

THE PENTECOSTAL evangel

JUNE 26, 1966 ■ TEN CENTS

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

SERVICEMEN'S DAY - JULY 3



Memorial service at sea for a flyer killed in combat.





IF PAUL WENT TO WATTS OR
TO SELMA OR TO MONTGOMERY,
WOULD HE GO AS A CIVIL
RIGHTS DEMONSTRATOR
OR AS A GOSPEL PREACHER?

THE ONCE OBSTREPEROUS SAUL, converted to Paul, introduced himself in eight of his letters as an apostle, three times as a servant, and once as a prisoner of Jesus Christ.

Through the miracle of modern transportation I have been privileged to retrace Paul's footsteps in such places as Damascus, Jerusalem, Corinth, Athens, and Rome. In imagination I relive his amazing life.

I barely escape with him over the massive walls of Damascus. At the Acropolis in Athens I preach with Paul to the pagans about the Unknown God honored at one of the numerous altars and temples conceived in man's mind, made with man's hands.

But it is in Rome that the full impact of his life strikes me! I sit down in the crude, lonely dungeon where Paul the prisoner rejoiced to be a bondslave of Jesus Christ. It is there that I ask some soul-searching questions: How would Paul, the bondslave, serve Jesus Christ in the last half of the 20th century? How would he preach? How would he relate the gospel to our times? How much demythologizing of the Bible would he tolerate?

If Paul went to Watts or to Selma or to Montgomery, would he go as a civil rights demonstrator or as a gospel preacher? What would he say there as a servant of Jesus Christ?

If Corinth were in California and Paul were the pastor, in the year 1966, what would he do to attract the crowds? How would he approach this jaded generation of beatniks

TO SERVE IS STILL ENOUGH!

By **D. LEROY SANDERS**

■ This address was given by D. Leroy Sanders at the regional National Association of Evangelicals convention, March 19, 1966, at the First Baptist Church, Van Nuys, California. Brother Sanders is pastor of First Assembly, North Hollywood, California.

and sophisticates? Would he compromise the gospel? Would he in desperation for a crowd and an offering lower a gilded cage from the ceiling of his church with nearly nude professional dancers demonstrating the frug, the swim, and the Watusi?

Would Paul be impressed with Rome's pronouncement of ecumenicity? What would he say from his pulpit regarding the rush toward a gargantuan world church dedicated doctrinally to nothing that would save the souls of men? A church in a dither about peripheral matters?

Paul faced serious social issues in his day just as we do in ours. There was racial unrest and discrimination; social injustices abounded; moral corruption and political chicanery were the order of the day; there was ferment in theology; pagan philosophies girdled the world. All of these problems we face were present in Paul's day.

To counter all of this, Paul had one message. He simply preached Jesus Christ and Him crucified. To the Jews or Romans or Greeks or barbarians it was always the same simple approach—Jesus Christ crucified, resurrected, ascended, and certain to come again to receive His Church and judge the world.

Other men in hard places have found this message sufficient. In the darkness of the Middle Ages the Roman Church leaders had lost their sense of being servants of Jesus Christ. There was pride and arrogance instead of humility. The simple message of the gospel became encrusted with traditions of men. No one could be sure of salvation, even in the so-called church. The light was flickering and almost out. The temple had become once more a den of thieves.

And then—"Out of the Darkness Light." John Huss, a servant of Jesus Christ, increased the light when he died at the stake in 1414. A Roman priest and rector of the Prague University, he preached against the forged miracles of Rome and called for a reformation.

John Wycliffe, in the preceding century, had translated the Bible into English and fervently preached it in London and at Oxford. Although he died of a stroke and was buried, the Pope ordered that his remains be dug up and burned. Wycliffe added a little more light as a servant of Jesus Christ.

When the residents of Geneva, Switzerland, in spontaneous revolt against the abuses of the church drove the Roman bishop out of the city, the French reformer-missionary Farel came to serve Jesus Christ.

John Calvin was called to establish headquarters there and the first English Bible was printed.

The light of the Reformation began to spread as the masses learned from the printed and preached Word what Martin Luther had learned and taught in Germany, "The just shall live by faith."

These servants of Jesus Christ "loved not their lives unto death" in their zeal to exalt Him. And there were others—George Fox, John Wesley, John Knox, D. L. Moody, to name a few.

Evangeline Booth, who was called to her eternal reward in 1950, was a faithful servant of Jesus Christ in more recent times. Forsaking comforts and personal ambitions, she chose at the age of 17 to serve Jesus Christ in total self-abnegation. In London's worst slums she lived in one shabby tenement room with no conveniences. She frequented the unheated, vermin-ridden dens of derelict humanity to take the gospel message to those who so desperately needed it.

Times were dark and circumstances were difficult for each of these we have mentioned, yet they are remembered among us because they humbly and totally served God and their sin-blighted generation.

But things are different in the 20th century, we are tempted to think. And sitting in the darkness of Paul's prison cell I asked myself in desperation, "Can this humble attitude of considering ourselves simply as servants of Jesus Christ be enough for today's problems? Is the simple message Paul preached sufficient for all ages? Should we alter or embellish it to make it 'relevant'?"


I searched my heart when I read the New Testament account of the embarrassed Oriental host who confessed to his wealthy friend, "A friend of mine in his journey is come to me, and I have nothing to set before him."

Do lost men in their journey know they can come to us and to our church for bread? Do they know that we are servants of One who is "the living bread which came down from heaven"?

Can we say with Paul, "I live, yet not I, but Christ liveth in me..."?

It was almost time for me to leave that lonely prison cell where Paul had spent his last days as a prisoner of Jesus Christ. I bowed my head and wept as I realized how much more effective our lives would be were we today servants of Jesus Christ with the same spirit of loving dedication and determination Paul possessed.

Across the centuries the "servant of Jesus Christ" assures us today, both in word and by example, that ours is still a servant's task, and that to serve is still enough.

Sitting there in that uncomfortable dungeon, facing an inglorious end, he did not complain or suggest a demonstration in his behalf. Instead, he wrote Timothy, and thus to Christians in all the centuries to come—even in ours—"Go on steadily preaching the gospel and carry out to the full the commission that God gave you" (2 Timothy 4:5, Phillips). 

TAKE NOW THY SON

*If I could see beyond these troubled years,
For certain, I would faint and turn to run;
My heart shelters the anxieties and fears
Of time—not time to be, but time now come.
Flesh of my flesh, nurtured in my womb;
Life came forth—a son, a son... a son!
How can I dare to presume
Three lives will live, though yet half begun.*

*The blood of mankind spills again, to flow
In a world ripped asunder and torn.
My heart now cries out, "No! No!"
I weep, "For this they were not born!"
I cannot fathom the dark tomorrow,
Change a flower petal nor a blade of sod;
I hold fast to faith, become acquainted with sorrow—
And lead my sons to make peace with their God.*

—DOLORES S. DOUGLAS

Mrs. Douglas' husband was a Marine in World War II. She now has a son in the Air Corps, another in the Marines—destined for Vietnam. There is one son left, and he too will soon face the call. She wrote this poem as "the unspoken cry of every mother sending her sons into war."

Land That We Love

"GOD BLESS AMERICA, land that I love"—we'll sing it with new appreciation this Independence Day as we recall how many nations in recent years have set up their own governments based on U.S.-type democracy.

"Stand beside her, and guide her," we'll pray as she faces the torturous tests of an ever-changing world situation.

While some "view with alarm" the imperfections in our national life, we "point with pride" to the divine grace and human genius that produced America. For the freedom we enjoy did not evolve by chance. It came as a gift from God and its roots are in the Bible. It was the late Samuel Zwemer who said:

"The great structure of our federal and state governments was not put up by jerry-builders, who sought office, nor at haphazard. The ship of state had a Master Builder. God's providence raised up men for the hour and the task: Washington, Jefferson, Franklin, Hamilton, and their successors. They have had successors but no equals. Such a galaxy of stars came into conjunction only once under the blue dome of our national existence. The ship of state was launched in dark days and on stormy seas, but the builders knew their task.

*"We know what master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope."*

"Those builders, we may believe, were directed by God's Spirit. They were not mere politicians, or demagogues, or dictators, least of all time-serving officeholders; they were national leaders and sober statesmen, skilled in the science and the art of true democracy."

May God give us leaders of that calibre today. Whatever is wrong in our country, the fault lies with the people and not with the principles of government. The wrong is in the officials—and in the people who elected them. The system is good—though many of the citizens are far from God.

The British jurist, James Bryce, said "the American Constitution is based on the theology of Calvin and the philosophy of Hobbes. It contains a hearty Puritanism. It is the work of men who believed in original sin and were resolved to leave open for transgressors no door which they could possibly shut." That is why they established the sovereignty of the people, who alone can amend the Constitution; and the system of checks and balances by which each branch of government—executive, legislative, judicial—stands watch over the others.

Thank God for a land that is free. We can meet for prayer whenever we choose and worship as we please. We can gather children together in Sunday school; we can preach the whole counsel of God without fear. We can print and distribute all the gospel literature we choose; can proclaim the gospel on radio and TV. If we realized what rare privileges these are, wouldn't we take greater advantage of them? On Independence Day, let us acknowledge again our dependence upon God. America owes her existence to the gospel of Christ. She will only survive as long as we cherish this truth that makes men free.

—R.C.C.

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

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THERE ARE FEW CHRISTIANS who have never found themselves slumped in the Cave of Despair or wallowing in the Slough of Despond.

Even the noblest Bible characters knew at times the heaviness of a heart weighed down with disappointment, apparent failure, or other problems. While the Bible does not hide this, it does clearly show that such experiences can be made to strengthen our faith.

We can do three things to make despondency serve some useful purpose: (1) We must recognize the causes of our despondency, then (2) deal with the despondency itself, and (3) exploit the whole experience.

RECOGNIZING THE CAUSES

Despondent feelings are often a natural reaction following a high spiritual experience. This was so with Abram at least once (Genesis 15:1-6). He had recently challenged and fought powerful Mesopotamian kings to deliver Lot from captivity. It is true he had been blessed by the priest Melchisedek, but it was "after these things" that the word of the Lord came to him.

After the defeat of the powerful kings, Abram might have *feared* they would regroup and attack him. At any rate, the Lord deemed it necessary to remind him, "I am thy shield."

Be on guard against resurgent fears. Emotions, like a pendulum, can swing from one extreme to the other. Often after a spiritual high point has been reached there is a rebound in the opposite direction.

Strain may also have contributed to Abram's depression. He had been taxed physically and emotionally by the conflicts and needed time to recoup those powers. God does not intend for us to live emotionally extended lives.

Then, consider Abram's *disappointment*: "Lord God, what wilt thou give me?" He had trusted the promise of God for several years but now could not hold back the question. This is normal. Fortunately God understands our infirmities and remembers that we are dust. "Go, tell Him plainly, just how you feel."

Frustration, of course, was evident: "...seeing I go childless." Ten years had Abram been in Canaan. There seemed no shortage of babies all around, except for him and Sarai.

And so the man who was to be called the "father of the faithful" fell prey to melancholy and dejection. In this moment of reflection it appeared to him he would have no son of his own after all: one of his servants would undoubtedly become his heir.

At this point, Abram might have seemed ready to "hand in his resignation." But what good would that have done? Abram knew a better way to handle the problem.

DEALING WITH OUR FEELINGS

As Christians we are to guard against discouragements and depression. Satan plays effectively on such feelings to try to elbow us into an attitude of self-pity or indifference concerning God and His will. Rather than nurse such depressive feelings to infect others with them (for they are contagious), it is far wiser to take them to God and pour out our hearts to Him.



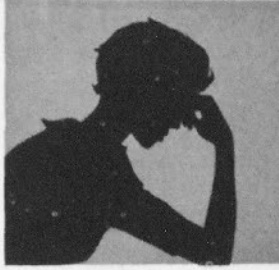
Jeremiah was so sore at the derisive treatment he received from his countrymen that he actually felt God had deceived him (Jeremiah 20:7). But he took his com-

plaint to God Himself and was afterward enabled to sing and praise the Lord.

Such experiences are part of our spiritual education. It was now, in Abram's case, that God gave to him the fifth of nine successive revelations of Himself, each manifestation being exquisitely adjusted to his need and connected with it. And with this experience for the first time we read, "The Word of the Lord came unto Abram."

Actually, the Word of the Lord does not really come to us with force until we are conscious of a particular need. It finds its context in our personal situation. So

THE CAUSES AND CURE OF SPIRITUAL DESPONDENCY

By **GEORGE HOLMES**
Pastor, Community Assembly
Menlo Park, California



in times of depression, expect the Word of the Lord to come to you with power and encouragement.

Further, remember that God will not allow His faithful servant to be the loser: "I am thy exceeding great reward." We may be tempted to question whether obedience and self-sacrifice are as productive as we had expected, yet every experience that brings us fuller understanding and greater appreciation of God contains its own reward.

A farmer who wept as his land was washed away by a flood felt more than compensated when he saw the glint of gold in the soil after the waters had subsided.

Notice how masterfully God worked on Abram's most precious possession, his faith, to correct it: "This shall not be thine heir, but he that shall come forth out of thine own bowels, shall be thine heir." In a time of despondency let us not be willing to settle for less than

God has promised us. God does not change just because our feelings do.


EXPLOITING THE EXPERIENCE

God's delays are not denials. The long waiting period was intended to bring Abram nearer to God. And it did this as nothing else could have. As other supports were removed, Abram came to depend more on the promise alone.

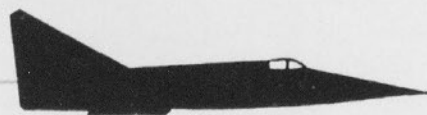
"Fear not, Abram: *I am...*" This precious fact, often repeated in the Word of God, was stated first in this time of Abram's despondency. Not what God gives or does, but what He is—the great I AM—is the foundation of our spiritual life. Let the numerous I AM's of both Testaments lead you to exploit your own despond-

ency and turn it into discipline that results in fruitfulness of life and character.

"And he believed." In faith he said a firm "amen" to God's pronouncement. For God had corrected his thinking and instructed his faith so that "he refused to allow any distrust of a definite pronouncement of God to make him waver. He drew strength from his faith, and, while giving the glory to God, remained absolutely convinced that God was able to implement his own promise. This was the faith that was counted to him for righteousness" (Romans 4:19-21, Phillips).

Surrendering to despondent feelings can result in a defeated faith, but exploiting them will definitely further God's plan in our lives. 

STRONG DEFENSE



By **ROBERT R. WAY**

Servicemen's Representative, Assemblies of God

DON WROTE TO HIS WIFE: "I have been wounded, but I'm alive. A grenade hit me in the foot and hands. When daylight came, I discovered two live grenades only two inches from my head.

"No one seems to know why those grenades didn't go off. But I know. I know God was on my side.... I know that the only thing that kept me alive that night was your prayers and the prayers of the family. Behind this was the accumulated prayers of the people who go to church and pray for all the GI's over here."

