

The Pentecostal

Evangel

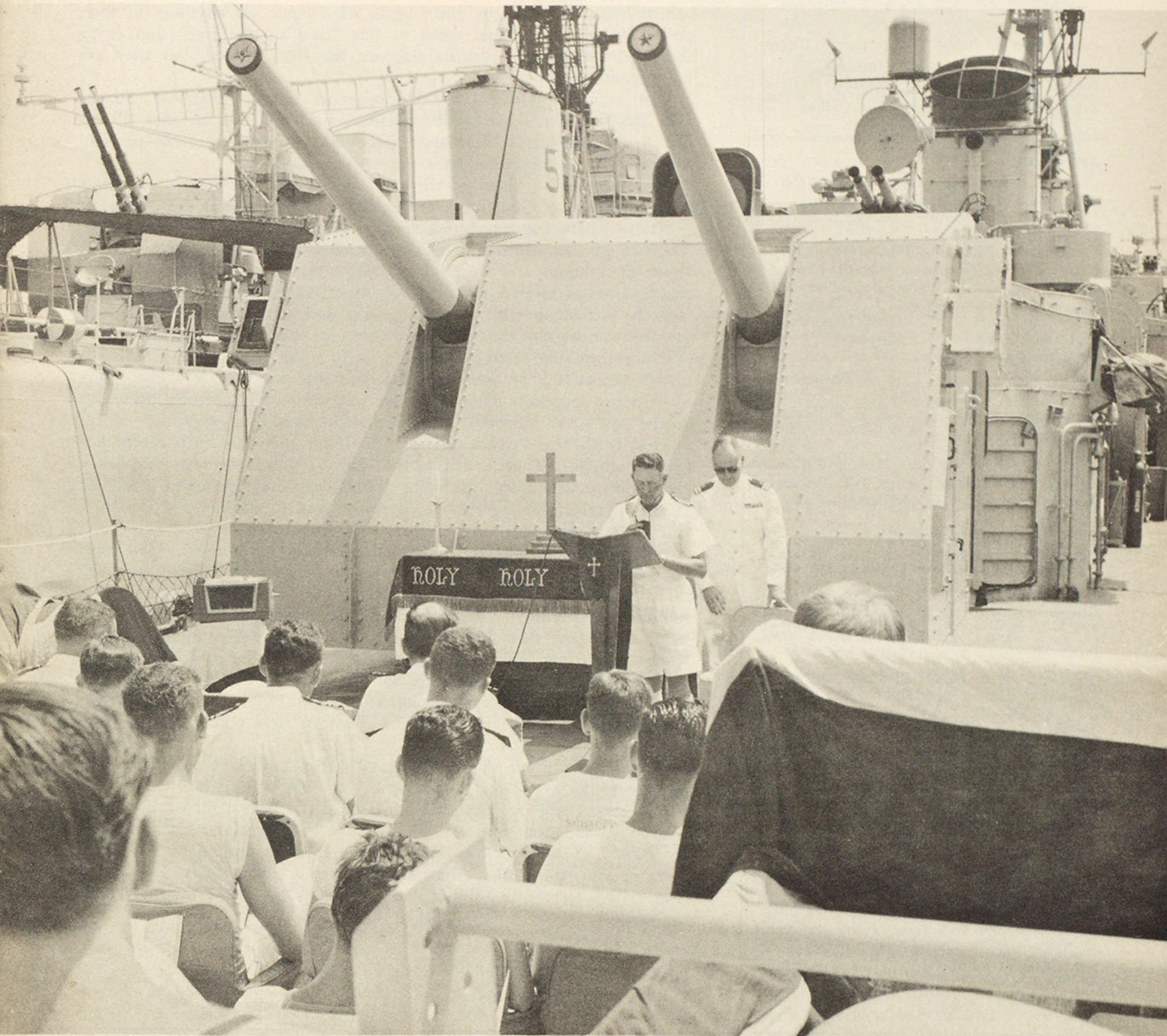
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT,

SAITH THE LORD

FILE COPY



JULY 3, 1960 TEN CENTS



SEATO NAVAL OFFICERS PRAY FOR WORLD RULERS ABOARD WARSHIP (PAGE 5)

READ: A Roman Catholic President: How Free From Church Control?

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Evangel

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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 over the nations. 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.

Land of the Free

It is an enviable privilege to be a citizen of the U.S.A. In many cases, however, those who are Americans by birth do not appreciate the privilege quite as much as those who are Americans by choice. There are millions of people in other lands who would do anything in their power if only they could come to this "land of the free" and enjoy the opportunities and benefits that we take for granted, but they are not permitted to do so.

Last year a total of 105,000 immigrants became American citizens and 265,000 others are awaiting citizenship. Of this number 29,000 fled from Hungary. Thousands more would come to these peaceful shores if our immigration laws were not so strict.

This is indeed a "land of the free" but it will not remain so unless this generation of Americans is vigilant and vigorous in preserving its liberties. There are forces that seek to alter the great American image. The two greatest threats today are an alien political philosophy that is based on atheism and materialism, and a totalitarian religious system that is no less foreign to our basic American principles. These forces must be withstood with unflinching zeal and counteracted with an aggressive campaign of clear Bible preaching backed up by unceasing prayer.

Every force that weakens people's faith, curbs gospel work, or lowers moral standards is an enemy of the American way of life. The future of America depends upon individual devotion to righteous principles on the part of all citizens. The Bible warns each new generation of this timeless truth, that "righteousness exalteth a nation, but sin is a reproach to any people." Therefore it is the duty of government to discourage every destructive force, including lawlessness, intemperance, gambling, vulgar literature, and general godlessness, and to encourage every force that fosters righteousness, integrity, and clean living.

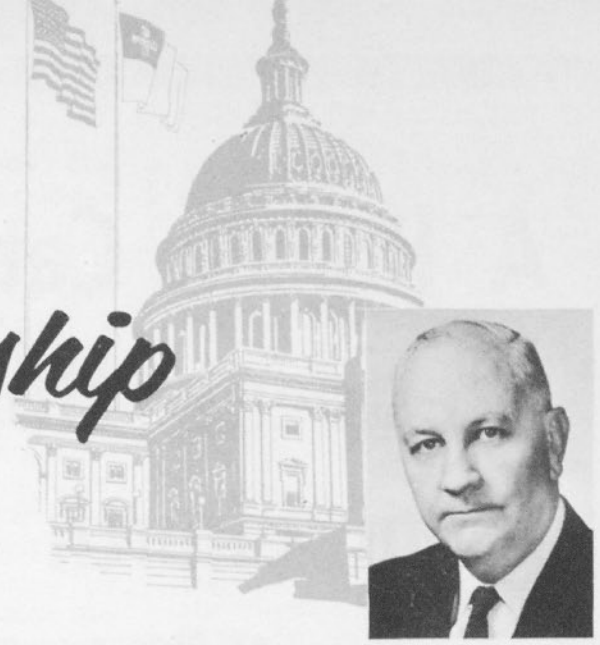
The drive to secularize American life must be stopped. God must not be banned from government or public life, and the Bible must not be banned from the classrooms of our public schools. This nation was founded upon faith in God. The men who framed the Constitution had no other purpose than to encourage the American people to honor Him. Notice how often He is mentioned in the Declaration of Independence: it speaks of "the laws of Nature and of Nature's God" . . . "endowed by their Creator with certain inalienable rights" . . . "appealing to the Supreme Judge of the universe" . . . "with a firm reliance on the protection of Divine Providence."

If we would prove our worthiness to enjoy the heritage of freedom bequeathed to us by our forefathers, we must oppose every enemy of our freedoms and do our utmost to spread the pure light of the Bible. George Washington said, "It is impossible to govern the world without the Bible." Thomas Jefferson said, "The studious perusal of the sacred Volume will make better citizens." The truest patriot is he who serves God to the best of his ability and who helps his fellow citizens to do the same.

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A Call for Christian Citizenship



BY BERT WEBB

Chairman, Assemblies of God Commission on Chaplains

FREEDOM, INDEPENDENCE, THE RIGHT of self-government, free enterprise, all these and infinitely more have become the heritage of citizens of the United States of America. We celebrate Independence Day in commemoration of the adoption of the Declaration of Independence on July 4, 1776.

During World War II the phrase "the American way of life" became a rallying cry for all to respond in the purchase of war bonds, the dedication to arduous tasks, and a general loyalty to everything that would promote victory in the great conflict, supposedly being waged so that war could be outlawed and a genuine lasting freedom achieved for all mankind. Of course, the basic philosophy behind all this is good and commendable and demands the best efforts of all good citizens.

It is fitting and in order at this season to look back upon the cost of American liberty in terms of lives invested and multiplied billions of dollars spent to guarantee the liberties which we are prone to take for granted. Constant encroachments are being attempted upon the traditional freedoms which Americans have come to enjoy and appreciate.

It was our privilege recently to be in Washington, the capital of our country, and to visit again the memorials erected to the memory of George Washington, Abraham Lincoln, and Thomas Jefferson. The inscriptions chiseled in the stone of these memorials serve to point up the fact that in the early days of our country there seemed to be a complete faith in the omnipotence of God. There was the hope that this nation founded upon the principles of liberty and justice should become the haven for oppressed peoples from all

over the world. To no small degree this has materialized and the cosmopolitan character of the citizens of our country bears continuing evidence that here may be found true liberation from the oppressions extant in many areas of the world. That it is proper and right to take stock of the wonderful opportunities and liberties accorded to us, none can doubt.

It would appear that all of us are faced with the temptation to be materialistic and, at least in some instances, to forget completely that Almighty God is indeed the supreme ruler of this universe and the One to whom we must look for continued guidance and divine enablement. Americans enjoy a higher standard of living, more freedoms and privileges, and a general state of well being not found in most of the nations of the world. To forget that these blessings and privileges are traceable directly to the beneficence of an omnipotent God is inexcusable.

Let us ever be grateful to the Almighty for His divine providence that has overshadowed this great country since it came into existence. It is imperative that each of us take stock of himself and, if necessary, re-align his relationships and allegiance to God, so that there will be a continuing guarantee that proper recognition will be given to our Heavenly Father for His bounteous grace bestowed upon man in both material and spiritual things.

This nation, favored of God, has become the leader in sending out the gospel story to the ends of the earth, both in person by our missionaries and in the dissemination of the life-giving gospel through the printed page. Add to this, in recent years, the marvelous ministry of broadcasting the gospel

around the world. There has indeed been a sense of devotion to duty and acceptance of responsibility before God to give, and go, and pray. What has been accomplished by the Christian church, and particularly the Assemblies of God, is nothing short of phenomenal in the dissemination of the gospel of Jesus Christ.

On Independence Day it is proper that each person re-dedicate himself to living a life that will honor Christ and to become an example of true Christianity. We know and recognize what many others ignore, that true liberty must have a foundation of personal contact with God. Genuine freedom can only exist through a personal knowledge of sins forgiven and a sense of responsibility to represent our Saviour here on earth.

A wide difference of opinion exists as to the proper course which governmental leaders should take in these uncertain days. Of this we may be sure: it is always in order to pray for our leaders. It is scriptural, and proper, and right that we remember before the throne of grace those whose responsibilities are so vast and far reaching in influence. Regardless of our political persuasion, this is an hour when each of us should join in prayer for the divine intervention of Almighty God, that the seeming trend of world affairs may be reversed to the glory of God and the preservation of freedoms which come from serving the Lord. America signally and marvelously is blessed of God, and our attitude should be one of deep thanksgiving and appreciation for favors bestowed.

The role of the true follower of Jesus Christ in this hour of uncertainty should

(Continued on page seventeen)

A Roman Catholic President: How Free From Church Control?

BY GEORGE L. FORD

Executive Director, National Association of Evangelicals

IT SEEMS TO US THAT A MAN'S religious convictions is one of the facts we have a right to know about a candidate, just as we want to know everything else about him."¹ This quote—most significant in this presidential election year—is not from a Protestant source. It appeared in an editorial on "Catholics and the Presidency" in *Ave Maria*, a Catholic home weekly.

We agree with the editor. When we raise the question, "Should a Catholic be president of the United States?" we should not be accused of bigotry. It is a legitimate question and to deny us the right to raise it smacks of the intolerance of which the questioner is accused.

Our Constitution provides that religion—which is a man's relationship with God—should not be an issue in politics. We concur in this, but since the Roman Catholic Church chooses to make its play in the political arena, every American citizen has the responsibility of objectively considering the limitations under which a Catholic would serve as president of the United States.

When we consider these limitations, religion is not the basic issue. Rather it is the political action of the Roman Church. Religion is the means used to demand the loyalty to put the political action into operation.

In his book, *The Riddle of Roman Catholicism*, Jaroslav Pelikan points out

Reprints of this article available from United Evangelical Action, Box 28, Wheaton, Illinois. Single copies 10c, \$1.00 per dozen, \$7.50 per hundred.

¹ *Ave Maria*, March 21, 1959.

that one of the most dramatic aspects of Catholicism is its conflicts with state government, whether monarchy or republic or totalitarian.

CONCORDAT IN ITALY

Throughout the history of Europe, the Roman Catholic Church has used two means of control over government—concordat and condemnation, whichever one will work best in a given situation. A concordat is simply an agreement made between the Pope and a sovereign or government of a country for the regulation of ecclesiastical matters. An example is the Treaty of the Lateran which was signed in 1929 between Mussolini and Pope Pius XI. In this Mussolini gave the Pope the right to the papal states and certain exclusive rights in the free exercise of the Roman Catholic religion.

