

THE PENTECOSTAL evangel

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

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SUNDAY AFTERNOON
AT THE GENERAL COUNCIL

THE ASSEMBLIES OF GOD IN MISSION

By J. PHILIP HOGAN



PLEASE FORGIVE ME if I repeat John 20:21 very often, but it is the clearest and most direct command in the Word of God concerning the mission of the Church of Jesus Christ. "As my Father hath sent me, even so send I you."

This is the evangelistic mandate in its briefest form. The whole emphasis of this statement is found in two small words, "as" and "so." We are to labor in the same spirit, share the same suffering, bear our cross as He did His; and we are sent for the same purpose, with the same authority, with the same endowment, as He had been sent by His Father. Our work is to continue His work.

Our text leads us, then, to five considerations of the mission of the Church: (1) the mystery of the mission; (2) the motive of the mission; (3) the method of the mission; (4) the magnitude of the mission; and (5) the majesty of the mission.

THE MYSTERY OF THE MISSION

How did the Father come and how did He send His Son? "As the Father hath sent me." Who can possibly plumb the depths of the mysteries that are herein found? Paul reached for this when he said: "And without controversy, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16).

To approach the mission of the Church without a sense of awe for its mystery is to be guilty of secularizing and profaning the deepest meaning of this mission. I am indebted to Paul Lowenberg, a great preacher, for having said:

"Contemplate the mystery. The Father of Eternity becomes a child of time; the Infinite One becomes an infant. He who lived in heaven without a mother now lives on earth without a father. He whom the heaven of heavens could not contain, took up residence in the bosom of His virgin mother. The Eternal Spirit takes on a body of human flesh. He holds the oceans in His hand, yet pleads for a drop of water. He who sustains and upholds all falls under the mysterious load in Gethsemane. He whom ten thousand times ten thousands of angels would worship and serve begs for just one hour of watchful fellowship from His sleeping disciples. The Creator of all plant life grows the tree upon which He dies."

Ira D. Sankey wrote and sang about this mystery when he said:

*"And none of the ransomed ever knew
How deep were the waters crossed,
Or how dark was the night that the Lord passed
through,
E're He found His sheep that was lost."*

Friend, when the awe has gone out of the call, and the

mystery has gone out of the mission, the mission has also gone!

In the past 10 years you have sent to us 600 young people, many of whom are now serving in the great fields of the world. I have sat across the desk from these young people and asked them, "What brought you here?" They replied, "The call of God."

Something rises like a volcano in my soul. If anybody asks you if the Foreign Missions Department still believes in being called you can say a resounding "Yes!"

I do not know how you could probe this mystery, and yet I see it. What do you think would send 300 young people this summer from the comfortable homes of America to the coast of Latin America or the dusty roads of Mexico or the jungles of Jamaica or the filth of great cities at home and abroad to knock on doors and to tell men about Jesus if there's no mystery in this mission?

THE MOTIVE OF THE MISSION

Whenever we are confronted with spectacular human accomplishment such as we have witnessed in recent days with the whole space and moon program, we are tempted to inquire what motivated all of this.

After the successful moon landing, I picked up a paper and saw the headline, "Astronauts Praise the Curiosity of Man." When asked what they thought was the deepest, most impelling motivation for this successful 20-billion-dollar Apollo program, they could say little more than Sir Edwin Hillary said when asked why he conquered Mount Everest. He simply said: "I did it because it was there."

Seeking to discover the motivation for the mission of the Assemblies of God, we are immediately confronted with the highest, holiest, most compelling passion that has ever swept across the human breast, the motivation which has its source in God Himself. Poets and hymn writers have extolled it in words like this:

*"Out of the ivory palaces, into a world of woe,
Only His great eternal love made my Saviour go."*

However, perhaps the clearest statement can be found in the words of 1 John 4:10, 11: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

Today this holiest of all passions is being prostituted by some of the most despicable, filthy people that society ever spawned. While marching in the streets in defiance of law, they carry signs which say, "Make Love, Not War." Popular renditions of jukebox melodies extol love in such terms as, "What the world needs now is love, sweet love."

But the love of which I speak is high and holy and pure and divine and is shed abroad in our hearts only by the Holy Ghost. Unless human service in the mission is motivated by the divine love, it will fall far short of either success or satisfying the heart of God.

After listing all the requisites for mature Christian living and giving first place to brotherly kindness or

This address was delivered at the General Council in Dallas, Texas, on Sunday afternoon during the World Missions rally. J. Philip Hogan, who has served ten years as Executive Director of the Foreign Missions Department of the Assemblies of God, was reelected to serve another two-year term at this post.

charity, the apostle Peter said, "If these things be in you and abound, they make you..." There is no incentive required by divine love. No program, no offering of prizes, no whipping up of enthusiasm, no parading of the records—all of this motivation falls far short of divine love.

THE METHODS OF THE MISSION

"As my Father hath sent me..." "Out of the ivory palaces into a world of woe."

If we would ask ourselves if we really believe in evangelism, all of us would immediately say yes. However, the question remains: Do we believe in *come* evangelism or in *go* evangelism?

Read the Book of Acts and see the excitement which apparently captured the Early Church as the first Christians left their familiar borders to preach the gospel. This was a Church that for a century raised the highest watermark that world evangelism has ever known. How did they do it? "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

They had no better salvation than we have. They had the same Holy Ghost that we have. Their righteousness was no purer than ours for it springs from Christ like theirs. Their sanctification was no more cleansing than ours is. The gifts of the Spirit were no more real among them than they are among us. The difference is they went with the message where the people were!

Perhaps the greatest accusation that can be laid against 20th-century Christianity is that we sit in our churches and say, "Come." The Early Church took the message where the people were. Perhaps we have inherited a kind of mental block because our Sunday school program, our visitation program, our Bible school program, our training courses, our whole background, indeed most of our activity is designed to attract sinners into our churches, where we believe they will get saved. Perhaps we should begin to reverse this whole idea.

In the New Testament, the Christians testified from house to house and made disciples from among the people. Afterward the new converts came to the meeting place where they were built up in the faith.

Among the fastest growing organizations in the Western world there are religious and pseudoreligious bodies today that do not make converts in their kingdom halls. They make converts in the homes. They go with their message and they win men by the millions.

We build, we air-condition, we carpet, we cushion. We invite by radio and television. We write letters and print bulletins. We buy newspaper ads. One thing we fail to do is to win men outside the sanctuary.

THE MAGNITUDE OF THE MISSION

There is ample evidence in the Bible that God has always operated on a global basis. In Genesis 18:25, Jehovah is the Judge of all the earth. In Psalm 103:19, His kingdom rules over all. To Adam and Eve He said, "Replenish the whole earth." To Abraham He said, "In thee shall all nations of the earth be blessed." To the disciples He said, "Go ye therefore and make disciples of all nations." To the Early Church He said, "Ye shall be witnesses to the uttermost parts of the earth." Every creature, all nations, uttermost part—this is the clear command.

The magnitude of the mission is worldwide, and if we are not carrying it out, it is our fatal omission. It simply

means that we must conquer geography. It means that we must penetrate all cultures of society. We must learn their languages, adapt to their modes of living, identify with them for Christ's sake.

We dare not settle down and be a comfortable, middle-class, suburban church, leaving the ghettos and the inner city to the devil, the mobs, the communists, and the Roman Catholics. Neither climate, nor race, nor distance, nor mounting statistics of the population explosion can be allowed to daunt us.

If radio is the medium, we must use it. If television is the medium, then under God we fail if we do not use this, too. If literature contacts the most, then this must become our first foot forward. If population shifts and cultural pattern shifts, it is our business to shift with them.

It is tragic and yet startlingly true that Anglo-Saxon Protestantism has been in flight since the first non-Anglo-Saxon arrived on our shores. We ran away from the Irish; we ran away from the Italians; we ran away from the Polish; we ran away from the Central Europeans; and now we are running away from the Blacks!

But this pattern of abandonment must somehow be reversed.

One of America's great missionary churches in recent years sold out and relocated in the safety of a comfortable suburb. It incidentally still calls itself one of America's great missionary churches.

Whether there be moral cowardice, spiritual indifference, or un-Christlike racial barriers—these have to go!

Perhaps, like Jonah of old, we will have to have a ship drop from under us before we realize that God really means business when He tells us to go to Nineveh.

Let's keep our theology straight here. God never asked us to go out and improve society. He never asked us to make the world such a wonderful place that He can come and set up His kingdom here.

What He did ask us to do was to give His gospel to every creature for a witness.

The clearest language in the Bible concerning the Second Coming is Matthew 24, and it's an ugly story. It starts out with wars and rumors of wars and passes through famines, pestilence, earthquakes, sorrows, afflictions, offenses, betrayals, false prophets, deceivers, iniquity, and backsliding. It ends up by saying, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The magnitude of our task is simply that we present to every living man and woman a viable option, which he can understand, which is translated into the medium of his intelligence in a way that he knows what he is accepting or giving up. This is our mission.

THE MAJESTY OF THE MISSION

"As my Father hath sent me," so I sent you to final victory.

Pessimism abounds both inside and outside the Church. There is much for which we ought to be blamed. The reason that this new generation is full of agnosticism and has revolted against the structured church is because they have never seen the real Church; they know nothing about its present or future ministry and its real greatness.

The language of devotion has helped us to create the impression that the Church is a band of warriors driving the enemy before them in plain sight, with plenty of color and drama to give a pleasing effect to the whole thing. In our hymns and pulpit oratory we have commonly pictured the Church marching along to the sound of martial music and the plaudits of the multitude.

Of course, this is but a poetic figure. The individual Christian may be likened to a soldier, but the picture of the Church on earth as a conquering army is not realistic. Oftentimes the Church is best described as a flock of sheep in the midst of wolves; or as a company of despised pilgrims plodding toward home; or a peculiar nation protected by the Passover Blood waiting for the sound of a trumpet; or as a bride waiting for the Bridegroom.

The story is told of a veteran missionary couple who, after a life of facing the diseases and the heat of Africa, were returning home. They happened to be on the same ship on which Teddy Roosevelt was coming from Africa after a successful big game hunt. When they reached the pier in New York City, there were crowds and blaring bands and a host of celebrities to welcome Teddy Roosevelt home. The two faithful pioneers of the gospel witness in Africa came down the gangplank carrying an old cardboard suitcase. Seeing the great ovations being heaped upon Teddy Roosevelt, the little missionary lady looked at her pioneer husband with his battered features and his yellowing pith helmet and said: "Daddy, here we have spent 40 years in Africa and are coming home, and there is no one to meet us. He spent a few weeks on a big game hunt and is coming home, and there is a great ovation."

Whereupon the intrepid pioneer looked at his wife and said: "Mother, don't worry. We are not home yet."

Our God not only inhabits eternity, but He inhabits infinity. Jesus said, "In my Father's house are many mansions . . . I go to prepare a place for you."

However numerous may be the dustlike clouds of stars, we are the Creator's children. These crowded nebulae, packed with orbs as thick as the ocean beach with sands, may house the many mansions our Lord is preparing for the abode of the faithful.

A Methodist preacher went to Madam Tussard's Wax Museum in London and saw a waxen image of Voltaire seated on a chair. He thought, "This is the man whose atheistic philosophies have poisoned human thinking for 300 years, and who is responsible for corrupting more libraries with agnosticism than any other soul." This preacher stepped over the rope that secluded the exhibits and sat down on the waxed lap of Mr. Voltaire. He raised his hands to heaven and sang, "Jesus shall reign where'er the sun doth his successive journeys run; His kingdom stretch from shore to shore, till moon shall wax and wane no more."

This is a battle in which the victor is already known and the battlefield bulletins are already published.

One of these days, when dictators are done, and civilization has had its last convulsion, and God has brought this age to a fiery end, you and I will plant our feet on the hill of Zion and shout, "Hallelujah! for the Lord God omnipotent reigneth, King of kings and Lord of lords," and we shall reign with Him forever and forever.

There is final majesty in this mission.



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

Books Worth Your Reading

NEVER BEFORE has the average American read as much as he reads today. In the past 20 years the number of books published and sold in these United States has increased 10 times faster than the population.

The question is whether most of the books have been worth reading. The Gospel Publishing House, operated by the Assemblies of God, exists for the sole purpose of supplying you and your friends with reading materials of spiritual value. We would urge you to look to the Gospel Publishing House at Springfield (and its bookstores in Seattle and Santa Ana) for all your book needs. If the book you want is not already in stock, it probably can be obtained for you very quickly.

Every book is carefully screened for readability and sound doctrine before it goes on sale. You will find a small sampling of these books listed in the supplement stitched in this *Evangel*. May we also draw special attention to three produced at the Gospel Publishing House.

One is *Your Questions Answered*, by Ernest S. Williams. The material in this new book may seem delightfully familiar if you have been following Brother Williams' column for a while. The book is a collection of his thoughtful answers to questions on 57 different subjects all categorized for easy reference.

Another book is *I Want the Truth*, by Margaret J. Anderson. This new volume from our press will help teen-agers see the errors in the teachings of the most prominent cults of our day.

The third book is *Dunamis and the Church*, by Henry H. Ness. It has already been reviewed in these columns so we will merely remind you that it is a distinctly Pentecostal book on the work of the Holy Spirit, and it is excellent.

Two other recent books on the Spirit's work are *Spiritual Gifts and Their Operation*, by Howard Carter (\$1.50), and *Wellsprings of the Pentecostal Movement*, by David Womack (\$1.50).

Among the new books by Assemblies of God authors is also *Pocket of Pebbles*, by Charles Ronald Hembree (\$2.95). It is a devotional work on the fruits of the Spirit.

Another good one is *Our Lord's Fiancée*, by Derrick Hillary (\$1.75). In these devotional studies Brother Hillary probes deeply into the scriptural role of the Church through a series of Biblical profiles.

A good book on the Second Coming is *The Story of the Future*, a fresh work by R. M. Riggs (\$2.95). It explains the Biblical prophecies concerning the last days.

For valuable help on the subject of bodily healing we recommend the paperback by L. Thomas Holdcroft, *Divine Healing: a Comparative Study* (\$1.00).

How to Sit in Church and Get Nothing is the intriguing title of a new book by Arne Vick (\$2.00). It contains a baker's dozen of messages from this well-known evangelist whose articles appear in the *Evangel* from time to time.

Those who like good fiction will enjoy *Shadow of the Hammer* (\$1.95). This book by Betty Swinford tells a fascinating story of modern espionage which is both exciting and Christ-exalting.

We have mentioned only a few. In the past two years the Gospel Publishing House has handled 1,005 different books, produced by 106 different publishers, in addition to its own titles; so you can see its stock is large and widely varied. As the trees turn gold and the evenings grow longer, take advantage of the opportunity to enjoy some good books. It will enlarge your mind, enrich your life, and make you more useful in God's work.

—r.c.c.

THE SKY WAS GRAY AND THREATENING that bleak winter day as Christine* walked away from her young husband's grave. Others had escaped the accident uninjured. But not Gary. He would never see their child, to be born in a few months. Nor would he be there to celebrate their first wedding anniversary.

He was gone, leaving her only memories of their eight months of married life.

Then there was Miriam. She had anticipated, planned, and prayed much about her future as a missionary. The

to the problem. But he knew God had an answer, so he directed the need heavenward. "... and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet" (Exodus 15:25).

The miracle hinged on divine guidance and obedience to God's directive. When Moses followed God's leading, the bitter waters became life-giving springs!

Finding the path of God's will can transform the most galling of life's disappointments into a well of refreshing. Your disappointment can help "point" you in a new di-

The Ointment of Disappointment

By ROBERTA LASHLEY BONNICI

doors had opened so miraculously. Her itinerary had seemed a drag, but her friends assured her that most prospective missionaries shared the same eagerness to reach their fields of labor.

Then, with little explanation, the doors suddenly slammed shut. Her appointment was cancelled. Stunned and frustrated, she watched her goal crumble.

Experiences like those of Christine and Miriam are not uncommon. The sting of disappointment can be deep and bitter. Its scars can linger for a lifetime. We all have had moments of blackness when the only word we could utter was, "Why?"

Certainly a Christian is not immune to the tragedies of life. However, the Word of God points to positive attitudes which not only fortify the soul against defeat, but actually help the child of God draw benefits from harsh experiences. Peace can come in times of disappointment when we learn to recognize—and accept—the divine alternative.

THE HEALING OF HOPE

Sin triggered the first pangs of disappointment, causing Adam and Eve to lose their paradise and to taste the initial dregs of regret and despair. They endeavored to cover their guilt with garments of leaves and to hide from God's presence. Panic seized their hearts at the sound of His approach.

It was in the throes of their mental and spiritual anguish that God injected the healing ointment of hope. He made coats of skins and clothed them, thus foreshadowing the blood sacrifice of Christ through which man would be clothed in the garments of redemption.

Recognition of human weakness and ineptitude comes hard to the proud heart. Efforts to renovate the old nature are bound to be futile. But the realization of our inability to cope with sin and guilt opens the door to the possibility of salvation through Christ.

In times of personal failure, the divine gift of hope can lift our hearts as nothing else. The individual who has disappointed God and man (and himself as well) is invited to accept the gift of God's pardon—the hope of a new life in Him.

THE GLORY OF GUIDANCE

After three days of wilderness journey and burning thirst, how eagerly the Israelites must have raced to the pool of Marah! The waters were a reality and not a mirage—but alas! they were bitter.

Moses, the divinely appointed leader, had no answer



rection. A new insight may provide the solution to your problem as you look to God for help.

Fresh effort often comes on the heels of a biting disappointment. Catherine Marshall, author of *A Man Called Peter*, tells how she found healing in the lonely hours following her husband's death by embarking on a ministry of writing. A whole new life opened to her and her books have been a blessing to millions.

Look to God, do as He commands, and the sweetened waters will sustain you—and others.

THE PROMISE OF PROVISION

One of the greatest trials endured by any man was that experienced by Abraham as he took his only son, the promised Isaac, to the mount of sacrifice—at God's command. As they moved to the summit of Moriah, the unsuspecting lad said to his father, "Where is the sacrifice?"

Did Abraham choke back tears as he replied? Or were the words instant and unwavering? We do not know; but his faith in God's provision was settled. "My son, God will provide," he answered.

Later this faith was confirmed as the angel stopped

*Names have been changed.

Abraham in the act of sacrificing his son—and a ram found in a nearby thicket was substituted (Genesis 22:10-13).

“God will provide.” The promises of God are sure and steadfast. He cannot deny His Word. Saints through the ages have proved His faithfulness. His resources are abundant, His mercies never-failing.

David encouraged himself in this fact: “My soul, wait thou only upon God; for my expectation is from him” (Psalm 62:5). The Christian, too, must trust in God’s promises, regardless of the scope of disappointment and the seeming negation of hope. *The answer may be long in coming, but it will come.*

THE SURPRISE OF THE SUPERNATURAL

The Christmas story gives a classic example of the ointment that is often hidden in disappointment. Imagine, if you will, the bewilderment of Joseph upon learning that Mary was with child. His thinking carries the overtones of intense disappointment—he would put her away privately (Matthew 1:19).

Then came the revelation of God’s plan and purpose. Mary’s child was of divine origin and He would save His people from their sins. The angel’s message was ointment to Joseph’s wounded heart.

Later, the arrival of worshiping shepherds and Wise Men further confirmed the working of God. The world’s greatest Gift came wrapped in the shadows of disappointment—merely because people misunderstood God’s plan.

Joseph was indeed surprised by the supernatural! When he least expected it, Messiah came. And he almost turned Him away.

Analyze your disappointments carefully. They may carry a greater gift than you ever dared dream. You may find God is at work, preparing you for a special ministry, endeavoring to reveal His Son to you and to those around you.

THE REALITY OF THE RESURRECTION

Perhaps the greatest disappointment of all was that of the disciples after the Crucifixion. Luke 24:13 lets us walk with two men who expressed this spirit of hopelessness. Death had robbed them of their Saviour. They had seen their hopes nailed to a cross, their dreams sealed in a guarded tomb. Their faith died with the Man who had promised them eternal life.