Later his wife, Bobbi, expressed it this way, "Some of us don't realize the job our soldiers are doing over there. No matter how many prayers are said for our loved ones, there still couldn't be enough." Don and Bobbi will be forever grateful for the prayer partners known and unknown who were coming through with a strong defense.

There are beachheads of spiritual support in the battles of life. Their incidence may baffle military experts, but they are the result of a simple response of faith in believing hearts.

Take the victory at the battle of Rephidim, for example. When Moses held up his hands, Israel prevailed against the enemy. When Moses lowered his hands, Israel was defeated. His aides, quick to grasp the implications, stood at his side and supported his hands until the sun went down and the battle was won (Exodus 17:8-13). Victory for Israel was personalized in Moses.

In a manner of speaking, individual action in our own time of military confrontation can be the means of victory or defeat for our boys. We have a Christian responsibility to support our sons in military service.

We must support their posture of faith. Could we face the returning serviceman with head erect if we have failed to be a member of the support team—failed to stand with him in his spiritual skirmish with unseen

forces of sin as well as against physical foes armed with rockets and machine guns?

Bill Snook, son of Assemblies of God Pastor Harry Snook of Vineland, New Jersey, testifies with great appreciation of those who frequented the mountaintop of prayer on his behalf. As he was riding in his helicopter over enemy-saturated territory, air turbulence caused some of the equipment to become dislodged. In the split second that he lunged forward to steady the gear, a Viet Cong shell tore through the chopper in the very spot where he had been sitting! Here was spiritual support at the target area. Here was the church fulfilling its role in exercising faith for protection of one of its sons half a world away.

Recently a pastor shared this exciting experience with me. It happened during the time he was called to serve our nation. One night in the heat of battle, he flung himself into an abandoned hole for protection. He was not alone. The enemy soldier who had taken cover there cocked his rifle and whirled around to fire. Involuntarily the GI cried out, "Oh, Jesus, help me!" There was a pause. In broken English the German soldier asked, "You are Christian?" "Amen," was the anxious reply. "Then quickly leave." After a brief word of prayer they departed, enemies, yet brothers in Christ.

Sometimes the request for spiritual support is "coded." Even the praying ones do not understand its implications. "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26).

M.Sgt. Wayne Evans (26 years a veteran of military service) visited the Servicemen's Division en route to a new assignment. During our visit he shared incidents of the wonderful story of his conversion. In 1963 he accepted Christ at the Berchtesgaden Servicemen's Retreat in the Bavarian Alps. Up to this time he had been

shackled with alcoholism, but the Lord wonderfully liberated him.

He paused in the afterglow of recounting his miraculous experience and said simply: "In all those years, my mother never stopped praying for me." Here it is again—that strong defense against Satan's offensive to "steal, and to kill, and to destroy" (John 10:10).

An Air Force pilot, Lt. Col. James Robinson Risner, was reported missing. He had not been heard from since his jet fighter-bomber failed to return from a mission last September 17. Forced to eject, he parachuted into an area controlled by the Viet Cong. Through the days of anxiety that followed, his family was sustained by their faith that he was in God's care. Then out of the silence came a letter bearing North Vietnamese stamps. It was addressed in a familiar hand. James Risner was well and a prisoner of war. His letter stated he knew he had their prayers with him—"he could feel them." The strong defense of faith can penetrate a prison camp to sustain a Christian officer.

All across our fellowship today our thoughts are with our military men and with their families in a very special way. Thousands of wives have missed the caress of their companions. Little children look anxiously for the day daddy will come home. Moms and dads are trying to adjust to the vacuum of quietness in the home following the noise and commotion generated by that teen-age boy. Collectively across our nation, let us forge a spiritual defense which will be meaningful and effective in the lives of these separated loved ones.

On their behalf we claim this privilege, "I will sing of thy power: yea, I will sing aloud of thy mercy in the morning: for thou hast been my defense and refuge in the day of my trouble" (Psalm 59:16).

When Peter faced his great hour of temptation, Jesus encouraged him with these words: "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not" (Luke 22:31, 32).

With these provisions from God's Word, we can provide the strong defense for those of our household of faith and claim both spiritual and physical victory.

The Servicemen's Division is the arm of our fellowship which concentrates its ministry to the military community. Letters and literature flow in a steady stream to men and women of the Armed Forces. Each month excerpts and quotes from letters are carried to the fellowship in the prayer bulletin, *The Shield*. Individual requests are remembered in prayer.

Besides the literature ministry of the Servicemen's Division, the Assemblies of God has 28 active-duty chaplains: 13 serve in the Army, 7, with the Navy and Marine Corps, and 8 in the Air Force.

Under the direction of Dick Fulmer, servicemen's representative for Europe, 45 servicemen's fellowship groups have been established on the continent. Overseas, Assemblies of God servicemen's homes and centers are located in Seoul, Korea; Tokyo, Japan; Taipei, Formosa; and Naples, Italy.

In many areas, service personnel work closely with Assemblies of God missionaries and not only are offered an opportunity for Christian outreach but enjoy the relaxing shelter of a friendly Christian community.

What is your part in this spiritual defense system? You can spiritually sustain servicemen by: (1) prayer support in public worship and private devotion; (2) moral uplift, through letters, encouragement, and remembrances sent from home; and (3) financial contributions to the Servicemen's Division so the flow of Christian literature (*At Ease*, *Reveille*, tracts, and booklets) and letters may continue to reach them.

Let each of us make up a part of the solidarity of faith providing a strong defense in the name of Jesus Christ who promised, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19).

A "USS HANCOCK" SIGNALMAN OFFERS SOME THOUGHTS ON SECURITY—

Fully Covered?

WHAT SORT OF THOUGHTS does a signalman second class think as his aircraft carrier plies the waters of the China Sea? Does he think only of the safety of the men who are catapulted from the flight deck every few minutes? And of his own safety?

Certainly these thoughts are entertained by Nelton Chessher, 21-year-old Assemblies of God signalman aboard the *USS Hancock* (cover). But he also thinks of those back home secure in a false security. He writes:

"How many of you are insured for \$50,000? Or \$20,000? Or even \$5,000? Some people carry large life insurance policies, covering every possible physical accident. Then they don't have to worry about what might happen unexpectedly, they think. Their families will be

well taken care of in case they die—perhaps better than if they were alive.

"But stop and think. Are you completely insured? Your physical life may be covered. But what about your eternal life? Have you taken out a policy with God? And if so, is it up-to-date?

"It is possible to draw dividends from most insurance policies. Usually, you have to wait a year or longer before you receive any dividends. But spiritual dividends start from the very beginning—from the first day you commit yourself to Jesus Christ and insure your life eternally. They include peace of mind, freedom from fear and guilt, fullness of joy, a life that is abundant and rich.

"With most insurance policies you have to *do* something. You must sign a contract, take a physical examination, pay some money.

"But to take out a policy of eternal life insurance with God, you need do very little. Jesus Christ, your Co-signer, did it for you. Just place your trust in Jesus Christ, receive Him into your heart, and the truth of God's Word will be demonstrated in your life: "He that hath the Son hath life" (1 John 5:12).

"This is life insurance—with total coverage."

MIRACLE LITTLE

IN THE ANNALS OF THE HISTORY OF THE SECOND DIVISION, NINTH REGIMENT, IT IS RECORDED THAT THIS BATTLE WAS AN "ACT OF GOD"—AND NO MILITARY STRATEGY IS GIVEN ANY CREDIT.

IT ALL BEGAN IN A PRAYER MEETING. I will never forget that Friday night in Porterville, California. A mother stood and asked for prayer for her son who was fighting in Korea. Above all else, she asked that God might save his soul.

That night a spirit of intercession gripped us as we prayed fervently for the boys in Korea.

At the close of the service, I waited quietly as the Lord spoke to me. My heart was heavy because there were so few witnesses among the GI's who could lead a soul to Christ. I felt an urge to present myself for this work but immediately resisted the idea and reasoned that I had fulfilled my military obligation during World War II.

I left feeling I had disappointed the Lord. The mood persisted until Sunday night. In response to a message on wholehearted consecration I repented of my unwilling spirit and asked the Lord to definitely show me His will.

That night I had a strange dream repeated three times. I saw myself running through rugged hills. An aidman's bag hung on my left hip. In the darkness I would minister to a wounded soldier, first to his physical needs and then with the Bible to his spiritual need. When morning came, I was convinced that God had spoken.

At the time, I was attending college with a medical career in mind. Therefore, it wasn't too difficult to enlist for duty in the medical service. I was conscious of the reassurance of the Holy Spirit as I made this decision.

After medical basic, volunteers were called for duty in Korea, and eventually I was shipped to Korea. During the voyage there were many opportunities for witnessing. Souls were saved aboard our ship.

Upon arriving in Pusan, we were rushed to the front

Henry A. Swain is currently an Assemblies of God missionary serving in Seoul, Korea.

lines. We were facing Communist Chinese troops across a narrow valley. The Chinese positions were much higher than ours; consequently, we were under constant observation during daylight.

After defending these positions for about four months, we had lost almost a third of our company due to artillery attacks and patrol action. These three hills became the stage for a famous struggle called the "Battle of Little Gibraltar."

Word was received that we were going to be relieved and sent to the rear for rest and retraining. The transfer was to take place at midnight under cover of darkness. By 10:30 p.m. all of our company was packed and ready to surrender our positions to fresh troops. At 11 p.m. our listening post out in the floor of the valley reported enemy movement in front of them. At 11:30 p.m. another report announced that the enemy force was a large one and the listening post requested permission to withdraw to the main line of resistance.

Pinpricks of light broke the darkness as the listening post was overrun by automatic weapons fire. Immediately the enemy launched an artillery and mortar barrage upon our positions. We braced ourselves for their infantry attack.

Unknown to us, a Chinese artillery observer was already on our hill, directing the fire by radio. The barrage was shifted to an area directly to the rear of us,


ASSEMBLIES CHAPLAINS CONFER

THE SEVENTH ANNUAL CONFERENCE-RETREAT for Assemblies of God chaplains, held in Springfield, Missouri, May 4-6, provided an opportunity to study and re-evaluate the entire program of ministry to the spiritual needs of military personnel. It also offered spiritual en-



richment and an interchange of ideas and observations with members of the Commission on Chaplains and fellow chaplains.

Rear Admiral James W. Kelly, chief of Navy chaplains, was guest speaker. After a breakfast in his honor on Thursday morning, May 5, at Central Bible College, he also addressed the students and faculty in the morning chapel service.

Chaplains and representatives attending the conference were (front row, left to right): LCDR Ronald G. DeBock, Navy; Maj. James H. Cotton, Army; Commission on Chaplains Chairman Howard S. Bush; RADM James W. Kelly, chief of Navy Chaplains; General Superintendent Thomas F. Zimmerman; and Commission Secretary Robert R. Way; (back row, left to right): Lt. Anthony D. Palma, Naval Reserve; Capt. John W. Simpson, Army; Maj. Elton E. Curnutt, Army; Capt. James W. Van Meter Jr., Army; Capt. Anthony Dyba, Army; Capt. Ardon Schmidt, Army; 1st Lt. H. Lamar Hunt, Army; 1st Lt. B. Russell Skipper, Air Force. 

OF GIBRALTAR

By HENRY A. SWAIN



on the road where our replacement troops were marching. They were caught in the downpour of exploding shells, suffering heavy casualties and confusion in the darkness. To make matters worse, our communications were damaged, and we were without means to report our conditions to other supporting units.

We were able to trace the advance of the enemy force by the flashes of exploding grenades and small arms fire. The first platoon defending the lowest part of our three hills was cut off and surrounded within an hour. The company commander who had gone down to direct the defense of his hill returned at 2 a.m., reporting a force of 300 Chinese had captured the hill. The surviving Americans were hiding in bunkers.

A counterattacking party in the second platoon was ordered to regain this vital position. Every man who could be spared from a fighting position was called in. The company commander volunteered me to be the medic.

A few minutes before 5 a.m. 15 fighting men and a medic were being briefed. We knew the Chinese had our own machine guns trained on the hill waiting for us to try to win back our positions. We were hopelessly outnumbered—20 to one. A sickening fear clutched at our hearts as we waited for the signal.

In the months we spent on the hill many of us had gathered together in the evening for prayer. A harmonica provided accompaniment for our hymn sing, and more than a few came to grips with God in our medical aid bunker. Now there was a suggestion that we pray.

Silently I pleaded with God for words that would give us strength. Suddenly the love of God flooded my soul, a deep compassion that wasn't mine gave me words to pray. The scripture, "Perfect love casteth out fear," became a reality.

We prayed for courage. Then when faith began to work, I asked for the safety of every man on my patrol. Then again, silently, I prayed that a certain saint of God in Porterville would be awakened and given a burden of prayer.

We were ordered out of the trenches and down a steep slope toward the enemy occupied hill.

Immediately we were caught in the cross fire of our own machine guns captured by the Chinese. We had to run through an open area before we could reach the safety of the brow of the hill. The tracer fire, waist high, seemed to knife through us, but somehow we kept running down toward our first objective.

I had been instructed not to stop for any who might fall but to stay with the main body to give medical support to those who were able to gain entrance to the hill. One by one we came into our safety zone until all of us stood under the brow of "Little Misery." God had granted us the first stage of our counterassault.

A barbed-wire apron encircled the base of the hill

to prevent the infiltration of the enemy. But now it prevented us from gaining entrance to the top. I began to pray desperately for God to turn the tide quickly in our favor. There was no place we could cross the barbed wire without exposing ourselves to direct small arms fire.

Above us, a Chinese soldier pushed a long bamboo tube over the edge of the hill and it slid down the steep slope and finally caught in the barbed wire. We recognized this device as a dynamite charge used mainly in clearing mine fields. As the fuse burned away, we all flattened to the ground and waited for the blast. It hardly seemed possible that any of us could survive such a charge at close range, but I remembered the escape from machine gun fire. So I hoped.

The blast of the bangalore torpedo lifted me from the ground, and I fell back among the men numbed and paralyzed by the shock. Slowly, as my senses returned, I began to call the names of our team—and before I had called half of the men, I realized that the strong hand of the Lord had shielded us from destruction. Every man gave account of himself, dazed, but unhurt.

As we surveyed the damage, to our delight the barbed wire had been blown away, leaving an unobstructed path into the trenches on the hill. We felt the exhilaration that must have overtaken Moses as he watched the seas part and a path open across the Red Sea! Once in the trenches, except for the odds, we were on equal footing.

Within two hours we had fought our way to the crest of the hill with no casualties. We were conscious of a power greater than our own strength bearing us along to the top.

The Chinese troops closed in behind us. There were too few of us to keep our retreat route open. On top, it was pointless to go any farther, therefore a perimeter defense was set up. The Chinese were attacking from all sides. It was broad daylight now, and they could see our situation very clearly. We would have to surrender or die defending our positions. As I gave aid to a wounded soldier from the first platoon, I was praying for another intervention from God.

