

FILE COPY

THE PENTECOSTAL evangel

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

SEPTEMBER 21, 1969

TEN CENTS

FILE COPY

NEW CHAPEL IN OLD SPAIN
—see pages 8 and 9



a colony of heaven

By JOHN H. BURGESS

IN THE KING JAMES VERSION, Philippians 3:20 reads, "For our conversation is in heaven. . . ." The Greek word translated "conversation" in this verse is found nowhere else in the New Testament. Some versions translate it "citizenship." Moffatt more correctly renders the passage, "Ye are the *colony* of heaven."

This was language the Philippians readily understood. In 42 B.C., Augustus had defeated Brutus and Cassius at Philippi, and the city was made a Roman *colony* in commemoration of that victory.

As the Roman colonists would wait to honor the emperor on his periodic circuit of the colonies, so Paul reminded the Philippians they were waiting expectantly for Someone from heaven, their real home ("from whence also we look for the Saviour, the Lord Jesus Christ"). They were citizens of a better land, representatives of a higher order. They were not called to isolate themselves from an ungodly world, but to introduce into it a new and higher way of life. The cloister may have temporary benefits, but our main task is evangelism. A committed Christian is vitally concerned about the needs of his community and all the world.

Ye are the salt of the earth.

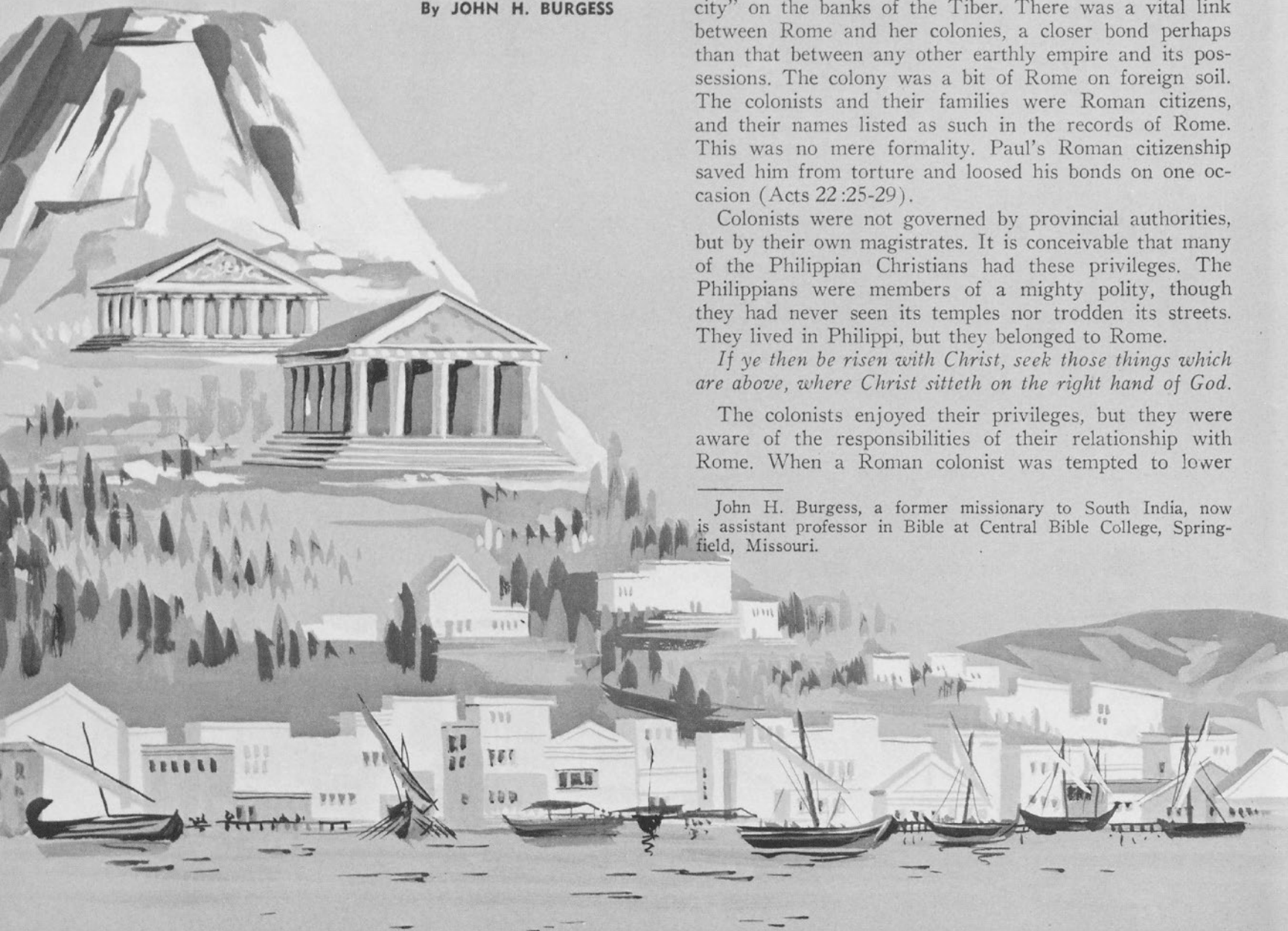
The people of Philippi to whom Paul wrote were familiar with the various aspects of colonial life. They were aware of the ties that bound them to the "eternal city" on the banks of the Tiber. There was a vital link between Rome and her colonies, a closer bond perhaps than that between any other earthly empire and its possessions. The colony was a bit of Rome on foreign soil. The colonists and their families were Roman citizens, and their names listed as such in the records of Rome. This was no mere formality. Paul's Roman citizenship saved him from torture and loosed his bonds on one occasion (Acts 22:25-29).

Colonists were not governed by provincial authorities, but by their own magistrates. It is conceivable that many of the Philippian Christians had these privileges. The Philippians were members of a mighty polity, though they had never seen its temples nor trodden its streets. They lived in Philippi, but they belonged to Rome.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

The colonists enjoyed their privileges, but they were aware of the responsibilities of their relationship with Rome. When a Roman colonist was tempted to lower

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his standard to the level of the non-Romans, a restraining memory came to him that he belonged first to Rome. Therefore he could not, he would not disgrace his empire. As citizens of heaven can we do less?

Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God.

The colony had a way of life distinct from that of those native to the area, and was a witness to something greater than itself. It was a tiny fragment, but it represented the whole. It was important not only for what it was, but also for the nation for which it stood. Thus, in every land where a Roman colony was located, it was a witness to the inhabitants of a type of life strange and splendid.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Wherever the Romans went, they improved the land. Out of swampland they made gardens, and fine crops of food were eventually harvested. They built sound, safe roads, and houses that were secure. Often the number of colonists was much smaller than the native population, but the influence of the small colony permeated and changed the way of life for the larger masses. Thus gradually the empire was extended and strengthened.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

All the resources of the Roman Empire were back of each colony. Although some were far away, often among hostile people, invisible ties still bound them to great armies that stood ready to come to their aid when needed.

A story from British history illustrates this concern of an empire for its citizens. A citizen named Campbell was taken prisoner in Abyssinia and consigned to a dungeon at the fortress of Magdalla. The British demand for his release was ignored by King Theodore. Then British soldiers were dispatched and, after a terrifying march under the burning sun, did battle with the army of Theodore, destroyed the fortress, and rescued Campbell. The deliverance of this one British subject cost the empire a million pounds, but the cost was not counted too great.

Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Abraham understood thoroughly what was involved in the life of a colonist of heaven. Even when he obeyed God and entered the land God had promised him, he knew he was not home yet.

He sojourned in the land of promise as in a strange country, dwelling in tabernacles . . . for he looked for a city which hath foundations, whose builder and maker is God.

The truest affinity of the child of God is with things not seen as yet, and with One whom, "having not seen, we love." But until the day when our sojourn in this colony of heaven is over, let us be faithful representatives of Christ, walking worthy of our vocation. By our manner of life and word of testimony, let us seek to extend the borders of God's kingdom to the ends of the earth.



MY TESTIMONY

BE FILLED WITH THE SPIRIT (Ephesians 5:18)

*I'm walking in the Spirit up love's eternal way,
Through paths that shine more brightly unto the
perfect day.
Redeeming rays of mercy engulf my steps in light,
While hand in hand with Jesus I'm strengthened by
His might.
My destination heaven, I tread the narrow road
That leads me safely to my Father's blest abode.*

*I'm living in the Spirit, I walk at liberty,
Imbued by powers eternal—for Jesus lives in me.
The longings of my soul! Could mortal words disclose?
The Spirit gives me utterance and from my being
flows
A stream of praise! How fathomless the depths of
pure desire
Attend His power, this baptism of consuming fire.*

*I'm praying in the Spirit, anointed from above,
Sustained by my dear Saviour and rooted in His love.
In ardent supplications I tread believing ground
Where faith bears fruits eternal and blessings now
abound.
O Spirit interceding! O Comforter and Guide!
When I employ Thy gift how my soul is edified!*

*I'm singing in the Spirit in sweet inspired release,
In unison with angels in chords of love and peace.
In tones of tender longing His joy enthuses me
And lo, my spirit sings new songs of victory!
O latter rain of power! O praise that rends the chains!
I'll bless my great Redeemer in symphonizing strains!*

*I'm resting in the Spirit beside the waters still,
Where rills of grace and glory attend His perfect will.
In wisdom and in knowledge by His Word I daily grow,
And streams of adoration like rushing waters flow!
By faith I sit with Jesus in places heavenly
And learn in breathless wonder how His grace
has lifted me.*

*I'm walking in the Spirit up love's eternal way,
Through paths that shine more brightly unto the
perfect day.
I'm clothed in gospel armor, my feet are strongly shod,
Expectantly I'm climbing the holy hill of God!
Each step of faith embraces new heights of ecstasy,
And with each look at Jesus His truth illumines me.*

*O walk of faith dependent on the Master's power alone!
O gift of Pentecost that reaches unto depths unknown!
As in the Upper Room the Holy Spirit came to bless,
The same phenomenon with fullness let me now possess.
Thus purged by fires divine, by immortal love aflame,
My soul shall sing forever of my great Redeemer's fame.*

—DIANA MARTIN, Wellington, New Zealand

NEW OFFICERS ELECTED TO REPLACE BROTHER WEBB AND BROTHER BUSH

DALLAS, TEX.—After serving 20 years as an assistant general superintendent of the Assemblies of God, Bert Webb announced his desire to relinquish administrative responsibilities and return to a preaching ministry. He asked the General Council at Dallas to refrain from nominating him for reelection.

"These have been glorious and wonderful years," he said. "No man could be more blessed of God than I have been blessed in association with my brethren. But 44 years ago I started out as an Assemblies of God evangelist and I believe the Lord is leading me to return to that ministry."

The voting ministers and church delegates chose two men to replace Brother Webb and another assistant general superintendent, the late Howard S. Bush. Brother Bush died in office last March.

The two newly elected assistant general superintendents are: G. Raymond Carlson, president of North Central Bible College, Minneapolis, since 1961; and Kermit A. Reneau, pastor of First Assembly of God, San Antonio, Tex., and a former district superintendent. Both men have been serving as non-resident executive presbyters for some years.

Two incumbent assistant general superintendents were returned to office on the nominating ballot, each for a two-year term. They are T. E. Gannon and Charles W. H. Scott.

Thomas F. Zimmerman, general superintendent since 1960, was reelected to that office for a four-year term. He received approximately 93 per cent of the votes on the nominating ballot.

Three other officers were reelected with a minimum of balloting. They are: J. Philip Hogan, assistant general superintendent with the portfolio of executive director of foreign missions; Bartlett Peterson, general secretary; and M. B. Netzel, general treasurer. Each will serve another two-year term.

In other elections, two new men were named to the executive presbytery as nonresident members. Both are currently serving as district superintendents. They are: E. M. Clark of the Illinois District; and Paul E. Lowenberg of Kansas. Six other nonresident members were reelected.

The eight nonresident presbyters and the regions they represent are as follows: N. D. Davidson, Northwest States; D. H. McLaughlin, Southwest States; Roy H. Wead, North Central States; Paul E. Lowenberg, South Central States; E. M. Clark, Great Lakes States; G. W. Hardcastle Sr., Gulf States; Joseph R. Flower, Northeast States; and Edgar W. Bethany, Southeast States.

The 33rd General Council, held August 21-26 in Dallas Memorial Auditorium, registered the largest number of church delegates, ministers, and visitors ever to attend such a meeting in the 55-year history of the fellowship. Registration exceeded 9,500 and at least 10,500 were present on several different occasions. Accommodations for this General Council were unsurpassed and every part of the program functioned beautifully. God's presence was marvelously manifest in all the services.

Constitutional changes were adopted to incorporate the church's statement of mission and to clarify the use of the church's name.

The corporate name, "The General Council of the Assemblies of God," will be used only when referring to the legal entity.

The term "General Council" was designated to be used to refer to the sessions of the corporation. The term "Assemblies of God" was designated to be used to refer to the entire constituency.

The bylaw on "Doctrines and Practices Disapproved" was revised in several sections, including those pertaining to Unconditional Security, the Restitution of All Things, Worldliness, and the Ecumenical Movement.

The General Council adopted a group plan to provide health and accident insurance for Assemblies of God ministers and their families.

The three classes of ministers were designated as ordained ministers, licensed ministers, and "Christian workers." In the past the latter category was known as "exhorters."

In other business, delegates authorized a study of the overall Assemblies of God headquarters structure, functions, and assignments, with a report to be submitted to the General Council scheduled for August 1971 in Philadelphia, Pa.

Watch future issues of the *Evangel* for additional news of the Council.

G. R. Carlson

K. A. Reneau

P. E. Lowenberg

E. M. Clark



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STATEMENT OF FAITH

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

THE FIRST CHAPTER OF JOB gives us a remarkable conversation between God and Satan—an unparalleled dialogue of which Job was utterly unconscious. God actually called Satan's attention to His faithful servant in the pointed question, "Hast thou considered my servant Job?"

What a different approach Job's friends might have taken in comforting him, had they known of this preliminary arrangement!

Satan was the active agent in bringing the trouble; but God had precipitated the matter even to the removing of His protective hedge. That hedge was a complete barrier; there was no passing it by Satan without God's permission. But in this instance God was definitely permitting Satan to penetrate and afflict His servant. For us there is strengthening assurance here, for we too have hedges about us: "He shall give his angels charge over thee, to keep thee in all thy ways" (Psalm 91:11). Only when God opened the way was Satan able to put this unprecedented testing, fiery trial upon the man God reckoned as upright, righteous, and abhorrent of evil.

Was God indifferent to Job's welfare? Had He forgotten to be gracious to the man who guarded the spiritual welfare of his household zealously, and who sacrificed and worshiped consistently and faithfully? By no means. A tremendous testimony was at stake and God knew Job could stand the test.

God also knew the fiery trial would only rid Job of the dross and cause the gold of his character to shine all the brighter.

While Job did not know what was transpiring, he knew God well enough to cry out, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10). How like Peter's words written hundreds of years later, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are made partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13).

The songwriter George Keith felt the same way when he wrote:

*"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply.
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine."*

In the Mosaic order we have a picture of this. Everything that could abide the fire was to be thus purified, and God said it would be clean (Numbers 31:23). If the article could not stand the fire, then water was to be used—a much milder test. But God knew how much Job could stand, just as He knows what we can be trusted to endure by His enabling. He tempers the furnace of affliction; He regulates the thermostat according to what He knows we can abide. He trusts us to rest upon His faithfulness, His love. What a "strong consolation"!

*"In the furnace God may prove thee
Thence to bring thee forth more bright;
But He'll never cease to love thee
Thou art precious in His sight.
God is with thee; God thine everlasting Light."*

What about Paul's confirmation in 1 Corinthians 10:13? "There hath no temptation taken you but such as is

BLESSED ARE THE UNOFFENDED

By ALICE REYNOLDS FLOWER

common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." Every Christian should memorize this verse as an assuring support in every hour of testing. The heavenly thermometer is in God's hands, abundant reason for our continual praise.