It is this concordat which has been the basis of difficulty for Protestants in Italy ever since. Even though religious liberty was guaranteed in the treaty signed with the Allied powers after World War II and in the new Italian constitution, the Italian government under the pressure of the Roman Catholic Church insisted on enforcing the conditions of the old concordat.

The National Association of Evangelicals has worked unceasingly to get the old Fascist regulations set aside. Some two years ago the Supreme Court of Italy decided in favor of religious freedom for Protestants, but the implementation of the court order was delayed awaiting the signatures of the Prime Minister and the Minister of the In-

terior. Not until March 1960—and then largely through the insistence of the United States ambassador that Italy comply with the peace treaty—was the Supreme Court decision officially published giving religious liberty and legal rights to Italy's Protestant minority. The long history of this case clearly illustrates the strength of the church where Catholicism is the recognized religion.

In modern times the pull of governments away from Rome has been the biggest problem the Church has faced. In order to combat this, she was compelled to enter politics—necessarily on the defensive. To quote Pelikan: "Economic power and political ambition have often added their discordant note to the voice of the church in the defense of the gospel. But Roman Catholicism has made it possible for the faithful to take part in politics . . . with the assurance of the church's blessing."

While we believe that every Christian should—as an individual—be active in matters of civic responsibility, if a Roman Catholic in this function does not faithfully fulfill the canon law requirements of the Church, he is liable to excommunication. Since salvation for a Catholic is only through the Church, excommunication means the loss of salvation.

CODE FOR LAYMEN

To show how this would apply practically, let us look at a disciplinary code adopted in January of this year by the Diocese of Rome. At this meeting—the first for this diocese in more than five hundred years—were eight hundred Catholic clergymen. In their recommendations for a disciplinary code covering every activity of priests was a special section devoted to the duties of Catholic laymen. This code for laymen includes such restrictions as:

The Catholic layman is subject to excommunication if he joins or votes for political parties or persons that promote heretical principles or doctrines.

He can be excommunicated if he has any part in enacting laws harmful to the Church.

He is forbidden to read publications inspired by Protestantism, atheism or materialism.

He is barred from taking part in services, sermons or discussions of non-Catholic groups.²

² Ecumenical Press Service, Geneva, Feb. 5, 1960.

While this as adopted now applies only to the Diocese of Rome, it is interesting that the Pope disclosed that the idea for the Rome Synod was suggested by one of his advisers as a preliminary to the Ecumenical Council. Since this meeting—and presumably its legislation—is a forerunner to the Council which will be for the entire Church, we can expect that the standards set forth will be applied church-wide.

This means that a Roman Catholic public official and individual Roman Catholic voters can in this day be under specific restrictions in the area of political activities, not based on antiquated decisions but on very up-to-date ones.

Another modern situation was reported in the February 29, 1960 issue of *Life* in an article entitled, "Trujillo Takes on Tough Foe." For thirty years this dictator of the Dominican Republic has led its three million people from economic chaos to a relatively high standard of living. But the price to the Dominican people in the loss of liberty and deprivation of individual rights has been very high.

Because of this there have been several attempts to assassinate Trujillo. He has successfully put down every plot, but in the last incident he made the mistake of arresting many prominent Catholics, including a young Catholic seminary student. This violated the 1954 concordat with the Vatican in which Trujillo agreed not to arrest any clergy of the Catholic Church without first notifying church authorities.

The Catholic bishops in the Dominican Republic met and published a strong statement warning Trujillo to stop violating the rights of men. For thirty years the Catholic Church had not bothered Trujillo in his brutal actions, but things changed the moment he crossed the line into what the Church considers its domain. The comment in *Life* is that "... he will find it impossible to pose before the people as a friend of religion now that the Church has turned its face against him."

AMERICAN CATHOLICS DIFFERENT?

But the question is raised concerning the application of such incidents as these to the American scene. Is not the American Catholic different? Doesn't the Roman Catholic Church in America

operate under different principles? One would like to think so, but the evidence does not bear it out.

An encyclical letter by Pope Leo XIII issued in 1885 sets forth a "Christian Constitution of States." This letter is dealt with at length in a book, *Catholic Principles of Politics*, written and edited for the Department of Social Action of the National Catholic Welfare Council by John A. Ryan, professor of Moral Theology at the Catholic University of America, and Francis J. Boland, head of the Department of Politics at Notre Dame University. They summarize this letter as setting forth the following goal for church-state relations:

...The State should officially recognize the Catholic religion as the religion of the Commonwealth; accordingly, it should invite the blessing and the ceremonial participation of the Church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc., and delegate its officials to attend certain of the most important festival celebrations of the Church; it should recognize and sanction the laws of the Church; and it should protect the rights of the Church, and the religious as well as the other rights of the Church's members.³

Relative to the rights of other religious groups, particularly in the propagation of their faith, this book says:

Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice....

Superficial champions of religious liberty will promptly and indignantly denounce the foregoing propositions as the essence of intolerance. They are intolerant, but they are not unreasonable. Error has not the same right as truth.... As we have already pointed out, the men who defend the principle of toleration for all varieties of religious opinion assume either that all religions are equally true or that the true cannot be distinguished from the false. On no other ground is it logically possible to accept the theory of indiscriminate and universal toleration....

To the objection that the foregoing argument can be turned against Catholics by a non-Catholic State, there are two replies. First, if such State should prohibit Catholic worship or preaching on the plea that it was wrong or injurious to the community, the assumption would be false; therefore, the two cases are not parallel. Secondly, a Protestant State could not logically take such an attitude because no Protestant sect claims to be infallible. Besides the Protestant principle of pri-

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³ *Catholic Principles of Politics* by John A. Ryan and Francis J. Boland, The Macmillan Co., ninth printing 1958, p. 316.



Chaplain Stanford E. Linzey Jr., Assemblies of God chaplain serving the U. S. Navy, conducts joint Protestant worship service for ships personnel of joint SEATO nations in Manila harbor

This Week's Cover

SEATO Naval Officers Pray for World Rulers Aboard U.S. Warship

The cover photo shows Captain A. R. E. Evans of the Royal Navy, Commander of the Eighth Destroyer Squadron, offering prayer for the Queen of England in a worship service which was conducted aboard the *USS Gurke* on May 1, 1960. The joint Protestant service was conducted by Chaplain Stanford E. Linzey, Jr., of the U. S. Navy Chaplain Linzey, an Assemblies of God minister, is attached to Destroyer Squadron Five.

The event occurred as the navies of the various member nations of SEATO (South-Eastern Atlantic Treaty Organization) lay in Manila harbor in preparation for the great naval operation "Sea Lion."

Prayer for the President of the United States was offered by CDR Stuart T. Edgerton, Jr., U. S. Navy, commanding officer of the *USS Gurke*.

During the service, Chaplain Linzey spoke to the eighty men in attendance on the subject, "Front and Center." His text was Romans 12:1, 2.

The chaplain offered the pastoral prayer, and the group recited the Lord's Prayer in unison at the conclusion of the service.



MAX THARPE PHOTO

Is Negative Preaching Necessary?

BY FORREST E. SMITH

Maple, Texas

MUCH HAS BEEN WRITTEN, BOTH pro and con, regarding negative preaching. Exponents of the positive school aver that we should preach love, and certainly there cannot be too much said on the subject of God's love. But isn't there a place for negative preaching in our ministry today?

When we venture into the realm of human thinking as opposed to divine knowledge, questions arise. So let us turn from worldly wisdom and look into the Bible.

Look at the story of the youthful couple, Adam and Eve. A more appropriate example of positive living is hard to imagine. They enjoyed all the positive good that God could bring together in one garden. Their life was easy, their work pleasant, their marital relationship congenial, and they enjoyed fellowship with God. They drank of pure, sparkling water provided by God in a setting of indescribable beauty. There was only one negative word in all of their experience—"Don't eat of the fruit of the tree of knowledge of good and evil."

And while surrounded with all the multitude of positive delights, they deliberately turned from them and chose the negative—they ate of the forbidden fruit. Man himself elected the negative against the wishes of God, and against the best interests of himself and all future generations.

From that small beginning man's propensity for the negative expanded and developed until one day Moses was led up the side of Mt. Sinai where he was given a set of rules containing numerous "shalts" and "shalt nots."

Of these rules, Paul later wrote, "The

law was added because of transgression." God was and is a God of positive thought and action, providing good things for His own. But His own rejected the good things provided by Him, and this rejection brought about the negative element. The negative was not a part of God's original plan; it was added because of transgression.

God has not changed. He still desires fellowship with His people, and wishes to bless us, and provide good things for us. He wants to share Himself with us through His Son, and through the Holy Spirit. As long as we walk with God we enjoy positive fellowship with Him, and our pastors are able to preach good, strong, positive messages of faith and blessing.

But as we drift apart from God the negative messages begin to come from the pulpit. We become upset—the pastor has stepped on our toes. What is the matter?

We have gone astray, and the negative has been added because of transgression. "We don't like negative preaching!" No pastor likes to preach negative messages either.

"Preach to us about God's love!" The pastor would enjoy doing this. It's a much more pleasant message. But when the negative messages come we must remember that we have made them necessary by our negative living. We have departed from our position of positive spirituality, and negative preaching must be added.

Concerning the law, Paul said that it was not for the righteous but for the unrighteous man. There always have been people who have lived for God regardless of their station in life,

whether rich or poor, bond or free. Their spirituality remains about the same, year in and year out. You can preach all of the negative commandments that you can dig out, and yet they will sing with you, shout with you, and say "amen" with you. They're not offended by negative preaching.

Why? Because they don't even recognize it. God's law is an inward thing with them—to love and to feed on. If someone didn't tell these folk the pastor preached a negative message they'd never know it. They're living in positive fellowship with God and anything preached has a positive ring to it.

There is an old saying, "The hit dog howls." And hasn't experience borne out the truth of this? Those who howl are always those who are living negatively. They're the ones for whom the law was added. It is because of their transgression, their lack of spirituality, that the law was added. Negative preaching has been added because of those who are living negatively. And they always identify themselves by their protests.

Again, Paul said of the law that it was our schoolmaster to bring us to Christ.

Obviously, the law did not bring everyone to Christ. Many hearing the commandments turned away. One group of people who came to Jesus, when they heard Him say that certain things would be required of them, turned back and walked no more with Him. The law, then, becomes a line of demarcation separating the negative from the positive, so to speak. The law separates the sheep from the goats.

The same principle may be applied

to preaching the negative aspects of the gospel. They do not always bring people to Christ. Many times negative preaching merely serves to separate the sheep from the goats.

If people will listen and learn they may be drawn to Christ, which is always the intent of such preaching. But if they rebel at what they hear they may be driven further from God. There are people confused in their thinking who are critical of all things spiritual. They disdain to live a life dedicated to God. They purpose to wear God as a rabbit's foot just in case there should be some benefit from Him. The negative gospel serves to bring such persons into the open, separating them definitely from those serving God in love.

Before we discard negative preaching we need to remember three things.

First, it is necessary because of the negative elements in our lives. It is added because of transgression.

Second, it is not for the righteous, but for the unrighteous.

And finally, it may well serve as a schoolmaster to bring errant souls back into the fold. But if they will not hear, then it draws a line of demarcation separating those who live negatively from those who desire a positive relationship to God. ◀◀



Assemblies of God Employees Contribute on Double-Dollar Day

Employees of the Assemblies of God at Springfield, Mo. contributed generously toward the support of our denominational Bible schools and colleges on Double-Dollar Day. The cash offering from staff members of the Gospel Publishing House and other headquarters departments amounted to more than \$700.00. The photo shows General Superintendent T. F. Zimmerman receiving a check from John Jackson, general chairman of the employees' committee. Looking on are Hardy W. Steinberg, Secretary of Education (at left), and three zone chairmen: Leslie W. Smith, Jesse Weaver, and Floyd Knott.

Believing and Living

BY STANLEY M. HORTON
CENTRAL BIBLE INSTITUTE

IS IT ENOUGH TO BELIEVE RIGHT? We all agree that right belief is important, but does it take care of everything?

If we examine the word "faith" in both the Old and New Testaments it is easy to see that it often involves faithfulness and obedience. Titus uses the Greek word *pistis*, usually translated "faith," meaning fidelity, faithfulness, and reliability. Read the eleventh chapter of Hebrews and see how the heroes listed there demonstrated their faith.

If right doctrine is sufficient, why then does the Bible put so much emphasis on right living? Did Paul stop when he told the Colossians how he rejoiced in the steadfastness of their faith in Christ? No, he went right on to say, "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colossians 2:6). To the Philipians also Paul wrote of the "joy of

faith" and then he added, "Only let your conversation be as it becometh the gospel of Christ." Both "walk" and "conversation" have to do, not with doctrine, but with manner of life. In fact, three Greek words are translated "conversation." They are synonyms, however, and all speak of the "way of life, manner of life, conduct, and behavior." *God wants our actions to match our beliefs.*

One day a young man was discussing the beauties of nature, extolling the wonders of color and intricate design found in even the smallest of God's creatures. While he was talking, a friend placed a harmless, beautifully-marked beetle into his hand. Immediately he flung it across the room with a look of shocked disgust on his face.