While we held our perimeter defense positions, Sgt. Scott leaped ahead to destroy a cluster of Chinese soldiers. He had exhausted his supply of ammunition so he was hunting for another weapon. He found an enemy soldier lying face down, mortally wounded. Scott grabbed the dead man's pistol which appeared to be a double-barrelled shotgun mounted on a pistol stock. As he examined it, an enemy soldier suddenly rushed at him with rifle steadied. The sergeant quickly cocked the weapon and fired both barrels point-blank at an oncoming Chinese soldier. Instead of the expected shotgun blast, two green flares ricocheted from the soldier's body and exploded in the air above us.

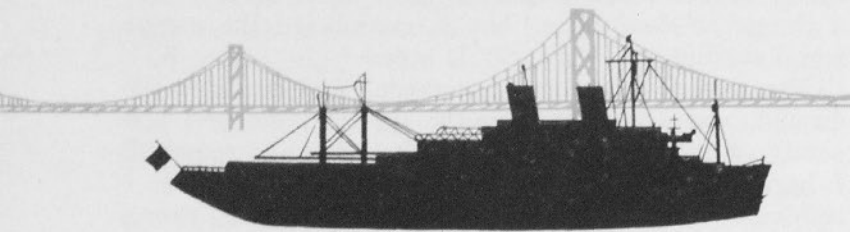
The cessation of battle noises caused me to look up. Chinese soldiers were gathering in little groups looking at the sky. The two green star cluster flares seemed to hang there. Then the Chinese began to run back to their own front lines in wild confusion and disorder.

At the same time, our long overdue artillery support now came over our heads and slammed into the floor of the valley. Soon the valley was enveloped in dark clouds of dust screening the Chinese hills. As the artillery was lifted, the scene resembled Sennacherib's army which

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AN ASSEMBLIES OF GOD MINISTER, HONORED
BY DIGNITARIES OF MANY NATIONS, HAS
A REMARKABLE MINISTRY TO FOREIGN SERVICEMEN.

20,000 CONVERTS IN 15 YEARS



By LCDR STANFORD E. LINZEY
Chaplain, United States Navy

"WITH HIS EXCELLENT PERFORMANCE OF HIS DUTIES and friendly assistance, Director W. J. Bateman, Armed Forces Service Center, has proven himself deserving of the high esteem and admiration of the officers and men of the Republic of Korea Navy."

This Korean naval citation was presented to the Assemblies of God minister by LCDR Kang Won-Chong for Vice-Admiral Young Woon Lee, chief of naval operations, Republic of Korea Navy.

The Armed Forces Service Center in San Diego, California, is a unique organization with a missionary outreach. It started when Walter J. Bateman felt led of God to open the Center for servicemen. The story goes back to World War II.

In 1943 Brother Bateman and his family went to San Diego from Nebraska to visit his son in the Marine Corps. On that visit the minister saw many servicemen on the streets and had a desire to help them spiritually. He took a job in a cleaning plant downtown so he could be near the men and await his opportunity.

When the Korean War broke out, the preacher felt this was the time for action. He rented space and started services on April 8, 1951.

Eight months later the building changed hands and the Center changed location. On March 2, 1952, the present location was established at 846 Fifth Avenue above the San Diego Hardware Company. The facilities include a recreation area, a lounge, a kitchen, and a chapel.

The method of operation is simplicity personified. Workers of the Center stand on the street and invite passing servicemen to the meetings. A regular gospel service is held with singing, testifying, preaching, and an altar call. Refreshments follow. "The response was good from the beginning, and God was moving," says the director.

Brother Bateman's original plan was to minister to American servicemen, but God had plans that were to

go far beyond anything the minister could have dreamed. A move that was to take the gospel around the world was beginning to take shape in the Center in San Diego. The man to be used of God was a Spirit-filled worker-preacher who wanted to serve his Lord. This is how it happened.

In January 1953 three Peruvian ships came to San Diego. Noting there were several centers catering to Americans, the center decided to extend its help to foreign nationals. Spanish invitations were sent to the Peruvian ships, and the men were invited from the street. In a short time 200 Peruvians had made a profession of faith in Christ. These first efforts with the Peruvians seemed to indicate that God was leading in this new ministry.

"We began to contact every foreign naval ship that came to San Diego," Brother Bateman said. "The nationals were being sent to the naval base for training under our government's Military Assistance Program. We would invite them up, prepare meals for them—their national dish, take them on tours of San Diego, and entertain them in every possible way. We felt this was practical Christianity. These people were in a strange land and needed friendship, so we provided it."

Word passed from ship to ship to look up the Armed Forces Service Center on arrival in San Diego. This produced an endless stream of men. The Center and the Batemans are now known around the world. Cdr. Yu of the Korean Navy told Mr. Bateman, "Everyone in the Korean Navy knows you."

Men from 34 nations have entered the Center and have heard the gospel by national speakers, by reading literature or bilingual Testaments, or by hearing records—all in their own language.

Each time a ship comes in the minister calls in an interpreter and preaches to the men. The altar call is given, and they respond.

Since its inception 50,000 men have been served in the Center, and over 20,000 men have accepted the Lord Jesus Christ as personal Saviour.

The Center has a board of eight members—two ministers and six businessmen. Maj. Gen. Bruno Hochmuth, commanding general of the Marine Corps Recruit Depot in San Diego, serves on the board of reference.



LCDR Kang Won-Chong (right), Republic of Korea Navy, presents the Korean citation plaque to W. J. Bateman, director of the Armed Forces Service Center in San Diego, Calif. Mrs. Bateman looks on.

No offerings are taken in the services. Everything is free to the men. Several churches in the area, the Southern California District Council, and individuals assist the Center financially. Brother Bateman and his wife, Esther, live on a modest Social Security pension.

The director is shy in talking about accomplishments. I tried to prod him about some of his experiences.

"Walt," I said, "do you know whether or not you really get through to these foreign servicemen?" He quickly gave me some examples.

"Augusto Vereau was a sailor in one of the Peruvian ships that came into San Diego in 1954. He accepted Christ here. When he got out of the Peruvian Navy, he attended and graduated from the Latin American Bible Institute at La Puente, California. He is now awaiting missionary appointment from the Assemblies of God to go back to his own people, the Inca Indians, in Peru.

"Col. Wong is a jet pilot in the Nationalist Chinese Air Force. He was attending the Senior Officers Amphibious Warfare training course here in 1962. We did not know whether or not we were getting through to him with the message.

"When he got home he wrote: 'When I left the tears flowed. I never thought I could feel so bad when I was on a homebound trip. It was simply because I left my heart with you and the Armed Forces Service Center. You have showed us the other side of this dark and sinful world. You have taught us that if you have faith in Christ, you have strength and courage and you are different from what you were before. What an experience! I must thank you that you have bestowed this experience to me!'

"Gen. Wu, deputy chief of staff, Chinese Marine Corps, is an officer in the church back at his home. Many of our converts become active in churches when they return to their homeland.

"Lt. Col. Shin has just been elected to the Board of the Evangelistic Center (Assemblies of God) in Seoul, Korea, where Brother Cho is pastor. He received Christ in 1964.

"The church at the Chinese Naval Base at Tsoying had so many converts they had to build a new building in 1960. When these people get converted, they immediately begin to convert others."

Adm. Liu Kwang-Kai, commander in chief of the Chinese Navy, said to Brother Bateman, "Taiwan needs Christianity more desperately than anything in the world." Brother Bateman has a standing invitation to go to Taiwan anytime as a guest of the admiral to preach the gospel.

The Center by its nature has been able to reach the dignitaries of foreign nations.

The working preacher wears a round purple lapel button with two anchors and 12 pointed Chinese stars that designates him an honorary admiral in the Chinese Navy. The commander in chief gave him this honor in appreciation for his assistance to his officers and men. By this button Brother Bateman is immediately recognized whenever he appears at any Chinese ship and is welcomed aboard with honors.

When I commented on the effectiveness and extent of his work, the preacher said in all humility, "It's not me, brother; it's God!"

Looking at what has been done, one has to agree that certainly this has been God's working among men.



Chaplain Wood (left) talks with some airmen at one of the remote stations in Alaska.

Circuit-riding Chaplain

By Chaplain (Capt.) RICHARD D. WOOD

WITHIN ALASKA the U. S. Air Force has some 20 remote sites scattered from the Upper Yukon near the Canadian border to the rocky islands along the Aleutian Chain.

The number of men at each station varies with the responsibility of the station. But all the men have a common mission: to guard our perimeters from surprise attack. To accomplish this each man shares a year of duty without his family, without automobiles, and (in most cases) without television sets!

To provide adequate religious services for these isolated sites, a team of five Protestant chaplains moves from place to place like the old circuit-riding parsons of the past. Each chaplain is responsible for approximately four sites, enabling him to visit each site once a month. Being unaccompanied these chaplains can identify with the problems of their scattered congregations.

For the last two years an Assemblies of God chaplain has been a part of this team: Chaplain (Capt.) Paul A. Lee (1964-1965), and I had the privilege of serving from 1965-1966. Both of us by coincidence had the same circuit, called by some, "The Outer Limits Circuit"—sites on the west coasts of Alaska.

Many of the sites are indeed isolated. Other sites are located near Eskimo villages, and the men distribute gifts which they buy with their own donations. They also help special organizations such as the Alaska Crippled Children Association.

One of the most important days at the site is mail day. When there is no mail, the airman is adversely affected; and when there is mail, he may be upset by what he reads. In any event, the chaplain is certain to be busy after every mail call.

People are the same everywhere, but the necessity of living and working at a remote Air Force station brings special problems. Some of these problems come with the men: separation from loved ones, anxiety about parents back home, and unsolved personal problems. Others are created after they arrive: the inability to accept a remote

(Continued on page twenty-nine)



In the lower photo is the recreation area at the rear of the Layne Hospitality Home. At top, left to right: A worker praying with a sailor in the prayer room; refreshments being served before the Saturday night service; logging the boys in for an overnight stay in the 34-bed dormitory.



HOSPITALITY— CHRISTIAN STYLE

FOR 25 YEARS the doors of Layne's Hospitality Home in San Diego have swung open for our servicemen. The home that began in a cottage upon Golden Hill on November 30, 1941, has now been enlarged four times to its present impressive structure at 1268 22nd St.

To the nearly 12,000 servicemen who visited the Home for the first time last year, it proved to be a haven. Home meals can never be surpassed and 11,904 GI's will thunder applause for the meals they received in the

Home. During the year 3,980 stayed overnight in the comfortable 34-bed dormitory.

Directors of this ministry are Brother and Sister Irvin Rattan who have been with the Home since its beginning.

But the ministry to appetite and fatigue of sailors and marines is not the most important phase of this gospel outreach, for 973 men went to the prayer room to accept Christ in one year, and many received the infilling of the Holy Spirit.

Christian fellows are taught to be personal workers and encouraged to pray with others at the altars. On weekends they are active and in downtown San Diego inviting other servicemen to the Home for singtime and refreshments—and Jesus Christ.

Twelve Assemblies of God churches in the area assist in the work. The ladies of the churches prepare and serve refreshments, the youth groups furnish the music and special songs, and some of the young ladies serve as hostesses. The pastor brings the Word of God.

Many young men in these services have never attended church services, but the prayer room is very blessed proof of the effectiveness of this kind of unselfish and devoted ministry to servicemen.

Christian fellows who frequent the Home call it their "power house." Every Wednesday night they meet for Bible study and prayer service. Every evening there is an opportunity for prayer, and once a week a prayer chain continues throughout the night. This power enables them to "stand against the wiles of the devil."

A proper emphasis is placed upon Christian fellowship to strengthen the believer. Every night except Monday, a dinner is served to men and women of the Armed Forces. Ample recreation area is provided, not only in the rumpus room, but also outside on the patio.

Even after young men fulfill their military obligation, the influence of the Home continues to impress their lives. Because of these efforts through the years, thousands have been saved and hundreds filled with the Holy Spirit. Many have attended Assemblies of God Bible colleges and are now serving as pastors, evangelists, missionaries, and lay workers. These men will always remember that the Layne Home was scriptural in its outreach—"given to hospitality."

Irvin and Bertha Rattan look back over a long life of faithful ministry and rejoice at the part God has given them in ministering to some of His choice sons and daughters. Since the opening of the Home they have lovingly and prayerfully tended their "Christian family."

Not only is the Layne Home an oasis in a desert but one which emphasizes hospitality—Christian style.



Sergeant Dale Cote and family.

FOR YEARS I SOUGHT REALITY . . .

MY SEARCH IS ENDED

By S/SGT. DALE COTE
As told to LYNN DRUMRIGHT

WITH THE PROSPECT of three years at Ramey Air Force Base in Puerto Rico, I was thrilled to discover an English-speaking Assemblies of God church nearby.

I fervently hoped that here I would find the answer to spiritual questions that had troubled me for years. Baptized at birth and confirmed at the age of 12 in the Roman Catholic Church, I had been a strong Catholic. The church was my life, and I gave many hours of faithful service to promote Catholicism.

I served in the Navy during World War II. While in the Pacific area, I began to search for a more personal relationship with God. The need for satisfaction and peace drove me from church to church during the next four years. In 1948 I turned back to the Roman Catholic Church. When I married in 1953 I expected that my wife would join me in that church. But she was a back-slidden Assemblies of God girl, and soon after we were married she came back to the Lord in an Assemblies of God church. Now we both realize there could have been many religious problems in our marriage. God was gracious in working it out for His glory, but we know that most mixed marriages bring serious problems.

My wife began to witness to me and I tried to be interested. However, I still wasn't sure that this was the way to God. I asked for a discharge from the Navy and we moved to Miami, Florida. My heart was hungry as God began to speak to me. He showed me that I needed personal salvation more than anything else in this world.

I was saved at Glad Tidings Assembly in Tampa, Florida. For the first time in my life I felt peace in my heart. My parents rejected my experience, but I felt it was what God had been leading me toward for the past few years.

Still I did not receive the baptism in the Holy Spirit. In 1957 I entered the Air Force. Although at times I sought the baptism in the Spirit, I finally decided it wasn't for me. Still my heart searched after more of God, so I was glad to find the Assemblies of God church near Ramey Air Force Base when I came here in 1965.

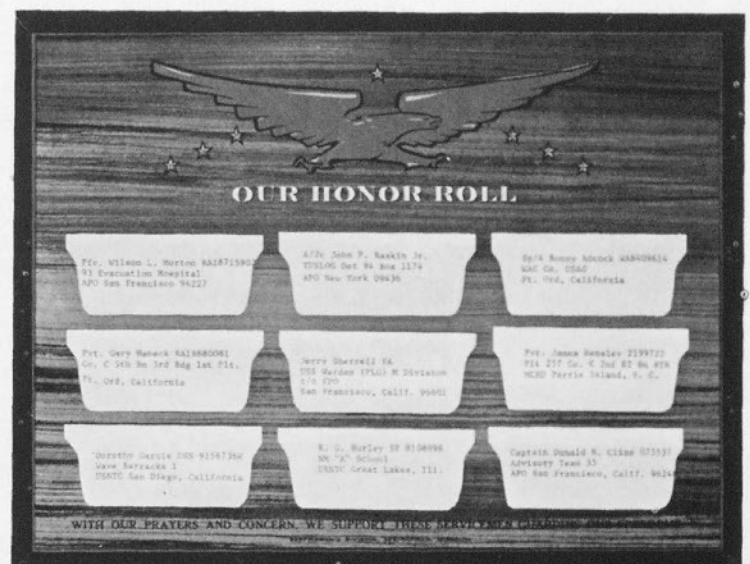
Pastor Lynn Drumright and the congregation gave me a warm welcome, and in the first service I attended the Spirit of the Lord was with the people in such a way that my heart was stirred. I promised God I would seek again to be filled with the Spirit.