After Job's first stripping there was a second dialogue between God and Satan relative to God's afflicted servant. The furnace was to become even hotter; nevertheless God's restraining hand would be there. God said, "He is in thy hand; but save his life" (Job 2:6). Satan could do his worst only to a point decreed by God—and no further. Thank God, it is the same for every one of us who has committed himself unreservedly to the Lord.

In all his testing Job charged not God foolishly; the same may be said of us. This is how we are able to receive "the blessing of the unoffended" in every trying hour, under every evil assault.

What about John the Baptist and the mystery of his shameful earthly end? He had wondered, questioned, inquired of Jesus Himself, only to receive that provocative answer—"And blessed is he, whosoever shall not be offended in me" (Luke 7:23). Jesus had given John high commendation, but this did not preclude his tragic death. What about our expendable brethren in Communist lands venturing unto death that the good news of Christ may be given in darkest areas!

For Job there was a triumphant earthly end. But again, what of John and many others who were accounted expendable? We know so little of God's ultimate purposes. Who are we to be judges of the final victory?

James was beheaded—and Peter was miraculously delivered. God loved both equally. But God also knows whom He can trust to suffer, to believe in His goodness to the final hour.

God can help us to say even here, with the apostle, as did one brave missionary who recently departed this life, after years of tremendous sacrifice for the gospel's sake, "For to me to live is Christ, and to die is gain" (Philippians 1:21).

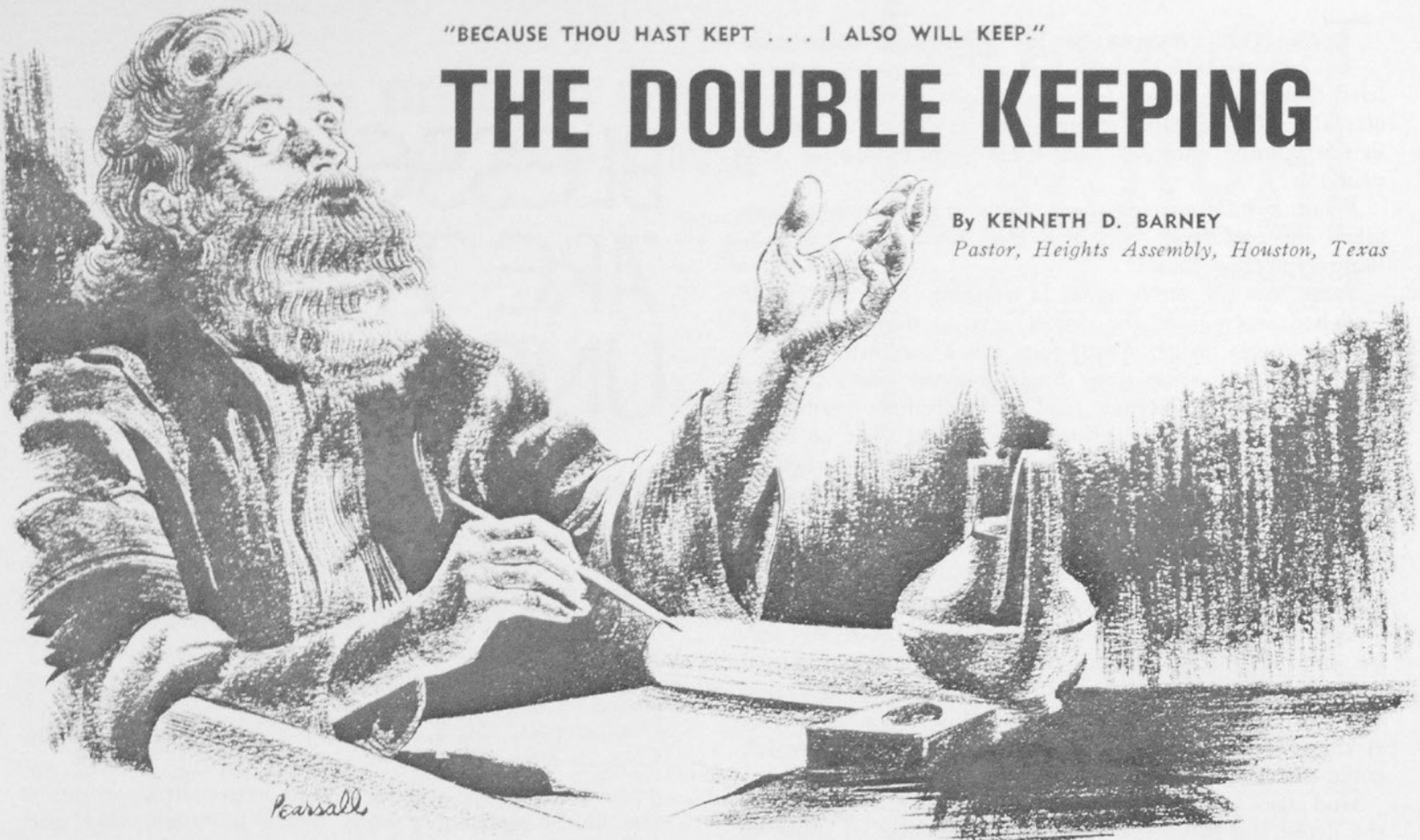
Blessed are the unoffended. We are in His hands for time and eternity. We are trusted to trust Him fully however our lives may unfold; for He is able to make all grace abound unto us, that we may be more than conquerors to the praise of His glory.

"BECAUSE THOU HAST KEPT . . . I ALSO WILL KEEP."

THE DOUBLE KEEPING

By KENNETH D. BARNEY

Pastor, Heights Assembly, Houston, Texas



BECAUSE THOU HAST KEPT THE WORD of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Thus did the Lord comfort the saints at Philadelphia. It was *their* faithfulness in keeping His Word that brought the divine promise, "I also will keep *thee*."

In 2 Timothy 1:14 Paul admonished his son in the faith, "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." Two verses earlier he had expressed his confidence that God was "able to keep that which I have committed unto him against that day."

Again we have the double keeping. The Christian is to keep what God has entrusted to him, and God in turn will be faithful to keep His child in the midst of the most trying circumstances. The action is reciprocal. It is hard for me to ask God to keep me if I have been lax in keeping what He has put in my hands.

Of the treasures we are obligated to keep, several stand out clearly:

1. WE MUST KEEP OUR FAITH.

When a deep-sea diver is on the ocean floor, the one thing between him and death is the air line running to the mechanical unit on the ship. Our faith is the lifeline that keeps us in touch with the life of God. When this is destroyed, our spiritual experience cannot survive.

This is why the enemy of our souls struggles so fiercely to weaken our confidence and trust in God. It is his purpose to make us think about prayers that were not answered (as we thought they should have been) and about situations where righteousness seems to be defeated by evil.

In Psalm 64:1 David prayed: "Preserve my life from fear of the enemy." Notice that he does not ask to be

saved from his enemy, but from *fear* of him. Very often the fear is worse than the enemy. Many Christians have succumbed to fear and have lost their faith.

When Jeremiah was discouraged because of opposition to his ministry, the Lord asked him, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?" (Jeremiah 12:5). We could paraphrase this for modern Christians by asking, "If you are hindered by a rebuff or an imagined hurt, how will you make it when things really get hard?"

2. WE MUST KEEP OUR SENSE OF OBLIGATION TO THE WORK OF GOD.

Surely we know now what the Lord meant when He said that the harvest was plenteous but the laborers were few. There has always been a labor shortage in gospel work, but we wonder if it has ever been quite so severe. In affluent America today many whose souls were once aflame would rather sit back and enjoy their luxuries than give any significant amount of energy to help their church grow. How comfortable we are! How entertained! How pampered and satisfied!

When we didn't know where the next meal was coming from, it seemed much easier to give our time to God. Now many have a first car and a second car, a summer home and a winter home, a boat and a camper, central air conditioning and color TV; and their sense of Christian duty has somehow been deadened by the desire for material gain.

One of the prominent features of Old Testament worship was the daily burnt offering. The time of day when the sacrifice was made is significant. It was not in the middle of the day, but the first thing in the morning. It was the dedication of the new day to the Lord. We need to dedicate our days as well. Each day brings fresh duties, and we need the grace of God to rightly discharge

them. Although these symbolical offerings are no longer necessary, the principle is still present—each day needs to be a dedicated day.

The fruitless fig tree which Jesus cursed was taking constantly from the soil but producing nothing in return. Are we doing this in the Christian life? We gladly draw sustenance from the soil of divine grace, but we have an obligation to bear fruit in return.

When Jesus sent two disciples to get the donkey on which He would ride into Jerusalem on the first Palm Sunday, He knew that they might be challenged by the owner. To avoid any misunderstanding He told them simply to say, "The Lord hath need of him." This was the only password needed; the beast was gladly lent to the Saviour.

When the selfish part of our nature cries, "Why should I give my time, my money, and my strength for the Lord's work," the only answer that should be necessary is: "The Lord needs it!"

3. WE MUST KEEP OUR IDENTITY AS CHRISTIANS

There were many regulations concerning the ancient Israelite's food. In Deuteronomy 14:3 God commanded, "Thou shalt not eat any abominable thing." In those days the Lord used outward things to teach spiritual truths. These people were so special to Him that even the food they ate was important.

We are not bound by this type of regulation today, but the principle is the same. We are a special people to Christ, and our whole manner of living is important to Him. It is shameful when Christians become so absorbed with the world's attitudes and way of living that they have no spiritual identity.

One of the unsavory characters who crossed David's path was Nabal. His name meant "fool" and fit him perfectly. The Holy Spirit describes him in 1 Samuel 25:3 as being "churlish and evil in his doings." The same verse, however, tells us that he was of the house of Caleb. It is hard to believe that so ungodly a man could come from such illustrious ancestry—that one of Nabal's forebears was the great man of faith who, with Joshua, brought back a good report of the land of Canaan.

What does this prove? Simply that character is an

individual matter. A person can come from the best and godliest of families and yet go far off the track spiritually if he does not get right with God personally. Keeping our separation from the sin of this world is an individual responsibility.

Saul was in an embarrassing position when he went to the witch of Endor because his own decree had put all witches under the death sentence. Consequently he disguised himself (1 Samuel 28:8). It must not be known that the king was at a witch's house; he must look like someone else! Christian, if you put yourself in a situation where you have to disguise your testimony and pretend to be something other than what you are, then be sure you are in the wrong place and with the wrong crowd.

It was a great test of Daniel's faith when the king proclaimed death for anyone petitioning any other god but himself. But Daniel still knelt and prayed three times a day "as he did aforetime" (Daniel 6:10). How beautiful! He did not allow his life to be regulated by the whims of the wicked. But what about us? When some unchristian things become popular, do we do as we did *aforetime*, or do we bend with the winds of public opinion?

When Daniel's enemies discovered him at prayer and ran to the king with the news, they sneeringly referred to "That Daniel." They meant "that Jew that Nebuchadnezzar tried to make over into a Babylonian and failed." Had Daniel conformed in the beginning, he would have lost his identity as a believer and would have been absorbed by the multitude as another Babylonian. But instead, he stands out from the wicked crowd like a gold nugget in a pile of dirt. He is still "that Daniel."

In Titus 2:12 Paul says the believer is to *deny* ungodliness and worldly lusts. In the original this word means "to contradict." When you contradict someone, you say just the opposite of what he has said. The ungodly say, "This is the way to live." The believer contradicts this and says, "No it isn't. *This* is the way!"

4. GOD'S KEEPING

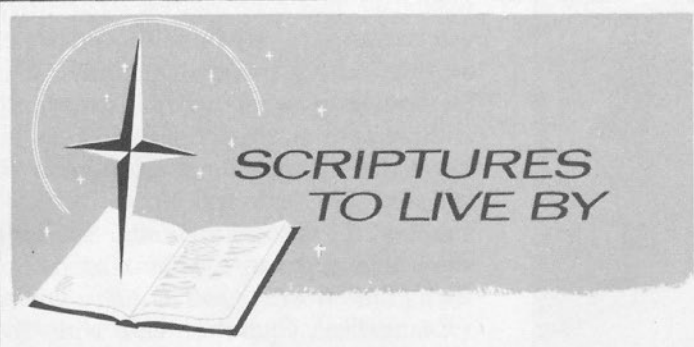
How reassuring to know God has declared that when we do our keeping, He will do His—He will keep us. This does not mean that the adversary will not pressure and harass us. We are not promised that things will always work out as we hope or that every prayer will be answered just as we think it should.

It does mean that the outcome of our spiritual battles will be victory—full and complete. We shall reach home, as one author put it, "not somehow, but triumphantly." If we fall, we shall rise again. Although we may lose some battles, we shall win the war.

When we come to the end of the Book of Job, we hear God Himself defending the man who has been so sorely tried. During the long agonizing test there were times when Job spoke rashly and self-righteously and even complained about a good man getting such treatment. But in spite of these faltering moments, God still calls him "my servant Job." In fact, the expression occurs three times in one verse (Job 42:8).

This was the same title which God had used when speaking to Satan before Job's trial ever started (Job 1:8). He came through the fire without losing out. At the end he was still God's servant. He had kept his integrity and his faith, and God in turn had kept *him*.

God is faithful. Are we?



SCRIPTURES TO LIVE BY

DAILY READINGS FOR SEPTEMBER 22-28

Theme of the Week: **KINDLE KINDNESS**

Mon. Genesis 45:1-15	Thurs. Luke 10:25-37
Tues. Ruth 2:1-13	Fri. Romans 14:1-12
Wed. 1 Samuel 20:1-42	Sat. .. Rom. 14:13 to 15:6
Sunday James 2:1-13	

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well" (James 2:8).

RIGHT: Steve Norman interprets for Sam Johnson at the dedication of the new chapel.
 BELOW: Charline Norman presents picture Bibles earned by children through a point system.



BEFORE THE NEW WEARS OFF

By **STEVE NORMAN**
Missionary to Spain

YOU CAN HAVE IT for what I paid, plus improvements," said Carlos Primo, a preacher and businessman in Bilbao, Spain. These words opened the way for seriously considering the purchase of property for an Assemblies of God chapel.

It was a much better location than where we had been renting. The price was reasonable, so in faith we began negotiations, having on hand only about one-fourth of what we needed to buy and recondition the shop. But God who never fails—through the kindness of believers in South and North Texas—supplied the necessary funds. Soon we were able to put up an illuminated sign with the words, *Iglesia Evangelica* (Evangelical Church), and with the shield of the Assemblies of God. It is the only sign of its kind in all Bilbao.

Joe Mazzu, missionary to France, preached our opening campaign, and I served as interpreter. Each night for one-half hour preceding the service, I stood in front of the new chapel passing out thousands of invitation cards to the passersby. At the same time I gave each of them a verbal invitation to at-



This typical street scene can be seen from the Normans' apartment.

tend our services. This has never been done before in Bilbao, a strong Jesuit center.

My wife Charline and I had resolved before moving to the new chapel that we would conduct services nightly as long as possible. We were determined to make the maximum impact "before the new wore off" of having such a Protestant church in Bilbao, even if we had to do it alone.

During the first two months the invited speakers were Missionaries Joe Mazzu, Anthony Giordano, and Sam Johnson. One month I preached more than 30 times, a record for me. Night after night we continued to sing, preach, and pray for the sick.

The Spanish people do not fall behind in curiosity, so the task is to keep them coming. When their friends and relatives learn of their interest, they are at first amused and scornful. But when they see this interest persist and deepen, they become alarmed. Teachers threaten schoolchildren, priests warn parishioners, and sweethearts quarrel violently over which is the true religion. But the Word continues to go forth, sown in prayer and tears, and lives begin to change.

The preaching of course, is simple and evangelistic. No direct attack is made on superstitious beliefs at first. "Jesus saves, heals, baptizes, and is coming again" is the principal message.

Many outsiders complain that we do not believe in the Virgin; the children say we do not believe in God. We reply that we believe all that the Bible says about both. Later on, however, it becomes necessary to refute unfounded convictions so honest minds can progress to a fuller faith.

From the start Charline has carried an intense burden for the children of Bilbao. During these last nine months of almost nightly services she has not failed to throw her heart into winning the children. In groups numbering from five to 50 or more they hear a different Bible message each evening, six nights a week. In their services they are learning to pray, find texts in their own Testament or Bible, and understand the ancient truth of salvation.