"Where is your appreciation for the beauties of nature that you have just been talking about?" asked his friend.

"What does my reaction to a beetle

have to do with my philosophy and ideals?" was his reply. His doctrine and his action did not agree!

Many good religious people are like this. It is so easy for them to break out in ecstasy and tell how wonderful it is to do the good and the right, but they never get around to doing what they proclaim. Their heads are in the clouds, but they pay little attention to their walk. Solomon in Proverbs 4:26, 27 has a word for them. He would say, "Get your head out of the clouds and pay attention to your feet! Direct your feet into right paths. Remove your foot from evil." All the fine thinking, right believing, and holy longings in the world will not help a man until he picks one foot up and then the other and actually walks in the way he knows he should go.

Believe right, then live right! The Bible demands both. ◀◀



PHOTO BY EVA LUOMA

The Family Playing Together

BY KEN ANDERSON

YOU'VE HEARD IT SAID, "THE FAMILY that prays together stays together." From rather disheartening observation at times, my wife and I have come to the conclusion that the family that "prays" together may yet go shipwreck unless that family also "plays" together.

If this sounds like the watered down philosophy of a too modern evangelical, hold steady for a few paragraphs. And if you are also a parent, take brief inventory of your own family activities and the results of them.

We have seven children. The oldest is in college. One is in high school and two are in junior high. My namesake is a second grader, our youngest a girl of three. So while we make no pretense of knowing all there is to be known about the do and do not aspects of Christian parenthood, we have learned lessons which may prove relevant to some of the less initiated.

If any one rule for being a successful mother and father has emerged from the trial and error of our family life, it is this: to win your children, you must make them feel you are the most wonderful people in all the world. Discipline, of course. But give discipline meaning because it comes from two people who give legs to love, and heart to happiness.

We have fallen far short of the ideals which hindsight now gives to us. But we thank God for the evidences just the same of mixing fun with faith to lead little minds out of the wonder-world of childhood into the reality of a Christ-centered life.

Both my wife and I have taken note, since our own childhoods, of Christian homes which have succeeded, spiritually speaking, and of Christian homes which

have failed. Without exception, we have found that children go astray from homes where the solemn truths of the Bible are proclaimed as dynamic law, but where the parents, however sincere, fail to add that warmth of genuineness which must be *seen* for the Christian faith to ring real in a child's calculating mind.

There is not time here to speak of negativism, except to say that any parent is on dangerous ground if the things he says "no" to are not outbalanced by the things to which he says "yes." But I do want to emphasize that, in my opinion, successful Christian parenthood involves identification with the child in all the details and delights of life.

From earliest childhood, we have found time to fill each day with at least a few moments of family frolic: long hikes through the woods which surround our house, picnics along some nearby waterway, parlor games (and a family fun night, whenever my hectic schedule would allow). With these bright threads we have interwoven the more somber strands of family responsibility.

The result? One by one—and to God be all the glory!—we have seen our children come to the Lord and identify themselves as positive Christians.

Call it coincidental if you must, but I add that not one of these children made profession of faith in a public evangelistic meeting. Each met the Saviour either at my wife's knee or at my own.

We have travelled thousands of miles together, on a budget that did not so much as permit the renting of a lakeside cabin for a week. Instead, thanks to the American procedure of so much down and so much a month, we bought an inexpensive tent. With it, we've camped in the mountains, at Niagara, out in the desert, and alongside Grand Canyon.

Some of our most memorable oc-

casions in family devotions have come out in the fresh breath of nature, a Christian family enjoying together those profuse magnificences the Lord has provided, but which so few take time to enjoy.

One morning, for example, a giant sequoia formed the background for the text, "But grow in grace and in knowledge of our Lord Jesus Christ," as we told our children, "It gives the Lord much pleasure to create one of these great trees, but not nearly so much pleasure as when He sees the building of a beautiful Christian life."

Discipline, too, has come as a natural course. Five, then six, and then seven youngsters make up a sizable safari;

(Continued on page twenty-seven)

FOR THE JUNIOR READER

FREEDOM

Many years ago when people wrote, they didn't use commas or periods. All their letters were capitals. And they put no space between the words.

See how well you can read some Bible verses written in that way. All of them are related to the spiritual freedom Jesus has given to all who accept Him.

1. "IFYECONTINUEINMYWORD THENAREYEMIDISCIPLESINDEED ANDYESHALLKNOWTHETRUTHAND THETRUTHSHALLMAKEYOUFREE" (John 8:31, 32).

2. "IFTHESONTHEREFORESHALL MAKEYOUFREEYESHALLBEFREEIN- DEED" (John 8:36).

3. "BEINGTHENMADEFREEFROM SINYEBECAMETHESERVANTSOFTHE RIGHTEOUSNESS" (Romans 6:18).

4. "STANDFASTTHEREFOREINTHE LIBERTYWHEREWITHCHRISTHATH MADEUSFREEANDBENOTENTAN- GLEDAGAINWITHTHEYOKEOFBOND- AGE" (Galatians 5:1).



The Family Altar



PRAYER REQUESTS • DAILY BIBLE READINGS BY R. G. CHAMPION • MISSIONARY BIRTHDAYS

Monday, July 4

INDEPENDENCE DAY

Read: John 8:24-36

Learn: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

For the Parent: On this, the 184th anniversary of American independence, stress the importance, value, and availability of spiritual freedom. From this passage emphasize: (1) the only way to heaven is through believing on Jesus as the Son of God, v. 24; (2) Jesus had the testimony that He always pleased His Father, v. 29; (3) true discipleship rests on continuing in Christ's Word—and its truth makes us free, vv. 31,32; (4) we can choose between being slaves of sin or free children of God, vv. 34-36.

Question Time: How can anyone get to heaven? (v. 24) What choice does every person have? (See above)

Missionary Birthdays: Mrs. Raymond Myers (Indian), California; Mrs. L. E. Bedell, Philippines; Mrs. H. J. Bellmore, East Africa; Mrs. Vinton H. Shumway, West Africa.

Tuesday, July 5

Read: Psalm 86:1-7

Learn: "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Psalm 86:5).

For the Parent: From this passage point out: (1) David was conscious of his own inadequacies and needs, v. 1; (2) he reminded God of his faithfulness to Him in asking for help, vv. 2-4; (3) the Psalmist was conscious of God's love and readiness to forgive sins, v. 5; (4) David specifically asked God to hear and answer his petitions; (5) David expressed his confidence in God, knowing by faith that God would answer him, v. 7.

Question Time: Why do you think David reminded God of his own faithfulness to the Lord, in verses 2-4? What lesson is there in this for us?

Missionary Birthday: Loren O. Triplett, Central America.

Wednesday, July 6

Read: Psalm 86:8-17

Learn: "There is none like unto thee, O Lord; neither are there any works like unto thy works" (Psalm 86:8).

For the Parent: Review the material studied yesterday. In this portion of this psalm, David goes into praise and worship to God for His greatness and power and wonderful works, vv. 8-10. He then seeks for guidance and a greater reverence for God, v. 11. Finally, he praises God for His mercy and for His delivering power against those

who have risen up to hurt him, vv. 12-17. Stress how our prayers to God should contain praise, thanksgiving, worship, and reverence.

Question Time: What are some things our prayers to God should contain? (See above) Why?

Missionary Birthdays: Mrs. John E. Phillips, Alaska; Mrs. Elmer R. Reznicek (Deaf), Oregon; Virgil E. Sampson (Indian), Arizona; Mrs. Lyle C. Wolverton (Indian), Arizona; Mrs. Paul M. Cooper, Honduras; L. May Garner, West Africa; Harry J. Petersen, Korea.

Thursday, July 7

Read: Exodus 2:11-22; 3:1

Learn: "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Proverbs 16:19).

For the Parent: (Additional material on Sunday's Lesson page.) Review the story of the birth of Moses and how he happened to be in Pharaoh's house. Then discuss: (1) the incident which made it necessary for Moses to flee from Egypt; (2) the incident which brought Moses into contact with Jethro and his family; and (3) Moses' willingness to serve as a shepherd, waiting for God's time and God's place to accomplish God's purposes.

Question Time: Why did Moses leave Egypt? (vv. 11-15) How did he help the daughters of Jethro? (vv. 16-19)

Missionary Birthdays: Lydia G. Graner, South India; Charlie G. Hinson, West Africa.

Friday, July 8

Read: Matthew 16:13-18; Acts 2:41-47; Galatians 1:2,13; Colossians 4:15,16; Philippians 4:15; 1 Corinthians 1:2,3 (Sunday's Lesson for Juniors)

Learn: "Christ...loved the church, and gave himself for it;...that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25,27).

For the Parent: Have members of the group read the various scriptures. From the verses show how the word "church" can refer

"Made for Thyself, O God!
Made for Thy love, Thy service, Thy delight.
Made to show forth Thy wisdom, grace,
and might;
Made for Thy praise whom veiled archangels
laud.
Oh, strange and glorious thought, that we
may be
A joy to God!"

to a local congregation or to all true believers in Christ. Show the importance of the church to the believer.

Question Time: What does the word "church" mean? Why is it important for believers to be identified with a church?

Missionary Birthday: Melvin L. Hodges, Field Secretary for Latin America.

Saturday, July 9

Read: Exodus 14:15-31 (Sunday's Lesson for Primaries)

Learn: "God hath power to help" (2 Chronicles 25:8).

For the Parent: Review the story of how the Egyptians were pursuing the Israelites, even after Pharaoh had said they could go. Remind the group of God's promise to protect His people. Then discuss the miracle that God performed: first, in making a way through the sea for His people to cross over on dry ground; and second, in destroying the enemies that were pursuing the Israelites. How wonderful it is to see God perform what otherwise is impossible!

Question Time: Why were the Egyptians chasing the Israelites? What promise had God given Israel? How did God fulfill that promise?

Missionary Birthday: Albert A. Kehr, Hawaii.

Missionary Birthdays for Sunday: Mrs. W. B. Denton, Philippine Islands; William F. Lasley, Senegal; Kathryn Schmidt, India.

PRAYER REQUESTS

Pray that God will supply the need for qualified public school teachers who will accept positions in Alaska and also be willing to help in the churches they are near. Such Christian school teachers have been a great asset in several Alaska churches in the past. There is a demand for teachers in Alaska.

* * *

Pray for the nationals and missionaries in Chile who have suffered great material losses during the recent earthquakes.

* * *

Pray that the Lord will provide the finances for Alaska missionaries who are engaged in building programs to complete their projects this summer. Some buildings need repair or remodeling while new buildings are urgently needed in other areas.

* * *

Mrs. Ruth Beckdahl (North India) is suffering from a slipped disc in her back. Pray that the Lord will heal her.



FOREIGN NEWS DIGEST

Russia

SOVIET THREATENS TO ADOPT NEW CALENDAR

Radio Moscow hinted that the Soviet Union may adopt a new calendar that could possibly start with the Bolshevik Revolution, 1917.

The broadcast said many Communists object to the present world calendar because of its close connections with Christianity, particularly the fact that it begins with the birth of Christ.

"Communism was born in the October Revolution, more suitable as marking the beginning of a new era in the world," the broadcast asserted.

Jordan

STATUE OF CHRIST TO BE ERECTED ATOP MOUNT OF OLIVES

An American sculptor, Avard Fairbanks, a member of the faculty of the University of Utah at Salt Lake City, hopes to erect a large statue of Christ atop the Mount of Olives. The site, overlooking Jerusalem and the Jericho Road, is believed to be the place from which Christ ascended into heaven. The Jordanian government reportedly has given permission.

There is a very real possibility that before ever the sculptor gets the statue made, Christ will have returned to the Mount of Olives in person, for it is written that His feet shall stand again in that same place from which He returned into heaven (see Zechariah 14: 4). His purpose in coming back to earth will be to judge the world for its sin and to rule the nations in righteousness and peace. How much better for the world to have a living Christ than a lifeless statue!

ANCIENT CITY OF DOTHAN FOUND BY ARCHEOLOGISTS

An American archeological team has uncovered the site of ancient Dothan in Jordan. Members of the team include Professor Joseph P. Free of Wheaton College (Wheaton, Ill.), who heads the expedition, and Robert Cooley,

professor of archeology at Central Bible Institute (Springfield, Mo.), among others.

Dr. Free and his associates have worked for several seasons at a site allegedly that of the Biblical city believed to have been built five thousand years ago. Now they report not only that they have found the city, but that they have located the site where Joseph was cast into a pit and later sold into slavery.

One of the most treasured finds at the site was the fallen ceiling of a 3,000-year-old tomb. From the tomb, Free said, excavators recovered more than nine hundred objects, some made two centuries before the days of King Solomon.

Israel

BIBLES PRINTED IN ISRAEL

A printing press in Israel has printed 12,000 complete Bibles for the British and Foreign Bible Society in the Hebrew language, besides 2,000 copies of the Old Testament only, and 2,000 copies of the New Testament.

The Old Testament is a new translation, directed by the British Methodist scholar, Dr. Norman H. Snaith. The New Testament is the 1877 translation by the German Lutheran theologian, Franz Delitzsch.