I moved my family to Puerto Rico and on the first Sunday evening after they came, I was filled with the Holy Spirit. For hours God had control of my body, mind, and soul. Even after returning to the barracks I

was praising God and speaking in other tongues until the following morning.

I know now the purpose of such an experience with God. Since receiving this glorious experience of the Baptism, I have been able to witness to more people than in all my previous years as a Christian. God has led me to witness to many Roman Catholic people about His wonderful salvation and power.

My wife, daughter, and two sons have received the Baptism. We are praying that we shall all fulfill God's purpose for our lives.



Attractive honor rolls, to recognize those in the service of their country, are available free to Assemblies of God churches. Each honor roll has places for names of nine servicemen. Easily removable cards allow for address changes to keep the listing up-to-date. For your church's free honor roll write to: Servicemen's Division, 1445 Boonville, Springfield, Mo. 65802.

"I discovered God in the manned spacecraft center"

By DAVID L. JOHNSON
Pastor, First Assembly, Channelview, Texas

I DISCOVERED GOD was present in the Manned Spacecraft Center at Houston, Texas, March 26, 1966.

A Christian newsman friend had invited me to go to the press conference at NASA. Command pilot Neil A. Armstrong, this country's first civilian astronaut, and Lt. Col. David R. Scott would face the world with the victories and near-disasters of their Gemini 8 flight.

We arrived at the news conference auditorium early. A few people were there. Newsmen and television people were testing their cameras and sound equipment.

As the press conference began, the auditorium was comfortably populated. We sat only three rows from the stage, and our view was excellent.

No one mentioned God. I didn't see Him in any person's actions. I was to find Him quite by surprise.

Dr. Robert R. Gilruth, head of the Manned Spacecraft Center, reviewed the Gemini 8 program.

"Two spacecraft were launched on the same day—on time and flawless," he said. "This has never before been accomplished. The docking of Gemini 8 and the Agena was well executed. The Gemini accomplishments have been overshadowed by a little malfunction, but the program was successful."

Neil Armstrong began. "The launch is the greatest thrill ever to be experienced by a pilot. Sights and sounds of orbital flight are unparalleled on the ground."

Colonel Scott, the country's youngest spaceman, said, "We found we were constantly having to press to keep up with the flight plan. It wasn't difficult, but it was one of these situations where you have to keep your mind on what you are doing all the time."

The two men carefully described each part of their flight and recovery. Then it was question time.

Several newsmen asked questions. Suddenly my Christian news friend had his hand in the air. The microphone came to him, and he asked: "When the craft began the violent tumbling roll, *did you feel God close to you?*"

There was stunned silence. Systems, flight plans, and computers had been praised, but—God? A slight ripple of noise ran through the auditorium. The astronauts shrugged and smiled.

Mr. Armstrong's face sobered. He waited for the noise to abate, then answered.

A test pilot, he said, is trained to react in specified ways during an emergency. He is very busy with data attempting to locate the trouble. So you don't have time to think of your feelings and actions.

He added that there is a common saying among test



Astronauts Neil Armstrong and David Scott ready to board their spacecraft to attempt the first rendezvous and docking of two spacecraft in earth orbit.

pilots in an emergency, "Did you think to turn on the data?" This was my first step in discovering God at NASA.

The conference ended. We interviewed Mrs. Armstrong and Mrs. Scott and found them extremely helpful.

In the departing crowd I became aware that my friend was calling me. He was in conversation with Neil Armstrong's parents. They had sought him among the reporters, asking him, "Are you the man who asked about God?"

While we were shaking hands, Mrs. Armstrong said,



Neil Armstrong (left), command pilot, David R. Scott, pilot, and Dr. Robert R. Gilruth, director of Manned Spacecraft Center at the Gemini 8 press conference. In the other photo are Mr. and Mrs. Armstrong (standing at left), parents of Neil Armstrong.

"I appreciated that question so much. We believe in God. My son, Neil, believes in God. He told me that he prayed on the flight."

"Mrs. Armstrong," I said, "when we heard the craft was in trouble, our family prayed. In fact we pray for the safety of every flight."

There were tears in her eyes.

Mr. Armstrong said, "Our church at home kept a continued prayer vigil. It lasted about 72 hours." He added, "We know the value of prayer and praying friends."

I became aware that Mrs. Armstrong had not released my hand. This thankful mother and father had found two others in the conference who shared their thanks to God for the help their son had received in difficulty.

The remembrance of that mother's firm handclasp has placed itself near the top of my life's experiences. The Gemini 8 program has ended, but the memory of Mr. and Mrs. Armstrong will never be lost.

Their son had neared the rim of disaster when the number eight thruster on the spacecraft began short-circuited firing. Almost immediately the craft began to tumble excessively. The roll rates approach one revolution per second, and the crew realized they were approaching their physiological limits.

The two astronauts activated the reentry control system and slowly regained control of the ship. These operations necessitated an immediate reentry and splash-down in the most remote recovery area. Yet they hit the target area nearer than any previous flight. The recovery plane spotted them before splash-down.

"We are so thankful for all the people who prayed," said Neil Armstrong's mother. "Tell them we appreciate it so much."

Tears were in her eyes again.

I discovered God in the manned Spacecraft Center. Not in Gemini control; not in the building and its exhibits; not in the press conference. *But I found God in the hearts of a mother and a father.*

I found God in human hearts!

Isn't that where God should be found?

—All-Church Press, Inc.



THE STATUE OF LIBERTY HOLDS HIGH A TORCH. BUT THAT DOES NOT FREE MEN.



the TORCH of FREEDOM

By EVANGELIST ARTHUR BERG

"THE SOLDIER'S PACK is not so heavy as a prisoner's chain. What America hopes to come to pass must first come to pass in the hearts of the people." So spoke former President Dwight D. Eisenhower.

In this "land of the free" we have become so accustomed to the luxury of freedom that we are in danger of forgetting there is a price to retaining it. Freedom has never been cheap. Nations which have thought it could come cheaply and quickly have accepted communism as a shortcut, only to become confused and finally subservient, losing their freedom.

Our own nation with its heritage of freedom does what it can to keep alive the vision of freedom in the world and to help those nations wanting to be free.

But freedom is not only a political matter. The Bible makes it plain there is a freedom of the spirit that transcends all other freedoms. This spiritual liberty can exist where men are slaves, and it can be absent where men call themselves free. The business of the church is to spread the good news that men can be liberated from the bondage of Satan. The gospel is the liberating force. "Ye shall know the truth, and the truth shall make you free."

A nation which ceases to prize its freedom or care that other men are not yet free will not long remain free. And neither will a church remain strong and militant when it has lost the vision of spreading the gospel. It is not enough that we are free. We must keep a vision for others who are not yet free.

The Statue of Liberty in New York City holds high a lighted torch, symbolic of our nation's desire that all men be free. But the torch does not free men. It is as our nation fulfills the promise of the torch by working to set men free that the symbol has meaning.

The church likewise has its symbol of spiritual freedom, the cross. But if the cross merely adorns our steeples or serves as an ornament in our religious exercises, this will not liberate men from the power of Satan. Only when the Christ of the cross is presented as a living powerful Saviour who can set men free can the Cross become meaningful.

Jesus never intended for His disciples merely to sit down and rejoice over what Calvary had done for them. The Cross was only meaningful as its message was translated into action. "Go ye into all the world," He said, "and preach the gospel to every creature."

Then let each of us light his torch with prayer and purpose and vision and take or send the gospel of deliverance into all the world. Lift high the torch of freedom from sin. This is the business of the church. "And this gospel of the kingdom shall be preached in all the world" (Matthew 24:14).

SERVING OUR SERVICEMEN IN EUROPE



Dick Fulmer and Captain Roland Valentine discuss plans for one of the 46 servicemen's groups.

By HELEN BRAXTON
Secretary and Editor
Europe Servicemen's Office

ministers, counsels, and serves as liaison between groups and the military. (The United States Government allows services to be conducted in military facilities when proper application is made by an authorized denominational representative.)

Fellowship groups are developed to supplement—not take from—the military chapel programs. Most fellowship leaders and members are active as superintendents, teachers, and secretaries in chapel Sunday schools.

While most of the 46 fellowship groups are pastored by lay leaders from the military, two Assemblies of God missionary couples—the Jack Hetzels and the Edward Washingtons—are full-time pastors of fellowship groups in their strategic areas. Other Assemblies of God missionaries give large portions of their time and ministry to servicemen: Angelo Nesta, Italy; Joe Mazzu, France; and Roy Dalton, Spain. The Daltons also give freely of their time and facilities for an annual servicemen's retreat.

Servicemen give generously to support missions in Europe. Their gifts are channeled through Berean Missionary Fellowship, approved by the Foreign Missions Department and administered by the Assemblies of God Servicemen's Central Committee for Europe.

The servicemen's representative plans and coordinates meetings for servicemen and dependents on all American holidays. Most of these meetings are conducted in the German Bible school facilities in Erzhausen. The Labor Day weekend is used for an extended convention-type gathering with departmentalized Bible classes for children, teen-agers, and adults. Also, pastoral, inspirational, and evangelistic ministry is provided by capable missionaries and visiting ministers.

Newsletter, the official organ of the servicemen's work in Europe, is pub-

lished monthly and distributed free upon request. It provides a vital link between the servicemen and the Europe Assemblies of God.

Besides the opportunities for Christian service and fellowship through the local groups and holiday meetings, servicemen are permitted administrative leave to attend military-sponsored religious retreats at Berchtesgaden, Germany. The Assemblies of God has one retreat there each year. Many servicemen find Christ as Saviour, receive the baptism in the Holy Spirit, or dedicate their lives to Christian service.

If ministers would follow Pastor Palmer's example and send pertinent information about their servicemen in Europe, personal contacts could be made to offer spiritual help and fellowship.

What has the Assemblies of God Fellowship accomplished in Europe? Here are a few testimonies of servicemen who have been helped.

Sgt. Al Brundage arrived in Germany in 1963 and saw a poster announcing: "Welcome to the Assemblies of God Fellowship in Frankfurt!" He attended this group where he received a warm welcome. In a few months he was transferred to Darmstadt and was elected leader of the fellowship there. At the 1965 retreat in Berchtesgaden he received the baptism in the Holy Spirit.

"There is more to going to church than just sitting in a pew," Sgt. Brundage stated emphatically. "My stand for Christ is stronger and my missionary vision has been sharpened through association with the Assemblies of God program in Europe. Our missionaries here are not only a blessing to the nationals they serve but also to the Americans stationed in Europe."

Maj. Willis W. Beam and his family first arrived in Germany in 1955. Anxious to continue their service to the Lord but not acquainted with the missionary program in Europe, they corresponded with the Servicemen's Division in Springfield, Missouri. They received a list of Assemblies of God chaplains and missionaries and information on the servicemen's work as directed then by John Kolenda and Paul Willisroft. They became active in the Wurzburg chapel program, and Maj. Beam served as Sunday school superintendent for a group of 300.

Since then they have continued in active Christian service in America,

"I APPRECIATE ALL YOU DO for our fellows in Europe," wrote Pastor Leonard Palmer of First Assembly, Taft, California. "A young lady in my church received a letter from her boyfriend saying he'd heard from you, inviting him to the servicemen's retreat in Berchtesgaden. . . . We'd like all five of our men to attend the retreat, so we're taking an offering to assist with their expenses."

This letter gladdened the heart of R. C. "Dick" Fulmer, Assemblies of God servicemen's representative for Europe, since he is pastor, counselor, and friend to American GI's based in Europe.

His work is similar to that of a circuit-riding pastor, for he travels several thousand miles each year visiting 46 full-gospel servicemen's fellowship groups in France, England, Germany, Italy, and Spain. He organizes,

then Korea, and now back in Germany based at Stuttgart. Maj. Beam largely attributes a glowing interest in Pentecost on his base to a former denominational chaplain who had received the baptism in the Holy Spirit and did not hide his light under a bushel.

Capt. Roland M. Valentine became acquainted with the Assemblies of God work among servicemen when he attended the 1964 retreat in Berchtesgaden. Through his activities in the chapel he saw a poster announcing the retreat. He and his wife Brenda attended and there met Brother Fulmer and some friends who were active in the Wiesbaden fellowship. At that time Capt. Valentine was based at Toul Rosieres Air Force Base, France, and he was encouraged to organize a full gospel fellowship there.

"Forming a Pentecostal fellowship at this base would not have been possible without the understanding and help of the base chaplain," Capt. Valentine stated firmly. Concerning the Assemblies of God servicemen's representative for Europe, he said, "Brother Fulmer is the cornerstone for all our fellowship activities. He is the one connecting link with the fellowship groups in France and the whole organization. I think of him as my CO (commanding officer). We consult him when we run into problems

we cannot cope with. His guidance and help are invaluable!"

One of the 1965 Labor Day weekend speakers for the Assemblies of God services at Erzhausen was James Boulware, pastor of First Assembly, Aurora, Colorado. He was amazed to find such wonderful Christian activities provided for servicemen and dependents in Europe. When he returned to his church, he shared the news with his congregation. One of his members, Jann Mathies, was preparing to join her husband in Frankfurt, Germany. Pastor Boulware sent word ahead that Jann was coming, and the Frankfurt fellowship leader was able

to make an immediate contact when she arrived.

This is the ideal way other pastors can help us contact their people who come to Europe. Gradually, as people find opportunities for Christian service and fellowship, they share the good news about the Assemblies of God work in Europe.