One interesting fact is that we occasionally have a "spy" in our midst. He usually reveals himself by his overfriendliness, professing to be disenchanted with the Roman Catholic Church. He expresses interest in knowing what our doctrines are. Upon


learning something about them, he immediately appears to accept them as very reasonable. He asks questions about our financial support, such as, "Does the U.S. Government support you?" He quickly attempts to become an intimate friend with the more prominent members of the congregation and he shows a great interest in details about the church's activities, plans, and publications.

We have in the past ejected two of these hypocritical young men, and it appears we are on the point of having to repeat the process. Presumably, because of their activity, pressure has been brought to bear on certain members of our congregation in connection with their jobs, and children have been prohibited from returning to the meetings. So it is necessary to deal with these occasional unwelcome visitors as swiftly as possible.

Recently, although "the new has worn off," the chapel has been almost

filled on Sunday nights. A number have been saved, baptized, healed, and filled with the Spirit.

Under the new "religious liberty" law, services may be conducted out-of-doors, in theaters, and other places—if it does not affect adversely the state church, or disturb the peace, and if it is authorized by the provincial governor. Because of all these obstacles, plus the ingrained prejudice inculcated for centuries, it is difficult to actually rent a theater, or an open lot, or any other facility to conduct evangelistic campaigns on a large scale. Even if this were possible, we lack a place to house and care for the converts won in such a campaign.

Because of this, we are in faith hoping to purchase a large theater, call missionary evangelists, and launch protracted GOOD NEWS CRUSADES to gather in the golden grain. Will you stand with us in prayer and faith for the fulfillment of this vision in Bilbao? 

FAR RIGHT:
Steve and Charline Norman use the ministry of music to present the gospel message. **RIGHT:**
A statue of Christopher Columbus overlooks the Barcelona Harbor. This and a replica of the "Santa Maria" (below) give silent witness to the grandeur of Spain's past.



KOINDU

BIBLE SCHOOL STARTS A CHAIN REACTION IN SIERRA LEONE

By JONATHAN GLOVER / *Missionary to Sierra Leone*

KOINDU is just about as far from the Atlantic Coast as you can go in Sierra Leone—336 miles from Freetown by road, three miles from Guinea, and four miles from Liberia. This is where Eastern Bible Institute is located.

Why do we have a Bible school on “the backside” of Sierra Leone? There are several reasons:

1. There was a great revival in this area in 1952 when some African nationals from Liberia came to Koindu to preach. Many souls were saved as a result.

2. The nearest Assemblies of God missionaries were 336 miles away, so they were unable to be with the Koindu people very often to teach them.

3. God had placed His hand on many of the young men and called them into the ministry, but they lacked training.

4. Koindu is not really such an out-of-the-way place as it might seem, for it is well known as the International

Market. Here products from Sierra Leone, Liberia, and Guinea can be bought and sold.

Eastern Bible Institute was started in January 1963 in the little mud-and-stick church where the people worshiped. Since we didn't know the Kissi language and only three of the students knew any English at all, the first year went very slowly. English is the predominant language of Sierra Leone, but not among the Kissi people. All Biblical terms had to be discussed at great length to find the correct interpretation for such words as *justification* and *grace*.

One day I spent a lot of time trying to explain the meaning of *grace*. The Kissi language has no word for this, but after much explanation, I noticed that one of the students began to weep. I knew that now they had begun to comprehend.

The next year went faster, for the students understood more English and we understood more Kissi. Each year has gone better, and now a number of the students understand English quite well.

We have had times of real spiritual refreshing together during revivals and have been as thrilled as proud parents when one of our “children” received the glorious baptism in the Holy Spirit or gave a message in tongues. “I have no greater joy than to hear that my children walk in truth” (3 John 4).

What a joy it is to see the blessing of God on the lives of these students as they go out each weekend to minister in their assigned villages. Through the efforts of the students, 11 churches and 25 outstations have been established.

Sammy Hallie was assigned to the village of Konyomodu, and a drunkard was marvelously saved in one of the meetings. This man, Sahr Fili, is now the pastor in Konyomodu and is a Bible school student. He in turn felt a burden for the village of Fasadu, and he and another student began going there to preach. Quite a number have been saved, and we are trusting God for another “Sahr Fili” in this village. A chain reaction is in progress.

Several years ago Pastor Moses preached in Sefadu, the diamond area. Among those saved was a man named Falla Yolla. Even though Moses had to leave Sefadu, Yolla remained true to the Lord. He came to

These Bible school students at Koindu have gained practical training by establishing 11 churches and 25 outstations.



Bible school, and is now pastoring in Sefadu.

About 36 miles from Sefadu in the village of Bongcongo, lived James Gbondu, whose wife was extremely sick. He heard that the Christians prayed for the sick, so he took his wife to be prayed for. God healed her and saved both her and James. They went back to Bongcongo where they started a church and now have a fine group of Christians. James is attending Bible school, and two of his converts want to come to school as soon as we can take them! Another chain reaction!

Sensing the great need of the lost, the Koindu Christians decided to send out their own missionary two years ago. Members of the church made missionary pledges ranging from 12 to 48 cents a month, and Sahr Andrew was sent into the Sefadu area to begin a new church. God has given him favor in the eyes of the village people and the paramount chief, and he has a good nucleus of believers there.

When Andrew came back to Bible school and told thrilling stories of the way God was blessing the work, it inspired the Christians in Koindu, and they decided to send another missionary out. They sent Fayiah Peter into a neighboring chiefdom that once was much opposed to the gospel and persecuted the Christians. But now they are receptive to the message of salvation, and Peter is already planning to enlarge the place of worship.

The English-speaking church in Freetown, capital of Sierra Leone, has a real missionary vision. The congregation decided to support two Bible school students who planned to be missionaries. So two more dedicated students are being sent as missionaries to unevangelized areas of the country.

Last Sunday we had a special missionary service and the people brought gifts for the missionaries. It looked almost like a WMC display at home! Pastor Moses told them not to bring anything old or ragged, but to bring something that they themselves would like to have. They did just that! They brought nice pieces of cloth, a new pair of men's shoes, men's shirts, head ties for the wives, handkerchiefs, and such things.

One of our teen-age girls brought a new comb—a small gift, to be sure, but probably bought with her last ten cents. All of these gifts will be divided among the four national missionary families. As these couples go out, we trust that more leaders will be saved and called into His service.

You may wonder what connection all these stories have with the Bible school. Well, without a Bible school we would not have 40 men, trained in the Word of God, to go out to start new churches. We would not have young men with a knowledge of the Bible who can be shepherds over the "new lambs." We would not have a strong foundation on which to build an indigenous church.

We thank God for the honor of training African men and women to be workmen that need "not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

**Special Offerings for
FOREIGN MISSIONS**

may be sent to

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



CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

'Please, No Visitors!'

WE NEVER THOUGHT the day would arrive when a "Please, No Visitors" sign would need to be placed on the door of missionary work around the world. However, the vast changes of the last decade and the revolution brought in travel by the jet airplane have almost brought us to this juncture.

In recent months the problem has become so acute that missionaries residing near major airports are asking us to indicate kindly, but clearly, that they are being overrun by well-meaning guests. These are anxious to see the work of the missionaries and national church. Many times they come in such numbers and with such frequency that the missionary gets little else done outside of entertaining them.


None of us would presume to know all the answers to this problem. Other more affluent missions societies are placing public relations men in foreign cities popular with tourists. These men act as hosts and agents for tour groups—for a price.


Many of our missionaries have 50 to 100 American churches that actively support them. Many of our pastors will make world tours. It is quite natural that they will want to visit the work that their churches have supported for many years. The missionary recognizes this and so does the Foreign Missions Department. We have nothing to hide, and we have seen beneficent results come from donors seeing the mission work.

But the public must see the problem through the eyes of the missionary. Most major cities have traffic conditions unparalleled in the States. Usually the airport is miles from the city. I know of missionaries in certain areas who have to make from 5 to 15 trips to the airport every week.

Some of us have the idea that the national church abroad is just dying to hear us preach. In many cases it is just the opposite. There are very few American visitors who are briefed enough on foreign ministry to preach effectively through an interpreter. For example, messages may contain so many American colloquialisms that they are a riddle to foreign congregations.

The mature national churches look on their missionary compatriots not as benefactors but as respected colleagues. Because of this they do not appreciate an American saying, "At last I have the opportunity to see you dear people whom I have been supporting all these years."

If you travel abroad, please make your own arrangements, where possible. Contact the missionary by phone after you have reached your hotel. Don't make him feel responsible for coming to the airport and entertaining you while you are in the city. Remember, his first responsibility is to God and the national church. 



"I'M HAPPY," HE TOLD ME,
"WHENEVER I HEAR OF RIOTING
IN THE CITIES AND BLOOD FLOWING
IN THE STREETS OF AMERICA."

We are Digging Our Own Grave!

By Evangelist BOB LARSON

THE COMMUNISTS HAVE PREDICTED they would bury us some day. But now, with murder and bloodshed becoming everyday occurrences, it appears we are digging our own grave! America, as well as the entire world, finds itself in what is perhaps the most chaotic decade in history.

Men may say that our problems are psychological or the result of environment, but the Bible has a different analysis. These are the words of Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

Too many people read headlines about insurrection in our cities and riots in our universities and do not realize the gravity of the situation.

I was startled into awareness on a recent flight when I began to converse with the well-dressed young man seated next to me. As I told him what Christ had done for me, there was an obvious sneer on his face. I was getting nowhere so I became more blunt. "What do you think of religion?" I asked him.

He replied quickly, "Religion is the opium of the people." An echo of Karl Marx!

Upon further inquiry he admitted that he is a Marxian Communist. The conversation revealed that he is a graduate student in law at one of America's most reputable colleges.

"What is your purpose in life?" I questioned.

"I want to graduate with a degree in law, enter the judicial processes of the land, and then do all I can to destroy the American way of life."

I was even more startled when I asked how he hoped to find happiness in life. "I'm happy," he answered, "whenever I hear of rioting in the cities and blood flowing in the streets of America."

What has happened to our nation that would cause someone to speak so brazenly? The problems are complex, to be sure, but there seems to be an underlying factor. We have lost the concept of man's *individual responsibility* to God as well as his responsibility to civil authorities.

We are told that assassination or murder is not always the work of a depraved mind, but the inevitable manifestation of America's prejudices and hatreds. The mass media lead us to believe that riots are not the irresponsible outbursts of a minority element, but a justifiable expression of despair from those oppressed.

But, should we compromise and conform to the standards of the *few*? Should we quit trying just because others have failed?

It is time for Christians to hold high the Biblical standard for human conduct. Man is personally responsible for his behavior. There is nothing circumstantial about the Ten Commandments. That which is wrong for the man in Harlem is wrong for the man on Park Avenue.

None of us can correct all the ills of mankind, but we can be sure we ourselves are living the way God wants us to live. And our example can be a powerful influence upon others.

Many Americans have been duped into believing that a nebulous thing called *society* is to blame for drug abuses, crime, poverty, and other problems. We speak in generalities. We blame others and exclude ourselves, but who really makes up *society*? Each of us has a responsibility to examine himself.

The "buck-passing" philosophy of today is reminiscent of man's fall in Eden when each blamed the other for tasting the fruit. The Bible declares in 1 Corinthians 6:9 that "the unrighteous shall not inherit the kingdom of God." The list of malefactors which follows in verse 10 represents the sins of individuals, not the sins of society. God's Word says that every man must answer for his own conduct.

King David might have rationalized and claimed that his adultery and murder were someone else's fault. But when confronted with his sins, he cried out to God in repentance, "Against thee, thee only, have I sinned."

No man can repent and receive forgiveness until he assumes responsibility for his own conduct. This is a truth proclaimed throughout God's Word and exemplified by 2 Kings 14:6 which states: "Every man shall be put to death for *his own sin*."

This is a generation that excuses immodesty in the name of fashion, lewdness in the name of freedom, and obscenity in the name of realism. In contrast is the explicit message of the Bible concerning man's responsibilities: "For God shall bring every work unto judgment" (Ecclesiastes 12:14). "So then every one of us shall give account of himself to God" (Romans 14:12). Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

Many people make excuses when they are asked to give their lives to Christ. Parents blame their children, and children blame their parents. A wife blames her husband, a husband his wife. The pastor, the deacons, and the hypocrites all get blamed at one time or another.

Some day each man will stand before God. There will be no excuses then. No man will be able to blame society or his environment in that hour.

Now, as well as in that day of judgment, every man is individually responsible for the greatest decision in life—accepting or rejecting Christ's sacrificial atonement for sin. Will you accept Him?

Liberia

By CHRISTINE CARMICHAEL



LIBERIA, Africa's oldest independent republic, is a small West African country of 43,000 square miles. The climate is tropical and humid. Annual rainfall ranges from 70 to 225 inches.

Liberia means "free," which gives a clue to its unusual history. In 1822 Liberia was founded to provide a home for freed slaves. When the republic was established in 1847, the constitution was patterned after that of the United States. A significant motto was chosen—"The Love of Liberty Brought Us Here."

William V. S. Tubman has been president since 1944. President Tubman adopted a unification program that gives equal opportunity to all

Liberians, whether indigenous tribesmen or Americo-Liberians.

Estimates of Liberia's population range from one million to 2,500,000. English is the official language, and various tribal dialects are used in the interior.

Monrovia, the capital, has a population of 80,000. Roberts Field, 50 miles from the city, is one of Africa's international airports.

Ninety-five percent of the indigenous tribes retain their pagan rites and superstitions. They worship spirits which they believe inhabit stones, rivers, and hills. Most of the Americo-Liberians are considered nominal Christians.

Protestant enterprise in Liberia be-

gan with the founding of the first settlements. The hardships endured by the early missionaries can scarcely be imagined. There was considerable loss of life due to the trying climate, tropical diseases, lack of supplies, and primitive means of transportation.

Assemblies of God missions in Liberia date from 1908 when a station was opened in Newaka. Mr. and Mrs. John M. Perkins, who had served under another mission board, received the baptism in the Holy Spirit during their furlough and returned to Liberia in 1908 with three other couples. While on board ship they prayed for guidance as to their location on the field.

Meanwhile in Liberia, Jasper Toe, a young Barroba Christian, pleaded with God to send missionaries to his tribe. God gave Jasper the assurance that his prayers would be answered and directed him to go to Garraway to meet a ship that was bringing missionaries. Although a ship had never before stopped at Garraway, the party of eight missionaries disembarked there on Christmas morning in 1908.

Jasper was on hand to welcome them and lead them inland to Newaka, where they established the first mission station. As news spread throughout the "bush" that missionaries had come to live in the Barroba tribe, curiosity and spiritual hunger brought crowds of people to be taught "God palaver."

Missionaries recognized the importance of preparing workers to give leadership to the emerging national church. The Bible school in Pleebo today has 64 students enrolled. A high



percentage of the graduates are in active ministry. Ralph Hollandsworth is principal. The teaching staff includes four Liberian teachers and Missionaries Rosemary Hollandsworth, Velma Hixenbaugh, and Louise Davis.

Another Bible school, with an enrollment of 22, is operated at Owensgrove in the Monrovia area with Lee Roy Ward as principal, assisted by Thelma Ward and Opal Poag. The James Barnards have opened a Bible school in Monrovia. The Jacob Kockers conduct mobile Bible schools in the area.

Because most of the converts were illiterate, the early missionaries started an elementary educational program. This continues as an integral part of our work. The oldest and largest school, opened in 1931, is the Feloka Assemblies of God Mission School with 308 enrolled. Laura Pape is principal. Rose Klob assists in the school and also operates a clinic.

In 1932 the Newaka Girls School was opened to provide an elementary education for girls and also to train them to be efficient homemakers. More than 100 attended this school. Bobbie Wilkins directs the program.

A coeducational school in Monrovia has 161 enrolled. Codirectors are Anna Stafsholt and Doris Nimmo. Miss Nimmo also supervises several church-operated schools through the country.

For many years our missionaries have conducted services on the large rubber plantations. Thousands of men from all over Liberia are employed there, thus giving our missionaries opportunity to reach many tribes with the gospel.