BEN-GURION CRITICIZED FOR UNBELIEF

Israel's parliament, the Knesset, was asked to give Premier David Ben-Gurion a no-confidence vote because he questioned the accuracy of the Scriptures in the account of the Hebrew exodus from Egypt three thousand years ago. Orthodox members of the government charged the Premier forfeited his right to lead the nation when he voiced criticism of the Bible by saying, at a home Bible study circle, that only six hundred Jews left Egypt. The Bible states that more than six hundred thousand were in the company. The Premier said it would have been impossible for Moses to move that many people across the wilderness, with

their livestock, and to find water for them.

(Evidently the Premier makes no room in his thinking for the miracle-working power of God.)

The Knesset refused to adopt the no-confidence measure. It decided that parliament has no jurisdiction over religious law or historic matters.

Egypt

GOVERNMENT PLANS TO CARE FOR HOMELESS EGYPTIANS

The United Arab Republic has announced plans for a home for beggars, waifs, strays, and disabled people in Cairo. It is hoped the home will be ready this summer to care for 5,000 people. It will help rid the city of its hundreds of beggars.

However, the removal of beggars from the streets of Cairo is not expected to please the faithful Moslems. According to their religion, the giving of alms is one of the chief means of earning merit in heaven, and they rather like to see beggars on whom they can bestow a bit of charity.

Bolivia

NATIONAL WORKER KILLED IN AUTO ACCIDENT

The shadow of death was cast across the Bible school in Santa Cruz, Bolivia, when national teacher Esther de Frigoli was killed in an auto accident. Brother and Sister de Frigoli, with a group of Bible school students, were on their way to an outstation service when the accident occurred. Brother Frigoli was seriously injured, but none of the students required hospitalization. The Speed-the-Light car was demolished. Pray for Brother de Frigoli who has been left with three small children.

In spite of this tragedy, writes Missionary Everett Hale, director of Institute Biblico, the Santa Cruz school is prospering and the blessing of the Lord is being poured out upon the students.

Dominican Republic

SUFFERING FOR THE CAUSE OF CHRIST

Twelve young women were graduated recently from a special two-months Bible course in the Dominican Republic. The course for young men is now in session and there are twenty-four studying for the ministry. Missionary Raymond DeVito reports:

"In my thirty-six years of Christian life I have never heard such wonderful testimonies. Many of the students were run out of their homes at tender ages because of accepting Christ as their Saviour. The suffering one of the boys has gone through for the last six years is unbelievable. When I heard his testimony and how he planned for so long to come to Bible school, I was inspired. Can you feature parents forbidding their twelve-year-old son entrance into his own home because he accepted Christ and for six years leaving him on his own? It is only with the help of Christian friends that he is in Bible school today preparing for the ministry."

Nyasaland

DISTRICT COMMISSIONER APPLAUDS ASSEMBLIES WORK IN EAST AFRICA

Another Assembly has been dedicated in Mzimba, Nyasaland. During a two-week dedication revival twenty-five were saved and many others showed interest. Many of the African district and city officials were in attendance each night.

The District Commissioner, speaking in the service, praised the work of the Assemblies highly. Missionary Harry Downey reports: "I had requested the District Commissioner to speak a few words. It was his first time to speak at a church service, but he laid the green carpet out for us and praised our work here and in other places where he has contacted the Assemblies of God work."

East Germany

GERMAN PUPILS TO BE KEPT IN SCHOOL NINE HOURS A DAY

Church leaders are protesting a new plan of the Communist regime to keep East Berlin pupils in school nine hours a day. They fear the result of subjecting children to the influence of atheistic teaching from 8 a.m. to 5 p.m. and lessening the formative influence of the home on their lives.

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

Ought Christians to vote?

Christians are citizens and every citizen ought to do what he can to preserve the best government possible. Voting is part of that responsibility.

Are the kingdom of God and the kingdom of heaven the same?

Some think there is a difference. They say the kingdom of God is the universal rule of God; the kingdom of heaven the sphere of His activities on the earth. I am unable to see this distinction. Matthew uses the term, "kingdom of heaven." The other Gospel writers use, "kingdom of God." Matthew and the other Gospel writers record the same parables, using both terms. If some think there is a difference, I have no quarrel with them. "Let every man be fully persuaded in his own mind."

Recently I was saved and I now want to teach a Sunday school class, but my pastor thinks I am not yet sufficiently acquainted with the Bible. What can new Christians do for the Lord while learning more about God's Word?

There is no end to the possibilities. One can testify in church, pray, seek to help others at the altar, give out tracts, or witness to persons he might meet. One sixteen-year-old went out on Sunday mornings and brought a number of children to Sunday school who otherwise would not have been in Sunday school at all!

If we must all be tempted, why did Jesus teach the disciples to pray, "And lead us not into temptation" (Matthew 6:13)?

One commentator explains "temptation" as meaning "sore trial." I think we can safely say that Joseph was led into temptation, or sore trial, when sold by his brethren. And back of the sore trial was the evil, or evil one. God knows the devil is always waiting to hurt our progress, whether by sin or by other means of suffering. Since this is true, we do well ever to "watch and pray" that we may be preserved from as much as possible of that which might cause sin or sorrow.

If women are to keep silent in the church, why do we have women preachers (1 Corinthians 14:34, 35)?

Women should be modest and recognize the headship of the man. Women are out of their place when they seek to dominate or advance new doctrines (1 Timothy 2:11-14). But I see no reason why women might not preach the established doctrines of the Church. Philip "had four daughters who prophesied." I believe these young women spoke in the public assembly as they were moved by the Holy Ghost. But they would speak in harmony with what their father taught, and not bring forth strange doctrines or show other than "a meek and quiet spirit." If women are not permitted to speak in public, then we would have to take all the women teachers out of the Sunday schools and where would we be then?

Paul wanted order in the Corinthian church, not confusion such as women would cause if they interrupted the services to enquire what was going on; so Paul admonished, "Let your married women keep silent in the church" (R.V.), and if they would learn anything they were to ask their own husbands at home, not while the church service was in progress.

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield, Missouri. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).



These Are Our Boys

BY M. L. KETCHAM

Field Secretary for the Far East



U.S. servicemen on the front lines in Korea

KOREA GRIPS ME! THE FIRST TIME I flew in over those hills of devastated beauty, the first time I drove down those pox-marked streets, the first time I faced the empty facade of bombed and gutted houses on the main streets of Seoul, the first time I really comprehended the bleak, yet grimly persistent spirit of the heart of the Korean people, I made a firm vow, "God helping me, I am going all out to bring spiritual assistance and succor to this pathetically needy people."

And the Assemblies of God Foreign Missions Department has risen to the challenge of Korea. Our choice missionary family is being doubled. The finest evangelists in Pentecost are being sent to the country. We are investing about \$30,000 in a new Bible school; we are establishing a new evangelistic center in the heart of the capital city of Seoul; we are installing a press; we are preparing a Pentecostal magazine and hope to get it into every Christian home in the country; we are putting up village churches. The Missions Department is launching a spiritual "blitz" on the country of Korea! God help these dear people! They deserve all we can possibly give them!

But wait a minute! All the above is an effort to reach the Korean people. We Americans have a large stake in

Korea, too! There is plenty of American blood mixed with the mire and muck in those paddy fields! There are American boys in those sodden trenches in the front lines with their fingers on the triggers—awaiting a Communist attack at any time. There are American boys wandering the streets and alleys of the cities of Korea.

On one memorable night when I was new to Korea, this thing swept over me with devastating force! It was raining and there was steamy mist on all the glass in John Stetz' station wagon as a group of us inched down the main street, winding our way through traffic, headed for an evangelistic meeting. Going by the gates of the Eighth Army, I noticed an assortment of women standing two to an umbrella. "Who are they?" I enquired.

"Oh, they are the 'glad girls.' They are waiting at the gates to swoop down on the homesick, dispirited, disgruntled, American service boys and take them off to haunts of sin. If the boys are not already calloused, conscience-seared, and evil-minded, they soon will be!"

Again I was shocked to the very core of my being. At the next opportunity our Korean missionaries and I went into conclave and decided that we had to do something for the physical, moral, and spiritual uplift of our precious

American soldier boys in Korea. And so we sent an S.O.S. to the Minceys. Mom and Pop Mincey made a name for themselves throughout the Orient because of the wonderful servicemen's home which they ran for years in Japan. No one is more skilled in the art of encouraging the soldiers and moving them toward Christ than Brother and Sister Mincey. So the wheels of machinery turned. Letters were written; Missions Department sanction was gladly given. Appointment is being arranged and two former mission residences in Seoul have been set aside for the operation of the Soldier's Home in Korea. Now we are waiting for final preparations to be made, for the Minceys to raise the necessary fare, support and financial backing and get to the field.

Pop Mincey is all fired to go. This is what he says: "In America today we are all unconscious of and far too unconcerned over the problem of the boy in uniform. That boy is away from home—in a far country, subjected to the most vicious lures and temptations possible, stripping him of his priceless integrity and manhood, leaving him completely demoralized and confused. To the boys in Korea, it is the land of thieves, 'slicky boys,' 'pimps,' and prostitutes. This is the land which the servicemen refer to as 'the hole,' 'the

back door of the world,' and 'the land of forgotten men.'

"David once said, 'No man careth for my soul.' Mom and I have dedicated our lives to rescuing these precious American boys and winning them for Jesus Christ."

Listen to what Mom Mincey says in her own inimitable style:

OUR MILITARY

Not just the battle
Of bombs and guns
Which gives the great danger
Unto our sons—
It's the wiles of the devil
Subtle and strong
Alluring and tempting
That boy to do wrong.
He needs your help—
Your earnest prayer—
Don't fail that lad
So far over there.
We're depending on YOU
To help Pop and me
As we go to 'Make Home'
For OUR SONS, oversea.
We cannot fail—
We do not dare!
These boys need YOUR help—
Won't you show that you
CARE?

—Mom Mincey

Here is an urgent appeal to every reader of *The Pentecostal Evangel*:

1. Be proud of your own Assemblies of God Servicemen's Home in Korea. Pray for it. Boost it.

2. Tell every man in service who is going to Korea about this home.

3. Contribute toward it. It will take at least \$5,000 to put in beds, a game room, refrigerator, adequate kitchen, etc. It will also take several hundred dollars a month to run the home, give the boys good warm meals, and supply to them just a few comforts of home.

4. Make donations toward the home in the form of linen, kitchen utensils, and things of that type.

For full information, contact the Far East Division, Foreign Missions Department, 434 West Pacific Street, Springfield, Missouri. Offerings for the Servicemen's Home in Korea should be designated *Korea Servicemen's Home*.



Missionary and national workers receive clothing donated by U. S. servicemen. Left to right: Chaplain S. E. Linzey, USN, Cheng K'ue'i Ch'en, Missionary R. J. Bolton, and CRD George Grkovic, USN

Operation 'Clothing Drive'

BY LT. STANFORD E. LINZEY, CHC USN

DURING THE RECENT SEATO (South East Asia Treaty Organization) operation the *USS Southerland* (DDR 743) pulled into Kaohsiung, Taiwan, Formosa, for a short tour of duty in the Formosan Straits. A clothing drive was instituted by the commanding officer, CDR George Grkovic USN, to help some needy group in the city of Kaohsiung. This was in accordance with President Eisenhower's "People to People" program.

Eighty-four pieces of clothing were obtained from personnel aboard the *Southerland*. White and khaki trousers, shirts, dungarees, socks, underwear, and pajamas were included. As chaplain, I served as liaison officer to deliver the goods and contacted R. J. Bolton, one

of our Assemblies of God missionaries on Formosa. Brother Bolton and national worker Cheng K'ue'i Ch'en were invited aboard the *Southerland* to receive the clothing. CDR George Grkovic and I made the presentation.

Brother Bolton later told me that some members of his church were acutely in need of the clothing. I was glad to be able to direct the clothing his way.

Lt. Linzey is one of our twenty Assemblies of God chaplains. He is on the staff of the Commander Destroyer Squadron Five in the Western Pacific. In addition to his assistance in Formosa, Chaplain Linzey ministered in Bethel Temple, Philippines, and contacted our missionaries in other ports of call—Singapore; Kobe, Japan; and Hong Kong.



Mr. and Mrs. William Lovick

Missionary News Notes

GOING: Mr. and Mrs. William Lovick sailed for Togo, West Africa, on April 14.

* * *

The Lawrence Larson family left for Fiji on May 14.

* * *

CORRECTED ADDRESS: Mr. and Mrs. Eldon E. Vincent, 930 Lunalilo St., Honolulu 33, Hawaii.

* * *

BORN: Mr. and Mrs. Charlie Hinson (Liberia) have a new daughter, Martha Elaine, born April 8.



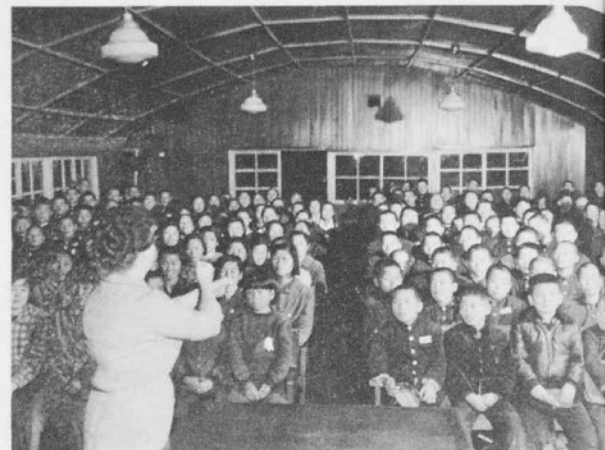
The Lawrence Larson family



Cole Tyner teaches the sign language class at Bethany Bible College, Santa Cruz, Calif.