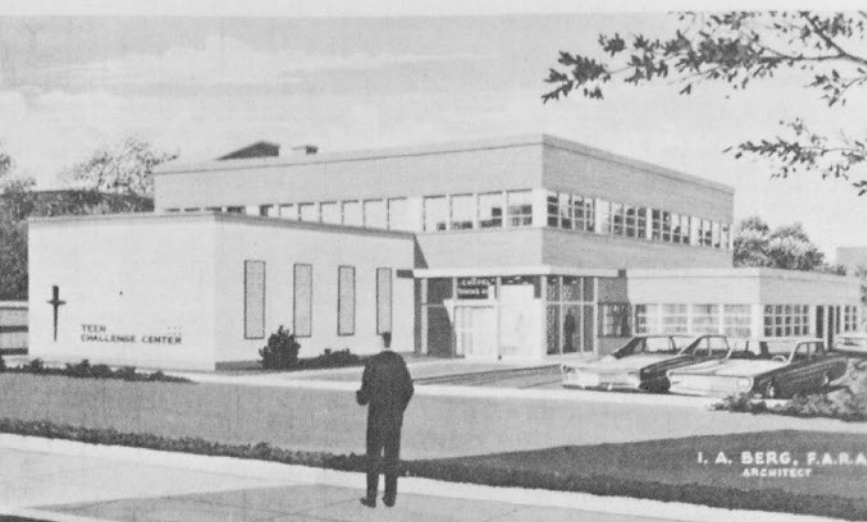
If servicemen and families from your church receive orders for Europe, send us their names and addresses before they arrive so that we may establish contact with them. Address your correspondence to: R. C. Fulmer, Robert-Mayer Strasse 27, 6 Frankfurt/Main, Germany.



On the Assemblies of God civilian staff appointed to work with U. S. military forces in Europe are (left to right): Richard Fulmer, servicemen's representative for Europe; Mrs. Fulmer; Helen Braxton, secretary and editor; the Edward Washingtons, and the Jack Hetzels, missionaries.

Part of the group attending the 1966 Assemblies of God Retreat at Berchtesgaden, Germany. T. F. Zimmerman, General Superintendent of the Assemblies of God, was guest speaker for the retreat. Of the 650 registered, approximately 100 accepted Christ as Saviour, 60 received the baptism in the Holy Spirit, and 50 indicated an interest in entering the ministry after fulfilling their military obligation.





The new Teen Challenge Center in Brooklyn, N. Y., sketched above, is to be dedicated in August.

Teen Challenge Advances

WITH THE ADDITION of a new Teen Challenge Center in Seattle, Wash., March 15, the Assemblies of God now has eight such Centers in the U.S. operating under district supervision in cooperation with the National Home Missions Department. Other Centers are located in: Boston, Detroit, Los Angeles, New York, Philadelphia, Chicago, and San Francisco. The Seattle director is Larry Hillis.

Following are interesting reports of events and progress in several of the Teen Challenge areas

LOS ANGELES, CALIFORNIA

Donald Hall, Director

The Los Angeles Teen Challenge Center is expanding its ministry to the vast, secret "underworld" of delinquent girls throughout Los Angeles County. Workers have searched for a place to establish a Home for troubled girls. They have located a beautiful, three-story building

Visitors arrive for the dedication of the Teen Challenge Institute of Missions in Rhinebeck, N. Y. At the right a former drug addict leads a chorus at the dedication service. Seated (left to right) are: David R. Wilkerson, director of Teen Challenge in New York; Stanley Berg, member of the board of directors of Teen Challenge; and Joseph Flower, superintendent of the New York District. Standing is John Q. Kenzy, dean of the Institute of Missions.



which can accommodate more than 40 girls. The Center needs financial help immediately for this project.

For each who gives \$25 or more as a charter donor to the Home, Teen Challenge will inscribe his name on a specially prepared plaque for the lobby of the new Girls' Center.

Only the power of God can reach these girls. They are gripped by the power of narcotics, prostitution, lesbianism, and alcohol, and have lost personal dignity. But through divine intervention, destitute young people are being changed into joyful Christians.

Many high schools and colleges are opening their doors to the ministry of Teen Challenge. Scores of teen-agers are being reached for Christ in the Teen Challenge rallies in high school auditoriums and gymnasiums. Others are feeling the impact of the gospel through consistent literature distribution.

At Glendale High School the entire student body of 2,000 listened attentively as Teen Challenge converts told of the miracle-working power of God in their lives.

The Teen Challenge staff chaplain, David Torres, visits young prisoners and follows them up after their release. Jail evangelism teams are conducting several chapel services a month in juvenile halls, jails, and reform schools. As a referral agency for the state of California, Teen Challenge is directly responsible for a constant stream of young addicts, alcoholics, and other persons in trouble.

During 1965, over 1,400 young people responded to the claims of Christ through Los Angeles Teen Challenge ministry. Many were filled with the Holy Spirit. Eleven converts were sent to Bible School.

BROOKLYN, NEW YORK

David Wilkerson, Director

A mansion directly opposite the Teen Challenge Center in Brooklyn, is now a *Home for Girls*, sponsored by the Center. Mr. and Mrs. John Benton, living on the premises with their family, direct the program for the Home.

Funds are urgently needed to restore this home for girls. Rooms need redecorating. Our workers are willing to do the work. We need to purchase furniture.

On April 26 the first annual Convocation of Teen Challenge Institute of Missions was held on the 100-acre Astor Estate at Rhinebeck, N. Y., formerly used as our Girls' Home. R. Stanley Berg, a member of the board of directors, served as moderator, and Joseph Flower, superintendent of the New York District, gave the charge and dedication to administration, faculty, staff, and students.

Students are being accepted from Teen Challenge Centers around the country and overseas. The enrollment for the first semester of this co-educational, trimester school is 10. A two-year program will prepare converts



to return to urban areas as trained workers to reach others who are being contacted through the ministry of Teen Challenge.

Edmund Cooksey, former missionary to Southern Rhodesia, is the superintendent of the Institute and John Q. Kenzy is the dean.

The Teen Challenge Training Center at Rehrersburg, Pa., sponsored by the Brooklyn Center, has been averaging 40 to 45 fellows. Bob Schmidgall of Illinois conducted a week of special services at the farm in April. Several were filled with the Spirit and all were built up in faith.

Teen Challenge recently rented a 500-capacity theater in New York City's Lower East Side to serve as headquarters for the Neighborhood Evangelism Project. Since February we have ministered to drug addicts, prostitutes, alcoholics, and other needy youth at Saturday night rallies. Nearby church groups have been invited to participate. Workers distribute literature in apartment houses and on the streets every Saturday afternoon for three hours. An hour before the rally, they invite people on the streets into the rally. The Lord has saved many—not only drug addicts and other delinquent youth, but also some college students who have come out of curiosity. During the summer, our evangelism teams will concentrate in this area.

We count about 50 converted drug addicts in this one place. The government has spent \$11 million on poverty programs on the Lower East Side and reportedly has come up with a 500-page report of failure. Only one drug addict apparently has been helped, and he claims to have been converted in a mission.

The W. Clement Stone Teen Challenge Center for Narcotic Addicts will be dedicated in August 1966. This building will provide space for a new cafeteria, a larger chapel, a library, administrative offices, packaging and handling facilities for printed matter, printing room and photography room, and extra conference space.

SAN FRANCISCO, CALIFORNIA

Grady Fannin, Director

A large number of desperate, lonely young people have gone through the San Francisco Center in the past months. It has been a thrill to see many of them born again, delivered from drug addiction, alcoholism, and lives of perversion and to witness their new lives of joy and victory in Christ. Most converts soon have received the baptism in the Holy Spirit and have followed the Lord in water baptism.

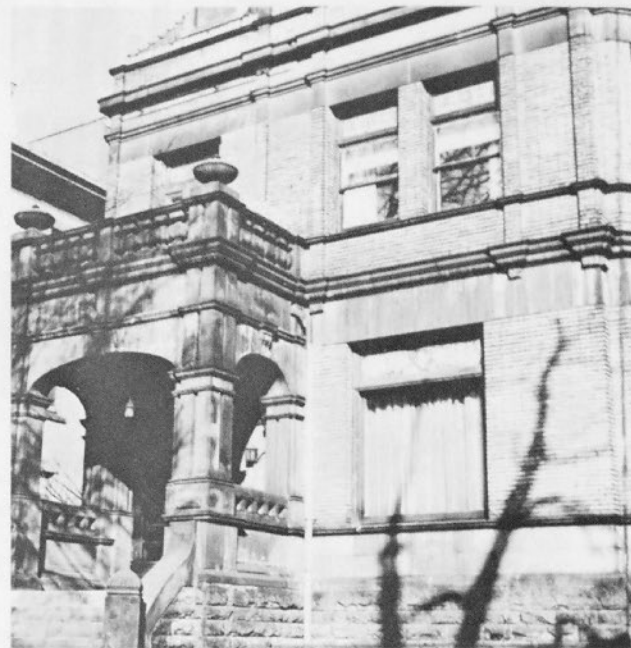
Some converts have now grown spiritually so they have been able to return to their homes and reenter society. One young man who had been on drugs for 10 years recently returned home to his wife and baby girl with a job to support them. He writes that he is reading his Bible, praying every day, and attending church regularly.

Some of his former friends are puzzled by the change. They offered him drugs but he refused them saying, "I don't need that junk anymore." This boy comes from the area where 50 percent of the homes have at least one addict, with many of them starting the habit at the age of 14!

The Center recently has had unique opportunities to reach youth in the area. Two Christian high school teachers brought their classes to Teen Challenge for a service. After viewing the film, "Teen Revolt," and hearing some



Pictured at the left is the staff of the Teen Challenge Center in San Francisco, Calif. (Grady Fannin is director.) Below is the new Girls' Home in Brooklyn, N. Y., sponsored by Teen Challenge.



of the Teen Challenge converts testify, 25 of this group indicated their desire for salvation.

A Christian couple has provided funds for one of our converts to receive Bible school training. This boy feels God has called him to the mission field.

We could not carry on this Teen Challenge ministry without the many friends who help us. Pray that God will send us more workers consecrated to this ministry.

* * *

Other highlights of this ministry are:

Donald Wilkins has recently been appointed director of evangelism for Teen Challenge in Detroit, transferring from the San Francisco Center where he served in this capacity.

In Boston Bob Crespo, director of evangelism there, has been supervising the work of the Teen Challenge Center until the district appoints a new director. The former director, David C. Milley, resigned.

The Center is getting ready for an invasion of Boston and its vicinities and will appreciate prayer for this venture. Dave Wilkerson of New York recently appeared on a Boston television program to discuss the problem of drugs and the program of Teen Challenge. This resulted in many new contacts for the Boston Center.

All contributions designated for Teen Challenge ministry receive World Ministries credit.

THEY WOULD BUILD THE CHURCH IF WE WOULD SEND THE MISSIONARY.



Birch Creek Jim is famous for the fine snowshoes he makes.

THE BIRCH CREEK JIM STORY



Children pose outside Birch Creek Jim's cabin where church services are held.

BIRCH CREEK JIM (whose real name is John James) is the 81-year-old patriarch of a Birch Creek, Alaska, family. His grandfather started the village of Birch Creek many years ago. Four generations of the family still make up the entire population. The village is accessible only by air.

Jim's wife, Agnes, was saved in Ft. Yukon in 1945 and was the first member of the Assemblies of God church there. Through her Christian life her husband came to know Christ as his Saviour in 1949. (He always attended church with her even before he was saved.) The entire James family would come to Ft. Yukon to buy food and supplies to take back to Birch Creek, and while visiting there they would attend the Assemblies of God church. Agnes died in 1958.

Birch Creek is a very primitive village with no electricity or running water, and all the homes are made of logs. The only means of earning money is living from the land. The men of the village spend most of their time hunting and trapping in the winter. They trap mink, martin, link, fox, wolf, beaver, and muskrat. In the fall they hunt moose and go fishing. In the summer, they raise gardens.

Birch Creek Jim also earns money by working with his hands. He is known all over the Yukon and parts of the Arctic for his skill in making snowshoes and carving large spoons out of birch, a very difficult task. People from as far south as Anchorage and even out of the state send orders for his carvings.

We try to have a service in Birch Creek once a month. When our plane circles the village before landing, the entire village comes out to meet us.

A monthly service is quite inadequate because a full-time missionary is needed there. We lack workers in Alaska, and it is impossible for us to leave our Ft. Yukon Mission Station more often. Every time we visit Birch Creek the natives talk about building a church there. They would build the church if *we would only send them a missionary.*

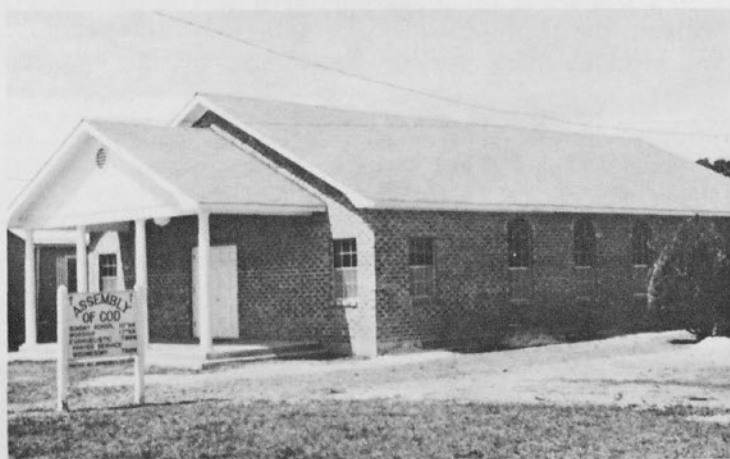
The weeks we do not go to the village, Birch Creek Jim gathers almost the entire village into his cabin and ministers the Word of God to his descendants in his native tongue.

Other denominations, such as the Bahai, Baptist, and Episcopal, have tried to start works there, but every time a plane lands the villagers meet it and tell them the entire village is Assemblies of God! However, some of the inhabitants are not saved and still need a touch from God.

* * *

Note: The Patrick Donadios were located at Ft. Yukon when they submitted this article. They recently have become missionary-pastors at Point Hope, Alaska.

NEW CHURCH IN SOUTH CAROLINA



In February 1964 Maurine Johnson began services in a new section of Charleston, S. C. God blessed the work, and just over one year later a beautiful church was built. Attendance at West Ashley Assembly is growing steadily, with an average of more than 60 in Sunday school. The church is completely finished, featuring central heating and air conditioning, oak pews, and carpeting. Plans are being made to build an education unit this summer.

IN THE PARABLE of the Good Samaritan, Jesus evidently wished to emphasize the words, "And he passed by on the other side," for He made this statement twice.

The reaction exhibited by the two Jews in the parable represents the philosophy of many people today concerning the plight of the American Indian. In fact, I could have been accused of the same attitude until I "came where he was."

The spiritual and material needs of the American Indian are great. Within the U.S. are 280 different tribes of Indians living on 300 different reservations and *rancherias* (small Indian lands). Most of these people still speak their own tribal language, have their own tribal religions, and follow their own traditions and cultures. Many of the younger generation, seeking employment and a better way of life, have moved to the cities.

Although Assemblies of God home missionaries have done and are doing a remarkable work for God among the Indians, still we are not reaching half of the tribes. It is reported that one-half of the American Indians have never had or seldom have heard the gospel, let alone the full gospel. What a challenge this presents!

Many Christians, like the priest and the Levite of the parable, have "passed by on the other side"—sometimes due to a lack of information and sometimes due to indifference.

The priest "saw him"; the Levite "came and looked on him"; but it was the Good Samaritan who "came where he was and had compassion on him." He did something to alleviate the man's suffering.