Mr. and Mrs. Paul Davis minister

at Bethel Temple, the evangelistic center in Cape Palmas. Mr. Davis is business agent for missionaries stationed in the interior and also operates the Speed-the-Light plane.

A Speed-the-Light boat is kept on the Cavalla River for evangelism outreach in the river towns. Robert Peacock and Norman Backman have been active in this work. Not only Liberians, but also people across the river in Ivory Coast have been reached as a result of this boat ministry.

A number of churches have been started by cured lepers from New Hope Town in Liberia who have crossed the river into Ivory Coast. Mr. and Mrs. John Mattox, formerly of Upper Volta, were recently appointed to Ivory Coast to supervise the new work formerly cared for by the Liberian missionaries.

Literature is increasingly being used as a tool of evangelism. A thriving correspondence school is evidence of the growing hunger to study God's Word. Norma Johanson directs the literature program with a large bookstore and reading room in Monrovia. The Wheeler Andersons, who formerly served in Ghana, have been assigned to open a printshop in Monrovia. Ellen Marie McCormick meets the need for literature with a Speed-the-Light bookmobile in the Cape Palmas area.

An outstanding ministry of the Assemblies of God is carried out in New Hope Town, a leper colony founded by the late Florence Steidel in 1947. Starting as a small jungle dispensary, the clinic now provides treatment for hundreds of lepers. Ninety percent of all who come to New Hope for physical healing find a new life in Christ. Other


ministries carried on at the colony include a day school, Bible school, and adult literacy classes. Many missionaries have served at New Hope since it was founded. Currently the staff includes Norman Backman (director), Betty Backman, Lois Lemm, Bonnie Roush, Mr. and Mrs. Harold Landrus, and Freda Johnson, an associate missionary from England.

Mildred Duncklee is coordinator of the Sunday school program. The enrollment is increasing as a result of workers training courses.

The results of several GOOD NEWS CRUSADES have been nationwide, with hundreds accepting Christ and many receiving the Pentecostal experience. The new converts are being established in the faith through an extensive follow-up program.

The Billy Burrs are directing the youth program in Monrovia. Hundreds of young people won to Christ during evangelistic crusades are being directed in a witnessing program.

The Assemblies of God today is one of the best known religious bodies in Liberia, and the work is completely indigenous. Our Bible schools have produced a fine group of pastors and evangelists. Some 331 ordained, licensed, and lay preachers minister to a constituency of 10,000 people in 231 organized churches and preaching points.

There is complete freedom of religion. President Tubman looks with favor upon the work of missionaries. Opportunities for evangelism are found everywhere. Missionaries and national workers are dedicated to the task of bringing the gospel to every Liberian in every village. 

RIGHT: A Speed-the-Light truck helps take the gospel to a Liberian village. **BELOW:** A Bible school student hands out literature at an outstation.



LOVE

Sunday School Lesson for September 28, 1969

By J. BASHFORD BISHOP

1 JOHN 4:7-21

"LOVE" IS ONE OF THE MOST MISUSED WORDS of our generation. And yet there is nothing our loveless world needs more than the love of which John speaks in His letter. What is love? Where does it come from? How is it manifested? The answers given in our text can clarify the confused and inspire the devout.

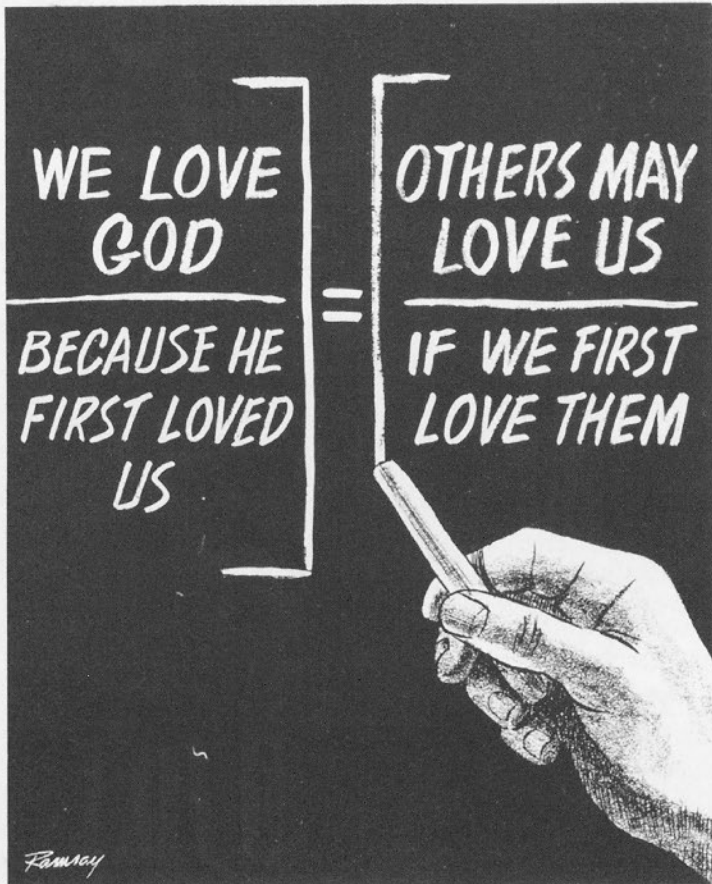
1. *Exhortation to love.* "Beloved, let us love one another" (v. 7). Most preachers have a "pet theme," and John's was this. In his Gospel he made a point of recording how much Christ had to say about loving one another (John 13:1, 34, 35; 14:15, 21, 23, 28; 15:12). In this letter he repeated the exhortation over and over again. It was not accidental that he did this, but deliberate, for if all men everywhere fulfilled this exhortation, it would mean the end of all earth's woes.

2. *Origin of love.* "Love is of God" (v. 7). This love excludes all that is human and imperfect. Much of human love is selfish in the final analysis.

3. *Significance of love.* "Everyone that loveth is born of God, and knoweth God" (v. 7). Possessing divine love is evidence both of sonship and fellowship with God.

4. *Love—the nature of God.* "God is love" (v. 8).

THE EQUATION



This brief statement, twice repeated in this passage, is one of the most sublime utterances of the Bible! It cannot apply to anyone but God. John said God is not only capable of loving, but that He *is* love; that is, love is the very essence of His nature and being. He is incapable of unlove in any degree.

5. *The manifestation of God's love.* "Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through Him" (v. 9, ASV). It is true that God's love for mankind is manifested in His gracious provision for man's physical needs and comforts. But the supreme and most amazing proof of that love is that He sent the world a Saviour—and that Saviour was His only Son! The ASV correctly translates "manifested in us," for the giving of God's Son is not merely outward and historical proof of His love, but personal inner experience. His love was "shed abroad in our hearts." Christ is born not only in Bethlehem, but also in the hearts of those who receive Him! This is what John meant when he said, "... that we might live through him."

6. *The initiative of God's love.* "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins" (v. 10). In the whole marvelous plan of redemption, God took the initiative. We speak of sinners seeking God, but they do so only as God draws them and woos them. God provided salvation for the wicked, the ungodly, the unlovely. Christ came "to seek and to save that which was lost."

God's hatred of sin is perfectly consistent with His love, for sin thwarts the *object* of His love—that man shall spend eternity in loving fellowship with Himself. Perfect love could not excuse, overlook, or condone sin.

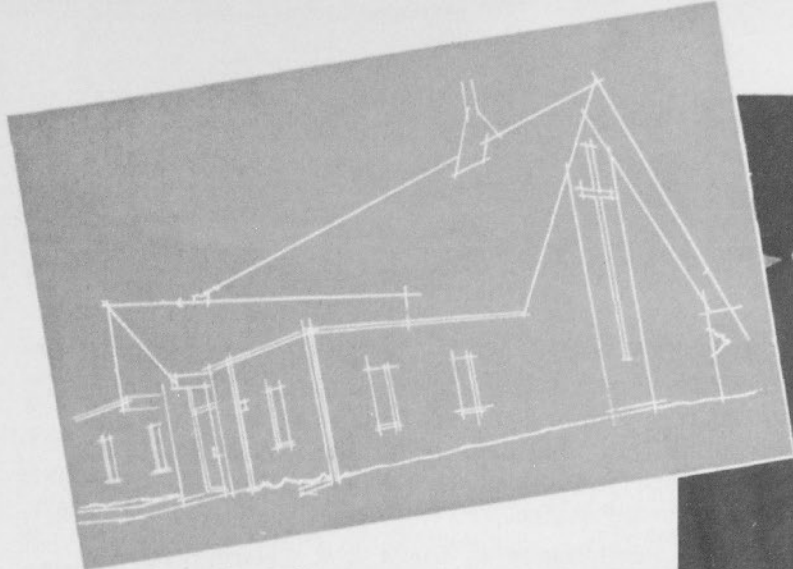
Therefore, God Himself provided the means of atonement for sin—His own Son. To put it another way, God became the way whereby man could be brought back into eternal fellowship with Him.

7. *The believer's response to God's love.* "Beloved, if God so loved us, we ought also to love one another" (v. 11). Here is simple and irresistible logic. Since God loved us in the manner John described and He continues to love us, even though we are unlovable and unworthy; since He loves us because of what He is in Himself, then we, His children and partakers of His loving nature, should show that love to others!

"We love him, because he first loved us" (v. 19). Scholars tell us that the "him" is omitted in the best manuscripts. "We love" is something of which we are not capable in ourselves. "We love" is the effect of the great cause—"because he first loved us." The word *first* is important here. Thus John emphasized the fact that God Himself is the source of the love which is to flow through us to others.

Just as divine love has transformed our own hearts and gladdened and sweetened our loves, so it lies within our power to transform other people and even other circumstances by manifesting that same love to them!





Leland Hendrix (left), deacon of Edwards Street Assembly, points to Alton where the church is located, while Pastor Owen Carr points to the St. Charles-Batavia-Geneva area—some 300 miles away—where the new church is being opened by Edwards Street Assembly. Treasurer Robert Mallory holds a check representing the first \$1,600 sent in for the project. Other deacons in the picture are (left to right): Leslie Brown, Addison Baird, Norman Flood, and George Fritchey. (Deacon Joe Wilson was not present for the picture.)

ILLINOIS CHURCH sponsors new CHICAGO CHURCH

By OWEN CARR / Pastor, Edwards Street Assembly, Alton, Illinois

WHEN THE ILLINOIS DISTRICT PRESBYTERS were in session recently, I listened to Bob Schmidgall, district home missions secretary, as he shared his burden to start a new church in Geneva (near Chicago). He stated his 18-month-old church and the new LaGrange Assembly wanted to join hands in starting this new church which he thought could be done for \$5,000.

As the presbyters listened, the Spirit of God began to move upon them, and I said, "Our missionary giving more than doubled last year, but I feel so burdened about what I have heard here I am going to ask my church to give this entire amount."

The next Sunday morning, Brother Schmidgall as our guest speaker preached a challenging sermon from the Word of God. He also pointed out that the Assemblies of God has one church for every 20,000 people in the United States. To measure up to this standard in the Chicago area would require 300 new churches immediately.

God began to move upon hearts. As opportunity was given for the congregation to share in this venture of faith at Geneva, the people gave—and gave—and gave. It was exciting! Boys and girls, young people, young couples, working men and women, retired folk, and widows all had a part in this new thrust. Pledges were made (payable by September 15), and there was \$1,150 in cash in the offering that Sunday. Pledges and cash totaled \$5,100!


Brother and Sister Bryan Dobson from Canada moved

their family to the St. Charles area to supervise the new work and to remain as pastors. Central Bible College students helped there during the summer.

The new church will be located in the St. Charles-Batavia-Geneva area. With a combined population of approximately 30,000 and no Assemblies of God church, this area presents a tremendous challenge.

Some of our Edwards Street members have already said, "It would be a wonderful thing if our church would start one new church per year," and their pastor agrees. "All things are possible. . . ."

Using the "Invade" concept (involving young people in opening new churches) and the approach that will be used in the St. Charles area, a church can be started for \$5,000 in outside money. As soon as people are saved, they want to support their own church.

We trust our venture of faith will help other Assemblies to see they too can underwrite a church by themselves. It is possible for many churches to do this *each year!* What a difference it would make in our district and national evangelistic outreaches. 

SPECIAL OFFERINGS for HOME MISSIONS

should be sent to:

ASSEMBLIES OF GOD HOME MISSIONS DEPT.

1445 Boonville Ave., Springfield, Mo. 65802

THERE YOU ARE, SIR. You are now officially discharged from the United States Marines."

I heard those welcome words on March 14, 1946. With my discharge pay I took my family to a part of the world the Lord had impressed upon me as being spiritually neglected, as well as an area of great opportunity for the gospel—Hawaii. The Islands have been our home for most of the intervening 23 years.

In 1946 the population of the entire territory was 470,153 (with 242,396 in the main city of Honolulu). There was only one missionary under appointment. Since then several fine workers have established assemblies all over the state until today there are 25 churches with 26 Sunday schools. This alone has convinced me my early impressions were correct.

In 1968 the population was 760,514, with 350,692 in Honolulu.

One of the most rapidly growing and developing areas in the state is Waipahu, just 20 minutes from the heart of Honolulu. Four years ago when we came from one of the outer islands to pastor on this island, much of the land was in sugar cane. Now shopping centers, industries, and dozens and dozens of large apartments show evidence of progress and population increase. Hundreds and hundreds of new homes in housing developments are pushing farther and farther into cane and pineapple fields.

One area near Waipahu has a planned city under construction which, in the next nine years, will house 60,000 people. Plans call for another 10,000 homes about three miles from Waipahu.


In all of this exploding area there has been only one Assemblies of God endeavor, a Filipino-language group meeting in the pastor's home.

We have resigned as pastors at Wahiawa and with Fred McGrew are involved in a "Branch Out" endeavor in the midst of this promising place. Meetings are temporarily held in the Waipahu High School. We have seen the attendance nearly double in the first three months. This is a day of unparalleled opportunity.

As in many new works, obstacles pose many problems.

Editor's Note: World ministries credit is given for any approved home missions pioneer effort for a period of three years. Waipahu comes under this classification.

Food costs are the highest in the nation. The demand for land has pushed property costs beyond belief. Building costs are almost double the mainland prices. But we are asking and believing God for miracles.

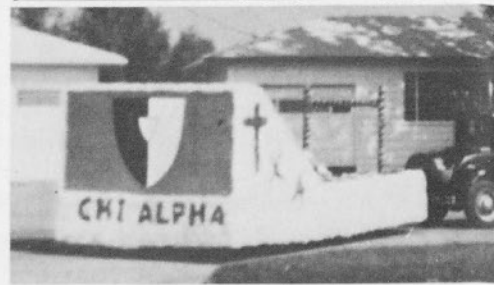
Because of the many new people presently in the area, both civilian and military, and the expected influx, we are sure time will prove Hawaii deserves the attention of the Assemblies of God. Pray with us God will burden the hearts of many more dedicated Christians for ministry in this great and needy harvest field. 



By EDWARD DECKER SR.
Waipahu, Hawaii

FROM HAWAII COMES ANOTHER 'MACEDONIAN' CALL—
COME OVER AND HELP US

H. ARMSTRONG ROBERTS



COLLEGIANS EXPERIENCE REVIVAL

By **HOWARD CUMMINGS** / *Pastor, First Assembly, Huron, South Dakota*

ABOVE LEFT: Members of the Chi Alpha chapter of Huron College are involved in many activities. **TOP:** The Chi Alpha float in the Huron College homecoming parade featured an open Bible with the words, "Christ for Today," and a football player kneeling on the "green field." On the rear of the float was a large Chi Alpha emblem. **ABOVE:** Pastor Howard Cummings (left) bade farewell to four Chi Alpha members leaving for ministry with the AIM team.

CHI ALPHA at Huron College is life, enthusiasm, inspiration, evangelism—and more!

Chi Alpha, the college-level Christ's Ambassadors group was organized at Huron College in the fall of 1967 with seven students initially. Today our group has as high as thirty in attendance. But, more important, they've left their personal evangelism imprint on the campus and the general community.