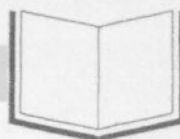
As they traveled along in an atmosphere of gloom, Jesus Himself drew near. Blinded by despair, they failed to recognize Him. But somehow, as He spoke, their hearts responded. Later, as He broke bread, they suddenly perceived His true identity—and then He was gone.

Surely they had heard of the resurrection (Luke 24:22-24), but they had never witnessed its reality. Now their souls tingled with the glorious shock of the undeniable fact: Christ was alive!

The apostle Paul, in 1 Corinthians 15:54, assures us that the disappointments caused by death are destined to be swallowed up in victory. *The sting of death is not permanent. The victory of the grave is not final.*

Perhaps God has deliberately fashioned the disappointments of life to lift our hopes beyond this world to that of the eternal.

One day, as I waited for a flight to leave Columbus, Ohio, I couldn’t help feeling the depression that often accompanies dreary weather and an overcast sky. It was



Beside Still Waters

By W. GLENN WEST

“He maketh me to lie down in green pastures: he leadeth me beside the still waters” (Psalm 23:2).

THIS IS MY FAVORITE verse because, amid the rush of life, it brings a vision of rest and refreshment. The beauty and serenity of the scene described above brings to mind experiences I had as a boy, when I would make my way to the river, and there lie in the tall grass beside the water. In the solitude and silence, with the blowing of the wind and the murmur of the river, cares faded away and inspiration came.



Some time ago I returned to that spot, but the magic was gone. What I had seen and felt and heard as a boy, I must now see through the eyes of a man and it was all different.

There is another place that I have learned to turn and there beside the still rivers and deep in the green pastures I received refreshment, inspiration, and rest. This is the Shepherd Psalm.

Sometimes I become too busy in life and so involved with the good that I lose the best. Involved with the “fringe benefits” of life, I forget what the real values are. I become encumbered with things that do not really count. Then the tender Shepherd, knowing the infirmities of the sheep and their limitations, leads me back to the green pastures and the still waters where things seem to fall into their proper perspective.

From the rush and frenzy of the present I must get away to the green pastures and the still waters. There I can hear the still small voice, without which it is so easy to get lost in life. From this wonderful retreat I can report, “He restoreth my soul.”

W. Glenn West is an evangelist, now residing at Dayton, Ohio. Formerly he was District Superintendent for the Assemblies of God in the Appalachian District.

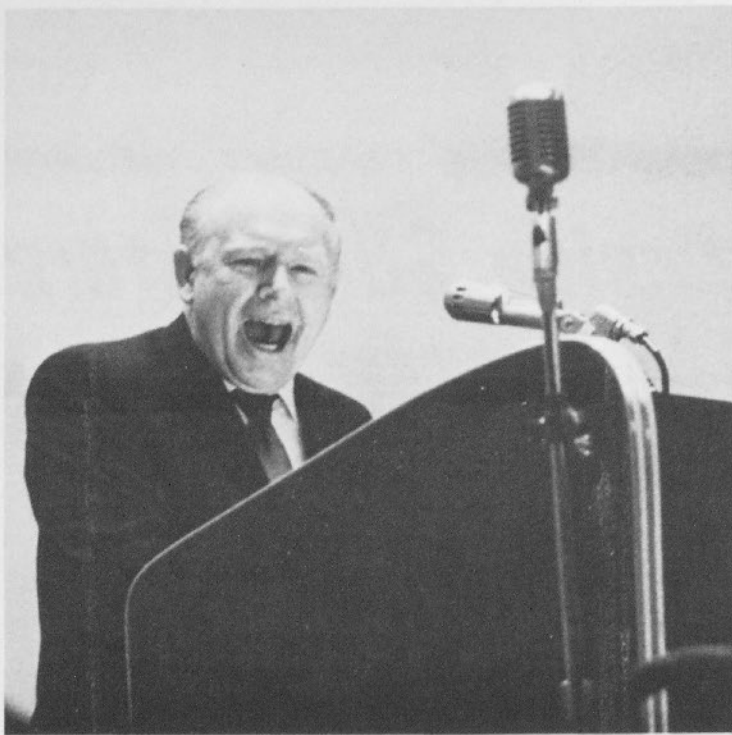
only minutes later, however, when I fastened the seat belt and the powerful jet nosed through the clouds into a realm of brilliant sunlight and infinite blue sky.

Of course, the sun had been there all the time, but it was not until we rose above the dark clouds that it became a visible reality.

Let the Holy Spirit lift you above the clouds of disappointment, into the glory of God’s divine presence. He is there, in spite of the circumstances, working in your behalf, sustaining life and desiring to draw you ever nearer to His heart of love.

In Him there are no disappointments.





wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5).

JOHN POINTED TO CHRIST AS THE BAPTIZER

May I remind you, dear friends, that John the Baptist's message concerning Jesus as Baptizer was one of the key messages of the forerunner of Christ. He had called out to the crowd and said, "Folks, behold the Lamb of God who takes away the sin of the world." And in those words he introduced Jesus, the Messiah, God's Lamb of sacrifice who would go to the cross.

When John preached, he used to say something like this: "I indeed baptized you with water unto repentance. But there is coming one after me who is mightier than I, whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire."

I want to call your attention to this fact, my dear friends. Some weighty things in the Bible are only mentioned once. The Ten Commandments in their entirety are mentioned once in the Word of God. The Sermon on the Mount in its entirety is mentioned once in the Word of

CHRIST, THE BAPTIZER

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

PENTECOSTAL BELIEVERS must earnestly contend for the faith once delivered to the saints. We do not want a watered-down version of that faith, nor do we want some liberal interpretation of it.

Jude undertook to write of the "common salvation." But when he proceeded to do so, he felt it was more needful to warn us to earnestly contend for that wonderful, simple, beautiful faith that was once delivered to the saints. The Word of God does not need to be presented in an argumentative way as though we are antagonistic for our doctrine, but it simply needs that exposition where people can see it in its clarity and beauty.

It is my happy privilege to speak about Christ, the Baptizer. My Scripture reading is from Matthew 3:11 and Acts 1:4, 5:

"I indeed baptize you with water unto repentance: but he who cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but

God. Ninety-two percent of John's Gospel is different from that of the other three Gospels, yet *all four* Gospel writers emphasized John's message that Jesus is the Baptizer in the Holy Ghost and in fire.

Jesus Himself confirmed it when He said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." I believe that by force of repetition John's message about the ministry of Christ is very, very important.

JESUS' PERSONAL CLAIM AS BAPTIZER

Jesus made a very personal claim to being the Baptizer in the Holy Ghost. He didn't leave it up to John the Baptist nor to other teachers. Jesus Himself made specific claims to being the Baptizer in the Holy Ghost.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (John 7:37-39). That 39th verse is in parentheses in your Bible because John added it to clarify what the Lord was driving at. He was talking about

This General Council morning message was one of four Bible studies on the cardinal doctrines of the Assemblies of God.

something that had not come yet, something that would come after Christ's passion, after His ascension, and after His acceptance again at the right hand of the Majesty on high.

Jesus also said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

THE IMPORTANCE CHRIST ATTACHED TO THIS EXPERIENCE

The Lord Jesus commanded the disciples to wait for the promise of the Father and not to leave Jerusalem until they had received it.

They were interested in knowing if He would deliver them from Roman tyranny and restore the kingdom to Israel. Jesus said: "It is not for you to know the times and seasons, which the Father hath put in his own power. But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7, 8).

Let me refer back again to John 7 where Jesus likened the Spirit's infilling to rivers of living water. Every river has a personality. The Mississippi River drains the great central area of the United States. It is a river of commerce and graces our nation with untold blessings.

The Amazon, when it is at flood stage, has such tremendous power that it will push back the salt waters of the South Atlantic for a distance of 22 miles. If you were 22 miles at sea off the mouth of the Amazon at flood stage, you could get fresh water out there in the ocean.

Then again the Gulf Stream has a personality of its own. It flows right on up through the Atlantic. It is loaded with fish and it warms the shores of northern Europe.

The Nile River has its own personality. It floods its banks once every year (sometimes twice) bringing the fertile sediment to the area that otherwise would be a desert.

Let us make an analogy. "If any man thirst, let him come unto me and drink," Jesus said. "And he that believeth on me, out of his innermost being shall flow a Mississippi of spiritual commerce; an Amazon that can push back the tides of sin; a Gulf Stream that can warm the shores of humanity; a Nile which shall bring fruit-bearing soil to the hungry thousands around."

THE PERSONAL VALUE OF THIS BAPTISM TO THE BELIEVER

The saintly Samuel Chadwick once wrote:

"I have written and preached much on the Holy Spirit, for the knowledge of Him has been the most vital fact of my experience. I owe everything to the gift of Pentecost. I was about my Heavenly Father's business, seeking means whereby I could do the work to which He had called and sent me; and I knew that what I was seeking was bigger than anything I had ever known.

"When it came, I could not explain what had happened, but I was aware of things unspeakable and full of glory. . . . Some results were immediate. There came into my soul a deep peace, a thrilling joy, and a new sense of power. My mind was quickened. I felt that I had received a new faculty of understanding. Every power was vitalized. My bodily powers were quickened. There was a new

sense of spring and vitality, a new power of endurance, and a strong man's exhilaration in big things. What we had failed to do by strenuous endeavor came to pass without labor. It was as when the Lord Jesus stepped into the boat that with all their rowing had made no progress; immediately the ship was at the land whither they went! It was gloriously wonderful.

"The immediate things that happened drew much comment . . . the wind, the fire, and the tongues . . . though these things did not last long."

The things that continued in his heart, Chadwick indicated, were:

1. The Pentecostal experience gave him the key to his service for God.

2. Pentecost gave him the key to the Scriptures.

3. Pentecost kept him in the slippery places of criticism.

4. Pentecost balanced his scholarship and gave him understanding beyond human learning.

I stood in the office of D. N. Buntain in Edmonton some years ago. With tears on his cheeks he said, "Listen, Orchard, if I could live life over again, I would get the best education that the universities of earth could afford me and with it I would cram myself full of the Word of God."

That's what Chadwick meant—the Holy Spirit balanced his scholarship and gave him understanding beyond human learning.

Other benefits he received were:

5. Spiritual phenomena were easy to recognize once he understood the law of the Spirit.

6. Pentecost brought a new experience in prayer, and a new endowment of wisdom and power.

THE INITIAL PHYSICAL EVIDENCE OF THE BAPTISM

Let me deal with one other major thing before I close. We must not forget that speaking in other tongues as the Spirit gives utterance is the initial, physical evidence of the baptism in the Holy Ghost.

Henry H. Ness has made a magnificent contribution to our Pentecostal literature with his new volume, *Dunamis and the Church*. In Chapter 5 he wrote: "All other miracles, such as healing, raising the dead, seeing visions, dreaming dreams, deliverance from danger and evil, existed in Israel under Moses and the prophets and during the ministry of Jesus. However, speaking with tongues had its beginning on the Day of Pentecost when the Holy Spirit was given, and it has continued to be identified with the Church since its inception. Speaking with tongues has also been experienced during great revivals through the centuries, and rightly so, for it was this unique gift in operation on the Day of Pentecost that brought about the first great revival."

What do the Scriptures say about this? On the Day of Pentecost they spoke with other tongues as the Spirit gave utterance when they were all filled with the Holy Ghost (Acts 2:1-4).

We note in Acts 10:45 that when Peter was preaching to the house of Cornelius, they of the circumcision who believed were astonished. Why? For 10 years the Church had been a Jewish church, and now they were witnessing this phenomenon among the Gentiles. "They were astonished . . . because that on the Gentiles also was poured

(Continued on page 27)

The Revivals Under Charles G. Finney

By HAROLD A. FISCHER

CHARLES G. FINNEY, we believe, was the most consistent "getter" of revivals and had the most lasting results of any in this field of evangelism. J. Gilchrist Lawson, in his book *Deeper Experiences of Famous Christians*, states: "The writer is inclined to regard Charles G. Finney as the greatest evangelist and theologian since the time of the apostles. It is estimated that during the year 1857-58 over a hundred thousand persons professed conversion to Christ in the great revival which began in his meetings. Another remarkable fact is that *it was found by actual research that over eighty-five in every hundred persons professing conversion to Christ in Finney's meetings remained true to God*, whereas seventy percent of those professing conversion to Christ in the meetings of even so great an evangelist as Moody afterwards became backsliders. *Finney seems to have had the power of impressing the consciences of men with the necessity of holy living in such a manner as to procure the most lasting results*. It is said that at Gouverneur, New York, not a dance or theatrical play could be held in that place for six years after Finney had meetings there."

A few of the outstanding revivals under Finney will be dealt with that the earnest student of revivals may be encouraged to believe God for another reviving of God's work. In God's system, certain causes invariably get certain effects and when God's methods are fully used, results will follow commensurate with the efforts expended.

The pastor of the church at Rome, N.Y., called the evangelist for meetings. After preaching three times on Sunday the Word took hold and many heads went down with conviction. The same means were used here as in all the revivals. Much prayer, secret and social, public preaching, personal conversation, and visitation from house to house were practiced. When inquirers became multiplied a place was appointed for instruction and prayer. At this place a house was filled to its capacity with seekers.

The evangelist remarks: "We knelt down in the middle of the room. I led in prayer, in a low, unimpassioned voice; but interceded with the Saviour to interpose His blood, then and there, and to lead all these sinners to accept the salvation He proffered, and to believe to the saving of their souls. The agitation deepened every moment; and as I could hear their sobs and sighs, I closed my prayer and rose suddenly from my knees. They all arose, and I said, 'Now please go home without speaking a word to each other. Try to keep silent, and do not break out into any boisterous manifestation of feeling; but go without saying a word, to your rooms.'"

When these people got home they burst out crying and their families gathering round them soon were under conviction also. The pastor was called. He and Mr. Finney entered the streets and the people ran from their houses and begged the ministers to enter. The neighbors would rush in and fill the largest room. They were given instruction and the next house was visited. Convictions were so deep and universal that in some of the homes people would be on their knees or prostrate on the floor.

They visited until noon and were not able to meet the needs of the people. So the hotel dining room was opened for inquiry. People came from every direction and that large room was packed. Again the feeling was overwhelming. The meeting lasted until night and resulted in many conversions. As the preaching continued only the church itself could hold the seekers. Ministers coming from different towns were astonished at what they saw and heard. Conversions multiplied so rapidly, that all account was lost.

Such a spirit of prayer prevailed at Rome that the town was full of prayer. Go where you would, you heard the voice of prayer. *Wherever Christians met they prayed and agreed for the salvation of the unconverted. No one could enter the village without feeling that God was there!*

Mr. Finney was invited to speak in one of the cotton factories at Whitesboro. When he passed through one department, where a great number of young women were weaving some of them gazed at the evangelist. He relates: "I went slowly toward them. They saw me coming, and were evidently much excited. One of them was trying to mend a broken thread, and I observed that her hands trembled so that she could not mend it. I approached slowly, looking on each side at the machinery, as I passed; but I observed that this girl grew more and more agitated, and could not proceed with her work. When I came within eight or ten feet of her, I looked solemnly at her. She observed it, and was quite overcome, and sunk down, and burst into tears. The impression caught almost like powder, and in a few moments nearly all in the room were in tears. This feeling spread through the factory. The owner of the factory was present, and seeing the state of things, he said to the superintendent, '*Stop the mill, and let people attend to religion, for it is more important that our souls should be saved than that this factory run.*' The gate was immediately shut down, and the factory stopped. We assembled in a large room and a more powerful meeting I scarcely ever attended. The revival went through the mill with astonishing power, and in the course of a few days nearly all in the mill were hopefully converted."

The Rev. John Frost stated that there were three thousand converts within the bounds of Whitesboro. Said Mr. Finney: "We insisted then, as I have done ever

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



since, on immediate submission, as the only thing that God could accept at the hands of sinners; and that all delay, under any pretext whatever, was rebellion against God. It became common under this teaching, for persons to become convicted and converted, in the course of a few hours, and sometimes in the course of a few minutes."

At the time when Charles G. Finney was preaching in Philadelphia, large groups of lumbermen came down the Delaware with lumber. Many of these came from regions where there were no schools or churches. A good number were converted in the meetings and then returned to the wilderness. These began to pray for an outpouring of the Holy Spirit, and to tell their neighbors of the revival while exhorting them to become saved. The blessing immediately followed and spread among the lumbermen. This went on to such an extent until those wholly ignorant of anything religious would be converted. Men who were getting out lumber, and were living in little huts alone, or where a few were gathered together, would be seized with such conviction that they would question what to do; and they would be converted, and the revival continued.

Two of these lumbermen told Mr. Finney, two years later, that not less than five thousand had been converted in their region; that *the revival had extended itself for eighty miles, and there was not one minister of the gospel there!*

Certain conditions at Rochester were not very inviting for a revival. There were only three Presbyterian churches there. One had no minister, another had a strong division and the third church had a bad disagreement with the first that made a serious rift among the believers. Finney thought it would do no good to start there. However the Spirit of God showed Mr. Finney that those were just the reasons that he should labor at Rochester.

The work started to go ahead as the wife of a well-known lawyer was converted. She was outspoken in her convictions, and zealous for converts. Now Finney began to see the need of altar calls—he reveals the results of the first call:

"A few days after the conversion of this Mrs. M—, I made a call upon all that class of persons whose convictions were so ripe that they were willing to renounce their sins and give themselves to God, to come for-


ward. . . . A much larger number came forward than I had expected, and among them another prominent lady and then several others from that society. My meetings soon became thronged with that class, and indeed, the most intelligent people became more and more interested, and more and more easily influenced for God.

The difficulties in the churches were healed, so that a spirit of kindness and fellowship pervaded. Christians of every denomination seemed to cooperate with a will to pull sinners out of the fire. High school students attended the meetings and many of them became anxious about their salvation. In class they could not recite for weeping. Mr. B— a minister's son and a skeptic, was the principal. He was confounded with this state of things and sent for Mr. Finney to give the scholars instruction. Then the revival struck the school and the principal was converted with nearly all of the students and teachers. More than forty of those students became ministers, and a large number of them became foreign missionaries.

Accounts of this revival were sent abroad and many came from abroad to witness the great work of God, and were converted. Mr. Finney writes of this time: "Indeed the work spread like waves in every direction. Wherever I went, the Word of God took immediate effect; and it seemed only necessary to present the law of God, and the claims of Christ, and they would be converted by scores. The greatness of the work at Rochester, at that time, attracted so much of the attention of ministers and Christians throughout the state of New York, throughout New England, and in many parts of the United States, that the very fame of it was an efficient instrument in the hands of the Spirit of God in promoting the greatest revival of religion throughout the land, that this country had then ever witnessed." Years after this Dr. Beecher remarked: "This is unparalleled in the history of the church. . . . In no years during the Christian era, had we any account of so great a revival of religion. So manifestly were the great mass of the conversions sound, the converts *really regenerated and made new creatures, so thoroughly were individuals and whole communities reformed, and so permanent and unquestionable were the results, that the conviction became nearly universal, that they were the work of God!*"

Mr. Finney's health began to fail; he had overdone. Some of the leading physicians decided he could not preach again. But Mr. Finney believed that a little rest would bring him up.

He felt the burden for evangelism so that he could not rest. While on the sea for a rest, he spent much of the day in prayer. He besought the Lord to continue His work and to find instruments. God gave him assurance that the revivals would go on and that he would be given strength to carry on.

The measures used in these meetings were *simply preaching the gospel, and abundant prayer, in private, in social circles, and in public prayer meetings*; much stress always being laid on prayer as an essential means of promoting the revival. Sinners were taught not to wait for the Holy Ghost to convert them, when they were passive; they were never told to wait God's time, but were taught, unequivocally, that their first and immediate duty was to submit themselves to God, to renounce their own will, their own way, and instantly to deliver up all that they were, and all that they had, to their rightful owner, the Lord Jesus Christ. 



WHAT IS A BIBLE SOCIETY?

By ROSS J. MANNING

HAVE YOU EVER been present when people have received for the first time some portion of the Word of God in their own language? If you have, you will never forget the experience!

Have you ever been surrounded by a crowd of people who impatiently demand to know *when* they are going to receive the Scriptures in their own language? This too is unforgettable!