Just looking on the Indians' condition with pity is not sufficient. The child of God who has true compassion will do something to help lift their heavy load of sorrow, suffering, and sin. Many of the first Americans have never heard that Jesus is the Burdenbearer and that He alone can forgive sin. Some still worship the mountains and other things of nature.

While many doors on foreign soil are closing to the American missionary, "a great door is wide open for me to teach and preach here" (1 Corinthians 16:9, Living Letters).

"And he passed by on the other side"

By PAULINE MASTRIES
Phoenix, Arizona



The American Indian work is one of the most neglected and yet most fertile fields of missionary evangelism today. It urgently needs consecrated, qualified, faithful workers—God-called, trained workers, for the field is ripe for the harvest. It is already growing late.

Christians who will give themselves to regular intercessory prayer for this great ministry and opportunity will surely have an important part in the missionaries' labors and rewards. Home missionaries face the same "powers of darkness" that foreign missionaries battle in other lands.

Home missionaries urgently need funds to maintain and expand their work—finances for vehicles (which wear out so fast on Indian reservations) and for gas to operate them many miles each week, for buildings, and for current literature for church, Sunday school, VBS evangelism, etc. Without necessary funds, the missionaries' hands are tied and their service for God curtailed.

Will you be counted as one who will help lift the load of the native and also share the burden with the missionary? Or will you be as those who "pass by on the other side"?

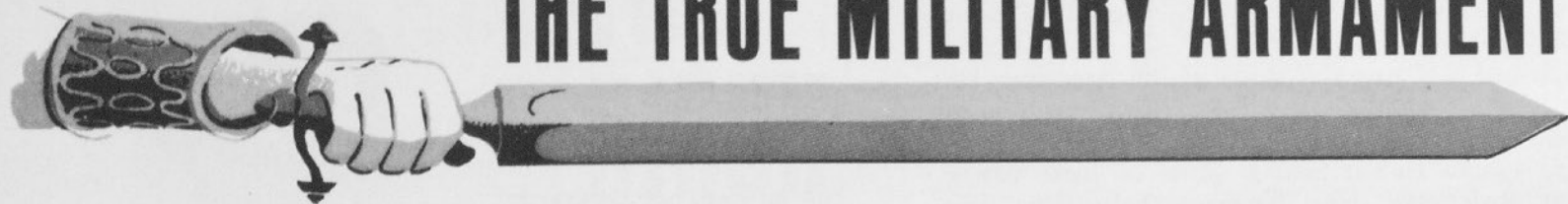


CALL UP THE RESERVES!

EVERY GREAT ARMY waging a war on many fronts deliberately plans to maintain a force in readiness, uncommitted to any particular battle. This is the force that gives mobility; the added impact that turns defeat to victory. The National Home Missions Department presses the claims of Christ on many fronts through a dozen different kinds of ministry. Each ministry is supported by its own separate fund supplied by contributors with a burden for that ministry. Because we scrupulously respect the wishes of the donors, funds are not interchangeable. But there are field emergencies and unexpected opportunities for victory that require a backup fund which can be committed to *any* of the ministries. This reserve fund is unglamorous. It is hard to make a heart-touching appeal for it. Thus we need thoughtful, consecrated givers who can see the vital need for this kind of reserve to rally round by sending their *undesignated gifts* to:

NATIONAL HOME MISSIONS DEPARTMENT
1445 BOONVILLE AVENUE, SPRINGFIELD, MISSOURI 65802

THE TRUE MILITARY ARMAMENT



BELIEVING THEIR SAFETY rested in their armies, the Chaldeans practically worshiped military armaments. The prophet Habakkuk complained of them: "Therefore they sacrifice unto their net [armies], and burn incense unto their drag [military power]" (Habakkuk 1:16).

The nations today are practically burning incense unto their armies, their aircraft, and other destructive agencies of war.

But our real safety is not in war implements. *Our real strength lies in Christian citizens.* If there had been 10 righteous men in Sodom, God would not have destroyed the cities of the plain. A great many judgments are held back from the earth by God because of His people in the world.

It will be a sad day for this world when God's people are removed from it. God's people are the world's armament. "Righteousness exalteth a nation," we read in Proverbs 14:34.

When Elijah was translated, Elisha cried out, "My father, my father, the chariot of Israel and the horsemen thereof" (2 Kings 2:12); and singularly enough when Elisha died, the king of Israel came down unto him and wept over the dying prophet and cried out, "My father, my father, the chariot of Israel and the horsemen thereof" (2 Kings 13:14).

There is certainly a peculiar coincidence in those two statements. What was their real meaning? Undoubtedly this, that Elijah in the one instance, and Elisha in the other, were the armaments of Israel. In those days chariots and horses were the two great implements of war. No king would venture to war without chariots and horses. In that sense, Israel's prophets were its chariots and its cavalry.

Who was the real armament of Israel in the days of Ahab? It was Elijah. He kept Ahab, Jezebel, and the prophets of Baal at bay. God gave him the key to the skies; he locked and unlocked them, fearless of the displeasure of Ahab's court. The real safety of Israel was not in Ahab but in Elijah. He was certainly the true military armament of Israel. Like an army he delivered Israel from her foes and caused Israel to return to God, her rightful king.

So was Elisha Israel's armament in his day. Single-handedly he led the blinded Syrians to Samaria. Without lifting his finger he delivered Samaria from the Syrian siege. He did more for Samaria than did all her kings.

He was certainly her real safety, therefore her armament.

The real safety and armament of any nation is in its God-fearing people. Let us have more of them. Even the world realizes that God-fearing people are necessary for peace and prosperity.

Let every office in this nation and church be filled with God-fearing men and women, and we shall have the best armament in the world against greed, anarchy, and modernistic teaching which has tried to tear in pieces the very Book, the Bible, in which millions are trusting for salvation. Take away this Book from them, and they are like a ship without a rudder at the mercy of the waves.

During the Reformation such men as Martin Luther, John Calvin, John Knox, and a host of other reformers were the true spiritual armament against the terrible chaos into which the church of Rome brought Europe. Some of these reformers brought rulers down on their knees before them. Martin Luther with the Bible in his hands and its truth in his heart shook Germany from center to circumference and even caused the court of the Roman church to fear and tremble.

John Knox was truly the armament of Scotland against the bloody intrigues of Mary, Queen of Scots. Single-handedly he defeated her and caused her to say: "I am more afraid of John Knox's prayers than the armies of Scotland." He surely was the armament of Scotland, for in him lay the safety of that land.

An armament must have resources and power to win the day. I notice there is a great misconception as to the kind of power the armament of God must have. Remember that the armament may be the church, a family, or an individual. What do we mean when we speak about power in the church? We mean spiritual power.

Some think that numbers are power. But numbers, mere numbers, do not constitute power. If numbers were power in the sight of God, He would never have cut down Gideon's army from 32,000 men to 300. There was more real power in the 300 chosen men than in the 32,000, the majority of whom were not even fit to be called soldiers.

Some other people, when speaking of power, link it with wealth. The formal church finds its condition described by Jesus Christ: "Because thou sayest I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 2:17). In truth she is bereft of everything and pronounced helpless by the Son of God. Wealth is not spiritual power.

I once talked to a man at a railway station while

This article is reprinted at a reader's request. Though Brother Jamieson has passed away, this message is as appropriate today as it was 30 years ago when it first appeared.

waiting for my train, and asked, "What is the most powerful church in your city?"

Pointing to a church on the hill, he said, "That is the most powerful church in town."

"Is it a live church?" I asked.

He said, "I don't know about that."

"How many at prayer meeting?"

"I don't know, for I never go. It has no Sunday school, and only a small congregation."

I asked, "Wherein is its strength, then?"

"Well, sir, it is strong because there are four millionaires in it."

But money does not make a church strong. A church may be wealthy and yet be the very embodiment of weakness.

A Baptist deacon called upon his pastor on a certain occasion and said to him, "A rich Baptist has just moved into our town—a very rich Baptist worth a million dollars. Now, pastor, you can land him in our church if you make a big fuss over him and promise him an office."

The pastor replied, "Another Baptist has just moved to town; he has a wife and children. His pastor has

written to me saying he is poor in this world's goods but rich in faith, and he knows how to pray—that man has real power with God and man."

Which do you prefer in your church, the poor rich or the poor who are rich in faith?

Some estimate a church's power by the influence of its members. Dr. Broughton has truly said: "Influence is not power, and power may not be influence." It may be the exact reverse, and he gave the following examples to prove it.

"The apostle Paul was a man of wonderful influence, the most honored man in the Jewish Sanhedrin, the greatest doctor of laws in the land, and the mightiest logician. After he found Christ, he lost every bit of his influence with the Sanhedrin.

"One thing is certain; though he had not enough influence to keep him out of jail, he had power enough through God to shake the prison down and walk out a free man if he wanted to. That is the difference between influence and power. Jesus did not have enough influence with the Jewish Sanhedrin to keep Him off the cross.

(Continued on page twenty-nine)

I WAS THERE

ONE OF A SERIES OF EYE-WITNESS ACCOUNTS OF EARLY PENTECOSTAL REVIVAL DAYS, WRITTEN BY VARIOUS PIONEER PASTORS, EVANGELISTS, AND MISSIONARIES

I Was A Roman Catholic

By **THOMAS PAINO SR.**

Senior Pastor, West Side Gospel Tabernacle
Indianapolis, Indiana

MY MOTHER BROUGHT my brothers and me to the United States from Ireland when I was seven years old. How I have appreciated the privilege of being in America with its freedom to worship God!

I was in officers' training in Camp Lee, Va., when the flu epidemic of 1917-18 began. Men all around me were dying, and I made a vow to God that I would serve Him if my life was spared.

Although I was spared, my wife contracted tuberculosis. When the war was over, I took her to Tupper Lake, New York, hoping to receive help. It was there that God began to change the whole course of our lives.

My wife was wonderfully converted in a street meeting conducted by a Methodist minister who had been filled with the Holy Spirit. The minister had a book, *Signs and Wonders*, written by Mrs. M. B. Woodworth Etter describing her 45 years of ministry to that time. After reading the book we went to Indianapolis, Indiana, to have Sister Etter pray for my wife's healing.

Although I believed in prayer and God's ability to heal, I would not attend Sister Etter's meetings because I was a Catholic and a third-degree member of the Knights of Columbus.

I was a wretched sinner but I wanted to do right. One night a sister invited me to a meeting, and I couldn't refuse. I said to myself that I had committed all manner of sin anyway, so one more would not matter. (I had been taught it was a mortal sin to attend another church.)

At the meeting I heard singing, shouting, messages in tongues and interpretation. The people testified how they were saved, filled with the Spirit, and healed, and that Jesus was coming soon.

Oh, I thank God for the presence of His glory that filled the tabernacle that night. God put a hunger in my heart to seek Him. No one had to ask me to go to the altar. I wanted what God had given these people. That night was only the beginning of my seeking God.

For eight weeks I prayed, confessed, and repented of my sins. The more I prayed and sought the Lord, the hungrier I became for the things of God. Oh, the joy, love, and peace that flooded my soul! On December 26, 1919, God baptized me with the Holy Ghost and fire.

After God called me to preach the gospel, we had the privilege of being co-workers with Sister Etter in some of her great revivals just before she went to her reward.

In 1922 we started on our own. Holding meetings in rented halls or tents, we saw churches started in almost every place we preached. God confirmed His Word with signs and wonders in every meeting.

In 1933 we were called back to the church in Indianapolis where I had come to know the Lord. During these past 33 years at West Side Gospel Tabernacle we have seen many churches started from the home church. Nearly 100 of our young people are preaching the gospel. Our son Thomas, Jr., and his wife have served with us for the past 10 years, and our daughter and son-in-law Harold Duncan are also assisting now. The church is moving on for the glory of God.

Much credit is due to my faithful wife who has not only been a good mother to our children but a wonderful copastor and preacher as well.

C. M. Ward interviews Dr. Wernher von Braun (center) in his office at the Space Center headquarters in Huntsville, Ala. Lee Shultz (right) looks on.

IT WAS A RESTLESS NIGHT. The thunder and lightning of the heavy rainstorm only added to the anxiety of the anticipated early hour to arise. It was 5:30 a.m. when the phone rang and our pilot said our flight would be delayed. Finally at 9:40 a.m. we taxied down the runway and headed our Cessna Skylane toward Huntsville, Ala.

The plane was in good hands. Retired Air Force Maj. Homer Menzies was at the controls. *Revivaltime* Speaker C. M. Ward displayed implicit confidence as he sat in the back seat reading the newspaper or catching up on his sleep.

Up to this time I had never questioned our plans. Pilot Menzies asked, "Do we have clearance to land at Redstone Arsenal? When I filed our flight plan, they reminded me that Redstone is a military and national space center and we couldn't land there without a signed letter of authorization—which we don't have." He snapped on the radio controls to call ahead to see if we actually did have clearance to land.

Events of the past months flashed through my mind.

Revivaltime Speaker C. M. Ward Interviews Dr. Wernher von Braun

Reported by LEE SHULTZ

National Secretary, Radio Department

I recalled one of the telephone calls to Bart Slattery, chief of public affairs for the George C. Marshall Space Flight Center. I had called to complete plans for an interview with Dr. Wernher von Braun, director of the Space Flight Center. Also we were anxious to title the proposed miniature book about Dr. Wernher von Braun. The title under consideration was, *A Man on the Moon Will Not Destroy My Faith*. Mr. Slattery's reaction was, "It's too confining. The moon landing is only another step in space exploration." After considerable discussion he offered a title we've adopted. Dr. Von Braun's philosophy, he said, is better expressed in words like, *The Farther We Probe into Space the Greater My Faith*.

A crackling voice came back through our radio, "Cessna 3247 Yankee, this is Huntsville radio. Clearance confirmed for landing at Redstone." It wouldn't be long now. Months of correspondence, telephone calls, and telegrams had finally consummated in a date for a one-hour interview between Dr. Wernher von Braun and C. M. Ward.

A light thump and we were on the runway at Red-



stone. Instructions from the tower directed us to a parking place. The single-engine Cessna, dwarfed by the giant U. S. Marine and U. S. Air Force transports, looked like a mosquito perched between them.

As we stepped out of the plane, Roy Marcato, from the public affairs office, warmly greeted us and rushed us by limousine to the Space Center headquarters.

Everything was in readiness for our arrival. Engineers set up and operated a tape recorder. The photographer with all of his equipment was on hand. Mr. Slattery planned well.

The elevator took us to the ninth-floor office and conference room of Dr. Von Braun. Formal introductions were made, pictures taken, and we were quickly seated at the conference table. The graying, German-born scientist spoke meticulous but clipped English. His pleasant, genial personality made the interview move along graciously.

Brother Ward was primarily interested in the "faith" so often expressed by Dr. Von Braun. Russian space scientists had sent a cosmonaut out into space, and he boldly declared to the world, "I was looking around attentively all during my flight, but I didn't find anybody there, neither angels nor God." Dr. Von Braun, according to the *World Book Encyclopedia*, "is considered the foremost rocket engineer in the world," yet he has declared explicit faith in God.