Some of the activities of the past year included: (1) Sponsoring a Chi Alpha float in the annual Huron College homecoming parade. This made people aware of Chi Alpha, a Christ-honoring group of Pentecostal students. (2) Enjoying a Christmas taco party, where the district Chi Alpha director, Dr. Howard Gilbert, spoke. (3) Conducting two Sunday evening evangelistic rallies at our church. (4) Holding weekly prayer breakfasts at the college cafeteria. (5) Entering a team in the college intramural basketball league and taking second place! (6) Organizing a gospel team and a singing group which traveled throughout South Dakota holding rallies and services and winning many to the Lord. (7) Conducting a Huron College chapel service.

Regular Chi Alpha meetings are held biweekly. First Assembly contributes funds and food to the success of this chapter, and I serve as chaplain. I don't regret the

time and treasury spent, and I'll tell you why: We've seen a spiritual awakening among the college students here, while other areas have been hit by discord, destruction, disillusionment, and confusion. The awakening has spilled over onto the congregation of First Assembly. As a pastor I heartily recommend Chi Alpha as a white-hot instrument of revival in any college town!

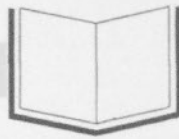
If I were to narrow it down, I would say there are three reasons why Chi Alpha has been successful at Huron College.

IT'S NONEXCLUSIVE

We have not conducted Chi Alpha as a refuge for frightened Assemblies of God collegians away from home! We have opened our ranks to every student who believes in Jesus Christ as Lord and Saviour. We have made a zealous effort to bring the unsaved to our meetings. There they have received the message of redemption and an ample supply of Pentecostal truth. The Chi Alpha president and vice-president regularly attend our church. This provides a channel for the group's activities and coordinates their interests with the church. Otherwise, we have billed ourselves as nonsectarian in nature.

SPIRITUALLY CENTERED PROGRAM

I wouldn't underestimate the value of, or need for, a



social outlet for college students; but Chi Alpha *must* be more than that. Collegians should be given every opportunity to meet each other, but first they must meet Christ.

Our regular meeting always includes a Bible study and an extensive devotional period. We actively use "koinonia" sessions, or the fellowship of sharing truth. The Bible is basic and foundational. We let it be known immediately our profound conviction that the Bible is the inerrant Word of God and the final authority for faith and practice. I have discovered that today's college student is interested in the Bible.

In working with college youth I found it necessary to be objective in my approach to the student and his relationship to the Bible and the church. Students don't want arguments, they want answers. And we have the answers—not in ourselves, but in God's Book! We have experienced many terrific times as we digested scriptural verities together.

INVOLVEMENT

Let collegians know their participation is vital.

At First Assembly we have gone out of our way to make the college students welcome. They are recognized from the pulpit, and our people welcome them warmly and practice TASTD (Take a Student to Dinner).

We have put the students to work and have discovered a gold mine of talent. Last semester we had three college students serving as Sunday school teachers, one as regular church organist and director of teen choir, four in the Assembly Choir, one involved in Missionettes work, and many shared in CA duties as well as leading songs and leading in prayer in regular services.

Our group was also actively engaged in evangelism. They organized a gospel team, and fourteen of them traveled to many cities in South Dakota singing, testifying, and preaching. The "Chi Alpha Singers" were also a blessing to many churches in our community as well as outside the city. They ministered the full gospel to Lutherans, Baptists, Presbyterians, Mennonites, and United Church of Christ groups, as well as to many Assemblies. Souls were saved, and many inspired and challenged. Out of our 1968-69 group, at least four plan on some type of full-time gospel service.

Several outstanding conversions of college students were recorded. At least six students in our group received the Baptism in the Holy Spirit, and they made a decided impact on the campus. Born-again and Spirit-filled young people took their stand for Christ on the varsity football, basketball, and track teams; in the college drama and music departments; in the journalism division—as well as in many class discussions. Once the group presented an entire college chapel service—complete with organ prelude and postlude, choir, specials, testimonies, and sermon. After the service one professor confided, "We need more services like this one."

Last year Huron Chi Alpha became the first outside religious body to receive official recognition as a Huron College religious organization. This speaks well for Chi Alpha.

Probably the most exciting aspect of the Chi Alpha work this year was to see the involvement of four of our group in the AIM (Ambassadors in Mission) program. We commissioned them for missionary service: two in Nicaragua, one in Jamaica, and one in the Bahamas. As they left for their summer overseas assignment, I thanked

TO KNOW HIM

By MARJORIE L. LOOMIS

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Philippians 3:10).

WHEN I FIRST BECAME A CHRISTIAN, I excitedly began to stake claims on God's Word. There are no thrills comparable to discovering that God will and does meet "all our needs according to his riches in glory," or to discovering Him to be "a very present help in trouble," or to experiencing the miracle of physical healing by the Great Physician when all other consultations have failed.

I could go on and on stating moments of fulfillment through the Scriptures, but they can all be summarized in a portion of the above verse, "That I may know him. . . ." One can have the privilege of knowing persons of outstanding achievement and earthly kings and queens, but beside Christ, they pale to insignificance. To know Him is the ultimate ambition.

To know Him is also to know the power of His resurrection, not merely as historical data, but His resurrection in our own souls and ultimately, in the flesh unto eternal life.

"The fellowship of his suffering" includes sharing His passion and pursuit of souls. It scarcely need be stated that this also includes self-denial, personal sacrifice, and heart-rending travail.

And last, but not least, that I may be "made conformable [agreeable] unto his death." In agreeing to the death of Christ we also agree to our death—not necessarily the death of the body, though that may be required, but death of self-will, sin, and carnality. Having agreed to His and our death, we embrace *life eternal*.

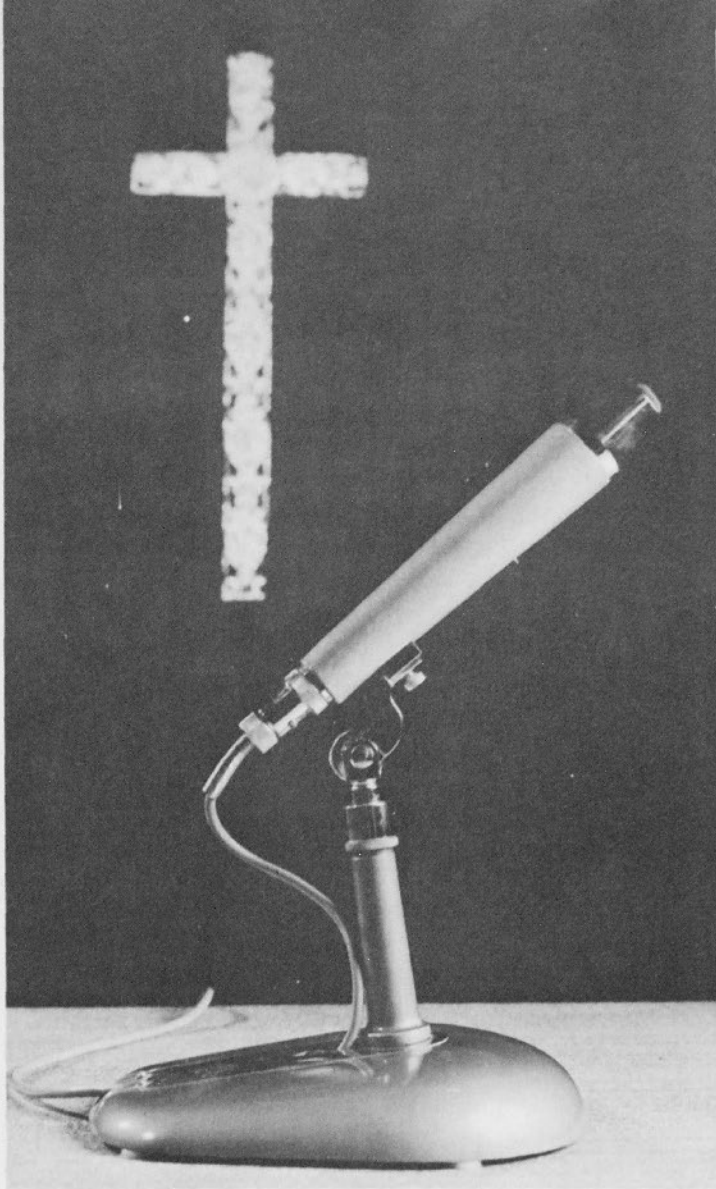
Mrs. Marjorie L. Loomis is Kentucky District Women's Missionary Council president. An ordained minister with an effective evangelistic ministry, she often speaks at seminars on woman-to-woman evangelism and leadership.

God for Chi Alpha at First Assembly. I thought of how none of the four students had come from Assembly backgrounds, and that through the efforts of Chi Alpha, three of the four had found Christ and all of them had received the Pentecostal baptism.

I have just received a card from one of our Chi Alpha Aimers. He says, "God is blessing—praying with sinners—the gospel is on the move!"

I think that fits Chi Alpha . . . through this dynamic campus program this has truly been a year of revival!





H. ARMSTRONG ROBERTS

The Challenge of Christian Broadcasting

By **BILL MANSDOERFER**
Editor, Family Radio News

SOMEONE STATED LONG AGO that the church's task was to "reach the most people, in the most economical way, and in the shortest time." That is the job description for Christian radio broadcasting. The "Now Generation," too mobile and active to sit for a sermon, can nonetheless be reached while "on the move"—through the miracle of radio dedicated to the telling of the story of Jesus Christ in a contemporary manner.

The Saviour's command was, "Go ye into all the world and preach the gospel." Radio can go the beach, on a picnic, speak to the daily commuter. It is in the kitchen, the study lounge, the factory, at the office.

The transistor radio can go anywhere you go. Radio's message reaches the teen-ager, the elderly, the busy, the

unoccupied. Radio comes in the morning, shares our afternoons and evenings. It is there in the middle of the night. It accompanies the lonely watchman on his hourly rounds. It cheers the sick, comforts the sorrowing, challenges the visionless. Everywhere people are, there the gospel of Christ can be presented by radio.

Radio can reach behind closed doors—whether they be in ghetto, high rise, mansion, or prison—doors where a minister will never knock or will never gain admittance. It can enter "closed" mission fields, pass over iron curtains. It never needs a passport or requires a visa.

Radio is the most intimate medium of mass communications. Contrary to popular belief, one does not talk to "the thousands out there in radioland" when he speaks. No—your audience is one, maybe two or three persons. The speaker is hidden; there is no distraction from the message he presents. The radio is under the control of the listener—he listens only because he wants to hear.

It is the ideal one-to-one witnessing situation. There is no one there but speaker and listener. One may come into a listener's home, sit by the fireside and chat with him, reason together on the great theme of salvation through Christ, plead gently for surrender to the Saviour. All through this miracle of communications.

Times without number listeners have written to say, "You spoke just to me. That song must have been played just for me." And it is true. It was—through the intimate medium, gospel radio.

The gospel over radio, using current events for illustrations, attains a new air of relevancy. Today's headlines can be tomorrow's sermon illustration. As men see the gospel relate to the world in which they live, they will sense the need of Space Age man for the timeless message of God's Word.

Because radio is mobile, because it is intimate and since it is relevant, it is believed. This, of course, is because you cannot be an aloof, distant observer. You are caught up in the action. You experience it. You are a part of what you hear. "I saw it on TV" or "I just heard it on the radio" becomes the source of your information of the world around us.

Recently in New York City, a young lady, deeply in sorrow, and without Christ, turned on her radio. Tuned to WFME, she heard the follow-up announcement after the "Unshackled" broadcast. All she heard was, "If you need help, just call 736-2277" (WFME's telephone). She dialed the station, talked to the secretary, and found her need met in Jesus Christ. Just because she believed what she heard on the radio!

This is the challenge of Christian broadcasting: "To reach the most people, in the most economical way, in the shortest time."



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HOW I LEARNED THAT CHRIST CARES

By **LONNIE ALLMAN**

I WAS OVERSEAS WITH THE ARMED FORCES when my father gave his heart to the Lord. I didn't understand what had happened in his life and I found the tracts and "God bless you's" in his letters quite amusing.

At the end of each letter would be the assurance they were praying for me. For some vague reason I appreciated that, even though I would crumple the unread tracts after reading the letter and head for the NCO club and a cold beer.

As I look back now, however, and see the pattern my life has followed, I am glad they were praying for me and I am glad God answered their prayers.

One night, while in a drunken stupor, four of us ran our Volkswagen into a concrete abutment while traveling at 65 mph.

The next day in the hospital, I read the account of three guys who had a similar accident and it cost their lives. I thought then about the "we're praying for you, Lonnie" in those letters.

However, after my discharge from the army I forgot how lucky I'd been. All I could think of was that I had three years of lost time to make up. This was what I had looked forward to and I was going to have a ball!

I tried everything I could think of—parties every night, liquor, loose women, even marijuana. But I wasn't happy. I couldn't understand it. This kind of thing was supposed to be cool and it wasn't. I couldn't hold a job. In a year and a half, I had seven different jobs. And the parties were all phony. People laughed too loud, and without mirth—and almost invariably they ended in a fight.

I began to wonder. Was there any happiness in this life? What had I accomplished since my discharge? Nothing!

To make things worse, I was laid off again. With my finances already overtaxed, I was forced to sell my car. And all my "friends" quickly disappeared.

The following week I found another job—and hope. My new job was as a salesman at Sears. Almost immediately I became friends with Mrs. Houseman, one of my fellow workers. She began telling me about the love of God.

My destitute condition and the apparent hopelessness of my situation swept over me afresh. I asked Mrs. Houseman many questions and during breaks she would give me the answers from the Bible.

Mrs. Houseman's daughter, Carol, would pick her mother up from work and sometimes stopped by for lunch. After meeting Carol, I remarked to her mother one day that I would like to date her.

"Go ahead," she replied, "but be prepared to get preached at."

Sure enough, on our first date Carol handed me a *Chicken* tract and invited me to church. I declined at first but finally, after several invitations I agreed to go with her.

The next Sunday we attended the Bethlehem Assembly in Portage, Michigan. I was amazed. The people were so friendly and I actually *enjoyed* being in church. I decided to go again.

I went back that evening and the following Sunday morning. What the pastor said made sense, and I could see in the faces and lives of those around me that what they had was real—and necessary.

On Sunday night, while standing for prayer, a strange sensation came over me—a kind of urging—and I asked Jesus to come into my heart. That was in January 1968. Christ saved me and five years of my parents' prayers were answered.

Carol left for North Central Bible College the following week, but her Uncle William took over where she left off. He offered his friendship and told me to call him anytime I had questions or problems. I took him up on that offer more than once, and he was always quick to help and pray with me about anything.


Two months later the Lord baptized me with the Holy Spirit and called me into the ministry.

In September 1968 I entered North Central Bible College. This past year has been full of God's blessings. My calling has been confirmed many times over and the Lord has truly been good.

This fall we are both returning to Minneapolis once again. But Carol won't be going to school this time. Instead she will be preparing for our wedding in November!

And I will always be indebted to her mother for showing friendship to a young prodigal and taking a personal interest in my soul.

I believe person-to-person evangelism is the most effective kind of evangelism. When a Christian shows that he cares, he also shows that Christ cares. That's how I learned of His love for me.

Now I want to share His love with others. Christ gives me many opportunities to witness for Him—almost every day. My constant prayer is, "Lord, help me to use each opportunity to show friendship for Your sake and to be a winner of souls." 

YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



Paul said, "Alexander the coppersmith did me much evil" (2 Timothy 4:14). Who was this Alexander?

Paul was writing to Timothy who was "ordained the first bishop of the church at Ephesus." The record indicates that Alexander, a Jewish coppersmith, was brought before the magistrate, probably to testify against Paul. Alexander took sides with those who were making silver shrines for Diana. (Read Acts 19:23-28).

Some think that this same Alexander may have testified against Paul at Rome when Paul made his first appearance before the authorities there (2 Timothy 4:16).

We hear people pray, "God, give our pastor a double portion of the Spirit." Is this prayer scriptural? The only place I find this term is in 2 Kings 2:9, where Elisha prayed that a double portion of Elijah's spirit might be upon him.

We are inclined to adopt expressions too loosely—but I think God understands our desires. One reason why we need Jesus as our High Priest is that He might present our petitions to the Father in better form than we in our infirmities are able to express them. God understands our fervent prayers for grace and power.