During the nearly four decades I have spent in Africa, first as a missionary and since 1961 with the Bible Societies, I have seen the intense devotion of those who have labored at night by the light of a hurricane lamp to translate the Scriptures into the language of the people. I know what it means to print the Scriptures on a small press in a remote village. I have witnessed people's ready acceptance of the Christian message and their desire to learn to read in order to know more about the message. I have seen the longing of people who own little else to become the proud possessor of a copy of the Scriptures.

I remember in the Democratic Republic of Congo how some of us missionaries laughed when we heard that the Bible Society was going to produce pocket New Testaments. "Why," we said, "the people don't have pockets in which to put them! The Society had better give them pockets before it produces pocket Testaments." And then I realized the wonder of it all—that people would save their money to buy a small Testament even before they purchased clothing!

So when I think of a Bible Society, I think not of its historic beginnings, central organization, or finances. Rather I think of the thousands of people throughout the world for whom the local Bible Society is the source of the printed Word of God with its message of deliverance, hope, and eternal life. The Society brings this message to the people in their own language and within their reach—physically, financially, and intellectually.

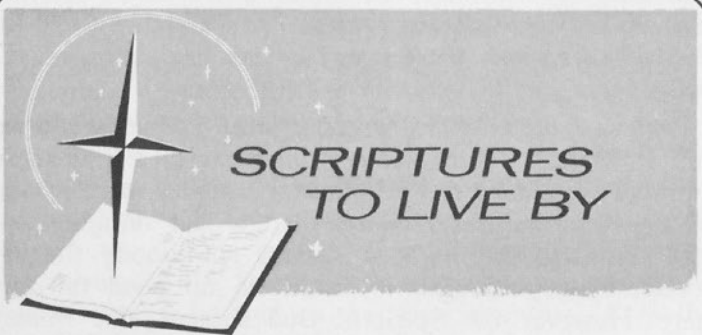
To see a person's impatient desire for the Word of God satisfied and to see the effect of that Word in the lives of people you know and love—these are among the high privileges of working with a Bible Society. To me, this is a Bible Society.

The Bible Societies used to employ colporteurs to distribute God's Word, but now they emphasize distribution by the churches. I believe this is right, for the Bible is God's gift to His Church. The Church's task is to preserve and cherish the meaning of the basic text, to translate and publish it, to unfold its mysteries and teach its truths, and to bring the "good news" to men and women everywhere.

In God's wisdom and providence the Bible Societies have come into being to help the churches fulfill their mission. A great work has been accomplished, but the challenge of today is greater than ever before. Only as the churches and the Bible Societies continue to work together will we be equal to the task.

What is a Bible Society? It is an instrument blessed by God for the effective presentation of His Word to the world—an instrument whose success depends on the people of God everywhere.

—*Bible Society Record*



DAILY READINGS FOR OCTOBER 13-19

Theme of the Week: **FOLLOWING CHRIST**

Mon.	2 Kings 2:1-15	Thurs.	Luke 9:57-62
Tues.	Matthew 10:16-42	Fri.	1 Timothy 6:11-16
Wed.	Matthew 16:21-28	Sat.	2 Timothy 2:1-13
		Sun.	James 1:19-27

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

REPORTS LIST SCRIPTURES IN 1,392 LANGUAGES

The number of languages and dialects in which at least one book of the Bible has been published increased by 66 last year, according to the annual "Language Count Report" issued by the United Bible Societies.

The total stood at 1,392 at the end of 1968. The number of languages and dialects spoken in the world is estimated at 2,700.

The latest UBS report shows that complete Bibles have been published in 242 languages and dialects, complete Testaments in 320, and complete books in 830.

VIETNAM SOCIETY AIDS THAILAND

The newly formed advisory council of the Bible Society of Vietnam has decided to help the Bible Society of neighboring Thailand. The Vietnamese are raising \$1,280 to purchase three motorcycles for use by colporteurs in Thailand.

The project is seen as a means "to strengthen the bonds between Christians of these two great Asian countries."

The council is taking steps to establish an autonomous Vietnamese Bible Society and, along with other Asian Societies, will seek to increase annual Scripture distribution 17 percent.

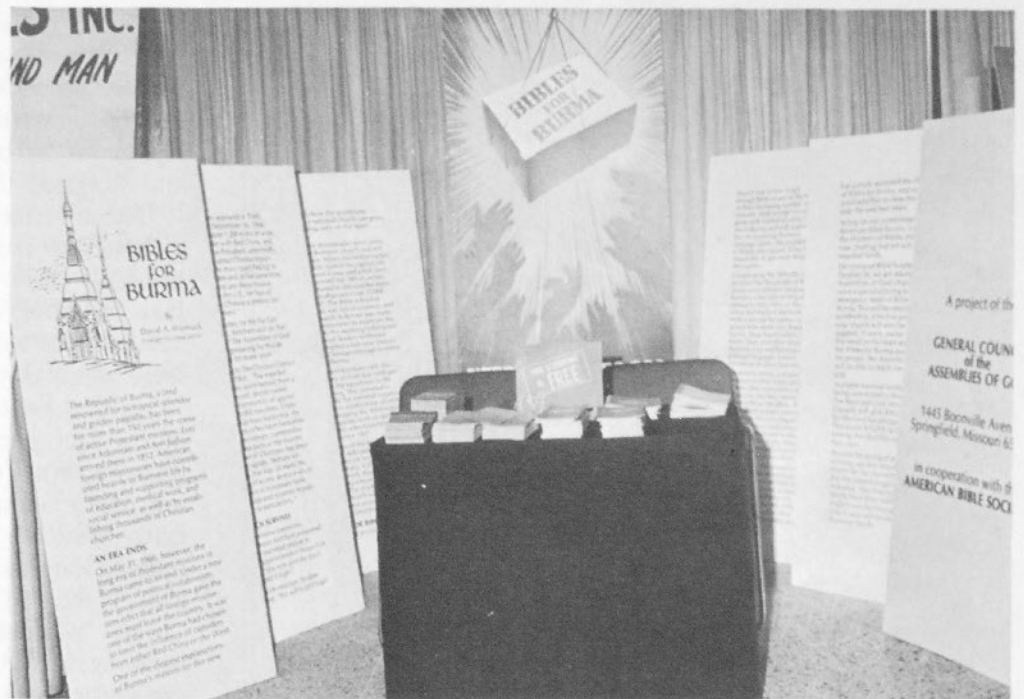
ABS PLACES TESTAMENTS IN EVERY YMCA ROOM

In recognition of the 125th anniversary of the Young Men's Christian Association (YMCA), the American Bible Society is placing a copy of "Good News for Modern Man" (Today's English Version of the New Testament) in every Y room.

Fifty thousand copies of the popular paperback are being made available for such use.

The YMCA has 1,839 associations in the U.S. with 4.5 million members.

The 10,000 persons attending the YMCA's "Convention '69" in St. Louis, Missouri, in June



ABS BOOTH FEATURES 'BIBLES FOR BURMA'

The attractive American Bible Society booth at the Dallas General Council featured the Assemblies of God Bible project: "Bibles for Burma." Through a series of miraculous events, the Bible Society received a license to import \$50,000 worth of Bibles into Burma, printed not only in Burmese but also in other major tribal tongues. The Assemblies of God has joyfully accepted the challenge of "Bibles for Burma" and agreed to raise the \$50,000 over the next two years. Acting on our commitment, ABS rushed the Bibles into Burma before the government's deadline. On Universal Bible Sunday, October 26, every Assemblies of God church is asked to receive a special offering for this emergency project. (Watch for more information in the October 26th "Evangel.")

received from the American Bible Society a Scripture selection called "Top Priority." It contained the Sermon on the Mount from Matthew 5-7 in Today's English Version.

GIFT BIBLE RESULTS IN NEW CHURCH

The sound of exploding firecrackers mingled with the singing of hymns at the recent dedication of the first Christian church to be built on the Island of Matsu, just off the coast of China.

The story of the church began in a Christian hospital where a Chinese woman from Matsu was given a Bible. As she read the Bible, she became a Christian. Later she formed a Bible class in her home. The class grew rapidly—and a church was formed. The new edifice was built with help from the United Methodist Board of Missions.

Matsu Island is controlled by the Republic of China (Taiwan).

AID FOR CUBAN REFUGEES INCLUDES "BREAD OF SCRIPTURES"

"Welcome! God bless you!" Every day, Monday through Friday, that greeting is extended to each of the 170 refugees who arrive in Miami, Florida, on the two regularly scheduled "Freedom Flights" from Cuba.

The greeters are Spanish-speaking ministers from the Miami area who volunteer week-long periods of time as chaplains to the newcomers. They work under the umbrella of Freedom House, a refugee center located adjacent to the Miami International Airport.

Freedom House gives the Cubans both physical and spiritual assistance, including "the Bread of the Scriptures" provided by the American Bible Society. In the past three years some 140,000 persons have left Cuba on "Freedom Flights." Most of them have been settled in cities throughout the U.S.

OCTOBER 26 IS UNIVERSAL BIBLE SUNDAY



THE LITTLE GIRL
OF TRINIDAD FELT
TOTALLY REJECTED
AND UNWANTED

SOMEONE WHO WOULD UNDERSTAND

By SHERMA LEDBETTER

NIGHT WAS FALLING, and Grace Ali hadn't eaten all day. It wasn't a very good day to run away from home, the little 8-year-old realized as she looked down at her rain-soaked, hand-me-down dress.

Tired, hungry, and lonely, she sat just outside the dim ring of light cast by a street lamp in San Fernando, Trinidad.

Her weary, tear-filled eyes focused on the shadowed figures closing in around her. Standing motionless, Grace gazed into the peering, unsympathetic faces. Time stood still. Eyes stared at the trembling little figure. No one moved.

Grace was alone. All alone. She wanted something dry

to wear, something to eat, someone warm and kind to put her arms around. Someone other than a father and mother who barely tolerated each other and showed little love to their children.

But within a few minutes Mr. Ali reached the scene and dragged the sobbing girl back to the loveless house.

Uncomforted, unhappy, and unable to sleep, the little girl tried to escape the loneliness of her room that night by thinking back as far as her memory would take her. Her troubled face softened as she recalled the times when her parents would tell her "how they met Jesus." Those were happy days.

Having heard the story so often, the child knew it by heart. Her parents were born Muslims, but through the prayers of a Pentecostal minister, Mrs. Ali received healing from asthma and accepted Christ as her Saviour. Later Grace's father became a Christian. Within a few months he was a leader in the little congregation, frequently invited to preach.

How wonderful it would be if her memory could dwell here forever. But there was more: an ugly misunderstanding among the church people; several quit attending the services. Then her father quit.

How Papa changed when he stopped going to church! Many nights she crept into bed without supper. Sometimes she covered up her ears so she couldn't hear her father yelling at her mother about attending church too often or reading God's Book too much. Then there was the awful night when he burned the family Bible.

Mama always looked so sad after that. And Grace recalled that once her mother prayed and wouldn't eat for three weeks. It had something to do with Papa needing a job and how Jesus could help. They thanked Jesus when Papa got an oil field job, but he was soon fired because he went to work drunk.

It seemed to Grace that he had stayed drunk ever since. Even now the sickening smell of her father's wine made the child's senses reel. She dropped into a troubled slumber.

A few weeks after Grace's attempt to run away, her mother gave birth to another daughter—the seventh child. But the event brought no joy to the home. In fact, it seemed to Grace that the fighting increased.

Then came the day that Grace found her mother lying bruised and unconscious on the kitchen floor. She had suffered an unmerciful beating.

Her mother's decision to take the children to live with their grandparents excited Grace. No more nightmarish nights. Things seemed better, but it bothered Grace when her father came to visit and Mama told him to go away.

Three years passed. Living with the grandparents became a trial to Grace. So she and her brother set out to find Papa and live with him.

What a shock when they knocked on their father's door and were met by a Hindu woman—Papa's new wife! Alienated from their mother and grandparents by

1969 ENLARGEMENT CAMPAIGN: SECOND SUNDAY

COME and go with me...

... FIND ENCOURAGEMENT

leaving them to live with their father, the two children knew they could not return to their former home.

Living under the demands of her stepmother, Grace never completed her school assignments because she had to prepare breakfast and dinner, wash dishes, scrub floors, and launder clothes.

Unable to turn to a backslidden father or a Hindu stepmother, Grace accepted the invitation of a local pastor to attend church. Two years later she and her brother sought permission from their father to be baptized. Grace had found Christ. She now taught a Sunday school class and had recently been elected superintendent of the little Sunday school—quite an accomplishment for a 13-year-old girl!

But Mr. Ali forbade them to be baptized and ordered them not to go to church again.

Grace dared not infuriate her father by attending church, but she was able to endure this trial for one reason. She owned a tiny transistor radio, and each week she could tune in her favorite broadcast, *Revivaltime*.

So often the words of C. M. Ward soothed the deep, aching hurt and gave Grace courage to continue serving the Lord.

Two weeks after her father's ban on church, the teenage girl listened one Sunday evening as Brother Ward said:

"It is Satan's business to hinder. You can expect it. Paul tells us that it happened to him. But Satan could not defeat him. When the Apostle called the roll of his sufferings, he crawled on top of stripes—imprisonments—shipwreck—weariness—perils—misunderstandings—pain—sleeplessness—hunger—thirst—cold—nakedness—weakness and burden, and shouts: 'We are more than conquerors through him that loved us' (Romans 8:37).

"Anchor your life to Him, mister! That is the decision of a winner. Yes, there will be times when you doubt! It will seem to you, as it has to other generations in their time, that finally Satan has got the best of it.

"The preacher Habakkuk thought so for a moment. Evil in his day seemed all powerful. He too lived to see the hand of God prevail. So he closes his prophecy with this conviction of soul: 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength' (Habakkuk 3:17-19). That is the faith that prevails. It is supported by fact.

"Satan will attack you. You may feel his hindering power in your body, or in your business, or in your family, or in your church. Paul told the Thessalonians: 'Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us' (1 Thessalonians 2:18). But God's program in you will be completed. Have that faith!"

After the radio broadcast ended, Grace was in deep thought for a few moments before reaching for an envelope and a sheet of paper. Then she began writing to the person whom she had come to think of as a friend and father; someone who would understand:

"Dear Brother Ward,

"Being a regular listener to your program, I am quite convinced that you are able to help me. . . ."

YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

Do you believe that while the body of Jesus was in the sepulcher, He was in spirit preaching to the spirits in prison that they might be saved? (1 Peter 3:18-20; 4:6).

Those who believe in the final restoration of all things teach that Jesus, during the time His body was in the sepulcher, had a ministry to those who lived before the Flood. But the general teaching of the Church is that by the Spirit, through Noah, Christ provided a ministry of hope for any who would believe.

There is too little in these verses to form a doctrine on them.

Do you think choosing Matthias to take the place of Judas as an apostle was God's plan, or was it only the result of zeal?

Since there are differences of opinion, I will offer two possible answers; then you may decide.

One is that choosing Matthias was of divine appointment, fulfilling the need of a witness, one who had accompanied Jesus during His ministry. "And ye also shall bear witness, because ye have been with me from the beginning" (John 15:27). See also Acts 1:21-26. Those who hold this view say Paul was not a companion of Jesus during His ministry; he was chosen later to be an apostle to the Gentiles (Galatians 2:8).

The other answer is that choosing Matthias was the result of earnest but hurried zeal. Those who hold this view claim Paul was God's choice (Acts 9:5-17; Galatians 1:1), that Matthias soon passed into obscurity, and that in the foundation of the New Jerusalem are found "the names of the *twelve* apostles of the Lamb" (Revelation 21:14), not 13. One of the 12 certainly must be Paul.

Romans 11:26 says, "And so all Israel shall be saved," and v. 28 says, "Touching the election they are beloved for the fathers' sakes." Does this mean that all who have descended from Abraham, heirs to the Abrahamic Covenant, will be saved?

I do not interpret these promises as indicating that every descendant of Abraham will be saved, since such teaching is not supported by other scriptures. Both Jews and Gentiles are all under sin. For a description of their character, see Romans 2:9-19. The Scripture emphasizes that "he is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly" (Romans 2:28).

There will be a national restoration of Israel when the "blindness in part" now on Israel will be removed. This national restoration will not take place "until the fulness of the Gentiles be come in" (Romans 11:25). When the Church Age is completed, God "shall turn away ungodliness from Jacob" when "there shall come out of Zion the Deliverer"—"and so all Israel shall be saved" (v. 26), both Judah and Israel. For a picture of this restoration, see Ezekiel 37.

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.

JOASH REPAIRS GOD'S HOUSE

Sunday School Lesson for October 19, 1969

By J. BASHFORD BISHOP

2 CHRONICLES 24:1-14

JOASH as a babe was in danger of death at the hands of the wicked Queen Athaliah. He was sheltered in the house of the Lord, which for six years became his home (2 Chronicles 22:10-12).

When Joash became king, the house of the Lord, desecrated at the command of Athaliah, sadly needed repair. Joash, inspired both by a love for the building and his love for the Lord, brought about its repair and the renewal of its old glories.

THE PLAN THAT FAILED (vv. 4-7)

The priests were called together and commissioned to collect funds to repair the temple (see 2 Kings 12:4). There were three sources: (1) "the money of every one that passeth the account"; that is, the half-shekel received from all males who were 20 years or older at the time

of each census (Exodus 30:12-14); (2) "the money that everyone is set at"; that is, the redemption price of persons who had dedicated themselves or their properties to the Lord and wished to secure their redemption (Numbers 18:15); (3) "all the money that cometh into any man's heart to bring into the house of the Lord"; that is, freewill offerings.

"Howbeit the Levites hastened it not." The writer of the account in 2 Kings 12 adds, "It was so, that in the three and twentieth year of king Joash the priests had not repaired . . . the house."

Why did Joash's plan fail?

1. *The priests and Levites were negligent.* They lacked zeal and enthusiasm to raise funds. The lesson: we cannot do much to advance the kingdom of God unless our own hearts are fired with love and zeal for God.

2. *The priests and Levites evidently put their own interests before the interests of the Lord and His house.* They were afraid the proposed fund would cause a reduction in the amount going toward their own support and the upkeep of the temple worship. As it developed, their fears were groundless. There are today Christian laymen who fail to give tithes and offerings unto the Lord for fear their own needs will not be met. Some ministers do not encourage missionary giving or other special giving, fearing their own income will suffer and the needs of the church will not be met. Of course, such fears are groundless in view of God's promises (Deuteronomy 15:10; Psalm 41:1-3; 2 Corinthians 9:7-12).

THE PLAN THAT SUCCEEDED (vv. 8-13)

Joash, seeing his plan had failed, revoked his former orders and instituted a second plan which was carried out with great success. A large chest was placed beside the altar of burnt offering in the court of the temple, and the people throughout the kingdom were asked to bring in their offerings themselves.

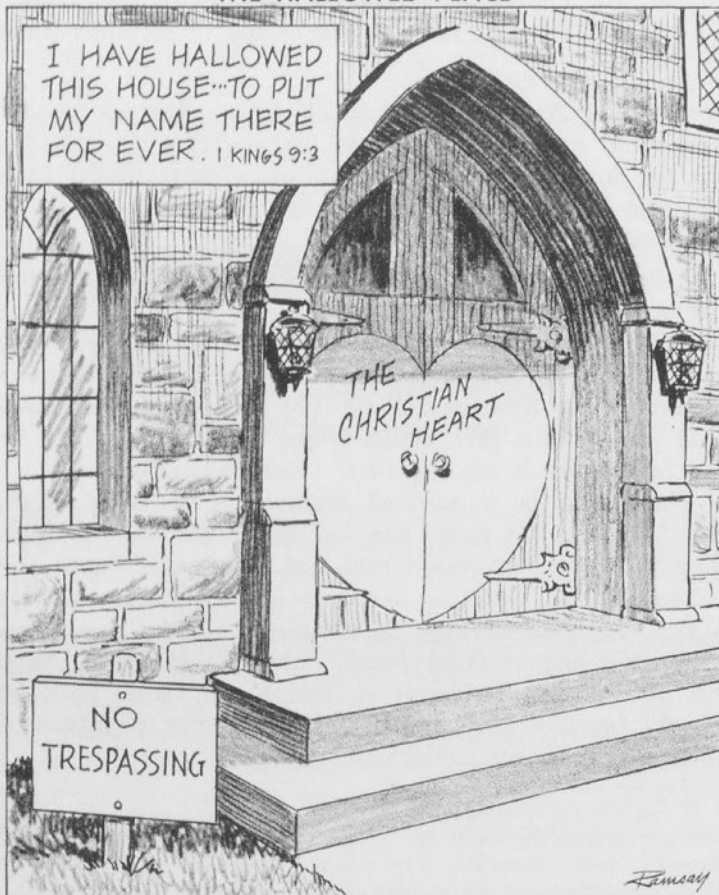
"And all the princes and all the people rejoiced, and brought in, and cast into the chest. . . . Thus they did day by day, and gathered money in abundance." Here was Spirit-inspired giving—voluntary, cheerful, and abundant. As a result the temple was completely restored without and within, and there was money enough to replace the sacred vessels of the temple as well.