He says, "Finite man cannot comprehend an omnipresent, omniscient, and omnipotent, and infinite God. Any effort to visualize God, to reduce Him to our comprehension, to describe Him in our language, beggars His greatness."

Dr. Von Braun firmly believes there will be a last judgment where everyone will have to account for his stewardship of God's precious gift of life on earth.

This is the faith that motivates Dr. Von Braun. This faith in God and belief that man is responsible to God directed him to take his rocket secret, the key to space exploration, and preserve it to be used in peaceful pursuit. Having developed the V-1 and V-2 rockets, he knew their potential—and their danger once in the hands of those who would use them in war and destruction.

Brother Ward asked Dr. Von Braun if he ever had

moments in life when he came to a wavering of faith. "Yes," he said, "I think there were plenty. I found myself frequently at the place that faith in myself was just not enough. I would say this: what you call a personal relationship to God—you have no place to go—you can go down on your knees."


As the interview continued they talked about the certainty of God's directing Dr. Von Braun and his associates to come to America; about the most impressive things he saw when he came to America (you'll be surprised to learn what it was); of faith and science and the wonder of space flight as it allows man to see that things are actually far more marvelous than man had ever dreamed they would be.

From this personal interview with Dr. Von Braun, C. M. Ward has described the faith of this world-

renowned scientist in *Revivaltime's* 1966 summer soul-winning miniature, *The Farther We Probe Into Space, the Greater My Faith*.

This is another in the series of miniatures about great Americans like *What Happened to J. C. Penney* used last year. Nearly one-half million copies of this miniature have been distributed, and requests for more copies are received every week.

This new attractive miniature on Dr. Wernher von Braun is so easy to use and so appropriate in this space age. Place this witnessing miniature in the hands of high school and college students, of fellow employees and neighbors. It carries a message so needed today.

For a free sample copy of *The Farther We Probe Into Space, the Greater My Faith* write to *Revivaltime*, Box 70, Springfield, Mo. 65801. 

IN THE JUNGLES OF VIETNAM, the transistorized short-wave receiver is one of man's most appreciated inventions.

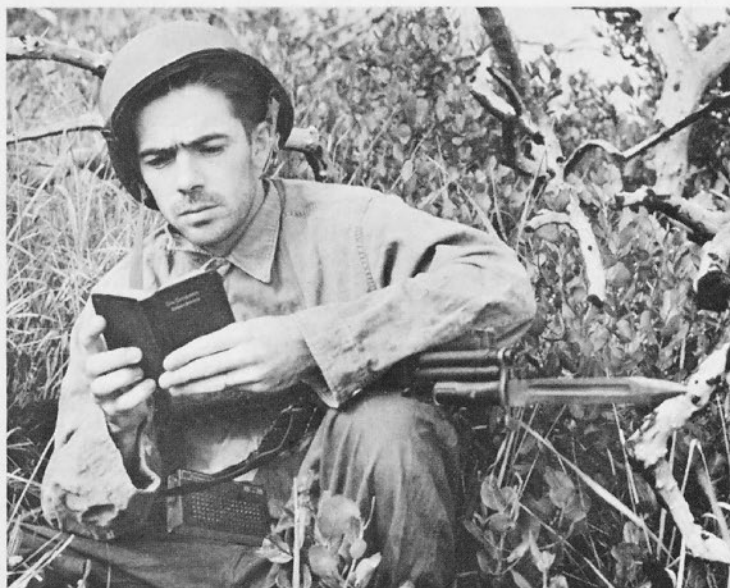
Here is an opportunity for young soldiers to temporarily escape the hideous reality of war, to catch a fleeting glimpse of home. Long-forgotten worship services and altar calls flood the memory when a gospel broadcast brings comfort in the valley of death.

Now *Revivaltime* is on the Vietnam battlefield, presenting Christ to more than 250,000 American servicemen—perhaps to your son or grandson.

More than 30,000 Assemblies of God men now serve in the Armed Forces. Many are engaged in battle now; still more are undergoing rigorous training in preparation for future battles; all face the gruesome possibility of spending many months overseas.

Our men are proud of their country and firm in their religious convictions. One of our chaplains, Ronald DeBock, has examined the dog tags of many men who gave their lives in the Vietnam conflict. "One thing I noticed," he remarked, "is that in the space usually marked 'Catholic,' 'Protestant,' or 'Jewish,' our young men had asked to have stamped 'Assemblies of God.' They wanted to be identified as full-gospel believers."

These men fought side by side with many who never



REACHING VIETNAM BATTLEFIELDS

By RON ROWDEN

heard the gospel message. For the unsaved, death is the end of every dream, every hope; for Christians it is but the beginning.

Yes, death stalks the humid greenhouse called Vietnam, and men search desperately for strength to face eternity. You can help these souls in danger find an eternal hope and a new purpose for living. Far East Broadcasting Company is now beaming *Revivaltime* directly into the heart of Vietnam, via its Manila, Philippines, 50,000-watt transmitter. Released on prime time at 1 p.m. Thursdays, the broadcast service is being aired at a weekly cost of only \$35.


To maintain this vital outreach we must have your support.

Already letters are reaching *Revivaltime* from grateful servicemen. One sailor writes, "*Revivaltime* means a lot to us Navy men!" A soldier says: "I just finished listening to your broadcast service, and it lifted me up wonderfully. Thank God for your ministry."

A marine, stationed at Da Nang, asks: "Could you please send me the salvation pamphlet you referred to on your broadcast? Thank you so much for *Revivaltime*."

Airman Edward Florian included a \$10 offering with his letter of encouragement: "I was very glad to see the article in *The Pentecostal Evangel* saying you are now heard in Vietnam. I will be praying that some of the boys I know over there will hear it and be saved."

If you have friends or loved ones in Vietnam, be sure to write and tell them about the *Revivaltime* release. And help us reach them by sending a special sacrificial offering to *Revivaltime*, Box 70, Springfield, Mo. 65801.

The eternal destiny of thousands of young men could rest on your financial support. Help share the truth with our fighting men today. 



RAHAB MANIFESTS FAITH

Sunday School Lesson for July 3, 1966
JOSHUA 2:1-6, 9-15; HEBREWS 11:31

BY J. BASHFORD BISHOP

GOD HAD ASSURED JOSHUA HE would enable Israel to conquer Jericho; yet Joshua felt he needed to send spies into the land to obtain information to help seize the city. "And they went, and came into an harlot's house, named Rahab, and lodged there" (Joshua 2:1).

THE CONDUCT OF RAHAB

1. *Her falsehood.* Whatever disguise the spies employed was in vain. Watchful eyes reported their presence to the king. He in turn sent soldiers to Rahab's house and demanded the surrender of the two men. Rahab had already hidden the spies on the roof, but she told the messengers she did not know where they were. It is useless either to uphold or condemn Rahab for her double lie. She lived in a comparatively unenlightened age. She may have been unaware of any great sin either in her mode of living or in her lie to save the men's lives.

SAFE HIDING PLACE



2. *Her treachery to her own people.* In shielding the spies, Rahab was being instrumental in the destruction of her own people and city. She has been accused of treason. In reality, her conduct was justifiable in that she was simply recognizing a loyalty higher than to her own people—a loyalty to divinely implanted convictions that the God of Israel was the true God, and that to fight against His people was to fight against Him. Her action proved she was well on her way to justification in the eyes of the Lord. (See Matthew 10:32-42.)

THE FAITH OF RAHAB

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Hebrews 11:31). "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (James 2:25).

In tropical forests lovely orchid blossoms are found growing on rotten pieces of wood. Similarly, on a pagan creed—an immoral life and a heathen environment—an equally unexpected and beautiful flower of righteousness may begin to unfold. Such a flower was the harlot Rahab.

1. *Her faith at first was inspired by fear.* She had heard how God had enabled Israel to conquer its enemies and she feared for the safety of her loved ones and herself. Nevertheless, wasn't this faith of value? Weren't many of us motivated by fear of punishment when we first sought the Lord?

2. *Her faith was undoubtedly fed by the spies.* No sooner had the king's men gone than Rahab went to the housetop to give further aid to the spies. And while she helped them, undoubtedly they witnessed further to her of the goodness, grace, and power of God. So there on the housetop Rahab probably made her decision for God. She had convictions concerning Jehovah. Furthermore she was true to them and acted upon them—and such decisiveness brings the grace and power of God into mighty transforming action in any life!

3. *Her faith was the result of sound reasoning.* She knew the God of Israel had parted the waters of the Red Sea and had delivered Israel from Pharaoh. This led Rahab to believe that such a God must be the true God.

4. *Her faith was maintained in spite of surroundings which were against her.* Here was a woman who lived in the midst of heathenism and unbelief, yet she was true to her convictions concerning Jehovah. Here was a woman who could stand alone! Does she not teach us that faith can flourish in an unfriendly atmosphere?

5. *Her faith was accompanied by compassion.* This is another way of saying Rahab's faith was proved genuine by her works. She was a good daughter, tenderly concerned for the welfare of her parents and loved ones. Isn't it true that genuine religion begins at home?

6. *Her faith was rewarded greatly.* Her life and the lives of her loved ones were spared from destruction. Rahab later became the wife of Salmon, a prince of Judah, and consequently an ancestress of Jesus Christ!

Rahab stands out as a glorious monument to the transforming power of the grace of God. Her story ought to encourage us to believe that the same power can transform all of us, even to the uttermost, until we become the very opposite of what we were by nature.

MIRACLE OF LITTLE GIBRALTAR

(Continued from page nine)

defied the Lord and had been destroyed in a night. The dead and wounded enemy were scattered all over the valley, and we stood on the hill with the victory!

In the mop-up operations, a captured prisoner identified the owner of the flare gun as the commander of that Chinese assault force. He was the only man who could have called a retreat. The prisoner revealed that the signal for withdrawal was two green flares fired together.

Reinforcements came quickly to replace us and secure the hill before the Chinese realized what had happened.

After the wounded and prisoners were removed, the counterattacking party was ordered to report to Headquarters Company Intelligence Section to give our eyewitness account of the battle. Each man acknowledged the unusual events of the battle. I was determined that God was going to receive the credit for the victory, and I told of the hand of God upon us. It was evident that the interviewing officer was not too impressed.

About ten days after the battle, I received a letter from a Christian living in Porterville, California. In her letter she wrote that on a certain evening she had retired early but was awakened by a strong urgency to pray. No sooner had she fallen to her knees than she was overtaken with a burden of intercessory prayer, and for four hours she held on to God for the needs of someone. Finally the burden lifted. She asked if I had been in danger that night.

I took the letter back to the same intelligence officer and asked him to read it. Then I asked him to compare the difference between Korean and California time. We figured out that from the moment we left the safety of our own trenches running down that hill facing our own machine guns, until the time we were relieved by the new battalion, this saint was on her knees.

When this intelligence officer realized the facts, he rewrote his whole story.

Today, in the annals of the history of the Second Division, Ninth Regiment, it is recorded that this battle was an "act of God" and no military strategy is given any credit.

Thank God for a ministry of intercessory prayer that can cross oceans, enter closed doors, and meet time limits to reveal the strong arm of our Mighty Captain!

THE TRUE MILITARY ARMAMENT

(Continued from page twenty-three)


But on the cross He had power enough to meet all the demands of the Father and break asunder the bands of death that bound His body. Soon afterward He stepped into an invisible chariot and ascended to God's throne clothed with glory. Think of Christ. He had power and with it He shook to the very foundation all the philosophies of the ancient world and set up an entirely new order of religious and social life."

When I was in Washington, D. C., on the street car—in those days, the cars were run by underground cables—

I said to the man at the controls, "Tell me how this thing that grips the cable running along under the ground can make the car go slowly or rapidly in proportion to the way you manipulate that handle."

"Well," he said, "when I pull on this bar, it opens the grips down there, slackens it up, so that the grip just does touch the wire. When I let go, it hugs close to the wire and gets all the power in the powerhouse. We motormen call loosening the grip 'skinning the wire.'"

Here we have a beautiful picture of a very large part of God's people, just "skinning the wire." We must not substitute numbers, wealth, and influence for the real power that comes from God.

What God wants is true soldiers who will prove to be real armaments of His cause. He wants soldiers whose garments have been rolled in blood, whose swords are unsheathed, armor dented, and shields bruised—for these are the things that mark the good soldiers. God grant that we all may be true spiritual armaments. 

CIRCUIT-RIDING CHAPLAIN


(Continued from page eleven)

assignment, personality clashes, and emergency leaves. Everything on the site has an effect on the morale of the men. Even the Armed Forces Network disc-jockey realizes that recordings such as "I Wonder Who's Kissing Her Now?" are taboo!

At each of the "Outer Limits" sites the men over the years have built lovely chapel facilities on their own time. A handful of men find their spiritual needs met by getting away for personal meditation and devotion. Worship, Bible studies, personal counseling, and endless "bull sessions" keep the chaplain quite busy throughout the week.

For the chaplain the airplane is practically the only way to get from site to site, flying over rugged snow-capped mountains, over the frigid waters of the Bering Sea, as well as over the wide wastelands of the Arctic tundra.

Weather is always a big factor in getting to chapel on time. But even though the Alaskan winters can be dangerous, and living in a suitcase gets tiring, the inconvenience is nothing when compared to the deeply rewarding and spiritually challenging opportunities of such a calling.

The chaplains have found serving on the remote circuit of the Alaskan Air Command one of the most delightful years in Christian service. For here the men express their true selves—and in so many cases it brings them to God through Christ Jesus. 

You Are Eligible for Benefits

...under the new G.I. bill if you have served in the Armed Forces since January 31, 1955, and have a minimum of 180 days active duty or a service-connected disability.

Write now for information on attending Evangel College under the new G.I. bill. The second summer term starts July 5, and the fall semester begins September 2.

Send your request for information to:

Admissions Office • EVANGEL COLLEGE • Springfield, Mo. 65802

NEWS OF THE CHURCHES

C. W. DENTON NAMED COORDINATOR OF SPIRITUAL LIFE—EVANGELISM

SPRINGFIELD, MO.—Charles W. Denton, national secretary of the Sunday School Department since 1955, has been named coordinator of the Spiritual Life—Evangelism Commission.

The appointment is effective July 1. He succeeds D. V. Hurst who has accepted the presidency of Northwest College of the Assemblies of God, Kirkland, Wash.

In his new post, Brother Denton will coordinate denominational evangelism, continue development of a mobilization-placement service, promote and plan wide-spread Christian literature distributions, and oversee the Assemblies of God evangelists' fellowship.

In addition, he will be coordinator for five all-church regional conventions in early 1967.

As national secretary, he supervised development and promotion of Sunday schools throughout the nation. When he became secretary,

there were 7,563 Sunday schools. In 1965, there were 8,964.