Elisha did not seek twice as much as Elijah had, but he sought the portion of the firstborn. It was the custom in Israel for the firstborn son to have a double portion of the inheritance as compared with the other children. Elisha knew he was anointed to succeed Elijah and wished the spiritual blessing of the firstborn that he might continue the ministry of Elijah.

Does Hebrews 6:4-6 and 10:38 mean that a backslider loses all hope of restoration?

The warning concerns apostasy, which means a deliberate renunciation of the gospel. In the Book of Hebrews it was a special warning against any who had received the full blessing of salvation and afterward returned to Judaism from Christ, thus denying the Christian faith. To do this would be to turn from their only means of salvation, the atonement of Christ and regeneration by the Holy Spirit. To do so would be to insult or do "despite unto the Spirit of grace." See also Hebrews 10:28, 29.

A believer who is overcome by temptation might be restored since "if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins" (1 John 2:1, 2). There is a difference between being overcome by weakness and willfully rejecting Christ.

But let us be warned that returning to a continuance in sin is a serious matter. "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:21).

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Brother Williams will answer if you send a stamped self-addressed envelope.

Why are the

IS GOD FAIR? How can He eternally punish a man for rejecting Christ when the man has never even heard of Him? If there is no transgression where there is no law, wouldn't it be better not to tell them about God's law?

These questions have puzzled many generations of Christians. What conflict there is between our desire to accept the Scriptures literally and our finite sense of justice!

THE PROBLEM

Is a heathen, in the jungle or next door, lost because he has rejected Christ? This might be impossible. If he has never heard of Christ, he has neither accepted nor rejected Him.

Is he condemned because he potentially could have heard if someone had been faithful in his witness? The mind rejects such a concept.

Is the man to suffer everlasting punishment because God in His omniscience knows he would reject Christ if he did have a chance to hear? The Bible gives no basis for such a theory.

Is he lost because he fails to keep the Law? No, from the time of Adam men have sinned. All who perished in the Flood were being judged for their sin, and this was long before the Law was given. The Law only makes men aware that they are sinners.

THE CONDEMNATION

The Word of God says that an unconverted man, wherever he may live, or whenever he may have lived, is lost because he has sinned and come short of the glory of God. He has missed the mark.

This is the first basis of condemnation. Man falls short of the righteousness of God. The Jew fell short of His righteousness as it was revealed in the Law. The Gentile fell short of his own awareness of right and wrong given him through his conscience. This summary given by God in Romans 3:23 is that "all have sinned and come short of the glory of God."

The second basis of condemnation is that men hold or suppress the truth in unrighteousness (Romans 1:18). Ralph Kuyper once said that *hold* means to hold down like a Jack-in-the-box. The truth keeps trying to spring up so that it can be clearly seen, but man in his rebellion holds it down and out of sight. He would rather believe a lie or trust his own reasoning—presuming to be wiser than God.

Mankind is guilty. "That which may be known of God is manifest... The invisible things of him from the creation of the world are clearly seen... so that they are without excuse" (Romans 1:19, 20). They know Him to be God, but they refuse to receive even that germ of truth. These Romans worshiped the creature rather than the Creator.

Heathen Lost?

By MAXINE WILLIAMS

Vincent's *Word Studies* points out that the adverb *rather* indicates a passing by of the Creator altogether, not merely giving preference to the creature. Vincent also points out that the words in Romans 1:28, "they did not like to retain God in their knowledge," mean that they put Him to the test to see if they approved of Him, and that He didn't meet their approval.

THE PROVISION

Because men were sinners, Christ came. His coming did not make them sinners; they were sinners already. Because of the holiness and justice of God, this sin had to be judged.

The gospel is the *good news*. It tells men who are sinners that there is a way of hope—a way out of their existing predicament. The judgment of God has fallen on their sin in falling on Christ. If they will accept Him, they will find forgiveness, cleansing, and freedom from condemnation.

The Christian is not responsible for the lost condition of man. Many have felt that because they did not testify, men became subject to the wrath of God. No, His wrath


would have fallen on them anyway if they died without Christ.

However, the Christian does carry much responsibility for the fact that the heathen *continue* in their lost state. Our indifference and selfishness have prevented men from hearing the tidings of great joy: "Unto you is born... a Saviour." They have not heard that their sins may be forgiven, that Christ is the answer, "the door," "the way, the truth, and the life." "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

This is the motivation for making Christ known. God is not willing that any should perish. We cannot accuse God of unfairness, for it is the same for both us and the heathen: "The wages of sin is death." But it is unfair that when God has provided a means of escape, we are unwilling to tell them about it.

The heathen are not lost only because they have not accepted Christ. They are lost because they are sinners. Every tribe and every man recognizes a line between right and wrong. But without Christ, a man cannot live on the right side of his own line.

The *good news* is that Jesus Christ died to take the punishment for man's sin. These people can be saved if someone will tell them and if they will accept that truth by faith. But "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14).

Christ said, "As my Father hath sent me, even so send I you" (John 20:21)—next door, down the block, or across the sea. 



A "psychedelic" view of God

PURPLE VIOLET SQUISH

by DAVID WILKERSON

The author of *The Cross and the Switchblade* takes a look at the strange world of hippies, yippies, freebie gypsies, freakniks, wagumps, smuggies, and junkies. Fascinating, sometimes shocking, *Purple Violet Squish* adds up to a provocative, challenging appeal for Christian witness to the "turned on" generation.

This book should be in the library of every parent, clergyman, child guidance counselor, and judge.

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INFANT'S LIFE SPARED THROUGH PRAYER AFTER DELICATE SURGERY

TODAY OUR FOUR-YEAR-OLD SON bears no sign of deformity. He is a healthy, happy child—running, jumping, playing, and singing around the house. Only a small scar on his abdomen remains as a reminder of the serious condition with which he was born.

When our son was born on June 5, 1965, the attending physician immediately saw signs of respiratory trouble. Our baby was only four hours old when he underwent surgery for a diaphragmatic hernia, a rare and extremely serious deformity.

The diaphragm, the muscle that separates the chest cavity from the abdomen, was almost completely missing. All the intestines, the stomach, spleen, part of the liver, the left kidney, part of the pancreas, and the left testicle were up in the left side of his chest. The spleen was ruptured, and the left half of the liver was torn.

The left lung was collapsed. The heart was pushed to the right, against the right lung. Only about 10 percent of the right lung was functioning.

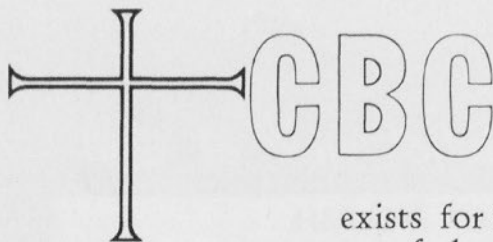
Just by being alive, he made local medical history. He is believed to be the only baby in our area, and possibly in New Jersey, to have survived this kind of surgery.

All the contents of the left chest had to be replaced into the abdomen. The surgeon also constructed a diaphragm from the inner lining of the chest wall to replace the missing portion. Tubes were then inserted in the baby's chest to prevent further lung collapse and/or infection and to promote expansion of the lung.

After performing with great skill, the Jewish surgeon gave the baby only a 50-50 chance to live. He realized he was an instrument in God's hands, and said that *he had done his part; now the rest was up to God.*

This experience was a great test to our faith. We felt our hearts sinking when the surgeon told us all the things that were wrong with the child. Nevertheless, we held on to God through prayer and faith in the Scriptures. Christians in many churches began to pray for the baby's recovery.

He remained in an Isolette for over two weeks. God was good to us. He upheld our child, and by His mighty power brought him through. We are thankful for His great love and power. And we are thankful for the skill He gave to the medical profession to work as His instruments.—Pastor Robert J. Organ, Assembly of God, Jamesburg, N. J.



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State Zip

HEALED OF DIZZINESS

SEVERAL WEEKS AGO I was brought home from the job when I began to suffer severe dizziness. The doctors said it was either caused by the inner ear or an improperly functioning blood vessel in my head. I had suffered injured blood vessels in the head in an accident on the job about seven years ago.

After further tests were made, the doctors were convinced it was from the blood vessels or possibly a tumor. They continued making tests and giving treatments.

Many prayers were being offered for my healing during those weeks. One day I asked the doctor if it would mean surgery if the blood vessels were not functioning right. He answered I was asking the *big* question before we got to it. I knew I had put everything into God's hands. So while I was lying on my hospital bed, I told God He was able to deliver me. I knew God could heal those in-

If God has healed you recently, we invite you to write out your testimony for publication. This can encourage others who need healing to believe and receive the Lord's healing touch. Please make your testimony as brief as possible, and ask your pastor to sign it. Then mail it to: *The Pentecostal Evangel*, 1445 Boonville Ave., Springfield, Mo. 65802.

jured vessels so I would never have to have an operation.

Later when I was given an arteriogram at another hospital, the specialist came with the report, "We found no injured vessels, tumor, or anything else that is wrong. All vessels were clear. With the condition your body is in, you should live to be 100."

Thank God for His complete work of healing.—John McHenry, Bartow, Fla.

(Endorsed by Pastor Kenneth E. Squires, First Assembly, Bartow, Fla.)

PRAYER ANSWERED FOR MOTHER AND BABY

I THANK GOD for a healthy baby daughter. For a while it seemed that she would not survive delivery, and my own life was in danger.

I have an RH negative blood factor, so my doctor put me in the hospital a week before the normal delivery date. When he forced labor on May 26, 1969, the baby's heart beat became weaker by the minute.

The doctor stepped out of the labor room to tell my husband that things were looking pretty bad for me and the baby. My husband immediately called our pastor and his assistant, requesting them to agree together in prayer for me and our baby.

The Lord immediately answered prayer for our unborn baby, but I was still in danger. I was given oxygen to keep me alive while the doctor delivered the baby. Then, praise the Lord, He brought us both through safely.—Mrs. Margaret Wilhite, Oklahoma City, Okla.

(Endorsed by Pastor Joedy Hendrix Jr., Maranatha Assembly, Oklahoma City, Okla.)

ENJOYS GOOD HEALTH AFTER PRAYER

I AM THANKFUL I haven't needed a doctor for years.

For 10 years I was nervous and depressed and lived on nerve pills. I took shock treatments and spent many months in a mental hospital. I also had many strep throat infections.

My friends took me to an Assemblies of God church where prayer was offered for my healing.

Today I am completely off any kind of medicine. Praise the Lord!—Mrs. Betty Frederick, Lincoln, Nebr.

(Endorsed by Pastor Daniel Rothwell, First Assembly, Lincoln, Nebr.)

HEALED OF ARTHRITIS

SINCE FEBRUARY 1969 I have not suffered any arthritic pain. To the glory of God, I want to testify to the wonderful healing He granted me.

I had suffered with arthritis in my left hip for several years. Then suddenly the arthritis moved into my rib cage. The pain came in spasms. When the spasms would strike, I would scream out from the excruciating pain. This happened many times a day. The only way I had any relief was by lying down and applying an electric heating pad.

After suffering for three weeks, I called Pastor Syverson. He and his wife came to pray for me. The next day I suffered only a few pains, and the second day I was completely delivered.

How I thank and praise my wonderful Saviour for this healing.—Mrs. Elsie P. Vogasar, Dickinson, N. Dak.

(Endorsed by Pastor J. H. Syverson, First Assembly, Dickinson, N. Dak.)

KIDNAPED: A LITTLE BOY

YES, I SAW A MOTHER snatch her little boy from his department on Sunday morning when the Sunday school period was over. The congregation was gathering in the auditorium for the worship hour. In front of the church a car came to a stop. The father of the boy jumped into the car and the mother followed.

As the doxology was being sung, I saw them drive away. "Praise God from whom all blessings flow"—they missed that.

The morning prayer thanking God for the beautiful morning and for the house of worshipers—they missed that too.

As the prayer continued for the sick, the men in service, the discouraged, the tired, the heavy laden, the older people facing life's sunset—they missed all that.

The choir stood to sing and it was like heaven come near—but they did not hear it.

When I stood to preach, I could hardly see the congregation through my tears. A little boy had been kidnaped from the church. Oh, what he had missed.

When I went to their home the following week and asked why they did not stay for the worship hour, I was told, "Johnny is only seven now. He gets so restless."

When I explained that Johnny had been in our Vacation Bible School for eight days just a few weeks before and had stayed three hours each day without being restless or without asking to be sent home, I realized it was an adult problem.

Sometimes I am afraid the Sunday school may become a detriment unless we train our people to stay for the blessings of the worship hour.

—F. E. DABNEY

A child who has been taught to respect the laws of God will have little difficulty respecting the laws of men.

—J. Edgar Hoover

Prayer is simply intelligent, purposeful, devoted contact with God. Where that contact is established and sustained, prayer will work infallibly according to its own inherent laws.—Charles H. Brent

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Evangelical NEWS Digest

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NEWS OF OUR TIMES

CHURCH OBJECTS

Suit Looms on Gideon Bible Distribution in Schools

PETERBOROUGH, N.H.—Court action may result from a controversy which opened when officials approved the distribution of Gideon Bibles in public schools here.

It was indicated that the American Civil Liberties Union may take action against the Conval School Board which some time

ago accepted an offer by the Gideons to give copies of the New Testament to pupils in grades 5-12, teachers and libraries.

The school board accepted the offer provided area clergymen did not object. A poll of clergy showed favorable reaction, according to School Superintendent Raymond Edwards.

However, objections were raised by the local Unitarian church. It stated that it felt "the proposal that Gideon Bibles be distributed within the school is unwise, because this distribution might be objectionable to many and subject the school to pressures from other groups wishing to distribute materials."

Birth, Death, Resurrection of Christ

Billy Graham Disagrees with President, Cites '3 Greater Days' Than Moon Walk

WASHINGTON, D.C.—Evangelist Billy Graham disagreed with President Nixon's comment that the landing of men on the

moon constituted "the greatest week since the beginning of the world, the Creation."

President Nixon said that

"nothing has changed the world more than this mission." But the evangelist countered that the three greatest events have been Christ's birth, His death on the cross for the sins of the world, and His Resurrection.

In a telephone interview with UPI's religion writer Louis Casels, Mr. Graham said he felt the President had not thought through the implications of his statements as he welcomed the crew of *Apollo 11* aboard the aircraft carrier *Hornet*.

Mostly Youth Attend

'Childhood Structures Inadequate,' Christian-Atheist Conference Told

OAK PARK, ILL.—Some 200 listeners at a Christian-atheist dialogue here were told that "Communist or Catholic, most people are finding the structure they have grown up in to be grossly inadequate."

Speaking was Thomas Kelley, a doctoral candidate in history at the University of Illinois.

On the other side of the issue was Dr. Walter Bouman, theology teacher from Concordia College in River Forest, Ill. "A man's best friend is his dogma," said Bouman. "We have to repent and believe the gospel in order to be free to celebrate our openness to each other."

Mostly young people attended

the sessions to hear the five-man panel for a "University Dialog '69" presentation.

"Most of us are retreating to the deadliest kind of indifference," Dr. Bouman replied in answer to a statement by a young man who said it made no difference to him whether a saint was Christian, Jewish, or atheist.

Administrators Study Proposal

Credit Cards for Church Donations?

HOUSTON, TEX.—Use of credit cards for church donations came under discussion during the four-day meeting here of the National Association of Church Business Administrators (NACBA).

More than 400 men and women representing major U.S. Protestant denominations and some Jewish and Catholic congregations were present.

A discussion group on "The Cashless Society" raised the possibility of affiliating with national credit card companies so parishioners might contribute via credit cards. It was offered as one solution to decreased giving in all major denominations.

State to Be 'Divorce Mill'?

LIBERAL DIVORCE LAW WINS IN CALIFORNIA

Effective January 1

SACRAMENTO, CALIF.—The California Legislature has voted in favor of easier and speedier divorces.

The Senate voted 28 to 5 in favor of a bill, previously passed by the Assembly, which opponents contend will make California a "divorce mill."

The new law, which will become effective on January 1, 1970, legally replaces the term "divorce" with "dissolution of marriage."