Lottie Riekehof, sign language instructor at Central Bible Institute, Springfield, Mo.



Deaf Korean boys and girls "hear" the gospel through the sign language

HOME MISSIONS

Ministering in a Silent Language

BY MAXINE STROBRIDGE

THE SIGN LANGUAGE IS AN IMPORTANT means of communication for more than half a million deaf and hard-of-hearing people in the United States. Provision has been made for their education to prepare them for this life, but very little has been done to prepare them for eternity. A superintendent of a state school for the Deaf, while telling a group of sign language students of the vast spiritual needs among the Deaf, states, "Spiritually speaking, the Deaf are sadly neglected."

Lottie Riekehof, an appointed home missionary to the Deaf and sign language instructor at Central Bible Institute, Springfield, Mo., first came into contact with the Deaf in 1946. She met a deaf lady in the apartment house where she lived. They attended church together, but the only message the deaf lady could receive was on written notes.

Miss Riekehof saw the need of learning the sign language so enrolled at Gallaudet College in Washington, D. C. This is the only college in the world for the Deaf. She then began to interpret the church services for her friend in the sign language. A short time later she was asked to begin services for the Deaf in Elizabeth, N. J., and Staten Island, N. Y. The deaf groups in these two cities are now pastored by Croft Pentz.

In 1948 Miss Riekehof was asked

to teach the sign language at Central Bible Institute and to interpret for deaf students who wished to prepare for the ministry. Many have learned the sign language in the past twelve years, and of this group a number are now in full-time ministry among the Deaf.

The sign language is also taught in several other Assemblies of God Bible schools including South-Eastern Bible Institute, Lakeland, Fla., North Central Bible College, Minneapolis, Minn., and Bethany Bible College, Santa Cruz, Calif. Many cities are waiting for those trained in the sign language to minister to the Deaf.

Betty Haney, a United States government employee in Korea, is now giving the gospel message to the Deaf in that country. She learned the sign language at Central Bible Institute, and upon arrival in Seoul, Korea, visited the school for the Deaf. She now teaches a class of approximately 165 Korean deaf boys and girls each Saturday morning. Recently 35 children were saved in one class. Lim Ho Ik, a teacher at the school, helped her with the Korean sign language when she first began the classes. One of the most thrilling experiences for Miss Haney was leading this teacher to an experience of salvation.

The harvest of deaf souls is ripe. At the present time there are only about

250 ministers to the Deaf in all denominations. The Assemblies of God provides about 45 of this number. More missionaries to the Deaf are needed urgently. All offerings sent to the Home Missions Department and designated for the DEAF FUND will be used to take the gospel to those who have never "heard." ◀◀

Revival Comes to Wind River Reservation

BY JOHN MCPHERSON
Richmond, California

THE SLOGAN AT LANDER, WYOMING, which is located fourteen miles south of the Wind River Indian Reservation, is: "Where the rails end and the trails begin." The Indian agency at Fort Washikie was named for Chief Washikie. It is said that this chief, a gallant Shoshone and a proven friend of the white man, never had a white



John McPherson stands beside the grave of Sacajawea, the "Bird Woman" who led the Lewis and Clark expedition

man's scalp hung on his tepee. The grave of Sacajawea, the historic "Bird Woman" who led the Lewis and Clark expedition in 1805-1806, is located on the Wind River Reservation.

There are two main tribes on this reservation—the Shoshone and the Arapaho. These two tribes are not very far from the Crow and Chippewa tribes to the north and as a result of their proximity some Crow and Chippewa Indians reside on the Wind River Reservation.

The Shoshone and Arapaho Indian people are definitely *Indian* in their attitude and customs, and many follow the worship of peyote. This religion (dignified by the misleading name, "The Native American Church") involves the use of the peyote drug in its rituals.

However, some former peyote worshippers have accepted Jesus Christ and their testimonies are thrilling.

The Glen Whites, for whom I recently conducted a revival meeting, have done outstanding missionary work on Wind River Reservation. They now have a lovely church with adequate Sunday school rooms. The building is a converted country schoolhouse. For an Indian work, the congregation is exceptionally large. Attendance was excellent during the revival. In fact, we had to move in extra benches to accommodate the increasing crowd.

The Wind River Indians, at first appearance, are poor. However, they drove new cars to the meeting and I discovered that each headright receives \$50 monthly from uranium payments.

The dropout is terrific in the schools, for the same condition exists here as on many reservations—the parents do not see the need of education.

I was informed that this is the only Indian church in our Wyoming district. It has definite promise for an excellent future growth. Any time, effort, and money put into this fine gospel work among the Shoshone and Arapaho Indians are bound to pay eternal dividends. The Whites have given themselves untiringly to building up the kingdom of God on Wind River Reservation and the results are evident. We are thankful for the revival spirit we experienced in the recent meeting. Pray with us that this will continue until many, many more precious Indian souls will find Christ as Saviour. ◀◀

GOING EAST FROM BRITTON ON highway 10 in northeast South Dakota, you will come to a range of hills. In this area lies old Fort Sisseton and some of the most beautiful lakes in South Dakota. In these hills, around these lakes, and on the east foothills stretches the Sisseton Indian Reservation with a population of some 3,000 Indians. Just at the foot of the hills on the east is the small town of Sisseton.

In March 1959 we felt led of the Lord to come to Sisseton and pastor the Dakota Gospel Chapel, after the need was presented by our district. Mildred Kimball and Edna Brown had pioneered this Sioux Indian church some four years before. At that time there was no all-Indian church in Sisseton and no Sunday school for the Indian children, even though close to half the population is Indian. (This past year another Indian church and Sunday school has been started by another denomination.) These women held services in homes, a tent, and a rented hall for a year or so. Then the present building, which had been a lodge hall, was purchased and remodeled into a chapel and living quarters. Since we came we have enlarged the living quarters to accommodate our family of four children.

When we became pastors of this church it was easy to see what the hard, faithful work of the former missionaries had accomplished and also to observe how much the Indian people loved and appreciated them.

We have some wonderful Christian Indian people who are faithful to come and bring their children and grand-

Pioneering Among the Sioux

BY OWEN MINCKS
Sisseton, South Dakota

children. We are also thankful for two consecrated teachers that help in our Sunday school. Miss Tystad teaches the primaries and Steve Morse teaches the young people. The average Sunday school attendance is about 35 with March averaging 41.

When one looks from the hills over this beautiful valley, all appears peaceful and happy; but we find this is not true. In the town of Sisseton we can see the wages of sin. So many of these people are bound by drink and immorality, which only God can change.



Dakota Gospel Chapel Sunday School



Dakota Gospel Chapel for Sioux Indians, Sisseton, S. Dak. (Owen Mincks is pastor)

We see so many broken homes and many going without the necessities of life because of drink. Oh, how these people need a born-again experience! There are various churches for the Indian people on this reservation, but so few times do they hear that Jesus does change hearts and make new creatures out of sinful men (2 Corinthians 5:17).

We think of Gideon who felt he was the most insignificant of all God's people; but because he stood for God and tore down the groves and the idols of Baal, the course of a nation was changed. We are praying that we will see more of these fine Sioux Indian people stand for God, be like Gideon, and tear down the idols of sinful habits and beliefs that have so long held them in bondage. It is only thus that the course of the Sioux nation may also be changed to the glory of God. Please pray with us for a great revival outpouring on this reservation soon.

Offerings for INDIAN MISSIONS may be sent directly to the Home Missions Department, 434 W. Pacific St., Springfield, Mo.



From thousands of servicemen throughout the world come cries of spiritual distress

HELP! HELP! HELP!

BY WARREN F. MCPHERSON

Assemblies of God Servicemen's Representative

ALMOST AS HAUNTING AS THE CRIES of a drowning man are the cries for help which come to my office from servicemen and servicewomen around the world. These pleas come to us through many hundreds of letters we receive each year. Many of them are grasping for any straw of hope they can find.

Many factors combine to make the pleas for help from our servicemen most tragic. A very big factor is the prevailing attitude of "folks back home." There is a prevalent feeling that there is little need to be concerned about our servicemen since this is not a shooting war. We fail to realize there are subtle and heinous pressures designed to destroy our servicemen.

Another unfortunate factor is that very few of our young men are either spiritually or mentally prepared for military training. They go into the armed forces with a defeated attitude to begin with. They have the idea that it is impossible to live for God in the armed forces, so why go to the trouble of trying.

Military training probably is here to stay! It is time to prepare for it while our boys are still young. A person can live for God anywhere—including the military! If this fact could be implanted into the attitudes of our young men long before their draft notice arrives, we would solve hundreds of problems.

We lose many of our servicemen in the armed forces through what I consider another set of bad attitudes. These are just a bit difficult to explain clearly. However, they are vitally important to

understand. Military chapel services usually seem strange to the new recruit. The chances of having an Assemblies of God chaplain are rather uncertain. Many fellows adopt the attitude that since the chapel services are not like the church back home, and since the chaplain is not Pentecostal, they will not attend. Such an attitude is, actually, quite egotistical and selfish.

The victorious Christian serviceman learns to worship God wherever he is and in spite of surroundings. He also learns to try to be a blessing to others instead of worrying about what he may get out of it. Through his own sincere worship he may be the means of helping some needy soul draw near God.

Another fact is that many chaplains are just looking for good Christian volunteers to help with many things. Many chaplains have shocked me by saying that the majority of our Assemblies of God men fail to give any help at all. They leave such opportunities to others

who may not know the power of the gospel.

Personal attitude is vitally important in learning to live with others in the armed forces. Many write to me about this matter. Some fellows adopt a martyr spirit and complain, "Everybody is picking on me." They complain the other fellows tease them about being a Christian. They are called "Preacher," "Deacon," "Holy Joe," or something else.

Many times I have proved (and helped the young man involved to realize) that a lot of what he called "persecution" was not meant to be that. Instead, his own attitude was wrong and the other fellows were actually recognizing and honoring the Christian. If our servicemen would always accept such comments as compliments, they would never be defeated.

On the other hand, there are some problems which arise on entering military life in spite of good and proper attitudes. These arise from feelings of loneliness, homesickness, and of being forgotten. It is a destructive feeling for a young serviceman to get away from home and feel that he is "out of sight and out of mind."

Real problems arise for the man who feels forgotten. It is heartbreaking to be told, "Brother McPherson, yours are the only letters I receive." Some of these men eventually become disillusioned and embittered. Their next step is to give in to sin and forsake the church and its teachings.

Every church should have some means of regularly following up its



Warren F. McPherson

young people who for any reason at all are away from home. Many follow this excellent plan. When someone from their churches go to another city, they write ahead to a church and ask that a contact be made with the member. I wonder how many wavering souls could be salvaged if such a practice were made in the Assemblies of God?

Invariably, questions about religious practice and doctrines arise. Where shall the serviceman turn? Many have learned they can turn to the Servicemen's Division to receive help. Every aid is given to help solve such problems.

Military life does bring about circumstances which can be disastrous to family life. Dependents cannot go along with the serviceman father on some assignments. In other instances, housing and living conditions make it most difficult for the dependents to go along. Such enforced separations from the family help agitate many problems.

A great number—both servicemen themselves and military wives—write about their problems. A wrecked home is an exceedingly tragic thing. Yet, many homes are desperately unhappy. One problem leads to another and unless help is received the home is shattered.

Such problems always sound a note of real urgency to us in the Servicemen's Division. We rejoice that our several methods of dealing with such problems have helped to salvage a great number of these homes.

Immorality continues as a great problem. Most fellows do not realize how disastrous and far-reaching the results of immorality can be *in spite of modern medical treatment!*

Yes, the cries for help arise by the hundreds from every corner of the globe. Many pour out their tales of deep sin because they feel it is easier to talk to someone they do not know or cannot see. But when a person finally is willing to seek help, then he can begin to find it.

There are few set answers for these problems. However, there are some principles and practices which will go a long way in solving them.

First: Every church should redouble its efforts in indoctrinating our youngsters in Biblical principles.

Second: Every church should help its young people adopt good healthy attitudes about living for God wherever they are.

Third: The church should make every effort to follow up its people

who move from one locality to another or who go away to attend college, or to get jobs, or to enter military training.

Fourth: The Servicemen's Division of the Assemblies of God could be benefited greatly through better financial support and by receiving the addresses of all Assemblies of God servicemen on active duty. There are currently 26,000 of our men in service but only about 8,000 are on the Servicemen's Division mailing list.

If such steps can be initiated, they will solve and even prevent many unnecessary problems from defeating our servicemen. They continue to reach out with their cries for help. Shall we do everything possible to reach them, or shall we just ignore their pleas and let them drown? ◀◀

Christian Citizenship

(Continued from page three)

be very clear. It is incumbent upon us that we follow the example of men of God in days gone by. Nehemiah, moved with tremendous concern for the condition of his people, cried out, "I and my people have sinned." It cannot be supposed that Nehemiah himself lived in conscious disobedience to the known will of God; the only proper conclusion is that he was so overwhelmed at the backsliding of his people and at the need of God's help that he identified himself with sinning Israel and prevailed with God in prayer. And, further, he offered himself in leadership for the rebuilding of the walls of his city, Jerusalem.

