lost, even though we may not know it.

Being lost is a terrifying situation, and one in this condition longs to get back on the right path.

A lost sheep is unable to get back to the fold through its own efforts. It will never return unless a shepherd goes to seek for it. So it is with us. We have strayed from God through our own choices, but we can never return to God by ourselves. We need the Good Shepherd to take us back to God.

Jesus is seeking you today. The Bible says, "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). So call on Him to receive you and to forgive your sins. He waits to do both.

Then instead of being lost, you will be found and will have eternal life through Jesus Christ our Saviour.