NEWS OF OUR FELLOWSHIP

EVANGELISTS SEMINAR SCHEDULED FOR DECEMBER

SPRINGFIELD, MO.—The second annual seminar for Assemblies of God evangelists will be held here December 18-20, 1969.

All evangelists are urged to attend these sessions which will be held on the eve of the second year of the Five-Year Plan of Advance.

Seminar activities will include informative, educational, and inspirational features. Workshops will be conducted and areas related particularly to the evangelistic ministry will be explored.

Further information may be obtained from the Spiritual Life—Evangelism Commission.

NEWPORT, R.I.—These four Assemblies of God ministers were enrolled for the orientation course in the Naval Chaplains School here this summer. Top row (l. to r.) are G. Allen and John Eash. Bottom row are W. L. Patrick and Howard L. Shaffett. Chaplains Shaffett and Patrick were recently called to active duty as Navy chaplains. The orientation class included instruction on counseling, ecumenism, interpersonal communications, and ministering to the young adult.



Fourth Annual District Council Held in Hawaii

HONOLULU, HAWAII—The fourth annual district council of Hawaii Assemblies of God convened here in July.

The morning sessions and business meetings were held at First Assembly, and the evening rallies met in the Central Intermediate School auditorium.

General Superintendent Thomas F. Zimmerman was the featured

speaker for the morning and evening services.

The delegates, who gathered from the outlying islands as well as from Oahu, were welcomed to the council by the mayor of Honolulu, Frank Fasi.

A highlight of the five-day meet was the service where three men were ordained into the ministry.

During another service 13 ministers were honored for their 25 years or more of ministry. The district presented plaques to each of these.

The last night of the council was "Hawaiian Night" and delegates came in Hawaiian dress.

Churches on Oahu provided free meals for those attending the council.

WITH CHRIST

Robert S. Beisel, 68, of Allentown, Pa., went to his eternal reward on July 5, 1969. Brother Beisel and his wife served as co-pastors of Emmanuel Assembly in Allentown for 32 years. Since 1958 they have pastored in near-by Walnutport.

Brother Beisel was ordained in 1926. He is survived by his wife Rebecca, also an ordained minister, who is a faculty member of Northeast Bible Institute, Green Lane, Pa.

Otis S. Modlin, 64, of Colchester, Ill., went to be with Christ on April 5, 1969. Ordained in 1949, Brother Modlin served pastorates in Rushville, Colchester, Coffeen, Winchester, Maryville, and Panama, Ill., and Jasper, Tex. He is survived by his wife Agnes.

Noah A. Chambers, 64, of Oklahoma City, Okla., went to be with Christ on April 28, 1969. Ordained in 1949, Brother Chambers served as a pastor in Mid-

west and Oklahoma City, Okla., and in California. He was active as an evangelist at the time of his death.

He is survived by his wife Lucille and five children, all of whom are in the ministry. One son, Charles, with the Assemblies (pastor of Faith Tabernacle in Aurora, Colo.).

David Crane, 80, of Willoughby, Ohio, went to his eternal reward on April 28, 1969. Brother Crane was licensed by the Ohio District in 1952 and superannuated in 1961.

Charles C. Schie, 75, went to be with the Lord on July 5, 1969. Ordained by the Ohio District in 1920, Brother Schie was the founder and pastor for 49 years of Bethel Mission Assembly in Sidney, Ohio. He is survived by a daughter and a son.

Esther Casper, 50, of Kansas City, Mo., went to be forever with Jesus on June 5, 1969. Fol-

When General Superintendent Thomas F. Zimmerman arrived for the district council (above), he was met at the airport by Harold Headrick, assistant district superintendent (left), and Woodrow Yasuhara, district superintendent (right). Frank Fasi, mayor of Honolulu, (right) welcomed Brother Zimmerman and other delegates to the council.



lowing her marriage in 1947, Sister Casper, a licensed minister, served with her husband in a pastoral ministry in Southern Idaho, Minnesota, Kentucky, and Indiana. She is survived by her husband Kenneth, an ordained minister; three daughters; and a son.

Maud Coley, 74, of Covington, Tenn., went to be with the Lord on May 27, 1969. Ordained in 1941, Sister Coley served as an evangelist and as pastor in Cov-

ington. She is survived by her husband Newton, a daughter and a son.

Gurvis L. Matlock, 51, pastor of the Easton Assembly of God in Fresno, Calif., went to be forever with Jesus on May 28, 1969. Brother Matlock was affiliated with the Southern California District as a licensed and ordained minister for 15 years and served several churches in Southern California. He is survived by his wife Mary.

great blessing. There was a new freedom in the services as God manifested His power. Much lasting good has resulted.

The church is now ready to move out and work for the Lord.

—M. Dan Miller, pastor

NORTHRIDGE, CALIF.—First Assembly here experienced a wonderful Pentecostal revival in a three-week meeting with Evangelists John and Robert Stephens of Texas.

Twenty came to the altar for salvation, and eight were filled with the Holy Spirit. The entire congregation was blessed and uplifted by the anointed singing and preaching of God's Word.

The attendance was exceptionally good each night.

—Thomas Fuller, pastor

PAMPA, TEX.—Members of First Assembly were greatly blessed by the ministry of Evangelist and Mrs. Morris Lefkovitz of Racine, Wis.

After the evangelist's emphasis on the ministry of the Holy Spirit, 12 persons received the Baptism, and six were saved.

Morning prayer meetings were a new source of strength for the congregation.

Many testified of healing after prayer was offered for the sick.

Sister Lefkovitz conducted an interesting kids' crusade each evening.

—Jimmy Phillips, pastor



**NEXT SUNDAY IS
CHECKUP DAY**

Assemblies of God Sunday Schools

NEWS OF OUR CONGREGATIONS

IRONTON, MO.—The Assembly of God here was greatly inspired and uplifted in June during a two-week meeting with Evangelist Charles O. Neece of Tampa, Fla.

Dr. Neece, a former chiropractor, led the people into deeper truths by his anointed preaching of the Word.

The congregation was built up in the faith. This meeting was just what the church needed at this time.

The church in this county seat has had a steady growth in the past three years. Sunday school attendance has grown from 11 to an average of 40.

—Powhattan Huffman, pastor

HIALEAH, FLA.—A recent three-week tent crusade (with the pastor, Paul Alessi Jr., as evangelist) brought many new families into Faith Church.

Many were saved, the sick were healed, and believers were filled with the Holy Ghost. The church now has many new prospects as well as new believers.

Brother Alessi was backed by

the entire congregation who helped in bringing several hundred denominational people to the crusade. The tent was filled to capacity several nights.

Reporters who were present wrote glowing accounts of healing miracles, attributed to faith in the power of God today.

DUBUQUE, IOWA—Over 2,000 tracts were distributed by members of the local Assembly of God during special services with Evangelist Ken Krivohlavek of Nebraska City, Nebr.

A man who found a tract on the ground came to church and was saved and healed.

Five others also were saved, and three were filled with the Holy Spirit. One was reclaimed, and one refilled.

The pastor's wife was healed of kidney infection. Others were healed who had been suffering from a bad nervous condition, a crossed eye, ulcers, fever, stomach trouble and other maladies.

Brother Krivohlavek's teaching on the gifts of the Spirit was a



Didn't Miss a Service

Florida Congregation Is Undaunted by Fire Loss

PENSACOLA, FLA.—Ten months after fire completely destroyed Faith Temple the congregation moved into its new church.

The fire, which began during the Sunday morning worship service on Father's Day 1968, completely destroyed the building and its contents for a loss of \$200,000.

Undaunted by this tragedy, the congregation that evening conducted services under the trees behind the burning ruins.

The following week they

stretched a tent on the church grounds and began a revival.

Construction of the new facilities was quickly begun, and eight weeks after the fire the educational unit was ready for occupancy.

The entire building was completed by May.

Pastor Curtis E. Grant states: "All during these 10 months we conducted our regular services, never missing one. God has been so good to us and has met our every need. We are grateful to Him for the wonderful spirit which is evident throughout our congregation."

ANNOUNCEMENT

ALUMNI REUNION, Great Lakes Bible Institute Chapter of CBC Alumni Association. Oct. 10, Christian Assembly, Zion, Illinois. Fellowship Hour 3 p.m., program 5 p.m., dinner 7:30 p.m.—James E. Hyllberg, chapter president.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Anniston	First	Sept. 22-28	Esther Palmer	O. M. Dykes
	Sulligent	First	Sept. 22-28	Randall A. Walker	Palmer C. Jarrell
Ariz.	Phoenix	Glad Tidings	Sept. 24—	Doug & Fern Jones	David Geist
Ark.	Ft. Smith	Central	Sept. 15-28	Norman Kilpatrick	C. E. Simpson
Calif.	Bakersfield	Greenfield	Sept. 14-28	M. F. Hankins	David Joyner
	Bell Gardens	¹ First	Sept. 21-26	Christian Hild	Oran Duncan
	Covina	A/G	Sept. 21-Oct. 5	Lindell & Darlene Ballenger	Judge B. Lindsey
Fla.	Pensacola	Ferry Pass	Sept. 23-Oct. 5	Jerry & Ann Johnson	W. W. Holder
	Pensacola	¹ First	Sept. 23-28	Paul Hild	James Courtney
Ga.	Columbus	Beallwood	Sept. 21-Oct. 5	Star W. Thomas	Eugene Gustafson
Ind.	Bloomington	First	Sept. 24-28	Singing Lunsfords	Robert Ferguson
	Crawfordsville	First	Sept. 23-Oct. 5	Doug & Judy Maners	Edward Summerfield
Iowa	Decorah	A/G	Sept. 24—	Hilton Griswold	Norton Shotwell
Kans.	Dodge City	First	Sept. 14-28	Lula M. Dennis	Lloyd R. Bilhimer
	Wichita	Douglas Avenue	Sept. 14-26	F. R. McAdams Team	Eugene Paul
La.	Bastrop	Bonita Road	Sept. 15-28	DeGreef & Cooper Team	David Oliver
Mass.	Greenfield	Pine Acres	Sept. 23—	James & Beulah Mae Pepper	Kenneth H. Taylor Jr.
Mich.	Atlanta	Full Gospel	Sept. 16-21	Carl E. Gammel	Lindsay MacPherson
	Atlanta	¹ Full Gospel	Sept. 22-28	Carl E. Gammel	Lindsay MacPherson
Minn.	Fergus Falls	A/G	Sept. 21-28	Doyle H. Thompson	W. D. Hatchner
	Minneapolis	City of Lakes	Sept. 21-27	Pratt Family	Wilson A. Katter
	St. James	A/G	Sept. 16-28	Neale & Ida Sheneman	Norman Levang
	Wadena	A/G	Sept. 21-26	Thom & Carolyn Loven	Kenneth Dahlager
Mo.	Mercer	A/G	Sept. 14-28	Floyd Dennis	Ralph Gothard
	Troy	First	Sept. 22-Oct. 5	Howard & Barbara Young	A. D. Wright
Nebr.	Hastings	A/G	Oct. 1-12	Wesley & Gladys Morton	Herman W. Lebsack
N. Mex.	Belen	First	Sept. 14-21	E. R. Winter	Willis Deerman
N. C.	High Point	Calvary	Sept. 21-28	Paul Stephen O'Shields	Daniel Duncan
N. Dak.	Hettinger	A/G	Oct. 1-12	C. A. Nicholson	Emil Wolf
Ohio	Cleveland	Berea Park	Sept. 21-Oct. 5	Paul & Donna Wright	M. M. Brandebura
	Salem	First	Sept. 23-Oct. 5	Paul & Ilene Anderson	Paul C. Taylor
Okla.	Britton	A/G	Sept. 22—	J. B. & Mrs. Essary	Gene L. Drain
	Chelsea	A/G	Sept. 23-Oct. 5	Lee & Bonnie Jean Krupnick	Clifford F. Cates
	Collinsville	A/G	Sept. 22-Oct. 1	Charles O. Hudspeth	C. H. Miller
	Miami	First	Sept. 21-Oct. 5	S. B. Douglass	Walter Leppke
Oreg.	Okla. City	Full Gospel	Sept. 21—	Hazel Burns	T. R. Collins
Pa.	Molalla	A/G	Sept. 16-28	Lloyd Portin & Family	Harry Olsen
	Indiana	First	Sept. 23-28	John Masto	Nate Killian
	Landisburg	A/G	Sept. 23-28	James L. Snider	Harold Harding Jr.
	Mill City	A/G	Sept. 23-Oct. 5	Wayne & Vi Marshall	Cecil A. Price
Tenn.	Memphis	Central	Sept. 21-28	E. C. Davis	Joe Dee Kelley
	Millersville	Goodlettsville	Sept. 21-28	Fisher-Cheek Team	Harvey Meek
Tex.	Dallas	Bethel Temple	Sept. 21-28	Gene Martin	Jess Jackson
	Del Rio	First	Sept. 21-28	"Danny" & Patsy Rogers	W. D. Stafford
	Grandbury	A/G	Sept. 29-Oct. 12	Calvin & Beverly Durham	J. C. Amburn
	Odessa	Bethel	Sept. 21-28	Randy Stewart	Wesley J. Lange
	Port Arthur	First	Sept. 24—	J. Don George	M. J. Dickson
	Ridgeway	Peerless F. G.	Sept. 21-Oct. 5	Thomas R. Calk	J. E. Wilkinson
	Seguin	Central	Sept. 21-28	Calvin & Beverly Durham	Thurman Fountain
	Tyler	Rose Center	Sept. 21-Oct. 5	Melvin McKnight	B. J. Mikulek
	Waxahachie	University	Sept. 30-Oct. 12	E. T. Quanabush Team	R. L. Davis
W. Va.	Dry Fork	Zion	Sept. 23Oct. 5	J. Earl & Mrs. Douglass	William E. Davis
Wis.	Madison	Evangel Temple	Sept. 24-28	Bob Larson	Mark Carter
Wyo.	Cheyenne	Calvary Temple	Sept. 17-28	A. M. Alber	H. W. Thiemann

¹Children's Revival

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

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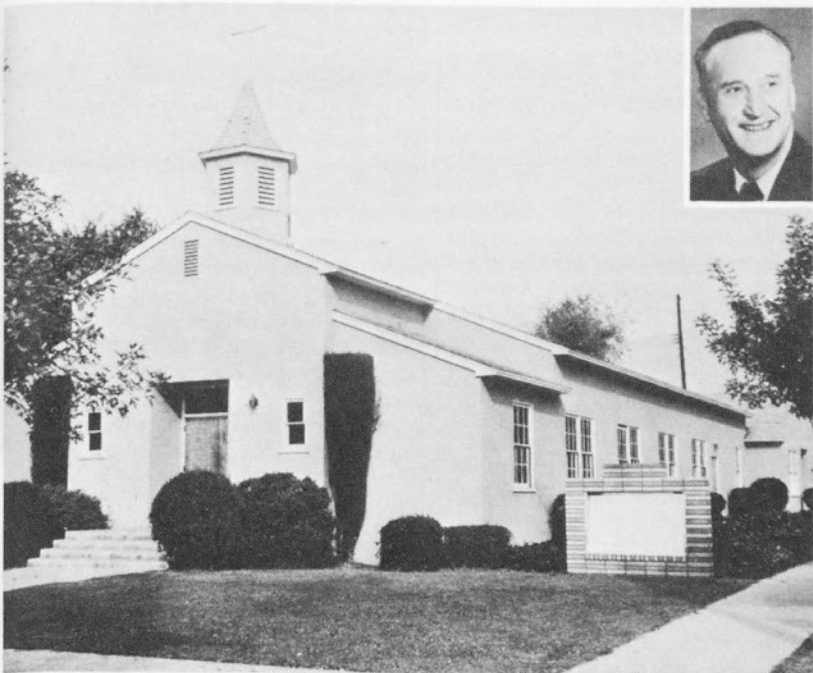
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The congregation of Central Assembly in Ontario, California, purchased this building from the Church of God in 1967. P. C. Walcher (inset) is pastor.

In Present Location

California Church Experiences Spiritual, Numerical Growth

ONTARIO, CALIF.—The congregation of Central Assembly here continues to grow since moving to its present location two years ago.