God's promise through another choice servant was, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven..." No matter how impossible situations may seem, no matter how discouraging circumstances may be, we serve a living God who answers prayer!

When you pray, rather let your heart be without words than your words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.

—Bunyan

OUR SERVICEMEN



THERE IS an Assemblies of God military chaplain or pastor at each of these locations (and dozens more) who makes personal contact with young men stationed nearby. Continue to watch the EVANGEL for other installations not listed here.

We are ministering to Servicemen stationed at—

Mississippi—Keesler Air Force Base
Key Air Force Base, Meridian
Missouri—Fort Leonard Wood
Jefferson Barracks V. A. Hospital
Kansas City V. A. Hospital
Malden Air Force Base
Richards-Gebaur Air Force Base, Kansas City
Lambert Airport, St. Louis
Robertson Naval Air Base
St. Louis Coast Guard Station
Whiteman Air Force Base
Montana—Fort Harrison V. A. Hospital
Great Falls Air Force Base
Nebraska—Lincoln Naval Air Base
Lincoln V. A. Hospital
Offutt Air Force Base, Omaha
Nevada—Nellis Air Force Base, Las Vegas
Newfoundland—East Harmon Air Force Base
New Hampshire—Peace Air Force Base
U.S. Naval Base, Portsmouth
New Jersey—Fort Dix
Fort Hancock
Fort Monmouth
Highlands AC&WS
Lakehurst Naval Air Station
McGuire Air Force Base
New Mexico—Albuquerque V. A. Hospital
Cannon Air Force Base, Clovis
Kirtland Air Force Base
Sandia Base, Albuquerque
New York—Bath V. A. Hospital
Buffalo V. A. Hospital
Castle Point V. A. Hospital
Griffiss Air Force Base
Hamburg Nike Base
Plattsburg Air Force Base
Romulus Army Base
St. Albans Naval Hospital
Stewart Air Force Base, Newburgh
North Carolina—Camp Lejeune
Fort Bragg

SEND US the address of your serviceman assigned to any of these bases. We will inform the chaplain or pastor about him. Or, better yet, send your serviceman's address without delay no matter where he is stationed. We will place him on our mailing list whether or not we have a chaplain or pastor to contact him.

ALL SERVICEMEN on our mailing list regularly receive friendly correspondence, REVEILLE, and other gospel literature and services. There is no charge for this ministry; the Servicemen's Division is supported by freewill offerings. Address all correspondence and offerings to:

SERVICEMEN'S DIVISION
434 West Pacific Street
Springfield 1, Missouri

Blessings at Berchtesgaden

BY CHAPLAIN (Captain) TALMADGE F. McNABB



LAST MARCH AS I WAS DRIVING UP the winding road that leads from the resort town of Berchtesgaden, Germany, to the General Walker Hotel high on a nearby mountain, I was deeply inspired and filled with anticipations.

I was inspired because of the tremendous beauty of the Alpine countryside and the lovely snow-covered Bavarian Alps before me. I was filled with joyous anticipations because I was looking forward to our Fourth Annual Servicemen's Retreat, to be conducted for five days at this hotel.

When I reached the hotel, the first person I met was Captain Earl Waugh, Assemblies of God Air Force Chaplain from Madrid, Spain, who was to be the retreat master. He was busy getting ready to handle the registration of delegates who were already reporting in.

Looking about the huge mountain resort hotel, I observed it was practically a city within itself. There was a PX, gift shop, barber shop, a huge dining room, and many other facilities for our convenience. Walking into the main auditorium where our meetings were to be conducted, I noticed workmen plac-

ing a large banner over the velvet curtain behind the platform. The words were the theme of the convention, "By My Spirit, Saith the Lord."

I was thrilled when I thought how this building had at one time been used by Hitler in entertaining his staff members and selected friends, but was now made available by the military for religious and other conventions. Though Hitler and his followers were gone, the buildings he constructed remained and were available for our use.

As the servicemen and their families appeared I was delighted to see their happy faces. Some of these young men I had met before, but I had not seen them for quite some time. It was a joy to renew acquaintances, and to know that through the years in the military they had remained true to God. Servicemen came from many parts of Germany, from England, from Italy, and from France. They came from many denominations and backgrounds, Pentecostal and non-Pentecostal, but they all seemed to come with one central purpose: to know God in a deeper way and to receive something that would help in their spiritual life.

The first night of the meeting, I sat on the platform with tears in my eyes as I saw nearly 350 servicemen and their families gathered in the auditorium, with uplifted hands and heart, worshiping and praising God. There were tears in my eyes because I realized what this meeting meant to many of those men. Many of them had been stationed where there were very few Pentecostal people of "like precious faith." They had stayed true to God, however, though at times they had seemed to walk alone. Now they were with hundreds of others, who also wanted to worship God with them in spirit and in truth.

Our guest speaker was Warren McPherson, Servicemen's Representative from Springfield, Missouri. I had met Warren at the airport in Paris, when he arrived in Europe; had traveled with him to visit our French-speaking Bible School in Belgium, and had brought him back down to France to visit my post. I knew that he had come with a burden to see God's will done in the retreat and to see souls saved.

Before Warren spoke that night, al-



Each evening the altars were filled with men seeking the Lord. Fifteen came forward the first evening seeking forgiveness for their sins.



The thrill of being in a thoroughly Pentecostal atmosphere once again vented itself in hearty, sincere, and expressive singing.

most instinctively he called for the congregation to sing a chorus:

*"Oh, Holy Ghost, revival comes from Thee;
Send a revival, start the work in me.
Thy Word declares Thou wilt supply
our need;
For blessing now, O Lord, I humbly
plead."*

One could sense a precious oneness among the people, a thirsting for the Holy Spirit to send a revival. From then on, that chorus was carried throughout the conference as our unofficial theme song.

When Warren gave his opening message, I knew that God was with him; I knew that thousands of people who had been praying for this service, were having their prayers answered. At the close of his message he gave the altar call. It was touching to see first one, then another, leave their seats and come forward, kneeling at the altar for salvation. In all, there were fifteen young men who came forward that first night, many others coming for a deeper experience with God. The young men kneeling at the altar, earnestly seeking God, others praying with them, made an impressive and sacred scene. Hundreds of others knelt and prayed at their seats.

At the early morning services we were pleased to have J. P. Kolenda, Field Representative of Germany, and Richard W. Dortch, missionary and instructor at Immanuel Bible Institute in Belgium, as special speakers. Their messages and emphases on the Spirit-filled life were indeed inspiring. From 11:00 to 12:00 o'clock in the morning we had general discussion periods, with various chaplains and missionaries leading. In the afternoons there was opportunity for delegates to visit places of interest such as Wittelsbach Castle, the Jenner Bahn Salt Mines, Berchtesgaden, and the historic city of Salzburg, in Austria.

I shall never forget those five glorious days at the retreat. They seemed indeed days of heaven on earth. I cannot remember when I have seen young men more hungry to know God in a more real and personal way. There were people praying at the altar and seeking God until the late hours of the night, while others knelt and quietly prayed in their rooms. And they were not disappointed: several received the baptism in the Holy Spirit, or made consecrations and dedications that had real meaning.

Only eternity can reveal fully all the results of the spiritual work that was wrought in the hearts of those attending this retreat. I do know that of the ten young men who went with me from my post in France, and whom I have observed during several months since then, a real change has taken place in their lives. They were each deepened in their spiritual life, and have been a tremendous help and asset to me in my military chapel program.

One young man who was reared in an Assemblies of God church and home, but who had been somewhat out of touch with his church in recent years, remarked to me: "I never appreciated our church and denomination so much in all my life. Before going to the retreat I had come to think we were a small and rather insignificant group; and I was somewhat apologetic when someone asked about my denomination. But the retreat not only helped me to find God; it gave me a new sense of appreciation for our great movement."

Another young man from a non-Pentecostal denomination remarked: "Before going to the retreat I had many misunderstandings about Pentecostal people. I thought they were fanatics. Now I think they are the greatest people on earth! God really did something for me at the retreat!"

As I drove away from the General Walker Hotel, back down the winding road, I thought of the hundreds of new friends I had made. I thought of all those who had been saved and filled with the Spirit, or who had made new consecrations to serve the Lord more fully.

I thought of all who had shaken hands with me as they left and who had enthusiastically said, "I am determined more than ever to live all-out for God," or "I will see you next year." I thought of the lovely and inspiring Communion service that had just closed, which reminded me of that great day in the future when we will all dwell forever with our Lord, never to bid farewells again. As these thoughts came through my mind, I knew that God had more than met my highest anticipations and desires for the retreat, and I, too, longed for next year to come when we could be together again.

The next retreat will be February 20-24, 1961. Why not begin now to make plans for this? Further information can be obtained by writing the Servicemen's Division, 434 West Pacific Street, Springfield, Missouri.



A total of 350 servicemen and dependents from all over Europe attended the retreat.



One of the highlights of the retreat was the buffet supper served the last night.



The Retreat Master, Chaplain (Captain) Earl E. Waugh, leads in prayer and worship.



Warren McPherson, guest speaker, urged the men to make a deeper consecration.



For Servicemen and Women Revivaltime Is a Church Away from Home

By **LOIS HOKANSON**

A LETTER, SIGNED ELOQUENTLY "A Sinner," was sent recently to *Revivaltime* from a serviceman in Okinawa. It said:

"I am a marine stationed in Okinawa. I have attended the Assemblies of God church for eight years. My Christianity has always been an intellectual one. I have never received the baptism in the Holy Spirit or felt God's Spirit move with mine.

"Over the last three years I have lost all the salvation I ever had, and now I drink, smoke, and all the rest. I wish you would pray for me so that I may feel God's Spirit upon me and come back into His hands. I wish more than anything else to receive His Spirit. Only then can I cease to fail Him."

Far away from home, often for the first time, servicemen and women find themselves buffeted by worldly influence and temptations. Often they are stationed in remote and lonely parts of the world and far from the atmosphere or influence of a church. These men and women need someone to turn to for spiritual help against the ungodly influences which often surround their lives.

These servicemen can and do listen

to *Revivaltime*, either in private or with their friends. Sometimes the program has been chosen for broadcasting over a base's "intercom" system. Letters have been received from many men and women, stationed overseas and at home, telling of blessings received and asking for prayer as a result of the broadcast.

NAHA, OKINAWA

"We hear your broadcast over KSBK—Okinawa. You will never know how much it means to us. We are members of the Assemblies of God, so of course it gives us double joy to hear *Revivaltime*. As unit commander I have a number of problems confronting me concerning the home. I would appreciate about twenty books on *Divorce* as I feel it would be a great aid in helping these couples. I want to do a good job, not only for my country, but also for my Lord and Saviour."

NORFOLK, VIRGINIA (U. S. Navy)

"We here in Norfolk really enjoy your program. It inspires us to do all we can for God. We listen to you every chance we have."

LACKLAND AIR FORCE BASE, TEXAS

"I was dialing my radio tonight and happened to run across your program. I listened and I prayed with you. I found that I'm missing something that's very necessary in everyone's life—the Lord Jesus Christ. I'm in the Air Force (WAF) stationed at Lackland Air Force Base, Texas. I once was very active in the church but after coming into the service I quit going to church. I'm not blaming it on the service; they

more than encourage us to go to church. But up until now I just haven't been interested. Over two years ago I felt a real call to go as a missionary to Africa, but I turned God away. I tried to put it out of my mind. But now I feel as if I've failed God and my parents, who are very religious. Lately I've been very unhappy and confused. I've realized my need for God, finally. I've prayed so many times that God would take care of my needs and help me to be the kind of Christian I should be. I want the old closeness that I once had with God. Please pray for me."

SEATTLE, WASHINGTON (U. S. Army)

"I am writing this letter to you in regard to the radio program of yours that I heard this evening. It really was an inspiration to me. I truly enjoyed your sermon and would like very much if you would send me a copy of it."

LARSON AIR FORCE BASE, WASHINGTON

"I am a staff sergeant in the air force, presently stationed in the state of Washington. When I first arrived here last June and was assigned to the chaplain section, I was given the Sunday morning task of assisting the chaplain in religious education. Driving to work one Sunday morning, I just by chance tuned in your program. I was immediately struck by the deep conviction and sincerity of your sermon. God, through you, has been inspiring my spirit every Sunday since then. I might also add I greatly have enjoyed listening to the wonderful choir on your program."

OKINAWA

"I am a serviceman stationed on the island of Okinawa. My family and I listen to *Revivaltime* every Sunday and have been blessed very much by your sermons. I have a gospel mission here and preach the gospel three nights a week. We are reaching many boys through this work."

GERMANY

"Please send me a list of the stations in Europe that broadcast *Revivaltime*. I have never heard the program here in Germany."

TACOMA, WASHINGTON (U. S. Army)

"I would like a copy of your sermon. I have listened to your broadcast several times. I am in the army in the state of Washington. I would like you to know that I enjoy your program very much."