The renewal of the temple may be studied as a picture of *renewing the life of the church*. A church falls into spiritual decay. Barrenness and impotence are in evidence everywhere. Deathlike stillness replaces the songs of joy and victory. Then God moves upon a modern Joash and he becomes concerned for the congregation, passes the burden on to others, and calls for revival. The people give themselves to repentant prayer, make restitution, and renew their consecration. The result is revival.

Renewing the temple may also be viewed as a picture of the *need for renewal in the life of every believer*. The Bible declares that every believer is a spiritual temple indwelt by the Holy Spirit. As such, he is exposed to influences which bring about spiritual decay and ruin. In renewing this spiritual temple of man's soul, all grudges, grievances, worldly desires, unholy ambitions, and unconfessed sins must be removed. There must be a strengthening of the prayer life, reading of God's Word, and attendance at church services.

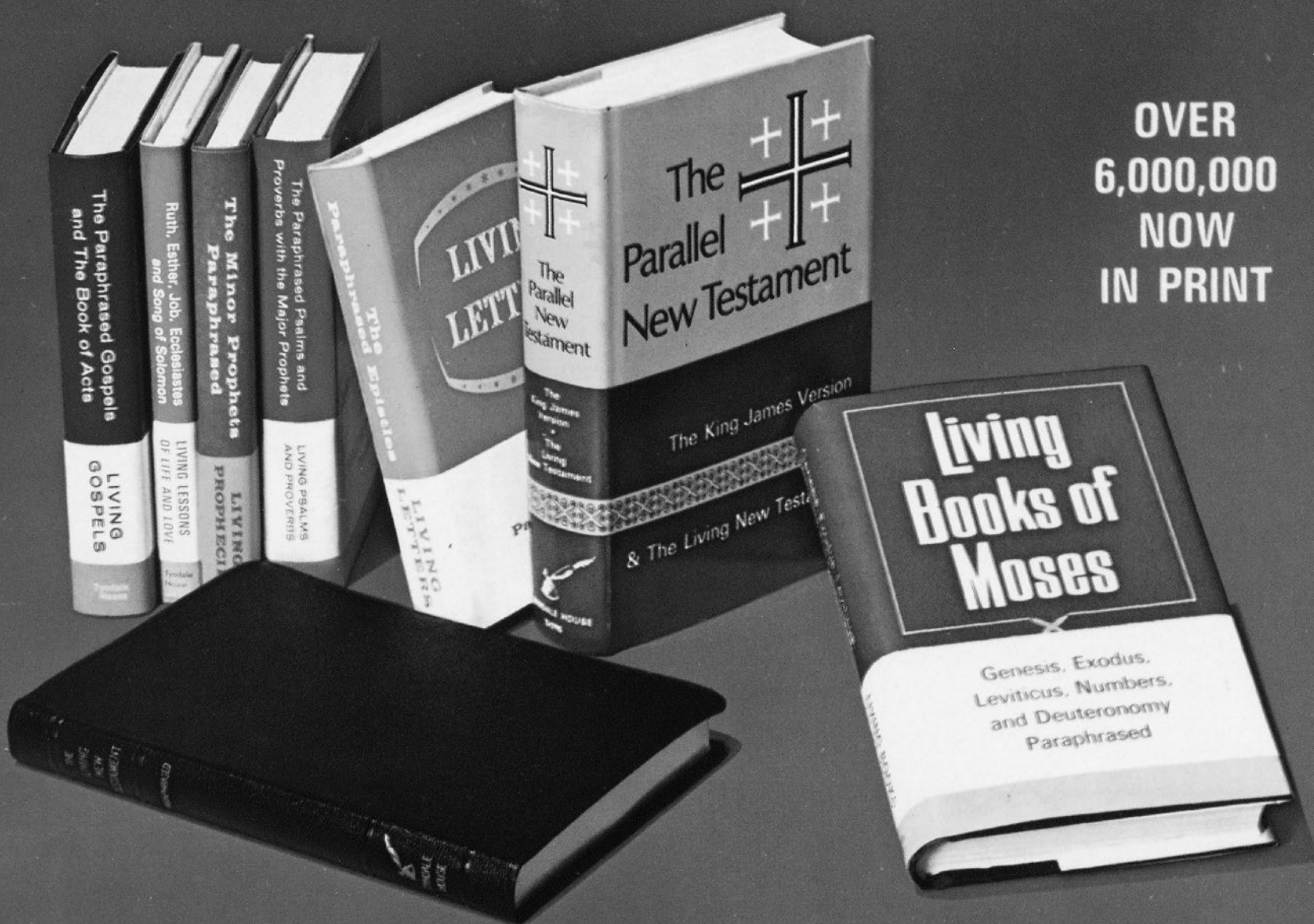
When this is done the Holy Spirit renews and refills the temple, flooding man's soul with God's presence and power.

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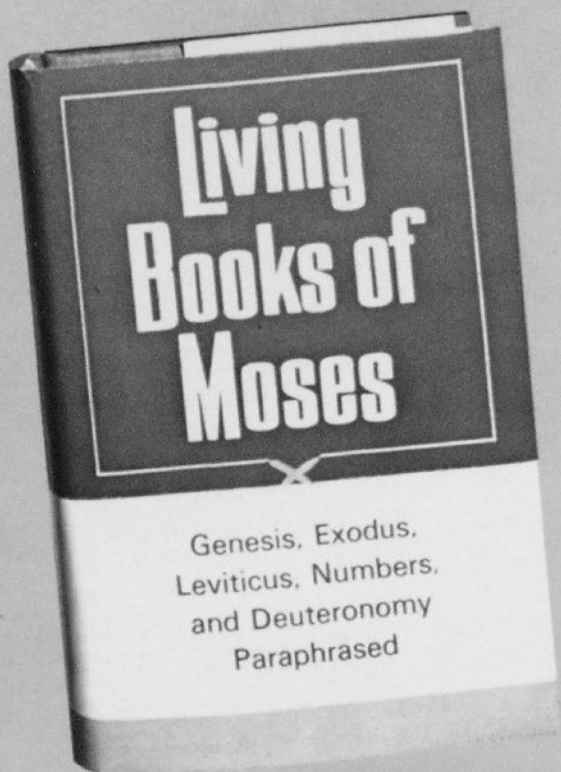
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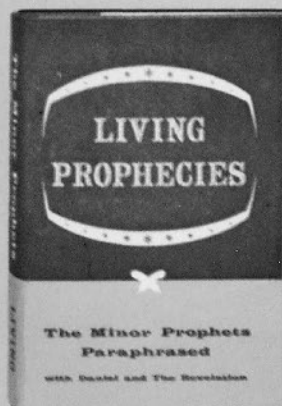
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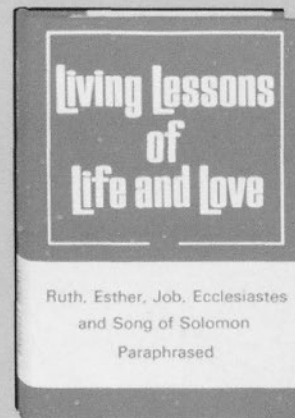
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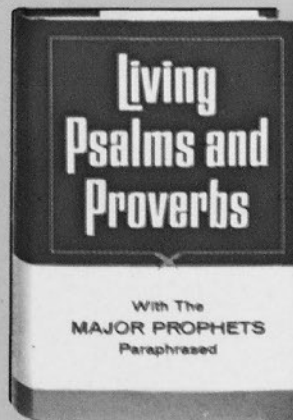
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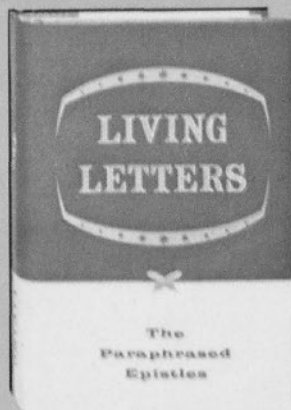
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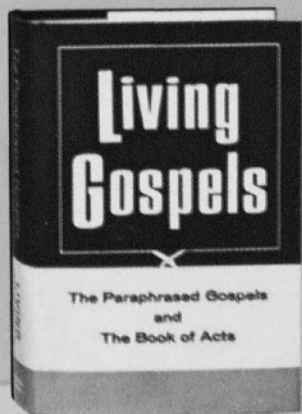
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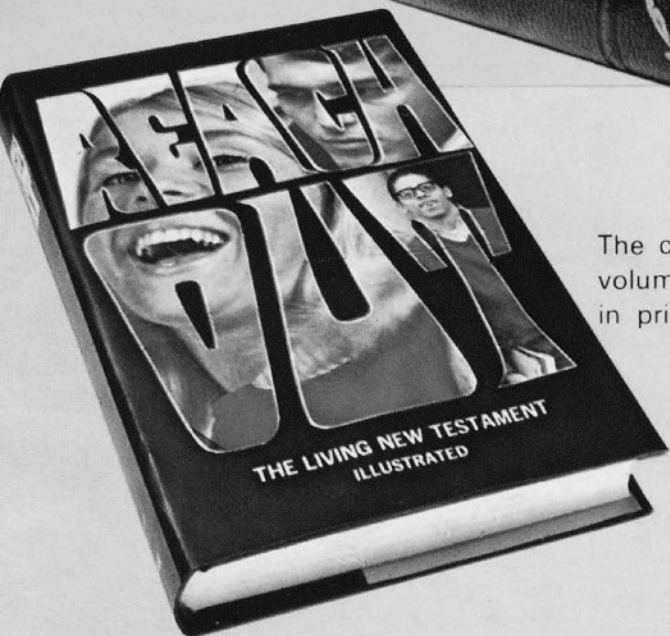
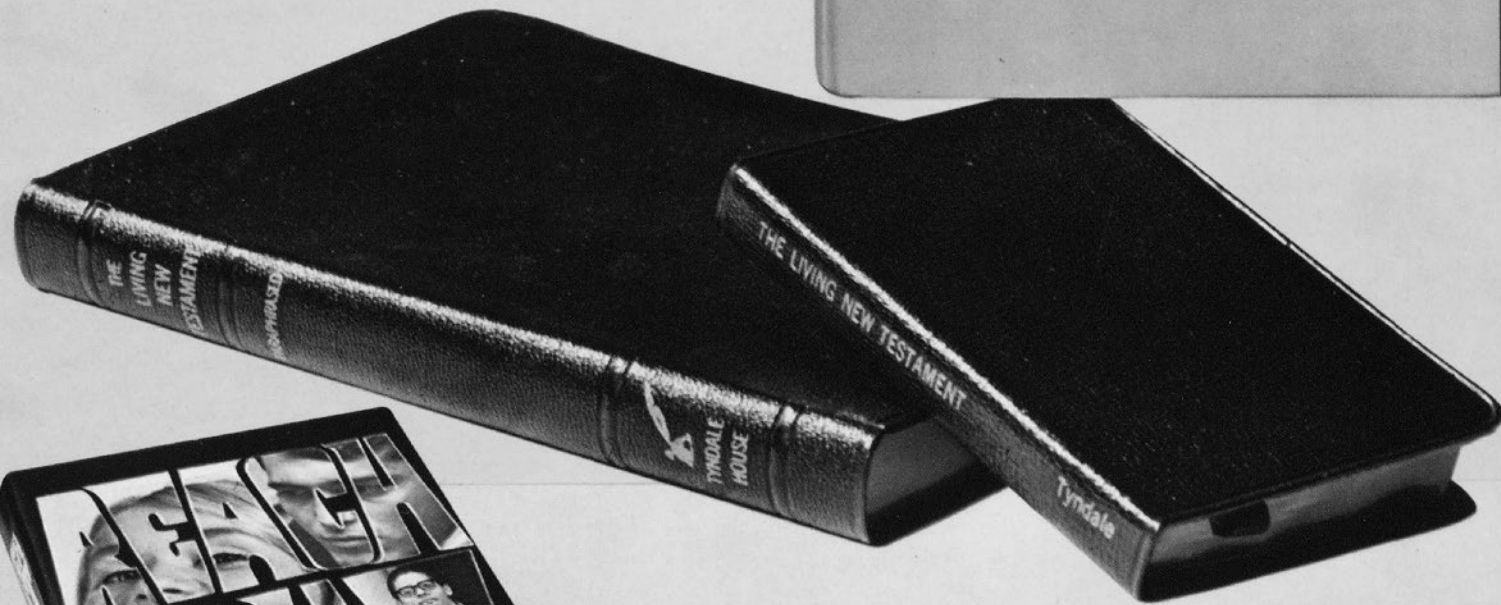
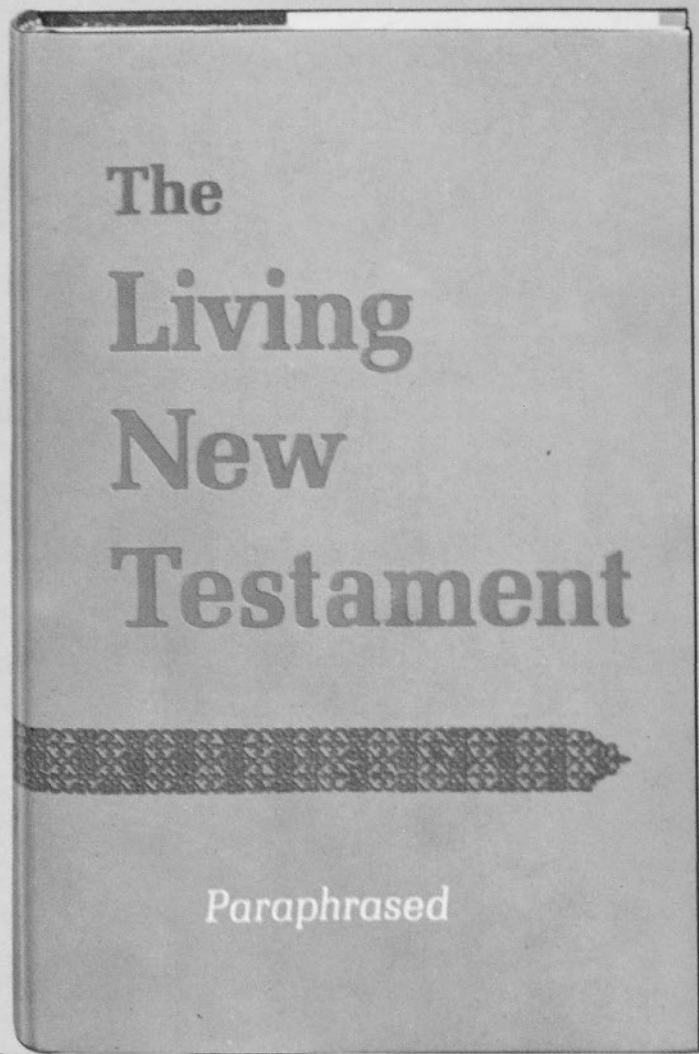
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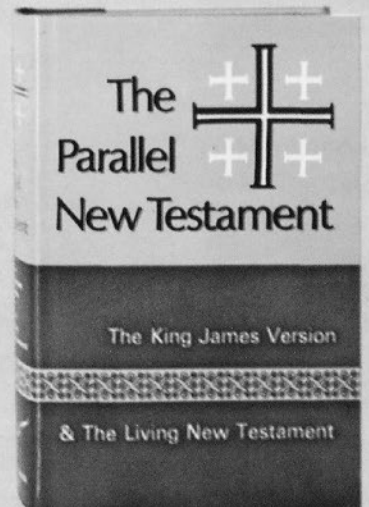
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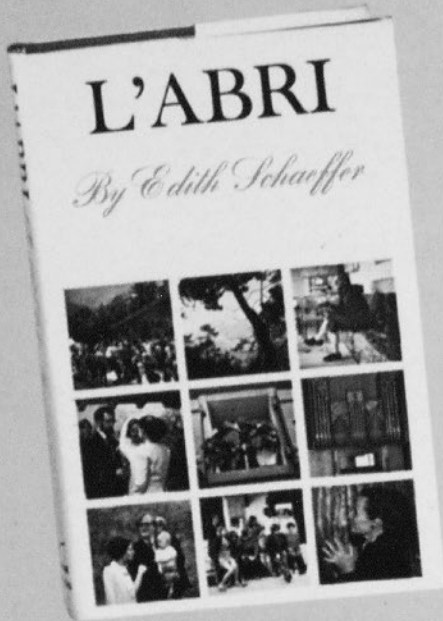
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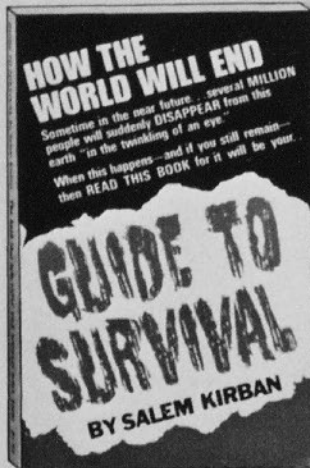
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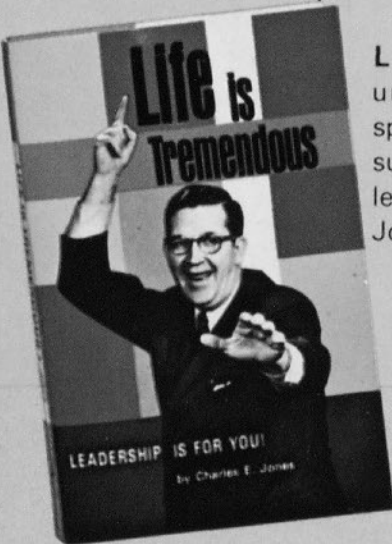


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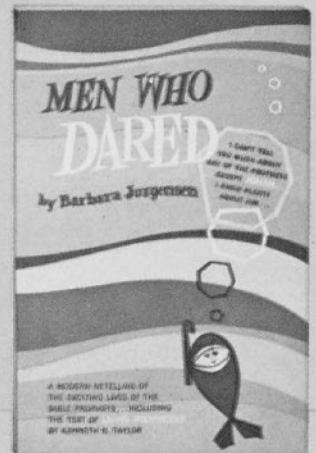
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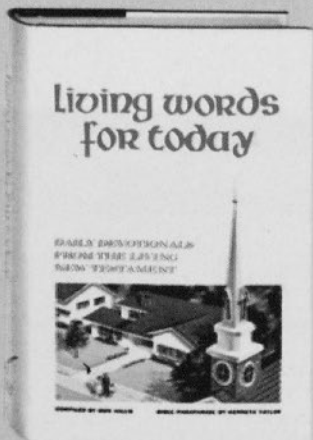


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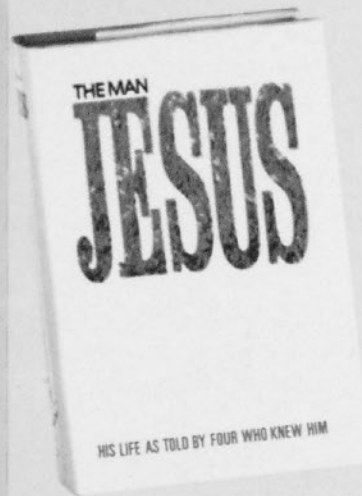
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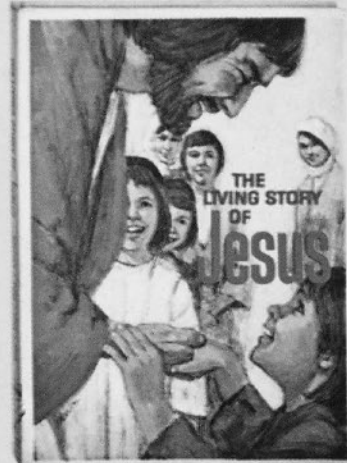
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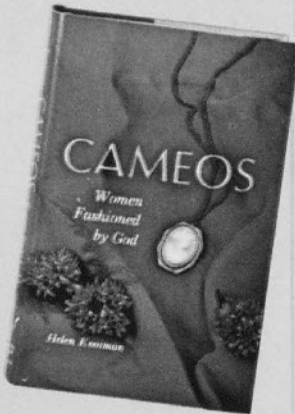