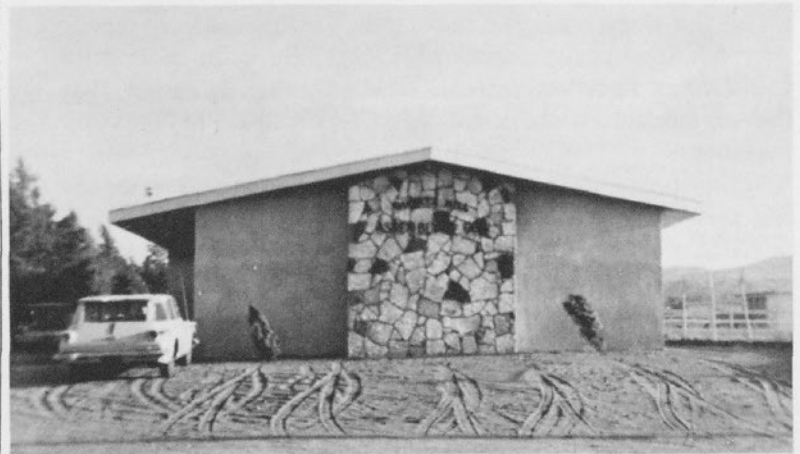
Brother Denton, a native of Dansville, N. Y., is a 1935 graduate of Elim Bible Institute, Hornell, N. Y. He was ordained in 1942 by the New York District.

He held pastorates in Sand Fork, W. Va.; Avoca, Dansville, and Fredonia, N. Y.

From 1946-51, he served as Christ's Ambassadors president and Sunday school director in the New York-New Jersey District.

He joined the Sunday School Department in 1951 as a field representative. In December 1953 he was named assistant national secretary of the department and held the post until appointed secretary in 1955.

He married the former Edith Converse of Clyde, N. Y. They have two daughters, Mrs. Willard Dugger, Springfield, and Mrs. Sam Johnson, Wichita, Kans.



NEW SANCTUARY DEDICATED

LANCASTER, CALIF.—Quartz Hill Assembly here recently dedicated a new sanctuary to the Lord. T. C. Cunningham, assistant superintendent of the Southern California District, was the special speaker. About 160 attended the dedication services.

The new sanctuary cost \$15,000 and will seat 180.

Evangelist B. T. Dorsey of

Commerce, Okla., recently held three weeks of special services which brought wonderful spiritual results among the people.

Many consecrations were made, and every department of the church was strengthened.

Quartz Hill Assembly has an average attendance of 75. Royce Peterson has pastored the church for two years.

NASHVILLE, TENN.—First Assembly here recently concluded three weeks of meetings with the Musical Vanns. The entire church was edified.

There were 30 decisions for Christ and several baptized in the Holy Spirit.

—David Norcross, pastor

HAGERSTOWN, MD.—Some 38 boys and girls responded to the call for salvation during a youth crusade recently conducted at West End Assembly here. The Har-

vesttime Gospel Team, Irving and Mary Lou Howard of Mt. Morris, Pa., conducted the services.

On the closing Sunday, Pastor Nelson Brenner dedicated Brother and Sister Howard's newly purchased travel trailer for use in their evangelistic work.

TOPEKA, KANS.—Eleven were saved, several reclaimed, and four baptized in the Holy Spirit during special services with Evangelist and Mrs. Don Lunsford, Jr., at Highland Park Assembly here.

The church received great spiritual benefits from the meetings. Good crowds—including 93 visitors—attended.

—J. O. Rosenberg, pastor

NEPTUNE, N. J.—Six came forward for salvation during special meetings at the Full Gospel Assembly here with Evangelists Dan and Anita Bogdan. In addition there were two reclaimed, 10 filled with the Holy Spirit, and many refilled, including numerous young people.

People came to the services expecting God to move. Attendance was very good. Revival fires continue to burn.

—Irving H. Meier, pastor

MORGANTOWN, W. VA.—People sought the Lord until after midnight each night during special services at the Assembly of God here with Evangelists Don and Sharon Parker. On one night, at midnight, there were 50 people still actively seeking the Lord.

Two were saved, five reclaimed, five baptized in the Holy Spirit, and five refilled during the meetings.

These services drew record crowds and left a deep hunger for God in the hearts of many.

—Julian B. Goggin, pastor

LEE MONT, VA.—Fourteen received the baptism in the Holy Spirit and six were saved in special services with Evangelist and Mrs. John Higginbotham at Faith Assembly here.

People in this predominantly Methodist community were challenged to a deeper spiritual life.

—Samuel C. Rust II, pastor

TERRE HAUTE, IND.—Forty-four made decisions for Christ during a three-week evangelistic campaign at Chamberlain's Chapel (Assembly of God) here. Ten received the baptism in the Holy Spirit. The entire church was strengthened.

The Musical Vanns of Toledo, Ohio, were the evangelists.

—James A. West, pastor

FT. WALTON BEACH, FLA.—Christians at Wright Assembly here were led to rededicate themselves to the Lord recently during Evangelist Michael and Peggy Lord's "God Save America" Crusade.

The first three nights of these special services were devoted to a course on personal soul winning. Regular meetings were held the remainder of the week.

Brother Lord led the people in writing their personal testimonies



The congregation of the West End Assembly in Hagerstown, Md., gather outside for the dedication of the travel trailer of the Harvesttime Gospel Team. Pastor Nelson Brenner and Irving and Mary Lou Howard stand beside the trailer.

and sending them to world political leaders. Names of men in the armed forces in South Vietnam were placed in the "prayer well."

The local newspaper gave good publicity to the crusade, and many visitors attended.

—E. L. Grant, pastor

WITH CHRIST

MARY F. AYERS, 81, of Santa Monica, Calif., went to be forever with the Lord March 31, 1966. Ordained in 1923 and a member of the Southern California District,

Sister Ayers served as an evangelist. She was superannuated in 1956.

ALFRED A. LOWE, 76, of Visalia, Calif., was called Home on May 7, 1966. Ordained in 1906, he was a member of the Northern California-Nevada District. Brother Lowe served as an evangelist and also held pastorates in Roseville, Lodi, Sunnyvale, Lindsay, Calif.; and in Delta, Colo. He is survived by his wife Minnie, who is an ordained minister; a son, Roy Lowe; and a daughter, Ruth Griffin.

PEARL A. BELCHAR, 84, of Sacramento, Calif., went to be with the Lord April 26, 1966. Licensed with the Northern California-Nevada District in 1935, Sister Belchar assisted her husband James W. Belchar.

M. STANLEY FILES, 68, of Bloomington, Calif., went to be with the Lord May 10, 1966. Ordained by the New Mexico District in 1934, he became a member of the Southern California District. He served as an evangelist and held pastorates in Towner, Craig, Rocky Ford, and

Cortez, Colo.; Gillette, Wyo.; Tucson and Phoenix, Ariz.; and Deming and Belen, N. Mex. He is survived by his wife Sadie and one son.

TRANQUILINO GOMEZ, of Sacramento, Calif., went to his eternal reward March 3, 1966. Licensed with the Latin American District in 1956, Brother Gomez served a pastorate in Sacramento, Calif.

BOYD GERALD CODAY, 43, of St. Clair, Mo., went to be with the Lord April 23, 1966. Ordained by the Southern Missouri District in 1949, Brother Coday pastored churches in Creston, Iowa, and in Malden, Puxico, El Dorado Springs, Springfield, and St. Clair, Mo. Last year Brother Coday led the congregation at St. Clair in building a new 350-seat brick church. He is survived by his wife Mary Lee and one son.

JOHN DATZKO, 69, of Riverhead, N. Y., went to his eternal reward March 28, 1966. Ordained by the Ukrainian Branch in 1958, Brother Datzko served pastorates in Brooklyn and Riverhead, N. Y. He is survived by his wife Sophie and three children.

MATTIE S. STEPHENS, 81, of Ozark, Ala., went to her eternal reward April 28, 1966. Ordained in the Alabama District in 1925, Sister Stephens served as an evangelist; also as a pastor in Samson, Ala.; and as an assistant pastor in Ozark, Ala. Before affiliating with the Assemblies of God she ministered in the Congregational Methodist Church. She is survived by one son.



Investment in Education

Central Bible College
3000 N. Grant, Springfield, Mo. 65802

I am interested in helping to finance CBC's new J. Roswell Flower Residence Hall. Please send more information.

I want to invest \$_____ in bonds of the following denominations:

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NAME _____

ADDRESS _____

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EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Birmingham	First	July 6—	W. E. (Gene) Thompson	Vaudie Lambert
	Chickasaw	First	July 5-17	Joel & Mrs. Palmer	W. D. Thomas
	Franklin	Faith Chapel	July 3-10	Robert Rogers	Mary A. Watford
	Millport	Liberty	July 6-10	Michael & Peggy Lord	A. Gertrude Hickman
	Opp	Opine	July 6-15	Grover & Carolyn Dunn	Sadie L. Johnson
Ark.	El Dorado	First	July 6-17	D. A. Watson Family	Erling Saxelid
	Warren	First	July 12-24	Ed Eaton	Raymond Phillips
Calif.	Big Creek	Community Church	July 6—	Diehl Evangelists	Earl L. Ayres
	El Cajon	Central	June 29-July 10	Burnie Davis	R. L. Davis
	Escalon	*A/G	June 26-July 1	Loretta Kaupanger	R. A. Wilson Jr.
	Sunnyvale	First	July 3—	The Tanner Team	Ralph Hillegas
	Taft	First	July 6-17	The Tanner Team	Leonard Palmer
	Westminster	First	July 6-10	Neil Eskelin	F. E. Westbrook
Conn.	Groton	A/G	July 6—	Dave & Mona Lewis	Joseph Stanley
	Groton	A/G—(a.m.)*	July 10-22	Gary & Annese Chapin	Joseph Stanley
	New Haven	*Gospel Tabernacle	July 4-8	Gary & Annese Chapin	Robert Roop
Fla.	Bagdad	*A/G	June 26-July 1	Don & Dixie Cox	Charles E. Lee
	Bagdad	A/G	July 3-10	Don & Dixie Cox	Charles E. Lee
	Chipley	First	June 29-July 6	B. R. Minton	C. E. Hodges
	Jacksonville	Bethel Temple	July 5-17	David Dean	Clyde Wasdin
	Jacksonville	Faith Temple	June 12-26	Colen & Carol Lassiter	James Cain
	Orlando	Pine Hill	July 5-17	J. C. & Mrs. Nichols	J. E. Winstead
Ga.	Macon	First	June 29-July 10	H. Syvelle Phillips	M. G. Barfield
	Pearson	Goodwill	July 6-17	E. J. Stufflebeem	Talmadge Hutto
	Savannah	Central	June 26-July 10	Nettie Parham	Charles Heath
Ill.	Quincy	*Faith	July 5-10	Culpepper-Gourlas Tm.	James Weaver
Iowa	Bettendorf	*First	July 3-8	Norman & Evelyn Hays	O. H. Hamilton
Kans.	Topeka	Faith	July 5-17	I. D. Rayborn	O. W. Hollis
Ky.	Louisville	Trinity	July 8-10	The Singing Lunsfords	O. Curt Davis
La.	Shreveport	Broadmoor	June 26-July 10	Keetah Jones	C. B. Anderson
Mass.	Brockton	*A/G	July 10-15	Rebecca M. Beisel	Arne T. Thomassen
Mich.	Big Rapids	*A/G	July 11-17	Carl E. Gammel	Carl G. Burgess
	Detroit	*Southfield	July 10-15	David & Patricia Johnson	Robert L. Clark
	Vicksburg	*A/G	July 4-10	Carl E. Gammel	George H. Mitchell
Minn.	Duluth	**Glad Tidings	July 8-10	Paul Hild Family	Harland Upton
Miss.	Amory	First	July 10-16	Ruble Enlow	T. M. Wington
Mo.	Monett	A/G	July 5-17	Glenna Byard	Nolan E. Wilkins
	Warsaw	A/G	July 3-31	Jeanette Neal	Richard C. Pickney
Mont.	Chester	A/G	July 3-8	Roy & Arlene Brewer	Gary Benson
N. H.	Canaan Center	A/G	July 6-17	Ernest & Mrs. Berquist	G. J. Flokstra Sr.
N. J.	Toms River	***A/G	June 29-July 17	William Caldwell	Donald Richardson
N. C.	Durham	First	June 8-July 3	G. W. Hathcock	Louie Shultz
Ohio	Mentor	A/G	July 6-17	George Butrin	J. George Cover
	Parma	Bethel Temple	July 6—	Glen Shinn Family	Louis R. Davidson
Okla.	Coweta	A/G	July 5—	J. B. & Mrs. Essary	E. L. Coleman
Oreg.	Roseburg	***Fair Grounds	July 10-24	Ernie Rogers	Howard Flaherty, chmn.
Pa.	Milton	A/G	June 28-July 10	George & Nadine Van Riper	Anthony Planes
	Newport	***A/G	July 12-31	Charles S. Morris	William Strausser
S. C.	Greenville	First	July 10-24	B. R. Minton	J. Edward Blount
	Rock Hill	First	June 29-July 11	Ernie Eskelin	Lyman Richardson
Tenn.	Heiskell	A/G	June 26-July 8	Knott-Olson Team	Shannon McCall
	Knoxville	Scott Street	July 10-22	Knott-Olson Team	R. L. Wilkerson
	Nashville	Woodbine	July 5—	Harry V. Vibbert	H. V. Yates
Tex.	Austin	First	June 28-July 3	Oren Paris	Carl Martindale
	Borger	First	July 10—	Donnell-Holler Team	A. J. Winkle
	Grapevine	First	July 3-17	H. A. & Mrs. Strange	Lonnie Finney
	Houston	Chapel	July 6—	Charles Ogdon	Joe Neely
	Pasadena	Manor	July 3—	Melvin McKnight	W. A. Majors
Va.	Leesburg	First	July 5-10	"Little Joe" Peterson	George Gowans
	Triangle	First	July 6-17	Don & Sharon Parker	W. C. Blewitt
Wash.	Seattle	Calvary Temple	July 5-10	Stanley P. MacPherson	Marcus Gaston

*Kids' Crusade

**Youth-arama

***Tent Revival

****City-wide Revival

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

STRONG DEFENSE

There is a grim, faceless, statistical certainty about war. There will be casualties.

LCDR David Plank, an Assemblies of God chaplain, is shown conducting a memorial service aboard the "USS Hancock" in the South China Sea—a service for a flyer killed in combat—one of the casualties.

Casualty projections show that if a certain number of men go to battle, a certain number will die, a certain number will be wounded, a certain number will be unaccounted for.

The odds change from war to war, from battle to battle. The cruelty of war is that men must be considered expendable.

But who has counted the casualties of faith, the lost virtue, the bitter departure from the God of home and family?

On Servicemen's Day, July 3, we will remind ourselves of our day-to-day responsibility, not to faceless numbers but to the boys next door—to our own sons. By prayer, correspondence, and support of our National Servicemen's Division we will raise a holy shield over them—a strong defense.

SERVICEMEN'S DIVISION

C.A. DEPARTMENT

ASSEMBLIES OF GOD