GLENALLEN, ALASKA (U. S. Army)

"I am in the army up here in Glenallen, Alaska, about 187 miles northeast of Anchorage. Glenallen is a small town with a population of about 500 persons, both native and white. I ask that you will pray that I might live for Christ and that He will give me the strength to rise above the temptations that are brought before me day after day."

FORT MASON, SAN FRANCISCO (U. S. Army)

"I am an Assemblies of God member in the army. I've been in the army for the past two and a half years and

REVIVALTIME ITINERARY

Revivaltime representatives may be heard in person at the following locations:

C. M. WARD

June 27-July 10—BROOKS, OREGON: District camp, *Revivaltime* origination July 10.

July 12-14—VANCOUVER, WASHINGTON: Youth meeting.

D. V. HURST

July 10—BROOKS, OREGON: *Revivaltime* origination.

STANLEY MICHAEL

July 6-8—FALLING WATERS, WEST VIRGINIA: Potomac District Council.

July 10—ALEXANDRIA, VIRGINIA: *Revivaltime* rally.

July 27-28—MARIANNA, FLORIDA: West Florida District Council.

I listen to your broadcast in the evening. I surely love the Word of God and those God-sent sermons stir my soul."

* * *

These men and women are often away from family, church, and Christian friends. They need your prayers so they can live for God in the worldly influence surrounding them. *Revivaltime* has reached into many of their hearts. However, the broadcast must have your prayers and offerings to continue this world-wide ministry to these in the armed forces. Send your letters assuring us of your prayers for these servicemen and women and for the broadcast ministering to them. Write *Revivaltime*, Box 70, Springfield, Missouri. ◀◀

Roman Catholic President

(Continued from page five)

vate judgment logically implies that Catholics may be right in their religious convictions and that they have a right to hold and preach them without molestation.⁴

The foregoing is theory. How does it work out in practical application in a country like America? We cite three examples which clearly indicate that this theory is applied wherever possible.

In *The Moral Obligation of Catholic Civil Judges*,⁵ the author, John Dennis Davis, deals with the question of what a Catholic judge should do with a Catholic layman who has refused to pay his taxes for the public schools. He describes such a tax as "a penalty for exercising the Catholic divine constitutional right of being interested in the spiritual development of the child." If a particular Catholic appears in court on a charge of refusing to pay such tax, "the Catholic judge should do what he can to show the law's injustice and to avoid its application."

In *Catholic Men* for May 1958 (p. 17), Father Francis J. Connell, regarded as a preeminent Catholic theologian in the United States, warns Catholic civil officials that if they should dare to bring a priest to trial without first getting permission from their Church to

⁴ *Op. cit.*, pp. 318-319.

⁵ *The Moral Obligation of Catholic Civil Judges* by John Dennis Davis, published 1953 by Catholic University Press. Out of print 1957.

do so, they would invite instant excommunication. He does state that in cases involving grave violations of civil law he is sure the Church would not withhold consent for civil trial; but the very existence of such a privileged class "outside the law" is disturbing.

PRESSURE ON OFFICIALS

The third example occurred in 1956 when the Archbishop of the New Orleans Diocese, Joseph Francis Rummel, threatened in his Arch-diocesan paper "automatic excommunication" to members of the Louisiana legislature if they should support compulsory segregation laws applying to Catholic parochial schools.⁶ Without arguing the issues involved, to be thus threatened means the application of pressure on government officials that makes them unable to exercise their free judgment in carrying out their official duties. No such pressure can be placed on Protestant and Jewish civil officials, for the leaders of their religious groups cannot enforce their will by the threat of the loss of salvation.

How would this apply in the case of the President of the United States? In the March 3, 1959 issue of *Look* there appeared an article about Senator John F. Kennedy. Mr. Kennedy is quoted as saying, "Whatever one's religion in his private life may be, for the officeholder, nothing takes precedence over his oath to uphold the Constitution and all its parts—including the first amendment and the strict separation of church and state. Without reference to the presidency, I believe as a senator that the separation of church and state is fundamental to our American concept and heritage and should remain so."

For this and other statements in which he expressed his opposition to a U.S. ambassador to the Vatican and federal aid to parochial and private schools, Kennedy received some adverse publicity from the Catholic press.

Editorialized *America*, a national Catholic weekly, just four days later: "We were somewhat taken back . . . by the unvarnished statement that 'whatever one's religion in his private life . . . nothing takes precedence over his oath . . .'. Mr. Kennedy doesn't really believe that."⁷

On the same day *Ave Maria* said: "Something does indeed take precedence over the obligation to uphold the Constitution—namely, conscience. And this

⁶ *Newsweek*, March 5, 1956, p. 51.

⁷ *America*, March 7, 1959, p. 651.

applies whatever the religion of the officeholder. No man may rightfully act against his conscience. To relegate your conscience to your 'private life' is not only unrealistic, but dangerous as well."⁸

The word "conscience" came up again when *Newsweek* magazine asked the American Jesuit, William A. Van Roo, professor of theology at Pontifical Gregorian University in Rome, "What will the Church's attitude be towards an American Roman Catholic President?" The professor answered: "The Church will regard him as an American citizen and official, who is bound by oath to serve his country according to his conscience, which is his moral obligation."⁹

This all sounds innocent enough until we know what is involved in the use of the word "conscience." *The New Republic* for December 2, 1957 quotes James Cardinal Gibbons as saying: "While you [Protestants] believe in private judgment, we [Catholics] believe in a religion of authority which our conscience tells us is our lawful guide and teacher in its own sphere." In other words, a Roman Catholic's conscience—well conditioned by early training—endorses what the Church says about its authority.

OATHS AND CONSCIENCE

To read the book *Moral Guidance* by Edwin F. Healy, professor of Moral Theology at West Baden College, is quite a revelation of the Catholic attitude concerning oaths, conscience, and mental reservation. This is a Catholic textbook in principles of conduct for use in colleges and universities and is published by the Loyola University Press, Chicago, under the *Imprimatur* of the late Samuel A. Stritch, who at the time of publication was archbishop of Chicago.

Page 114 of this book gives this bit of "moral guidance": "A promise under oath to do something sinful does not bind at all." In other words, if a Roman Catholic, be he peasant or President, swears to do something, but in the course of carrying out the promise a sinful action is needed—remember that anything against the dictates of the Church is sin—the oath becomes void or invalid and is not binding!

There is a discussion of conscience on pages 27-29. Conscience is defined as "... the judgment which one makes

about the moral goodness or badness of a way of acting that one now faces." The author goes on to say that "Conscience should be our guide in every act." He then gives certain rules of conscience which have the effect of removing conscience from the area of private judgment and placing it under the control of the Roman Catholic Church. So a loyal Roman Catholic, even in the exercise of public responsibility, would "follow his conscience" in setting aside his personal judgment if the dictates of the Church were contrary to it. He has been taught that conscience must be in line with the position of the Church.

"Mental reservation" is another interesting area covered by Healy. In this discussion on pages 246-249 we are told there are two kinds of mental reservation—strict and broad. The strict mental reservation is a lie, and consequently is not allowed. Broad mental reservation limits the meaning and in effect hides something, but there is no lie involved in this.

The book offers this "moral guidance":

For a sufficient reason we may thus permit others to deceive themselves by taking the wrong meaning out of what is said, and this remains true though the listener because of his ignorance does not know that there is another meaning to the word that is employed.

The following examples are given:

If asked by a customs official, "Anything to declare?" I may answer, "No," even though I have several thousand dollars' worth of taxable articles. My answer means: "I have no dutiable goods that I wish to reveal for taxation. It may be that I actually have such goods on my person. I need not expose them to your view. It is your duty to discover them." In acting thus, however, one must beware of scandal.

A priest, asked if Joseph Mouker committed a murder, may (and must) answer, "I don't know," though Mouker has just confessed the murder to him. The circumstance of his priesthood colors his answer, so that it means, "I have no communicable knowledge on that subject." The same holds true for lawyers, doctors, nurses, and others who give answers bearing on knowledge acquired in the fulfillment of their duties. Even if the questioner does not know that he is addressing a priest (doctor, lawyer, etc.), the priest may answer as above, for the other's ignorance does not make this additional circumstance (namely, that of the priesthood) less real. It is actually there in spite of the fact that the other does not realize it, and it should be known.

If a suspicious husband asks his wife whether or not she has committed adultery, she may licitly answer, "No," even though she has actually sinned thus many times. Her answer really means: "No, I have committed no crime of adultery that I must reveal." The question is rightly aimed only at know-

ledge that is not secret, and so the wife may reply accordingly.¹⁰

At least three significant things are thus revealed:

1. A Catholic need not hold to an oath if a sinful action (i.e., contrary to canon law) comes up as a result of the oath but was unknown at the time the oath was taken. It may be rightly assumed that an oath to uphold the Constitution of the United States is subject to this same interpretation.

2. When Catholic leaders say that a Catholic President would have to obey his "conscience," they really mean conscience as they define it. Here again the Church is supreme.

3. A Catholic can literally lie, but excuse it on the basis of "broad mental reservation."

WHEN DUTY CONFLICTS

Perhaps a Roman Catholic President would rise above these teachings of his Church. Already the leading contender for the Democratic nomination, Senator John F. Kennedy of Massachusetts, has gone against the Catholic Church at some points. He has never attended a Catholic school; he has said that he opposes the appointment of an ambassador to the Vatican, and that he believes in the strict separation of church and state. But knowing the dangers, informed Americans cannot help but be alarmed when they consider the possibility of the pressure of excommunication applied to a public official who finds that his public duty conflicts with the law of his Church.

Since Senator Kennedy is the most prominent Catholic politician in the public eye, we should mention at least two incidents in which he has shown that he is affected by the dictates of his church. When Mr. Kennedy was a member of the House of Representatives, he was invited by Daniel Poling to speak at a banquet in connection with the fund-raising campaign for the Memorial Chapel honoring the four chaplains who went down with the *USS Dorchester* during World War II. One of these chaplains was a Jew, one a Catholic and two Protestants, one of whom was Dr. Poling's son.

Although he had agreed to speak and had prepared his speech, at the last minute he declined to appear on the advice of the late Denis Cardinal Dougherty of Philadelphia. Mr. Ken-

¹⁰ *Moral Guidance* by Edwin F. Healy, Loyola University Press, thirteenth printing 1958, pp. 247-248.

⁸ *Ave Maria*, March 7, 1959, p. 18.

⁹ *Newsweek*, December 21, 1959.

nedly has lately tried to justify his actions, but the April issue of *Christian Herald* sets the record straight and makes it clear that he bowed to the authority of the Church. It seems unlikely that this discipline would be relaxed even if he were President.

On the birth control issue, Senator Kennedy has said that it would be "... a mistake for the U.S. to advocate the limiting of the population of another country." But, he added, if the question were presented to him in office as President, he would act in accordance with his oath of office.¹¹ (Knowing the Church's attitude toward oaths, this still leaves it a moot question.)

But the Rev. John R. Connery, professor of Moral Theology at West Baden College, speaking for Catholicism, says it would "clearly be wrong" for a Roman Catholic president to approve a bill giving birth control aid to foreign countries. This Jesuit moralist says that a Catholic president would have to veto such a bill or let it become law without his signature.¹²

The big question is: Would Mr. Kennedy or any other Catholic president do what he says he will do, or would he yield to the pressure of the hierarchy in Rome when the chips are down?

In the light of the official position of the Catholic Church, the historical developments of the Roman Catholic Church's participation in politics, the present situations abroad, the statements of the Catholic press in America, the application of Catholic political action in America, and Mr. Kennedy's own actions in two exemplary cases, there is strong indication that no Catholic president would be as free as Mr. Kennedy claims he would be.

THE PROTESTANT ATTITUDE

What then should be the attitude of the individual Protestant? First of all, it must be an objective attitude. He must be careful that he does not let the consideration of these problems create bitterness in his heart for the individual Catholics he knows. He must not allow political issues to interfere with his Christian witness.

On the other hand, he must exercise the mature judgment of a responsible Christian citizen. In consideration of all the facts, including those we have related here, he is responsible to decide

for himself what his political action should be. He must conscientiously vote his convictions rather than party affiliation, paternal heritage or personal prejudices. Whatever are these convictions, to fail to vote means in essence that he casts a vote negative to them.

In the matter of a Catholic candidate for president, he must weigh carefully—along with the other considerations—the limitations under which such a man would serve.

The Protestant church must also face the question of its position on this important issue. Because it is so easy to get emotionally aroused on this subject, the church must be careful to maintain its equilibrium. We dare not get involved in politics in a way that would violate the very principles we are trying to protect. While the church is responsible for informing her people concerning such issues, she must not try to dictate what their political action should be. This must be left to the individual Christian, using the freedom that is his as a Protestant and an American.

The church does have a right, however, to exercise the freedoms granted her under the Constitution and, where these rights are endangered, to speak

out. The apostle Paul used the privileges of Roman citizenship to prevent the curtailment of his ministry. In line with this, the Protestant church can well insist upon the full freedoms under our Constitution, recognizing that in doing so she must also bear the responsibilities of freedom.

But the Protestant church has a greater responsibility than this. If the purpose of the Roman Catholic Church is to "Make America Catholic," our purpose should be not only to preserve the heritage that is ours, but to challenge America with a real and vital Christianity that will change lives and remake our nation.

If Protestants will arise to this spiritual challenge, they will do more to protect the rights of all Americans—Protestants, Catholics, Jews, and the non-religious—than by any other course they can follow.