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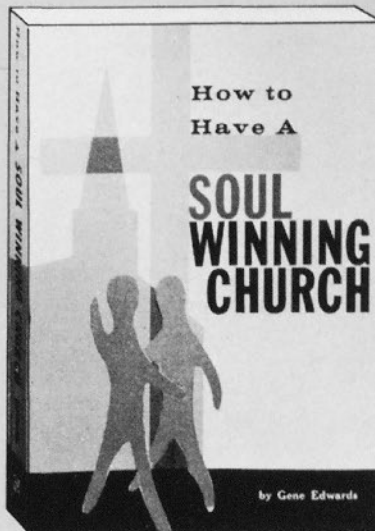
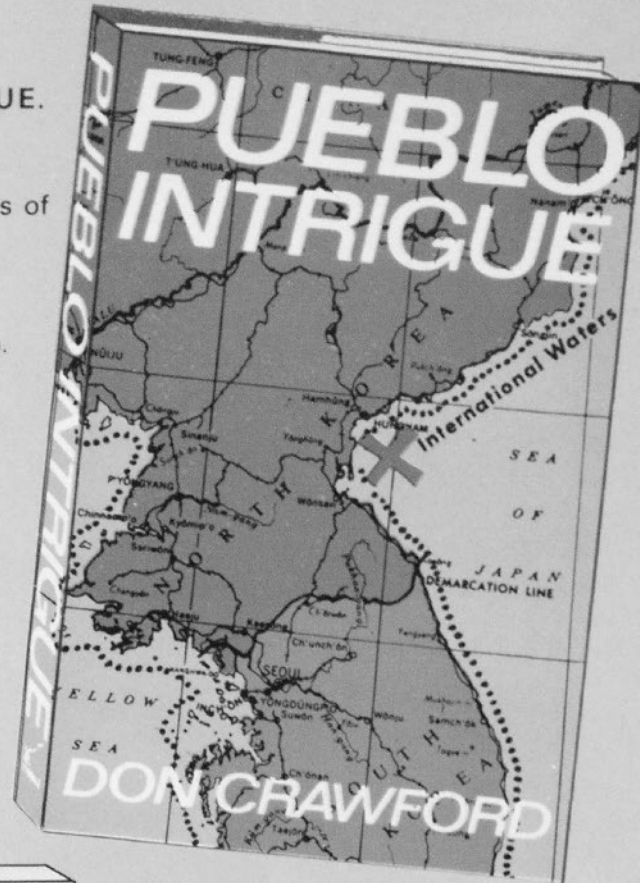


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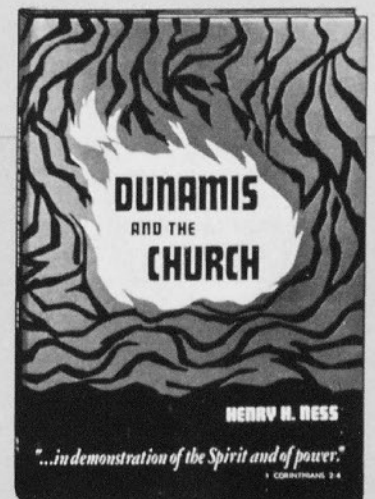


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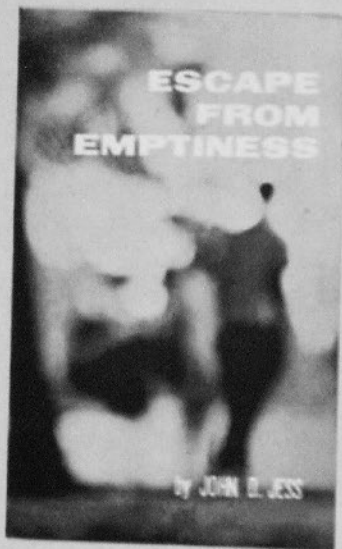
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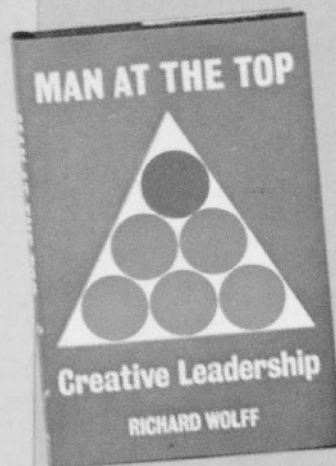




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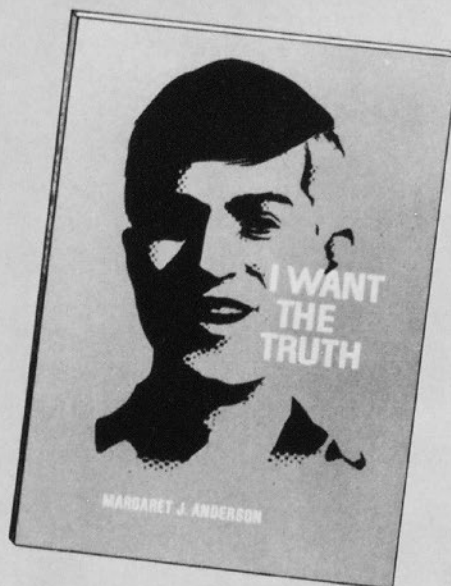
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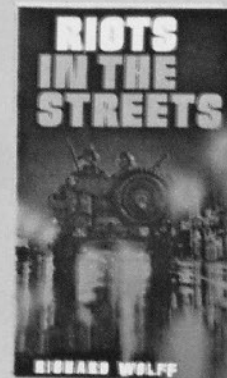
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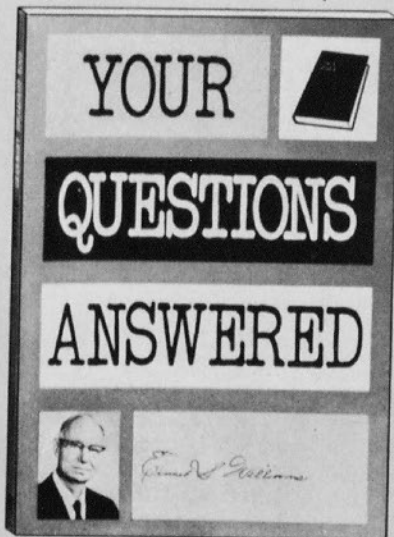
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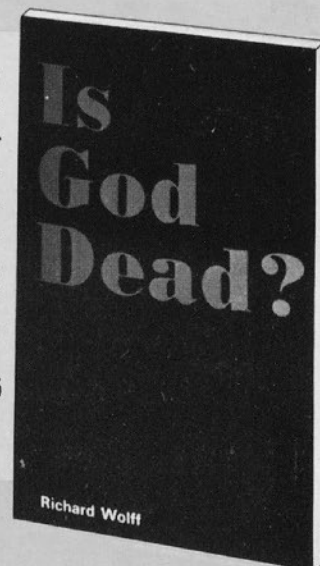


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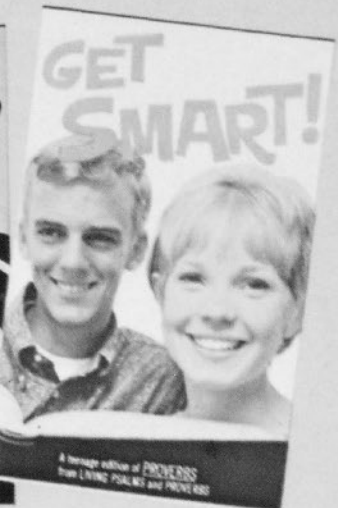
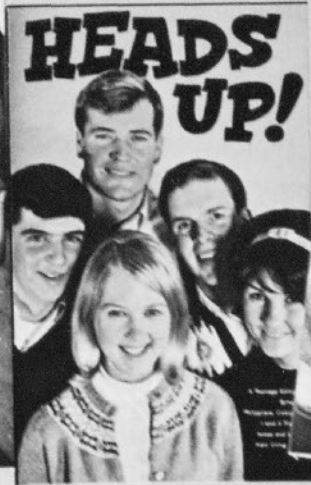
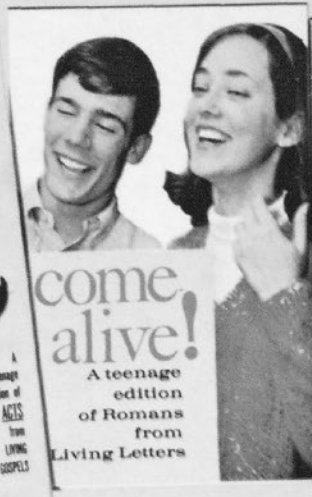
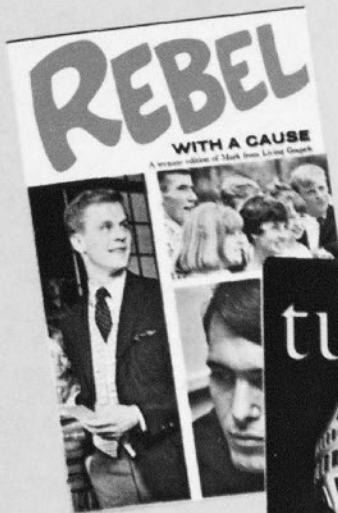
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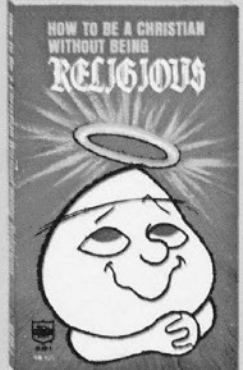
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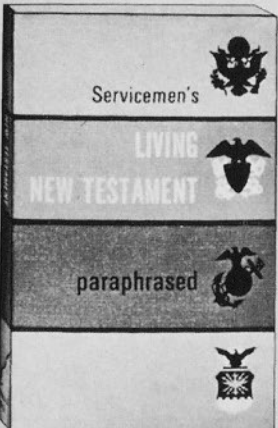


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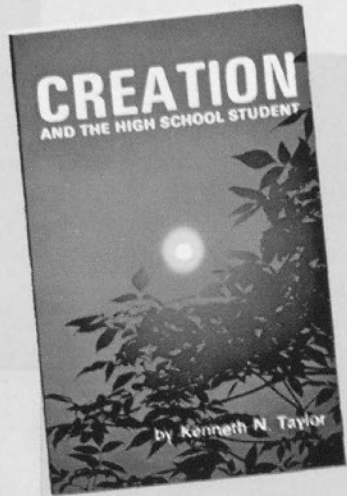


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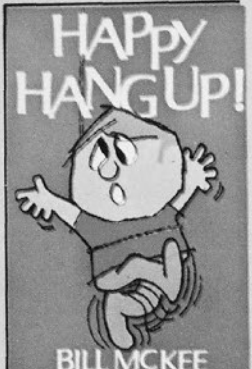
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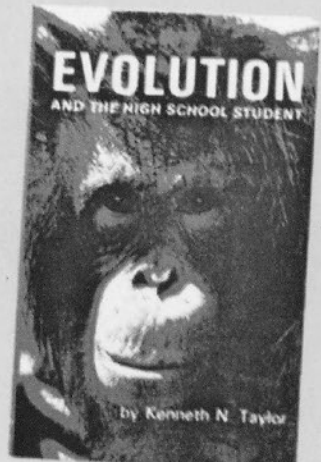
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THE WATER WAS COLD. There were three candidates present for water baptism, all recent converts. I praised God for their salvation as the first two emerged with hearts full of thankfulness.

As the third young man descended the stairway into the baptistry I realized I was actually about to baptize a miracle! Only God could have brought this man here tonight.

Eight months before, Rod Martin was making preparations to go to Vietnam to serve his country in the U.S. Air Force. His wife and her family attended our church and had repeatedly invited Rod to come and give his heart to Christ. But Rod felt there was plenty of time for that later.

I had visited him and urged him to accept the Saviour, but to no avail.

Rod went to Vietnam and was assigned duties as a mechanic on jet planes. His wife and her mother continued to pray and believe God for his salvation and he was often remembered in prayer by the church people as well.

Weeks turned into months and still no encouraging word came to let us know Rod had accepted Christ.

Then almost four months after arriving for duty in Vietnam, Rod airmailed *the* letter to his wife. He told of how he and a buddy had felt so guilty and sick of their sinful lives that they had prayed through and found forgiveness.

Three weeks later in another letter Rod asked his wife Debbie if she had ever heard of the Holy Spirit mentioned in the Book of Acts. "I think God wants us to have this," he said.

She was only too happy to write back and tell him

THE NIGHT I BAPTIZED A MIRACLE

By **DOUGLAS R. ROSE**

Pastor, Bethel Assembly, Sycamore, Illinois

she had experienced the infilling of the Holy Spirit. She encouraged him to seek this experience.

The following week Rod received the baptism of the Holy Spirit with the evidence of speaking in tongues! His joy in Vietnam was no greater than the jubilee experienced by his family and friends in the home church at Sycamore, Illinois.

Three months later Rod returned home on leave to attend the funeral of a member of his family. And tonight at the baptismal service he was enthusiastically giving praise to God for salvation and the infilling of the Holy Spirit. Tears filled the eyes of many as he gladly proclaimed his love for Christ and his intent to work for his newly found Master.

I felt it was a special honor for me as his pastor to declare: "Upon this public confession of your faith in the Lord Jesus Christ and of your determination to leave all and follow Him, I baptize you, Rodney Martin, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

I then baptized a miracle.



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Continued on next page



Conversion of a 'Chain' Gang Member

By KENNETH ASPLUND

ONE SUMMER EVENING while busy on the telephone setting up appointments for insurance sales I dialed the number of a stranger who had been suggested to me as a prospective customer.

As I talked with him he seemed hesitant about making an appointment. I insisted it would be worth his while and arranged to meet him at the Minneapolis Public Library where he was employed. He didn't have a car

J. Kenneth Asplund, formerly an active member of Calvary Assembly in White Bear Lake, Minn., and MF Director for the Minnesota District, is now residing in Springfield, Mo. He is regional secretary for Ministers Life and Casualty Union.

so I told him I would give him a ride wherever he wanted to go.

I walked into the library at the appointed time and asked for Randy at the information desk. I didn't know what to expect and was totally unprepared for what I saw.

Randy was about six feet four and weighed about 150 pounds. He had long hair and wore a derby on the back of his head. He was wearing short pants and he had a long chain around his neck.

My first reaction was to doubt his value as an insurance prospect. But I knew there was one thing he *did* need, and that was Jesus Christ.

As we went out to the car, I decided I would appease my curiosity and ask about his way of life. I asked Randy what the chain around his neck meant. He told me it symbolized a gang he belonged to.

I told him I had a feeling he wasn't really mean in his heart. He bowed his head and slowly admitted he didn't consider himself mean; he had just gotten involved with the wrong crowd.

I took him to his home and made an appointment to meet one week later at the same time and place. The week quickly passed but before I picked him up again I earnestly prayed about what I should say to him. I decided that with the Lord's help I would lead Randy to Jesus before I said a word about insurance.

When I met Randy this time he invited me to meet his parents. So we got into my car and drove to his home. When we arrived I said, "Before we get out, I would like to visit with you for a few minutes."

"Fine," he said.

"Randy," I began, "if someone were to ask you what

Continued from page 25

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a Christian is, what would you say?"

"A person that goes to church every Sunday," was his quick reply.

"That's what a Christian *does*," I told him, "but what *is* a Christian?"

After a few minutes' discussion I said, "Randy, I would like to share a few scriptures with you concerning what it means to be a Christian."

He indicated his interest so I shared Romans 3:23 and 6:23 with him, pointing out his sinful state. Then I had him read John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

I showed him the wonderful invitation in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

When I looked up I noticed tears had risen in Randy's eyes. I watched in amazement as the Holy Spirit took the seeds of truth I had planted and made them real to his life.

I asked Randy if he would like to accept Jesus Christ as his Saviour and he said, "I sure would."

We prayed together, then Randy prayed alone, and a new name was written in heaven.

We got out of the car and went into his home where

I met his parents. They were thrilled as I shared with them the new life their son had found in Christ. Later I sold a life insurance policy to Randy.


Three months after his conversion Randy joined the Marines. After basic training he was sent directly to the front lines in Vietnam.

He had been in combat only a short time when he was wounded and sent home. When he got home he called me and I went right over to his house. We had a great time of fellowship, rejoicing in the love and goodness of the Lord.

After he had fully recovered Randy was sent back to Vietnam. Two weeks later he was killed.

His body was sent home for burial and four weeks later I delivered the insurance check to his parents. They were deeply mourning Randy's death and accepted the check with reluctance.

They told me their pastor had talked with them concerning Randy's death and they were sure he was in heaven. This thought comforted them and also challenged them to be sure they were ready to meet him in heaven someday.

There should be a compassion for the lost in each Christian's life. Without it, people like Randy would live a godless life and spend eternity without God. May God give all of us a greater burden for souls. 

CHRIST, THE BAPTIZER

(Continued from page 9)

out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts 10:45, 46).

That was the proof they were looking for. What proof are you looking for? This was what convinced Peter, James, John, Paul, and the rest of them that God's glory was for the Gentiles as well as the Jews.

Again in Acts 19:6: "And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied."

I know there have always been those of the opinion that one receives the baptism of the Holy Ghost immediately at conversion. Others have held the view that speaking in other tongues is not necessary to being filled with the Spirit; still others are in outright opposition to the phenomenon of speaking in other tongues. But the evidence in the Bible is that you will speak with other tongues when Jesus baptizes you in the Holy Ghost.

The incidents in the revival in Samaria in Acts 8 constitute Bible proof that people do not receive the baptism in the Holy Spirit at conversion.

Under Philip's ministry large numbers of people in Samaria were converted according to Acts 8. When they saw and heard the miracles which he did, they believed on the Lord Jesus Christ. They had salvation. The city was filled with the joy of the Lord.

The multitude, because of it, received water baptism. When the news of the Samaritan revival reached Jerusalem, the apostles sent Peter and John "who, when they were come down, prayed for them, that they might receive the Holy Ghost." Here was a city filled with the joy of new-found salvation and baptized in water, but the

people needed somebody to help them get the baptism of the Holy Ghost. For the Bible says, "For as yet he was fallen upon none of them. . . . Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:15-17).

CONCLUSION


Let us cherish our Pentecostal heritage, and contend for that faith once delivered to the saints of God.

Pentecostal theology is as orthodox and fundamental as the world has ever known. An eminent church historian recently observed in a seminary lecture that the chief fault he finds with the Pentecostal movement is that it adheres too strictly to the scriptural worship, ignoring such beautiful and meaningful developments of the Christian faith as liturgy and hymnody.

This respected scholar is correct in his observations, but we do not regard it as a matter of weakness. Most churchmen today readily admit that the Pentecostal movement is much nearer the pristine Christian worship recorded in the New Testament than are the larger and more liberal denominations.

Our Movement is comparatively young, but it is vital. Its grass roots approach to the needs of man is reaching multitudes of people. Its simple form of worship answers the spiritual longing of masses of hungry souls, and its enthusiasm has inspired many of the older churches to a genuine back-to-the-Bible way of living.

We have our place to fill in the religious life of today. May we fill it with dignity, grace, and understanding. May our existence bring glory and honor to Christ, devotion and obedience to the Word of God, and salvation and edification to all mankind.

Remember always that Jesus Christ is Saviour and Lord and coming King, and He is the Baptizer in the Holy Ghost. 