The church began in 1963 with Robert Godwin as pastor. They met four years in a rented building. In 1967, under the leadership of Pastor P. C. Walcher, they purchased a church and parsonage from the Church of God and proceeded to paint the sanc-

tuary inside and out, reupholster the seats, and refurbish in other ways.

The building contains ten Sunday school rooms, a large CA hall, and a sanctuary with seating for 200. A \$3,600 organ and other items have been donated.

In 4 years the average Sunday school attendance has increased from 39 to 85. During the past year several have been saved and filled with the Holy Spirit.

YUKON, OKLA.—First Assembly recently experienced a time of revival during services with Evangelist and Mrs. C. A. Nicholson of Woodward, Okla.

Seven persons were filled with the Holy Spirit, five saved, and two reclaimed. The entire church was refreshed and a revival spirit continues in the regular services.

—V. G. Mangram, pastor

* * *

LAKE JACKSON, TEX.—The Shady Oaks Assembly here has recently concluded special services with Evangelist Reed Gipson and family of Greeley, Colo. Record-breaking crowds attended.

Many hearts were touched each night as the Holy Spirit moved throughout the congregation. Each altar service was charged with the presence of the Lord as friends and visitors joined with the members of the Assembly in rededicating their lives to God.

—James B. Miller, pastor

* * *

EAST PRAIRIE, MO.—Evan-

gelist Glenna Byard of Fredericktown, Mo., was used of the Lord in a recent meeting at First Assembly.

Nine people accepted Christ as their Saviour, and six others were reclaimed. Seven were baptized in the Holy Spirit, and five refilled.

The meetings provided a good opportunity for those needing the Baptism to tarry. Brother and Sister Byard provided much help for those seeking God.

—T. Dale Pollard, pastor

* * *

ANAHEIM, CALIF.—The ministry of Evangelist and Mrs. Elmer Masters of Costa Mesa, Calif., brought untold blessing to all age levels in a recent one-week meeting at Central Assembly.

Their anointed singing and preaching was an inspiration and challenge to the young people especially. Several persons were saved and baptized in the Holy Spirit during the services. Others were reclaimed and refilled with the Spirit.—Ernest L. Friend, pastor



CHURCH IN DISSENT

DAVE WILKERSON'S OPEN LETTER TO CAMPUS REBELS

FROM THE BRINK OF DISASTER

DOES SOMEONE KNOW TOO MUCH ABOUT YOU?

THE TITLES TELL THE STORY. Above are a few of the exciting, challenging titles appearing in the 1969 Campaign Issue of *The Pentecostal Evangel*.

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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GEORGE FLATTERY REPORTS

ICI SEES GREEN LIGHT

SPRINGFIELD, MISSOURI—George M. Flattery, president of International Correspondence Institute reports that on his current tour in the Far East he sees "green lights everywhere" for the ICI program.

On this first regional tour, Brother Flattery has presented the ICI program to the southern conference in Manila and to the northern conference in Seoul, Korea.

Missionary Paul Pipkin is utilizing the follow-up features of ICI in connection with his radio program, *Sunday School of the*

Air. A goal of reaching one million students has been set.

Thirteen thousand lessons of *The Great Questions of Life* are en route to Missionary Elmer Bohannon at Suva, Fiji. Along with the thousands of lessons in the evangelistic series, there are also full sets of follow-up courses.

Missionary Bob Hoskins in Beirut, Lebanon, reports a printing of 50,000 copies of lesson one of *The Great Questions of Life* in Arabic as part of the current edition of the *Arabic Evangel*. Brother Hoskins receives testimonies from about one hundred

newly converted Muslims a month as a result of the Middle East Outreach correspondence courses.

A French translation of *The Great Questions of Life* is being produced under the supervision of Missionary Bill Williams; *Editorial Vida* will print this course in Spanish; and Missionary Carl Hultgren will supervise the translation of *Your New Life* into Portuguese.

Foreign missions sectional representatives of the Illinois District have accepted ICI as their foreign missions district project for this coming year.

Revival Is Experienced In Liberian Day School

CAPE PALMAS, LIBERIA—The students of the day school here have been experiencing revival. It started when Liberian teacher John Belle spoke during a morning chapel service. His heart-searching sermon was on things man does that offend God.

At the close of the service students fell on their faces before God and prayed for almost three hours. For over a week classes were dismissed as students prayed and sought the Lord.

During this revival at least 27 students were saved and over 40 received the baptism in the Holy Spirit. Many others received glorious refillings.

The following week Missionary Bobbie Wilkins and students from Cape Palmas went to New Hope to hold a chapel service for the students there.

Miss Wilkins says, "We walked the mile to New Hope Town, singing as we went and believing God for a real move. While I was preaching, the Holy Ghost fell. All over the auditorium people began to worship God. The students got up from their seats and began to bring their friends to the altar. Only eternity will reveal what was accomplished that day. For over five hours the glory of the Lord came down upon the students."

Paraguay Youth Prepare For Christian Service

ASUNCION, PARAGUAY—Missionaries Paul and Dreta Hutsell have been praying that God would speak to the youth of Paraguay and call them into the ministry.

In youth camp they saw a great response to the working of the Holy Spirit, and report that 35 students have enrolled in Bible school this year to prepare themselves for Christian service.



Fairgoers received free Light-or-the-Lost literature at the Evangelistic Center's booth.

Assemblies of God Participate in San Salvador's International Fair

SAN SALVADOR, EL SALVADOR—The Assemblies of God Evangelistic Center here participated in the third biennial International Fair.

One of Central America's main attractions, this fair drew an estimated crowd of 1,500,000. Twenty-three countries from Central and South America, as well as the United States, Europe, and Asia, were represented at the 21-day fair.

The Evangelistic Center's booth featured Christian literature, slides, and records. A large, blacklight illuminated map of El Salvador showed the location of the 330 Assemblies of God churches in the country.

Light-for-the-Lost provided 85,000 pieces of literature for distribution. An inscription on the back page of each leaflet was inscribed, "This is a souvenir of your Third International Fair, compliments of the Evangelistic Center of San Salvador." The church's address, printed beneath the announcement, invited fairgoers to attend services.

Three Christian young ladies from the Center handled the distributing of free literature and sale of Bibles, Christian books, and records. The American Bible Society in El Salvador donated 30,000 Scripture portions which carried the Evangelistic Center's inscription on the back.

People from all over Central America stopped by the booth. The display was viewed by the television audience during one of the nightly newscasts.

Missionary John Bueno reports that shortly after the fair closed, a young man accepted Christ as his Saviour during a Sunday night service at the Evangelistic Center. In his shirt pocket he carried a Light-for-the-Lost tract he had received at the booth.

Brother Bueno says, "This life and many others were snapped from spiritual hopelessness because men in the United States were willing to dedicate time, strength, and money to the enormous task of evangelizing our present generation."

Revival Spirit Manifested in Ceylon

COLOMBO, CEYLON—A GOOD NEWS CRUSADE was recently conducted in the Gospel Tabernacle here. This church, under the leadership of the national pastor, Lloyd Perera, is doing aggressive evangelistic work in this nation of 12 million people.

The Gospel Tabernacle sponsors a radio program which is heard over the Far East Broadcasting Company from Manila, Philippines. This broadcast reaches the whole island of Ceylon.

The church has also enrolled thousands in a correspondence course, and gospel messages are printed in the daily newspapers.

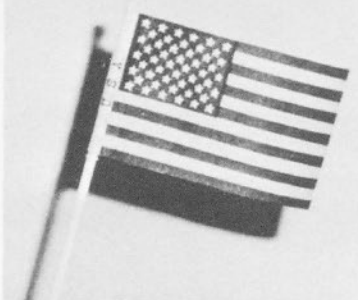
Recent efforts united the church

in a GOOD NEWS CRUSADE with Missionary Victor Trimmer from the Philippines. In 10 days of services a great revival spirit was evidenced in Gospel Tabernacle. Many who came forward for salvation were also filled with the Holy Spirit before they left the altar of prayer. Forty-five believers received the baptism in the Holy Spirit, and over 50 were saved.

Brother Perera reports they have now started a "College of Evangelism" program which will provide evening classes for young men and women who want to become pastors, evangelists, and Christian workers.

These are some of the people who were saved and filled with the Holy Spirit during the crusade. Missionary evangelist Victor Trimmer is on the right.





IRAN WORK EXPERIENCES A NUMBER OF 'FIRSTS'

TEHERAN, IRAN—The congregation in Gorgan conducted its first baptismal service in the Caspian Sea. Four converts were baptized.

Brother Hike and his wife are being used by God as they pastor in this area. Regular outstation services are being conducted in three cities near Gorgan.

The Bible school in Iran graduated its first class of four young Iranians. Three of the graduates were already active in various phases of full-time Christian service.

With the aid of Light-for-the-Lost funds, the Mark Blisses are printing two new correspondence courses designed especially for Iranians. The new courses will add 34 lessons to the present 64 which are reaching some 6,000 students.

The third annual youth camp will begin a week of important spiritual activity. At the end of the youth camp, the Assemblies of God in Iran will hold its first family camp.

Miniature Flags Available

The Pratt Poster Company, Inc. (3001 East 30th St., Indianapolis, Ind. 46218), has sets of miniature flags available.

The flags measure 2 3/4" by 1 7/8" and are printed in full color on rayon. Packed individually in sealed plastic envelopes, the flags are offered in sets of nations and states. Each flag is mounted on a plastic staff with the name of the country appearing on the border.

In small quantities the flags are priced at under 10c each. The set of 120 nations is priced at \$11.

These flags are suitable for bulletin board displays, conventions, etc., to give a missionary flavor to the occasion.



The C. Davises



E. McKinney Family



M. Dorff

MISSIONARY NEWS NOTES

Missionaries going to their respective fields of service are: the **Cyle Davises** (Chile); the **Verlin Stewarts** (Colombia); the **James Joneses** (Malaysia); **Marcella Dorff** (Indonesia); and **Ben LaFon** (Chile). Mrs. LaFon and the children will remain in the States until the summer of 1970.

The **Harold Carpenters** (French Guiana) are going to Canada for language study before proceeding to their new field of service.

Newly appointed missionaries going to the field are the **Everett Stenhouses** (Greece); the **Henry Culbreths** (Philippines); and the **Everett McKinneys** (Philippines).

Newly appointed missionaries **Sharon Wallace** and **Joy King** (Ghana) are leaving for further medical training in Scotland, and the **David Halls** (Upper Volta) are leaving for language study in Switzerland.

Missionaries coming to the States for furlough are: **Anne Eberhardt** (N. India); the **Royal Freemans** (Venezuela); the **Andrew Hargraves** (Nigeria); the **Vernon Metz** family (Nigeria); **Opal Poag** (Liberia); the **Ralph Cobbs** (Nigeria); the **Oliver Swaims** (Ghana); the **Donald Corbins** (Senegal); the **Ralph Hollandsworths** (Liberia); the **Paul Moores** (Upper Volta); **Eva Radanovsky** (Upper Volta); and the **Jack Garlits** (Peru).

The **Richard Cunninghams** (Togo) have completed language study and are on their way to the field.

The following missionaries are transferring: the **Edward Fairbanks** from Haiti to Nicaragua; the **Monroe Grams** from Bolivia to Argentina; the **Glenn Staffords** from Malaysia to Singapore; the **John Wagners** from Surinam to Bolivia; and the **Tommy Carpenters** (British Honduras) to the ministerial list.



Minutes of Missions

SPAIN—According to Missionary Ruth Weitkamp, when Evangelist and Mrs. David Dean conducted two weeks of meetings at Rota, Americans as well as Spaniards attended the services. Three received the baptism in the Holy Spirit.

HAITI—Missionaries Robert Turnbull and Ronald Hittenberger spent a weekend in the mountains of Haiti, where six churches joined for a Sunday of fellowship. At a baptismal service 25 candidates declared their faith in Christ by immersion.

GHANA—The Ghana Evangel reports that 73 women attended the Women's Missionary Council retreat in Kumbungu, and 94 attended the retreat in Kumasi. During the early morning prayer meetings, six of the ladies received the baptism in the Holy Spirit. Others attending the retreats gave testimonies of healing and spiritual blessings.

FIJI—South Pacific Bible College opened recently with its highest enrollment in history. The day schools are building three more units to handle the expanding program. To date there are three Fijians serving as missionaries in other island countries.

WEST AFRICA—More than 5,000 children in Ghana receive religious instruction in classes conducted by Assemblies of God "accredited workers."



S. Wallace



J. King



H. Culbreth Family



J. Jones Family



V. Stewart Family



D. Hall Family



B. LaFon Family



H. Carpenter Family



E. Stenhouse Family

THE MYSTERY OF SUFFERING



By MORRIS CHALFANT

AMOTHER STANDS AT THE BEDSIDE of an only child stricken with polio and asks, "Why?"

A husband watches his wife grow weaker day by day from the ravages of cancer and asks, "Why?"

A young father dies of a heart attack, leaving behind two small children, and the widow asks, "Why?"

Wars bring unmeasured suffering, and humanity asks, "Why?"

Jesus knew well this word. It was His word amid the darkness, the pain, and the anguish of Calvary. Our Lord suffered on the cross. The eastern sun beat down, and burning fever sapped His strength until the darkness fell. The mocking crowd surged at His feet and hurled insult after insult at Him. His friends had forsaken, denied, and even betrayed Him. Out of the indescribable agony and loneliness, Jesus lifted His face to the heavens and flung His "why?" against the darkness:

"My God, my God, why hast thou forsaken me?"

This was not a piece of play-acting. It was the cry of a tortured soul who, in one terrible moment, experienced the concentrated sorrow and despair of mankind.

The cry of Jesus matched the darkness that hung over the earth during the Crucifixion. It was the cry of a lonely, heartbroken man passing through the black, purifying night of suffering. In all the Scriptures there is no verse more difficult to explain than this one. But our Master was never closer to the suffering heart of humanity than when He uttered this cry.

Suffering is inescapable. Never mind, for the moment, why it is so. It is the fact of it that we need openly and honestly to face. "Man is born unto trouble, as the sparks fly upward" (Job 5:7). "In the world ye shall have tribulation," said Jesus (John 16:33). "Think it not strange," wrote Peter, "concerning the fiery trial which is to try you" (1 Peter 4:12).

Suffering can destroy us or it can bring to us the riches of eternity. It can embitter us or it can sweeten us. It can drive us to desperation or it can draw us to God.

He who trusts in the goodness of God, whose faith is anchored to the divine promises and rests in the wise care of a Heavenly Father, cannot be driven to despair by the wounding thrusts of life's cruel experiences.

The worst thing that can happen is to sink into self-pity. Self-pity makes suffering a tragedy; it breeds bitterness and resentment; it poisons faith and strangles hope. As the years go by, the person who yields to self-pity becomes antisocial, filled with frustration, hostility, and misery.

Both Lord Byron and Sir Walter Scott were lame. Byron, embittered by his handicap, brooded over it until he hated it, and he lamented his fate to his dying day. He became sour, cynical, and ill-tempered. He lost the zest and joy of life and went to an early grave. Scott, on the other hand, never complained or spoke a bitter word about his disability. He accepted his lameness as something with which he had to live, and he rose above it to become a radiant person. He received a letter from Byron that contained this sentence: "Ah, Scott, I would give all my fame to have your happiness." He was younger than Byron but he outlived him by many years.

Someone has said, "Paul, with a thorn in the flesh, was a far more gracious character than Saul of Tarsus, untouched by irritation." It is written of Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8, 9).

Cooperate with God. Let suffering have its perfect work. Your suffering has not come to you for His pleasure but for your good. You are His son or daughter, indeed. Your trouble rightly borne will yield the "peaceable fruit of righteousness. . . ."

"Wherefore lift up the hands which hang down, and the feeble knees" (Hebrews 12:12). Our God reigns. He does all things well.

*"With patient mind by course of duty run;
God nothing does or suffers to be done
But thou would'st do thyself, if thou could'st see
The end of all events as well as He."*

This kind of trust builds Christian character. Leave all things in God's hands and do not fret because you cannot understand. He knows what is best. Isn't that enough?