A CUP OF COLD WATER

Financial Drought Threatens Orphanage Oasis

By JUDITH BACON

MONEY HAS A POWERFUL INFLUENCE. An unexpected gift of it brings instant joy; the sudden loss of it can shatter plans and future hopes.

Money can build an empire; lack of it can cause buildings to decay and crumble. Men steal, lie, cheat for it. But it remains a constant factor in men's lives around the world whether

it is a dollar, a franc, a pound, a brass bracelet, or a seemingly worthless stone.

Money has influence, and as much as the Christian community would like to be in the world but not part of the world, the church still must rely on balanced finances to run its spiritual business on this earth.

In the June 8, 1968, issue of *The*

Pentecostal Evangel, the Foreign Missions Department presented a desperate need of support for the Trasher Memorial Orphanage in Assiout, Egypt. During the following months, the orphanage received \$2,000 in addition to its regular support.

Once again we must let interested friends know of the continuous additional monthly support. As of August 1969, the Trasher Memorial Orphanage had an overdraft of \$7,362.24. This overdraft grows each month by nearly \$800 and will continue to do so until donors pledge the needed additional amount.

The Trasher Memorial Orphanage started in 1911 with one neglected baby. The mother was dying, and the father was penniless. The history of the orphanage at Assiout began when Lillian Trasher took the three-month-old baby into her home.

Since that time the orphanage has been an oasis to thousands of Egyptian children. Today the grounds provide for 572 orphans, staff members, and other workers.

Physical, intellectual, and spiritual needs receive proper attention in the orphanage program. Recreational areas help the children grow strong bodies and develop in social conduct. The children have the opportunity to attend elementary and secondary schools. Many of the young men have later attended a university, and the young ladies have trained to be nurses or teachers.

Sunday school and chapel are important parts of the orphanage schedule. There are weekday prayer meetings for the various age groups, and evangelistic teams participate in outstation work in neighboring towns.

George Assad is among the former orphanage children now in the ministry. He came to the orphanage when he was six years old and later became the orphanage pastor. Today Mr. Assad and his family are working in the Middle East Outreach program

The Trasher Orphanage provides recreational facilities for the physical growth of each child.



with the Bob Hoskins in Lebanon. He is dean of the Middle East Evangelical Theological School (MEETS).

Joseph Habib was nine years old when he was brought to the orphanage after his father's death in September 1948. He is a brilliant young man who can compose music, teach, counsel, repair electrical equipment, and do many other things. He has a willingness to serve the Lord in every way possible. Joseph wants to attend Continental Bible College in Brussels, Belgium.

Missionary Jimmy Roane, director of the orphanage, says, "We need young men like Joseph to help us in this harvest field of over 31 million Arabic-speaking people. With 138 churches, we only have 60 pastors, and out of these only 25 have had any Bible school training."

The Trasher Memorial Orphanage has many opportunities to direct young lives into Christian service. It gives the cup of cold water to the body in the name of Christ; and then it ministers to the tender souls of those who have come under its care.

According to James 1:27, pure religion and undefiled is to visit the fatherless and widows in their affliction. Throughout its 58 years, the Trasher Memorial Orphanage has actively practiced true religion—giving food, clothing, and shelter to needy Egyptian orphans.

Supporters of this Christian institution can feel unashamedly the warmth of Christ's "well done," for they have helped to provide comfort and necessities for those in want.

The needs of the orphanage are great; but not greater than our God. He, whose adopted family extends from generation to generation around the world, knows how to provide for a family of 572. It is a small matter to Him, but He does use human hands to administer help and blessing. The Foreign Missions Department extends this opportunity for interested friends to participate in this meaningful ministry.

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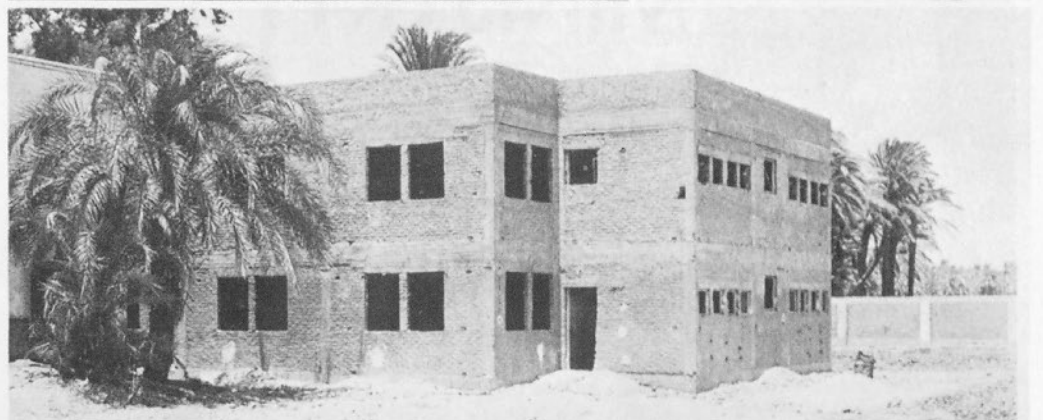
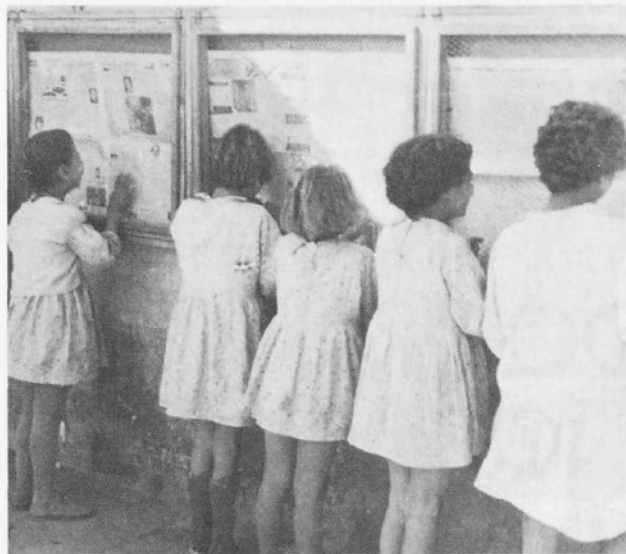
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ABOVE: A garden beautifies the orphanage. **RIGHT:** Joseph Habib is ready to take some teen-agers to an outstation. **BELOW RIGHT:** Jimmy Roane, present director of the school, stands beside Saloma. Mohammed (left) found her in a street when she was seven months old. **BELOW:** Girls read the community newspaper.



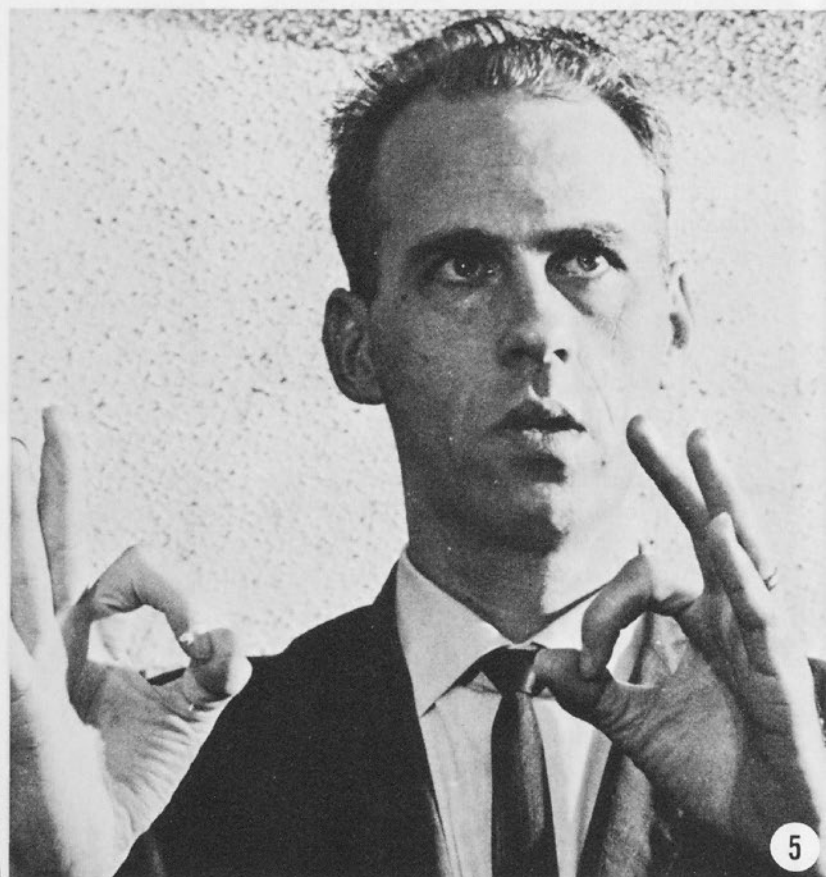
ABOVE: The unfinished nursery is needed to replace the old building which is rat-infested. **BELOW:** Attendants care for these children who were received into the orphanage in 1968.





OPEN DOOR OF MINISTRY TO THE DEAF

By **JUNE CREWS PIERCE**
Oklahoma City, Oklahoma



A WONDERFUL DOOR OF OPPORTUNITY for deaf ministry opened for my husband and me in September 1962. We began services for the deaf at Fellowship Assembly of God in Oklahoma City. Attending the first service were eight people, only two of whom had experienced salvation. During the years we have seen the deaf work grow slowly but steadily. Many have been saved in revivals and special services.

A short time after the pastor, Eugene Meador, became the district Christ's Ambassadors president, the church relocated on new property under the name of Southern



Oaks Assembly of God. The new building included a lovely new chapel for the deaf, but it soon proved too small for our growing congregation.

The deaf believers decided they should establish an Assemblies of God deaf church if suitable land and a building could be located. Since the deaf were attending from Bethany, Newcastle, Moore, and Edmond, as well as Oklahoma City, the location would need to be strategic.

Soon God opened another door. A property near Southern Oaks became available, and we acquired it for only \$7,500. The National Home Missions Department helped us make the down payment on the new property.

The old two-story shingled farmhouse was a challenge to the 40-member congregation, my husband, and me. We got busy with hammers and paint brushes. We tore out partitions, put up wood paneling, added a new ceiling, and finally converted the house into a comfortable, beautiful sanctuary and classrooms. Several churches and people contributed needed articles such as chairs, pews, light fixtures, and rugs.

For several years the congregation had been a minority group worshipping in a hearing assembly; now we had our own building.

God not only gave us the facilities, but He gave us fine assistants in Mr. and Mrs. David Dodd, ministers at Enid, Okla.; Jake Trout, youth leader; and Norma and Janice Crews who assist in teaching and office work. Through this fine team God has enabled us to reach many new deaf in and around Oklahoma City, including the Negro deaf.

The new building is already full. We have actually outgrown the converted house and have such limited space it is impossible to minister to deaf children.

We have started a building fund by faith and plan to build as funds become available. Contributions have come in from interested people; and if we can raise \$10,000, a philanthropic foundation will match the sum.

If the necessary funds come in, a contractor has already offered to donate his services. The work that does


1. Members of the church's deaf choir enjoy "singing" in the sign language. 2. Church members board the bus for home following an all-day trip to the Oklahoma State School for the Deaf at Sulphur, Platt National Park, and the campgrounds at Turner Falls. 3. The deaf enthusiastically participate in congregational "singing." 4. The First Assembly Deaf Church entertained members of the sign language choir of Southwestern Assemblies of God Bible College, Waxahachie, Texas, at a luncheon in the church. 5. Elmo Pierce signs the word "free" as he ministers.

not require professional skill will be done by the church members to keep construction costs to a minimum.

A church for the deaf has architectural requirements different from those of the ordinary church. Because the deaf depend on their vision, special lighting and seating arrangements are required. There must be adequate insulation so the deaf people cannot detect vibrations, such as a door being shut. The auditorium walls must be plain, with no picture or ornamentation to detract attention. A special pulpit is required enabling the speaker to see his Bible and still make visible signs with his hands.

The *Oklahoma City Times* carried an interesting article (and pictures) concerning our deaf work in the February 22, 1969, issue. It was entitled "Even If God Were Deaf, He Could Hear This Congregation."

Besides serving the spiritual needs of our more than 40 members (and their children) the First Assemblies of God Deaf Church of Oklahoma City is a training ground for people who wish to work with the deaf. Several times a year we sponsor 12-week courses in sign language for people in business and from other churches of the area.

My husband and I, along with our deaf church members, feel we have unlimited opportunities for evangelism among the deaf in this area. Pray we may be able to meet the tremendous challenge. 

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PENTECOSTAL LITERATURE FOR A PENTECOSTAL CHURCH

By FRED SMOLCHUCK / Michigan District Secretary-Treasurer

A PASTOR RECENTLY COMPLAINED, "My Sunday school superintendent insists that we change to some new literature for our school. He's thinking of contacting some other evangelical publishing houses. He feels the papers and quarterlies produced by other publishers may have a greater attraction than those of our denomination."

I must admit that as a district officer I am quite disturbed to think some of our Sunday schools would use non-Assemblies of God literature to indoctrinate their children, youth, and converts. To me the issue is deeper than just "nicer looking" and "more interesting" quarterlies and papers.

The kind of literature we use in our churches is highly important because it lays a foundation for the kind of

thinking and the kind of faith future members of our churches will have. It either strengthens or weakens the Movement.

Sunday school literature published by our denomination is constantly being upgraded and improved. Our brethren are repeatedly considering possible innovations and attempting to strengthen the quality of the materials. For instance, the covers of the quarterlies are now produced in full color. The format of the material in the books is constantly being revised with *improvement* as the key word in the operation.

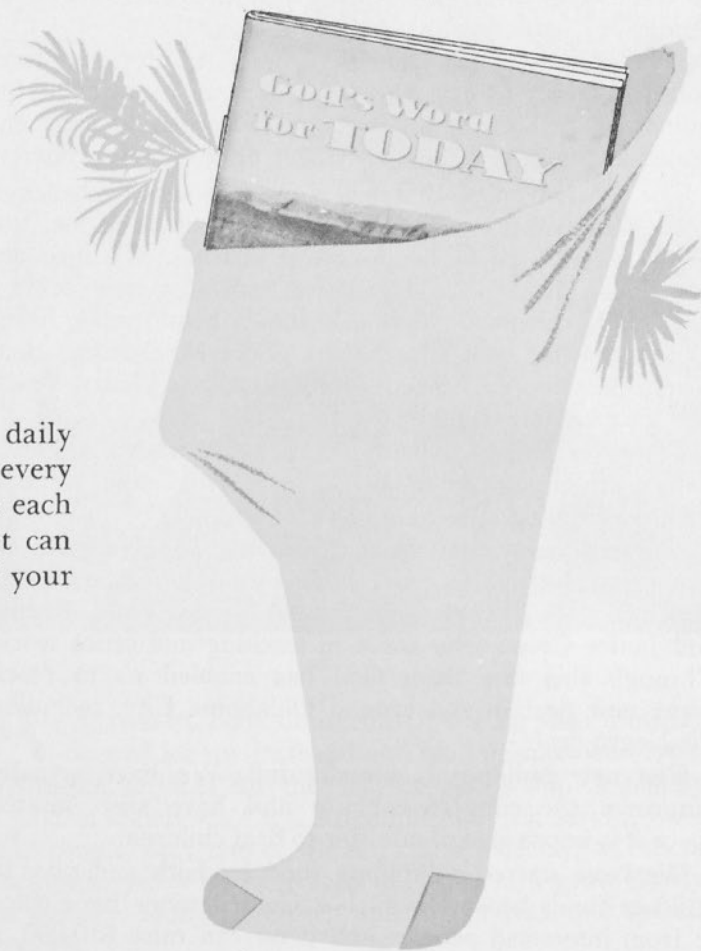
The editorial staff of our Church School Literature office is concentrating on gearing the materials to the age of the students and making the lessons relevant to

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their needs. Conferences are frequently held to consider criticisms and suggestions from the field. Our men annually attend many interdenominational workshops for gospel writers and publishers to compare and exchange materials and ideas. The Assemblies of God does not intend to stand still nor lag behind. We are proud that our literature has brought commendation from professional critics of the evangelical publishing world.

Our Sunday school material is produced by Spirit-filled writers and scholars. It reflects the doctrines, views, attitudes, spirit, and heart of our Movement. Our people need to be exposed to this. Every pastor should make it his business to see the literature used in his church is the kind that will perpetuate Pentecostal beliefs, and Pentecostal results.

Non-Assemblies of God literature may be fine for non-Pentecostals but not for us, unless we have no interest in perpetuating our faith and our church in the scriptural tradition that made us what we are. Non-Assemblies Sunday school material might not emphasize water baptism, the baptism in the Spirit, speaking in tongues, divine healing, holiness, tithing, or the second coming of Christ. On the other hand, it might present aspects of Calvinistic theology with which we do not agree. In its use of illustrations and testimonials, standards of Christian behavior as taught and practiced by our church are often set aside or treated as unimportant.

It is not our purpose to criticize the literature of other evangelical publishers, but rather to emphasize the importance of the materials produced by our own Movement. This is the literature our churches should insist on using. The use of other than our own Sunday school literature as the basic material for indoctrination surely will not build loyalty to our own church.

A pastor who was using non-Assemblies of God literature said to me, "I watch the materials; if I detect that they contain teaching contrary to our doctrine, I instruct my teachers to emphasize our own doctrinal position." But how long can a pastor continue to do this? Why should he have to? Why should he allow this type of literature in his church?

Indoctrination is not a crash program. It usually is a slow, almost indiscernible process. In the long run, constant use of non-Assemblies materials in our Sunday schools can have a devastating effect on the attitudes of our children and young people toward our church's position on faith and practice.

When teachers complain about materials, is it possible that the problem is not with the literature at all? Inadequate preparation; stereotyped lesson presentations without variety, creativity, or imagination; adhering too closely to the text of the quarterly; at times reading the lesson to the class—these more often constitute the real problem.

The quarterly is meant to give a systematic approach to Bible content so our pupils may become familiar with all areas of God's Word. This is why lessons are planned to reach into the Old Testament area and look at the lives of the patriarchs, the kings, the prophets. The plan also includes a tour into the New Testament period to visit the Gospels; to see the parables, the Acts; and to read the letters of the apostles.

The relevancy of this material and its up-to-date application is really the responsibility of the teacher. The text presents basic truth—basic principles with some ap-

plication. But the meaningful learning experience for the pupil must be created by the teacher's ingenuity, by prayerful preparation, and by an awareness of the needs of the pupils.

The Sunday school teacher should become acquainted with the problems and "hang-ups" of the individuals in his class. An active concern for their welfare will soon make clear what application should be given this Sunday's lesson.

We learn and improve by recognizing constructive criticism. Our editorial staff at headquarters welcomes the careful scrutiny of our literature through the eyes of our constituency.

In the meantime, let's take another look. Our Sunday school literature is among the finest published anywhere. And it is thoroughly Pentecostal.—Reprinted from "Advance"



ANNOUNCING

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CHURCH EXTENSION LOAN is proud to announce new savings plans: two-year investment certificates paying 5½ percent interest (current rate). This is a new way to save with CEL—the savings plan that provides safety and convenience and offers this plus: your money is also working for God's kingdom by being loaned out to rebuild or remodel church properties.

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Evangelical NEWS Digest

FROM EVANGELICAL PRESS NEWS SERVICE, CORRESPONDENCE, PERIODICALS, PRESS REPORTS



NEWS OF OUR TIMES

FASTEST GROWING RELIGION IN SEVERAL COUNTRIES

HISTORIAN CITES SPREAD OF PENTECOSTALISM

Total Adherents Number Between 15-35 Million

NEW YORK, N.Y.—“In its 60 years of existence, the Pentecostal Movement has experienced an amazing growth,” says Walter J. Hollenweger, a student of Pentecostal history and a staff member of the World Council of Churches with headquarters here.

He noted that the movement has a special appeal for those who, in one way or another, are underprivileged.

In some countries of Africa and Latin America, it has by far outnumbered traditional Protestantism, he stated. In Italy, Rus-

sia, France, and Scandinavia, it is the most rapidly growing religious movement. The total adherents of Pentecostalism are estimated to number between 15 and 35 million.

There is uncertainty on statistics because researchers are often unsure as to which denominations should be called Pentecostal, he says.

“I have proposed to call a church Pentecostal when it teaches at least two subsequent and different crisis experiences in the life of a believer, the second one being mostly—but not always—characterized by speaking in tongues.

“What is the reason for this rapid growth? The Pentecostals themselves attribute it to the Holy Spirit, enabling the Pentecostal evangelists to preach the gospel ‘with signs following,’ which consists according to Mark 16 in healing the sick, speaking in tongues, and performing other miracles. The sociologist—although neither competent nor willing to deny or confirm this statement—would point out the fact that where Pentecostals grow, they have been successful in contacting the disinherited and the underprivileged.

“In a Latin American society these are the poor; in an African

society these are the people who, coming from the country, are looking for work in the towns without having the necessary professional skill. In America and Europe one finds these underprivileged among the university professors and directors of companies who are looking for a spontaneous personal orientation in religion and who are tired of a religion which adds to their professional problems those of the theologians.”

In the opinion of Peter Van Tuinen, writing in *The Banner*, this rapid spread of the Pentecostal faith is certainly noteworthy at a time when there appears to be a decline of interest and participation in the life and worship of the churches. Other churches will do well to give this phenomenon some careful study, Mr. Van Tuinen remarks.

Beginning January 1

Cigarette Ads to Be Phased Out on Airwaves

WASHINGTON, D.C.—Directors of the National Association of Broadcasters have approved a plan for the gradual elimination of cigarette advertising on radio and television.

Under terms approved by the association in a mail ballot, all such advertisements will be ended by Sept. 1, 1973. The gradual elimination of ads will begin Jan. 1, 1970, with a 10 percent reduction at first.

By U.S. Census Bureau

Total Poor Put at 25.4 Million

WASHINGTON, D.C.—The number of Americans officially in poverty situations stood at 25.4 million in 1968, down two million from the previous year, according to Census Bureau statistics released here.

Thirteen percent of the total population was listed as poor, with 33 percent of the Negroes falling below the poverty level. The poverty line used in the census report was \$3,553 annual income for a family of four.

Since 1961 the total number of poor has been reduced 11 million. The decrease among Negroes was from 56 percent to the present 33 percent.

Participants in the agreement include the three major networks and 399 of the nation's 623 television stations, as well as the four major radio networks and 2,412 of the 5,985 radio stations in the U.S.

Industry spokesmen believe all stations will follow the agreement rather than risk regulation by the Federal Communications Commission.

SPRINGFIELD, MO.—Gideons of this city recently held a

“painting bee” at the home of retired Assemblies of God missionary to China, John E. Perdue. The Gideons assembled at Mr. Perdue's home on a Saturday where they spent the day scraping the old paint off the exterior of the home and applying a new coat. They also built a new front porch and made other extensive repairs to the house. A local lumber company donated the lumber for the project.

Spearheading the project was Marcus L. Grable, active Gideon and former national Sunday school secretary of the Assemblies of God. Men from Baptist, Nazarene, Methodist, Presbyterian, and Assemblies of God churches collaborated in this project.





Conferring during the recent Baptist-Jewish conference are (l. to r.) Joseph Estes, secretary of the Department of Work Related to Non-Evangelicals, a Baptist; Rabbi Marc Tanenbaum; and Dr. William Hull, dean of Southern Theological Seminary. (RNS Photo).

DISAGREE ON ROLE OF THE MESSIAH

Baptist-Jewish Scholars Meet in Unprecedented Conference

Conversion, Social Action Key Points at Meeting

LOUISVILLE, KY.—Two overriding concerns seemed to dominate the first Baptist-Jewish Scholars' Conference held at the Southern Baptist Theological Seminary here. These key points were the role of conversion in the dialogue, and areas of social concern where the two groups could cooperate.

A total of 73 Baptist and Jewish scholars attended the historic three-day meeting. Host seminary president Duke McCall opened the conference by saying, "Brotherhood is not like a hothouse plant that has to be tended carefully day and night. Where brotherhood is real, it can grow up even between the cracks of a sidewalk."

While the fraternity seemed real, at times the discussions, especially in the areas of conver-

sion and social action, grew somewhat heated.

"The underlying problem in any theological discussion between Baptist and Jew is the fact that the Jew is always aware of the Baptist's basic sense of evangelical mission," declared Dr. Lionel Rubinoff, professor of social science and philosophy at York University in Toronto.

In the opening session one Jewish rabbi said, "If you are here to convert me, I am very uncomfortable. But if you are here to better understand me, then I welcome this opportunity for dialogue."

During group discussions Rabbi James Rudin, assistant director of Inter-Religious Affairs for the American Jewish Committee, was asked how Southern Baptists could help the Jewish community.

"Leave us alone," he responded. "Quit trying to convert us."

Another Jewish scholar said efforts to convert Jews to Chris-

tianity were among the worst types of anti-Semitism. "It shows you have no respect for our Jewish heritage and our relationship to God," he declared.

In an early paper, one Baptist scholar pointed out that all monotheistic faiths are exclusive. Therefore Christianity and Judaism are both missionary by definition, he said.

Luther Copeland, professor of missions at Southeastern Baptist Theological Seminary, said he was not trying to convert Jews to Christ. "I'm bearing witness to a great truth which I have experienced," he told the audience. "If God uses that to convert someone, that is up to Him. My task is to bear witness."

A Los Angeles rabbi, William Kramer, asked why the idea of conversion was a one-way street. "I've got my eye on several of the Baptists here," he said. Last year over 60 Christians were converted to Judaism through Kramer's influence.

The area of social concern and cooperation produced some emotional displays. Rabbi Gilbert ignited the fuse when he stated that unless some concrete action was taken as a result of the conference, it would be another case of "empty words" from the church.

In discussing the role of the Messiah, Christian theologians outlined the concept of a personal Messiah, while Jewish scholars pointed out that such a concept has no place in modern Jewish thought. Rather the role of Messiah is to redeem corporate Israel, they insisted.

Jewish scholars saw the mission of Judaism as making the world ready for the Messiah. Christian thinkers generally agreed that Messiah will have to come again before the world is a better place, although they did not deny the need for social action.

... at a glance

- • • A recent Gallup Poll showed that only 21 percent of the Negro population and two percent of America's white population favor the nation's religious institutions giving \$500 million to blacks in reparation for "past injustices."

- • • Forty-one cases affecting religious freedom or separation of church and state—a record high—await decision in Federal and state courts. Many of these cases are expected to reach the U.S. Supreme Court, which faces a heavy agenda of lawsuits affecting the "establishment of religion" and "free exercise" clauses of the First Amendment.

- • • The General Provisions Committee of the Constitutional Convention of Arkansas has voted to delete from any new constitution the provision of the 1874 constitution which denies to atheists the right to hold public office or to testify at trials. Consensus of committeemen was that the provision violated the First Amendment to the U.S. Constitution.

- • • A recent UPI report estimates that congregations in the U.S. own \$102 billion worth of real estate. This "edifice complex" in contemporary Christianity is in stark contrast to the example of the Early Church. During that first dynamic 100 years the church was apparently too busy spreading the gospel to worry about building programs. However, there is evidence across the land today of a revolt against this building trend as congregations are meeting simply in homes and rented halls to carry on their programs. They are pioneers of a new trend in American religious life, attempting to pattern their service after that of the New Testament church.

At Harvard University

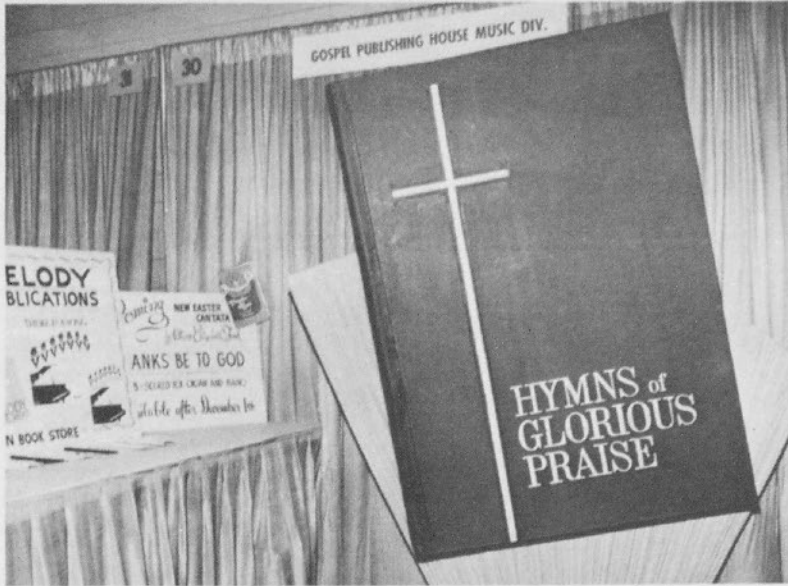
ATTEMPTED THEFT OF VALUABLE BIBLE FAILS

CAMBRIDGE, MASS.—An attempt to steal Harvard University's copy of the Gutenberg Bible was foiled here when the would-be thief apparently fell off his escape rope.

A janitor at the university's huge library found the would-be thief unconscious in an inner courtyard with the two-volume Bible in a knapsack beside him. A rope was extending down from the window of the locked room where the valuable Bible is kept.

Harvard's Gutenberg is thought to be a first edition of the first Bibles printed with movable type in the 1450's. About 200 of the Bibles were printed in Mainz, Germany.

According to a Harvard librarian, the two-volume edition in Cambridge is one of 13 Gutenbergs in the U.S., and one of five in perfect condition. It is considered to be worth about \$1 million. Forty-six copies are known to exist.



The Music Division's booth at General Council featured this display of the new Assemblies of God hymnal which was introduced at Council.

Hymns of Glorious Praise

New Assemblies of God Hymnal Introduced at General Council

Two Years of Planning Produces Something Unique

DALLAS, TEX.—A new Assemblies of God hymnal entitled *Hymns of Glorious Praise* was introduced here at the recent General Council.

Hymns of Glorious Praise is different from its predecessors both in content and the way it was produced.

Never before has the Assemblies of God gone about preparing a hymnal in such a thorough, systematic manner. The compilation

grew from the grass roots up. While former songbooks were compiled by a small committee, the new hymnal is the product of many people serving in various capacities. Pastors, ministers of music, district music directors, and music directors of our colleges and Bible schools were among those consulted. Even the military chaplaincy was included in the broad representation of personnel consulted in compiling the new hymnal of over 500 titles.

A steering committee was composed of Bert Webb, executive director of publications, Dorothy Kirschke of the music division, and David Johnston, manager of the Merchandising Division. A broad survey was conducted to ascertain the wishes of the constituency on certain points.

Subcommittees were formed to deal with contents and index, words and theology, hymn tunes, and Scripture readings.

A special feature of the new hymnal is the order in which the various hymns appear.

They are grouped in sections under such topical headings as worship, the Godhead, the Lord Jesus Christ, the Holy Spirit, divine healing, the second coming of Christ, heaven, the gospel, evangelism, missions, Christian life, and special occasions.


Each hymn in the book is indexed according to its title, the opening line, and also the first line of the chorus.

Scripture readings are arranged under a wide selection of topics to make it easy to find a suitable Bible reading for any occasion.

Hymns of Glorious Praise is a book expressly designed for use in Pentecostal churches. Rich in hymns of worship, doctrine, and evangelism, it is adaptable to all the needs and emphases of the congregation.

The cloth-bound book comes in a selection of five colors: plum, fern green, brick red, burnt copper, and horizon blue. Individual copies are \$2.95 each, with special rates for orders of 25 or more. A loose-leaf edition is also available for pianists and organists from the Gospel Publishing House and its bookstores in Santa Ana, Calif., and Seattle, Wash.

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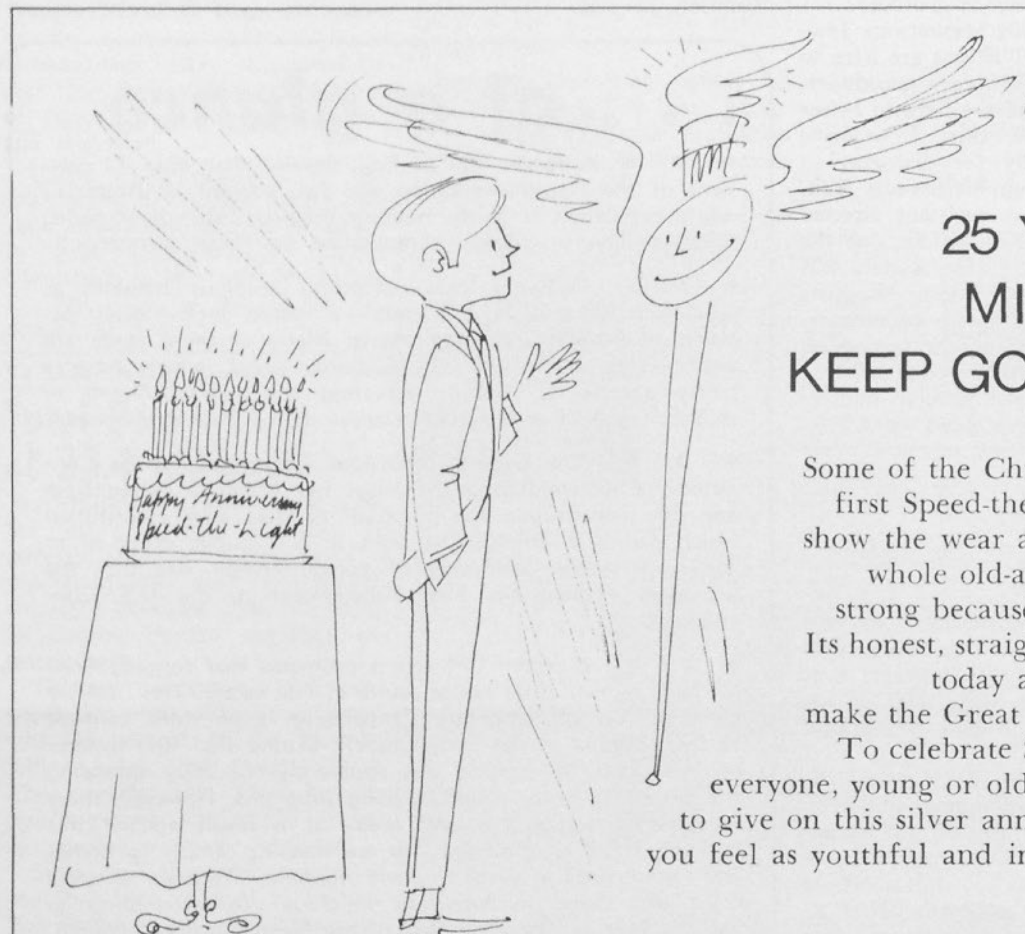


HOW CAN A 25 YEAR-OLD YOUTH MISSIONS PROGRAM KEEP GOING SO STRONG?

Some of the Christ's Ambassadors who gave in the first Speed-the-Light offering are beginning to show the wear and tear—wrinkles, falling hair—the whole old-age bit. Speed-the-Light is still going strong because it stays out where the action is. Its honest, straightforward purpose is just as appealing today as it ever was. Its whole job is to make the Great Commission a MISSION POSSIBLE.

To celebrate STL's birthday, we'd like to challenge everyone, young or older, who ever gave to Speed-the-Light, to give on this silver anniversary Dollar Day. It will make you feel as youthful and involved as Speed-the-Light itself is!

SPEED-THE-LIGHT DOLLAR DAY·OCTOBER 19



300 OHIO DISTRICT CAMPERS ARE CAUGHT IN FLASH FLOOD

BIG PRAIRIE, OHIO—"Hurry, the camp is flooded!" With these words some 300 Ohio District campers were alerted to the impending danger on the morning of July 5.

The Ohio District family camp had enjoyed the blessings of the Lord in an unusual way from the first service. The spiritual tide had risen to a climax and on July 4 nearly 1,500 had gathered on the grounds to hear guest

speakers J. Robert Ashcroft and Jimmy Swaggert. God was faithful as He visited His people and the needs of many were met.

After the services were concluded, over 300 campers retired to their cabins, trailers, and tents for the night.

"About 2 a.m. a deluge of 10 inches of rain fell. Within a very short time torrents of water began to cut across the northern half of our campgrounds," re-



Cleanup crews moved in a short time after the disaster to start cleanup operations. Those cabins beyond repair had to be torn down. There was no insurance to cover the loss to camp facilities.



This was the scene along the camp road after the waters had receded four days after the flood. These cabins were part of the 13 destroyed by the flood.

ported Arthur H. Parsons, Ohio District Superintendent. Many of the campers escaped only in their nightclothes. The crisis was compounded when these people were stranded in the cafeteria for 24 hours with no lights, no water facilities, and no provisions for cooking food.

"However, the people sang and gave glory to God, and the Lord was gracious in that there were no injuries or loss of life," Brother Parsons states.

"The swift current came during our sleep so suddenly and in such depth that we were in serious danger. Our lives would have been in jeopardy had we not been awakened and given assistance. Several gentlemen carried my mother and assisted my wife and me to higher ground," states J. Robert Ashcroft.

A human chain was formed to evacuate those who were caught in the swiftest waters.

Damage was extensive. Thirteen cabins were destroyed and camp roads and a bridge were washed away. The furniture and mattresses in cottages and dormitories were a total loss. Some damage was also done to the water system.

Dollar loss to the facilities is estimated at \$50,000. There was no insurance to cover the flood damages.

Twenty cars were caught in the flood and about 50 trailers and tents were damaged or destroyed, along with the personal belongings of many of the campers.

"We believe in Romans 8:28 and feel that out of this crisis experience will come a bigger and better camp next year should Jesus tarry," stated Brother Parsons.

WITH CHRIST

Elmer C. Shively, 73, of Santa Cruz, Calif., went to be with the Lord on July 13, 1969. Ordained in 1939, Brother Shively served pastorates in Idaho, California, and Washington. For eight years he was the Servicemen's Division's contact pastor for the Mountain Home Air Force Base in Idaho. He also spent several years as an evangelist. He is survived by his wife Altha and two children.

Rangnor S. Peterson, 66, of Orlando, Fla., went to his eternal reward on July 31, 1969, after suffering a heart attack.

Brother Peterson was a conference speaker throughout the U.S. and a missionary-evangelist in 37 countries. He was active in the ministry for 48 years and was used of God in pioneering seven churches. Following his ordination in 1925 he served as an evangelist

and as a pastor in Wisconsin, Indiana, South Dakota, Florida, and Minnesota.

While pastoring in Minnesota, he served on the board of directors of North Central Bible College. He is survived by his wife Vera and his son Dale, who is a minister.

Curtis Farmer, 54, of Aulander, N.C., went to his eternal reward on August 6, 1969. Brother Farmer, ordained by the North Carolina District, was active as an evangelist. He also served as a pastor for some time. He is survived by his wife Addie, three sons, and one daughter.

Kenneth A. Auten, 68, of Orange, Calif., was called into the presence of the Lord on July 18, 1969. Ordained by the Illinois District in 1942, he pastored in Decatur, Curran, Grafton, Oak Park, Chicago, and Quincy, Ill.,

and Thayer, Mo. Brother Auten also ministered as an evangelist. He is survived by his wife Virginia and two daughters.

Carl E. Oster, 78, of Seattle, Wash., went to be with Jesus on August 10, 1969. He had been visiting in Sweden for several months. One Sunday he was guest speaker in a Pentecostal church he had founded many years before. He was preaching on heaven when the call came to go to that land of unfading day.

Brother Oster held pastorates in Minnesota, North Dakota, Illinois, and Washington. He also spent some time as an evangelist, and served several years as secretary of the North Dakota District.

He is survived by his wife Helga and one daughter. His brother Edwin is an Assemblies of God minister.

We Are
CELEBRATING



Join Our
CELEBRATION

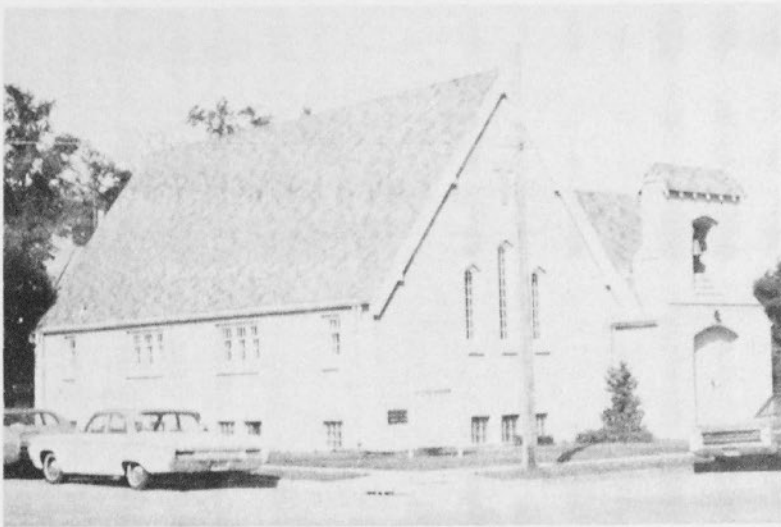
1 You can join our celebration by sending an anniversary offering to Bethany. There are 70 residents who look to our Fellowship for the needed loving care that Bethany gives. Each minister, wife, or widow, on the average, is able only to pay for 20 percent of his care. Through your love gifts to Bethany the need is met and this God-instructed ministry continues.

2 You can join our celebration by attending the Harvest Festival-Open House at Bethany on October 17 from 9 a.m. to 4:30 p.m. There will be a special anniversary event at 2 p.m. Guided tours of the home will be conducted and refreshments will be served throughout the day.

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Enclosed is my anniversary offering of \$_____ for Bethany Retirement Home. I am deeply thankful for the sacrificial ministry of those who pioneered our churches.

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From Lutheran Congregation

North Dakota Congregation Purchases Church Building

ROLLA, N. DAK.—The Assembly of God here recently dedicated its building to the Lord. Curtis Ringness, national secretary of Home Missions, was guest speaker for the occasion. District officials K. E. Olson, Marcus Bakke, and Marlin Kallevig also participated in the activities.

The congregation purchased its new 24- by 50-foot building from a Lutheran congregation for \$15,000. The brick structure will seat approximately 120.

The church was started in 1957 when students from a nearby Bible school came to this city to hold services.

The congregation met for one year in a home, and then in 1958 purchased a duplex which was

converted into a sanctuary as well as an apartment for the pastor. This duplex has now been remodeled and serves as the parsonage.

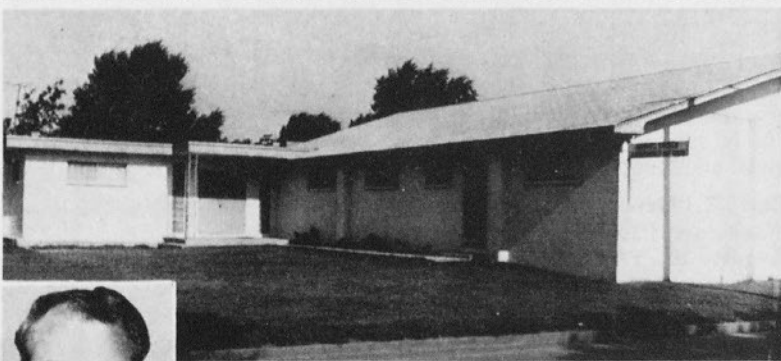
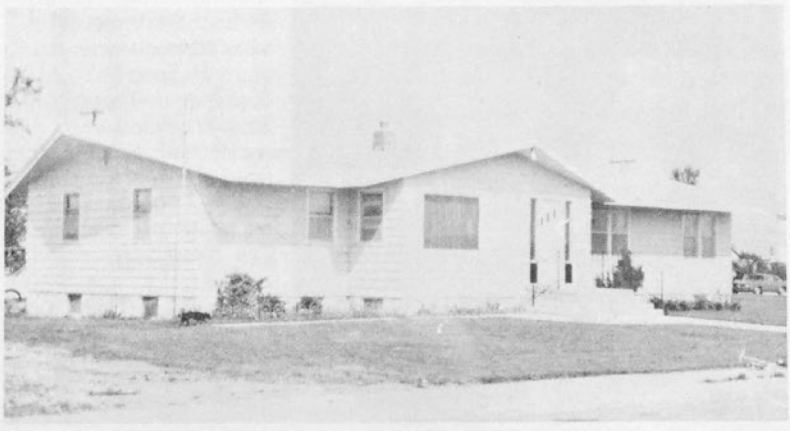
The total value of the parsonage and church is approximately \$65,000.

Pastor Floyd Beckstrand reports that special services during July with Evangelist Paul Sandgren were a real blessing to the church. As a result of these meetings 20 new contacts were made for the church.

"There is a great spiritual hunger in this area," Pastor Beckstrand states. "The size of our congregation is about 25 with additional families showing a real interest in our church."



LEFT: The Rolla, N. Dak., Assembly of God purchased this building from a Lutheran congregation for \$15,000. ABOVE: The interior of the sanctuary features a cathedral ceiling. The sanctuary will seat 120. BELOW: The former church has been remodeled into a parsonage for Pastor Floyd Beckstrand and his family. The total value of church and parsonage is \$65,000.



The North Tenth Assembly of God in Enid, Okla., recently dedicated this lovely new building to the Lord. Frankie Pollard (left) has been pastor of the church for two years. Construction of the new building was begun under the ministry of Charles Main (right), now retired.

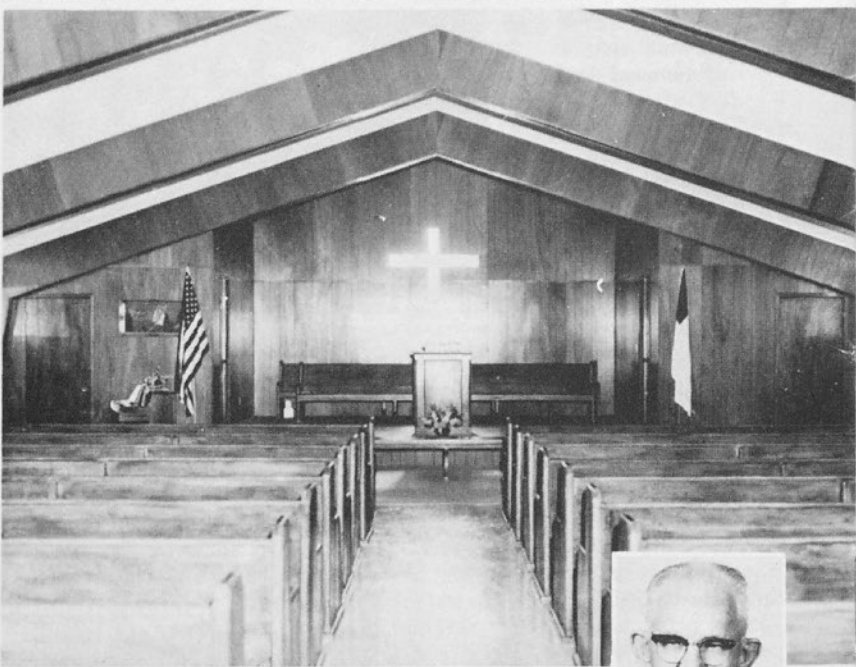


Attendance Continues to Increase

OKLAHOMA CONGREGATION DEDICATES NEW CHURCH

ENID, OKLA.—The congregation of the North Tenth Assembly here recently dedicated its

new \$40,000 building to the Lord. Pastor Frankie Pollard spoke at the morning service; Oklahoma



District Superintendent Robert E. Goggin brought the dedicatory message; and retired pastor Charles Main was the evening speaker on dedication day.

The new building contains 4,400 square feet of floor space. The sanctuary seats 190 and features a cathedral ceiling.

Eight Sunday school rooms, an

office, and kitchen facilities are in the education unit.

The new building was dedicated debt free, thanks to the donated labor of many members.

Brother Pollard has been pastor of the assembly for two years. During this time there has been an attendance increase with the present average now in the 90's.



PASTOR HONORED FOR 25 YEARS OF SERVICE

COLLINSVILLE, OKLA.—The congregation of the Assembly of

God here recently honored its pastor and his wife for their 25 years of faithful service to the church.

C. H. Miller came to the church as pastor in 1944. During his years of ministry many have been saved and filled with the Holy Spirit.

The construction of a new sanctuary in the near future will mark the completion of an entirely new plant which has been built under Brother Miller's leadership.

Included in the special activities honoring Brother and Sister Mil-

ler was the presentation of a "Book of Memories" of their years in Collinsville. A love offering and plaque were also presented as tokens of appreciation from the congregation.

Following the morning service, ladies of the church served a luncheon, and everyone enjoyed a time of fellowship.

TULSA, OKLA.—Evangelist Bob Larson recently held services at Sheridan Assembly that made a broad impact on the community. He was interviewed on televi-

sion and radio, including the top rock 'n' roll station in Tulsa. In addition a newspaper feature story discussed his book on rock 'n' roll.

There was excellent attendance at the meetings. Souls were saved every night.

On the final night of the crusade more than 700 heard Brother Larson speak on the degrading influence of rock 'n' roll music. At the conclusion of the service 30 responded to the salvation invitation, and nearly \$2,000 worth of rock 'n' roll records were publicly destroyed.

The lives of young people were transformed as a result of this meeting.

—Glenn E. Millard, pastor

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Birmingham	First	Oct. 15-26	Kenneth & Theda Wright	T. C. Harty
	Florence	A/G	Oct. 14-26	Billy & Cherie Cotton	Robert Couch
Ariz.	Mesa	Calvary	Sept. 28-Oct. 12	Jesse Shaw	J. D. Lowder
	Helena	First	Oct. 5-19	Sammy Hayes	Royce L. Lowe
Ark.	Siloam Springs	First	Oct. 15-Nov. 2	J. W. & Ava Nell Walker	Lonnie Nelson
	Van Buren	First	Oct. 14-26	J. C. & Mrs. Nichols	Edwin Burris
Calif.	W. Memphis	First	Oct. 14-19	Doyle H. Thompson	Geoffrey Duncombe
	Cudahy	Full Gospel	Oct. 13-19	Knouse-Stovall Team	Douglas Brown
Fresno	Revival Tab.	First	Oct. 8-19	Ervin Asiatico	Roy Lee
	Fullerton	First	Oct. 12—	Lindell & Darlene Ballenger	Lloyd Cagle
Grass Valley	Bethel	First	Oct. 5-12	Kenneth & Flynn Rowley	Lyndell B. Witt
	Ridgecrest	Calvary	Oct. 5-19	Varner Team	Norman Erickson
Sacramento	Bethel Temple	1	Oct. 12-17	Christian Hild	Clyde A. Henson
	Burlington	Bethel	Oct. 14-19	George & Susie Holmes	W. E. Behrman
Fla.	Clearwater	First	Oct. 8-19	J. L. & Dortha Pittman	Arthur Shell Jr.
	Bushnell	1 A/G	Oct. 6-12	Carl Gammel	Carlton Earp
Ill.	Carlinville	First	Oct. 15-26	Sam & Mrs. Earp	Albert Callaway
	Peoria	First	Oct. 12—	Bob Larson	Bobby Ray
Ind.	Hammond	Hessville	Oct. 14-26	Loyd & Rebecca Middleton	Frank Goss
	Lawrence	Full Gospel	Oct. 12-19	Doug & Judy Maners	Denton Maners
Lebanon	1 A/G	First	Oct. 12-17	Thom & Carolyn Loven	Cecil Liddle
	Terre Haute	First	Oct. 15—	Donnell-Holler Team	Loren W. Wooten
Iowa	Cedar Rapids	First	Oct. 14-26	Larry & Coleen Griswold	W. E. Reynolds
	Clarinda	First	Sept. 28-Oct. 12	Long Team	James R. Dills
Kans.	El Dorado	A/G	Oct. 5-19	Corbett & Mrs. Berthelot	Anthony Benigas
	Eudora	A/G	Oct. 14-26	J. B. Woolums	W. E. Hankey
Pittsburg	First	Oct. 12-17	Larson-Stiver Team	Vyrl L. Pember	Nelson Woodcock
	Lake Charles	Calvary	Oct. 15-26	Calvin & Beverly Durham	Thomas G. Skoog
Mich.	Battle Creek	Pennfield	Oct. 15-26	Wesley C. Wibley	C. C. Hanson
	Berkley	A/G	Oct. 15-26	Morris & Mrs. Lefkowitz	Sherman Buschow
Minn.	Alexandria	A/G	Oct. 6-12	Lundstrom Team	Edmund Lother
	Minneapolis	2 Fremont Tab.	Oct. 12-19	Victor Etienne	Kenneth Brown
Mo.	Arnold	First	Oct. 1-12	Loyd & Rebecca Middleton	George Westlake
	Cape Girardeau	First	Oct. 14-26	Arnold & Anita Segesman	D. J. Henderson
Kansas City	Northmoor	Central	Oct. 12-31	Knott-Olson Team	Donald L. Ladd
	St. Joseph	Central	Oct. 7-12	Singing Kolenda Family	Howard Leasure
Waverly	Star of Hope	First	Oct. 12-26	DeGreef & Cooper Team	E. Ruth Rosser
	Wentzville	First	Oct. 12-24	F. R. McAdams Team	L. E. Wilkins
Nebr.	Kearney	A/G	Oct. 14-26	Kenneth M. Stottlemeyer	James Wilkins
	Milford	A/G	Oct. 14-26	Neale & Ida Sheneman	Allen Davis
N. M.	Carlsbad	Riverside	Oct. 12—	M. F. Hankins	Dean Hamilton
	Durham	Evangel	Oct. 15-26	Woodrow Oxner	W. T. Dick
N. C.	Columbus	Trinity	Oct. 15-26	Stanley P. MacPherson	Lawrence Foster
	Galion	A/G	Oct. 7-19	R. J. Pasquale	Raymond Bocken
Uhrichsville	First	First	Oct. 5-19	Al D. Hewison	Walter Swaim
	Arkoma	A/G	Oct. 12-19	Norman Kilpatrick	James Brankel
Bartlesville	First	First	Oct. 15-26	Charles Ogdon	Norman Wilburn
	Beaver	A/G	Oct. 12-26	The Pratt Family	Ralph L. Reddout
Claremore	A/G	First	Oct. 12-26	S. B. Douglass	Gifford Clothier
	Haworth	Pleasant Hill	Oct. 12—	Hazel Burns	E. D. Bagwell
Oklahoma City	Grand Boulevard	First	Oct. 14-26	Wallace & Carol Joice	John Newby
	Oklahoma City	Southside Faith	Oct. 14-26	Robert & John Stephens	W. D. Rice
Seminole	First	First	Oct. 8-19	Norman Jones	Jerry Shoemaker
	Vinita	First	Oct. 13-26	"Danny" & Patsy Rogers	Virgil Mangram
Yukon	A/G	A/G	Oct. 12-26	J. W. Henegar	J. P. Minton
	Canby	A/G	Oct. 12-19	Watson Argue	James W. Swank
Pa.	Moosic	Full Gospel	Oct. 15-26	Dave & Jan Olshevski	Dewey L. Hudspeth
	Covington	First	Oct. 5-19	Charles O. Hudspeth	Raymond Phillips
Tenn.	Madison	First	Oct. 12—	John David Burkett	E. R. Driver
	Nashville	Woodbine	Oct. 19-26	E. C. Davis	R. E. Brumbelow
Tex.	Belton	First	Oct. 12-26	Robert Salter	David Williams
	Corsicana	North Side	Oct. 9-Nov. 2	Doyle Jones	Charles R. Jones
Ft. Worth	Bethel Temple	First	Oct. 5-12	Gene Martin	Kenneth Barney
	Houston	Heights	Oct. 5-12	Doyle H. Thompson	Roy H. Carpenter
Jacksboro	First	First	Oct. 5-19	M. M. & Mrs. Otwell	Glenn Montgomery
	Katy	A/G	Oct. 5-12	Kenneth A. Ross	David Washburn
Nixon	A/G	A/G	Oct. 5-17	James & Peggy Hazelton	L. H. Hubbard
	Tyler	Glad Tidings	Oct. 12—	J. B. & Mrs. Essary	Okey R. Webb
W. Va.	Cannelton	A/G	Oct. 14-26	Gene Wilson Team	John Rohrer
	Wausau	Christian	Oct. 14-26	W. Glenn West	John Lucas Jr.
Canada	Calgary, Alberta	Immanuel	Oct. 15-26	John Stallings	Steve Holomis, D-CAP
	Medicine Hat, Alberta	CA. Conv.	Oct. 11-13	John Stallings	

¹ Children's Revival

² Youth Crusade

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

ANNOUNCEMENTS

HOMECOMING AND 30TH ANNIVERSARY—Oct. 19, Gospel Tabernacle, Carlsbad, Calif. Former pastors will be guest speakers.—*Dalton E. Webber, pastor*

MORTGAGE BURNING—Oct. 19, Assembly of God, Milesburg, Pa. Speaker: Russell Williams, superintendent of Eastern District.—*Clifton E. Wilkins, pastor*

ANNUAL MISSIONS CONVENTION—Oct. 19-26, First Assembly, Olympia, Wash. Guest speaker: William Thornton.—*Glen D. Cole, pastor*

25TH ANNIVERSARY—Oct. 26, First Assembly, Havre de Grace, Md. Guest speakers: Wallace P. Odum, superintendent of the Potomac District, and H. V. Spruill, district secretary-treasurer.—*John Pittman, pastor*



A QUARTERLY JOURNAL ON THE PERSON AND WORK OF THE HOLY SPIRIT

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Christ Opened the Door

By PAUL E. TURNER



LITTLE HAS BEEN KNOWN about Barabbas, and much of that has been forgotten. Look at the characterization in John 18:36-40. It is the picture of Barabbas the robber, the seditionist, the murderer.

The man was probably born in Jerusalem about the time of Christ's birth. Roman soldiers walked those streets, and a Roman governed them. Even the youth realized that Jerusalem was under bondage, and some dreamed of freedom for their people.

It is said that when the Roman "Idol God" was moved from Caesarea to Jerusalem, a delegation was sent to Caesarea to appeal to Pontius Pilate for its removal.

They were put down by Roman soldiers, but the Jews declared themselves ready to die rather than worship an idolatrous innovation.

Among those who dreamed of freedom was the youth Barabbas, an ordinary Jewish boy with a vision. Most accomplishments begin in a boy's dreaming mind, but the fervor of youth can take him down a devious road. Men pursuing security have often found themselves using unethical practices. Young people innocently seeking an evening's enjoyment, or a companion for life, have found themselves parked in a lonely spot, with a problem they never anticipated.

Just this kind of situation caught up with Barabbas as he brought his men into Jerusalem to drive out the Roman soldiers. To his horror, his own people sided with the Romans against him and his men, and Barabbas was compelled to kill some of the very people he had dreamed of restoring to freedom.

Perhaps the surprise of it weakened him. At any rate he was overpowered, brought to trial, and sentenced to die. He was placed in prison to await death by crucifixion.

Imagine the man on death row. Beaten, disowned by his family, perhaps living his life over and over again every hour, crying out for mercy and another chance. He had no real hope for it. The law was unmerciful.

Yet the miracle of salvation came to Barabbas. As he sat dejected, the jailer stood before him one morning and said, "You are free to go."

"Free!" said Barabbas. "You are taunting me. Please leave me alone. Everyone knows my guilt and wishes my death."

"Not everyone," assured the jailer; "there is One dying in your place. Look!"

Barabbas stepped to the barred window and witnessed a horrible scene. Three men were staggering under their crosses. One had been beaten. Blood and dust clotted on His body. A crown of thorns had been pressed into His forehead, and blood ran into His eyes. He was kicked, spat upon, and laughed at.

Barabbas felt sick. He knew what would happen, having lived with the shadows of crucifixion over him for days. They would place the spikes in His hands and feet with single hammer blows, and then He would rise, up, up, up . . . until the jolt of wood in earth. He would be crucified, and all its horrors would send Him reeling down the way to death.

The light streamed into his cell, and Barabbas heard again, "I am advised to let you go free. The door is open. Now go."

Oh, let us not forget to be thankful that Jesus has made it possible for all to be free of guilt and sin. Let us remember His words, "I am the door"—the only door to freedom.

—Pentecostal Holiness Advocate