But this means that we must have a revitalized Protestant church. This means there must be revived Christians. For all of us this means the full surrender of our hearts and lives to the service of God.

—United Evangelical Action

it's WORTH it!



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¹¹ *Newsweek*, *op. cit.*

¹² Ecumenical Press Service, Dec. 11, 1959.

Victorious Living

By God's grace and the weapons He provides we can win our battles with fear, frustrations, tensions, and resentment.

BY G. M. HAMMOND

THE VICTORY PURCHASED ON CALVARY is always available to us, whether in the first encounter with the enemy, or in the sustained conflict, or in the final consummation; for in Christ all things are ours. By the whole-hearted exercise of faith we can rise to that place in Christ where we rejoice with joy unspeakable and full of glory and share consciously in His victory, whatever our circumstances may be.

THE FIRST ENCOUNTER

By the Christian's decision to take up his cross and follow the Lord Jesus, he declares war on the enemy's kingdom. Suffering is sure to follow, for the enemy knows how to inflict wounds of all kinds, and the young Christian has to learn to defend himself and to hold his ground. He has peace with God through the blood of Christ. This is the fundamental ground which he must never surrender. On this ground and no other he can communicate freely with God and God will communicate with him. Satan's strategy is to drive the young Christian from this foundation—to make him feel out of touch with God and far from His help. But the Christian can defeat the

enemy by wielding the sword of the Spirit which is the Word of God.

VICTORY IN SUSTAINED CONFLICT

Paul was so linked by living faith with the living Lord that he was able to say, "Wherever I go He makes my life a constant pageant of triumph in Christ" (2 Corinthians 2:14, Phillips). He had learned through much tribulation how to preserve the link of faith with the triumphant Christ upon the throne. The enemy's consistent policy is to destroy this vital lifeline. Consequently he will place obstacles in the path of faith—circumstances that produce fear, resentment, and hatred.

Fear is exaggerated in times of physical weakness. Our work at such times seems blocked with insurmountable difficulties. Human aggressiveness seems doubly hostile. Anxiety grows, and before long a bridgehead is formed over which the enemy pours further intimidations. Before the Christian realizes what is happening he is being bound by an invisible chain.

God wants to snap those fetters be-

fore they tighten around your soul. He invites you to lay your burden of difficulty, frustrations, and mounting tensions at His feet, and to enter into His presence by the Blood-sprinkled way. You can overcome your troubled thoughts by the blood of the Lamb and the word of your testimony. You can rise above them and take the grace to bring every thought into captivity to the obedience of Christ. Imprisoned energies will be released and you will go forward without hesitation to tackle problems which once had filled you with dismay. If God be for us none can be against us; what He calls us to do He will enable us to perform.

But how shall we deal with those other deadly enemies—resentment and even hatred? When injured by hostile words or deeds we sometimes find our souls are unwilling battlegrounds for conflicting impulses. What then? On one such occasion when I was longing for the love of God to come and overthrow my helpless sense of injury and repugnance, the words of Jesus on the cross flashed into my mind: "Father, forgive them, for they know not what they do." I repeated the words aloud with all my might, and immediately love and joy flooded in, blotting out all memory of the painful occasion. I was in complete victory with no feeling of resentment left.


After such an experience, with a heart emptied of resentment and fear, the Christian should place his confidence afresh in Jesus, remembering that "in quietness and confidence shall be your strength."

The two great requirements for victorious living are *patient endurance* and *obedience*. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Hebrews 10:36).

How often human nature hopes against hope until hope becomes dead and ceases to stimulate the soul to action. Then, unexpectedly, God gives a gracious indication that He is at work, and hope revives. Soon prayer and praise are pouring out of the soul as freely as when the vision of the desired good was first received.

If our hopes are planted in the Lord they will be kept alive through every "death" experience. Paul said of Abraham, "When hope was dead within him, he went on hoping in faith..." (Romans 4:19, Phillips). This is the victorious attitude. Although hope appears to lie dead at our feet we will

BIBLE VERSE



I remember thee upon my bed, and meditate on thee in the night watches. **PSA. 63:6**

not be discouraged, because we confidently await resurrection.

Why is this so? No doubt there are many reasons, but one may be that the thing we most ardently hope for is the thing that is most dear to us at the moment. What is God saying to us as we see that hope fading away? I think He is saying, "Lovest thou me more than these?" It is only by offering up as a willing sacrifice this dear hope that we can prove to God that He comes first in our lives.

The second great requirement is obedience. "I can do all things through Christ which strengtheneth me," said Paul. There are many things we feel we cannot do. God knows that, and it is one of these very impossibilities which He will use to enable us to grow in faith. If we run away we will suffer defeat. If we go forward it will be a hand-to-hand fight but the end will be certain victory.

VICTORY IN CONSUMMATION

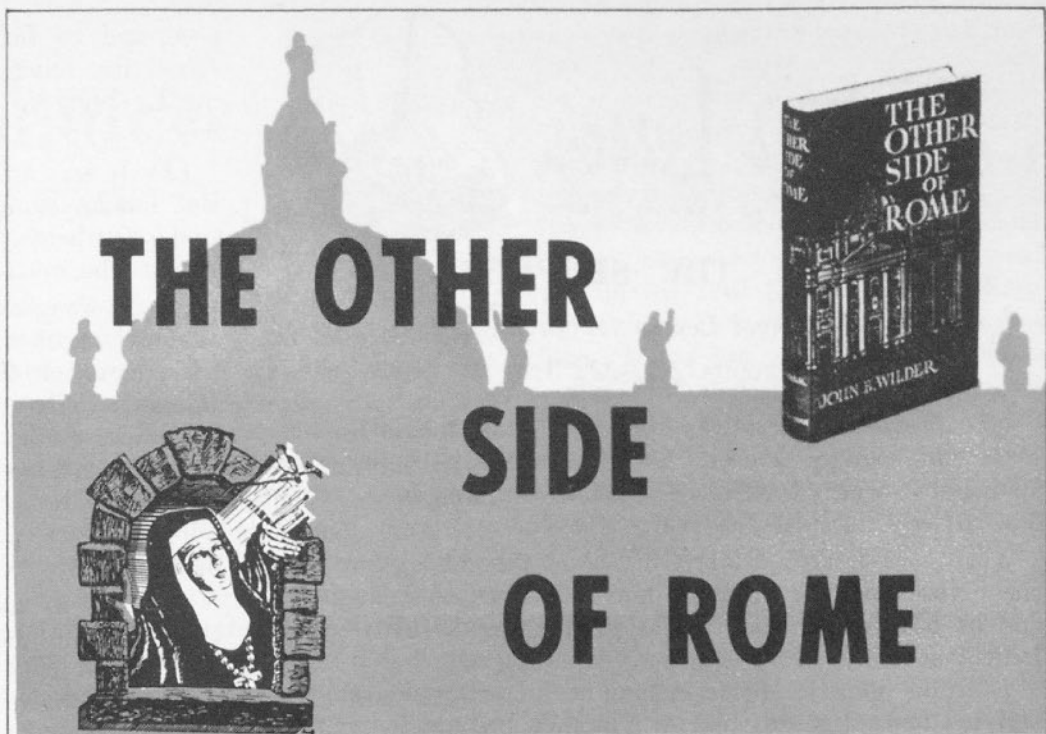
The day will come when our victory shall be consummated and we shall step into our new possession. Then we must hold the ground we have gained. We shall not hold it without a struggle but we have the promise, "He shall never suffer the righteous to be moved" (Psalm 55:22).

What exhilaration and depths of joy there are in reaching this place of greater spiritual authority. We experience more of the power there is in the precious Name of Jesus. We enjoy more of the power of the Word of God, more of the power of the Holy Spirit, more of the power of prayer. We will find the only way to "possess our possessions" is to contend with the adversary and exercise all these powerful weapons constantly. There will never be an end to our spiritual warfare as long as we are on this earth.

We shall not be moved from our possessions if we keep our times of communion with our Lord. No matter how pressing other business may be, our times of prayer and Bible reading must come first. We must continue to practice the obedience we learned in the fiery trial. We must keep humble if we would keep the victory.

Let us remain yielded and obedient to God at all times, for obedience is the way both to obtain and to maintain our position of spiritual victory. And humility is the quality which will enable us to obey when we do not altogether understand.

—Redemption Tidings



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MOSES, THE SHEPHERD

Sunday School Lesson for July 10, 1960

EXODUS 2:11-22; 3:1

Our previous lesson was concerned with the birth and early childhood of Moses. Our lesson today begins with an incident which took place when Moses was forty years old. Briefly consider the years between.

THE STUDENT PRINCE. "And the child grew, and she (Moses' mother) brought him unto Pharaoh's daughter, and he became her son." Consider the wonderful ways of Providence:

1. In his infancy, Moses was not at the mercy of strangers and heathen. Instead, his own mother became his nurse, taking him back with her to her own home where he was brought up under his own mother's care. And she received pay for it in the bargain!

2. Since it is quite probable that Moses remained under his mother's supervision until adolescence, he received thorough training in the religion of Israel and came to know God. This is the only way to explain why, when he was come to years, he "refused to be called the son of Pharaoh's daughter" (Hebrews 11:24).

3. Notwithstanding, he received all the advantages of an Egyptian education which, under God, in later years became a great asset to his leadership of Israel. According to tradition, Moses was educated in a great Egyptian university. The thoroughness of his mother's training may be seen in the fact that Moses never succumbed to Egyptian religious teaching.

THE WOULD-BE DELIVERER. Exodus 2:11-14 should be read in connection with Acts 7:23-28 and Hebrews 11:24-26.

1. *Moses' Choice.* Concerning that choice, observe: (1) It was the result of mature judgment. Moses was forty years old, possessed of the best possible education, a mature man with a keen mind. This was not the rash and unthinking act of an impulsive youth!

(2) It was made in the face of the most enticing of worldly pleasures. We cannot minimize the powerful appeal of the pleasures of sin which were offered in the palace.

(3) It was made at a time when it was not fashionable to be a follower of Jehovah or a member of a despised race of slaves!

(4) Finally, his choice was made because of faith. There is no other explanation. Moses stood, as it were, on the steps of the throne of Egypt and was offered the kingdom. But, "beyond the boundary of earth and time he saw a glory and a greatness which dazzled into dimness the glittering pomp of even an Egyptian royalty; and he gave up the latter that he might secure the former. Through the veil which conceals the spirit-world he saw the Everlasting Throne of the Eternal God."

2. *Moses' Mistake.* Exodus 2:11-14; Acts 7:25. In spite of his decision to identify himself with his people in their

need and to turn his back on the pleasures of Egypt, Moses had much to learn. Concerning his action of killing the Egyptian in defense of his Israelitish brother, notice this:

(1) It was an act which sprang from human sympathy. But human sympathy often runs contrary to the will of God. Furthermore, it is far too weak a thing to motivate a man who must endure in later years what Moses would.

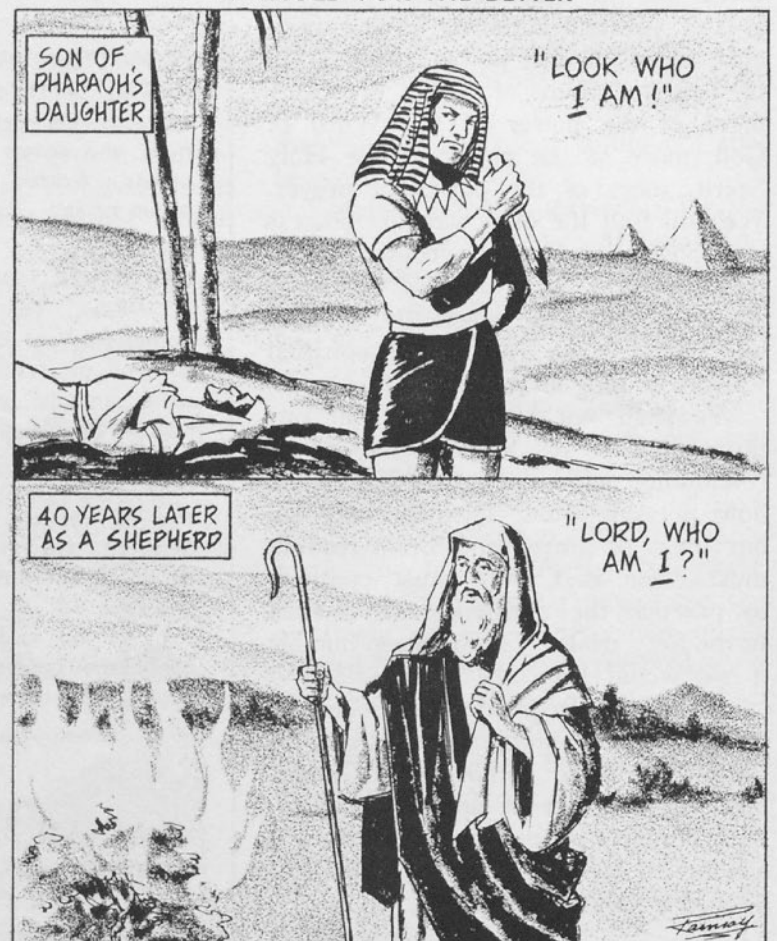
(2) It was premature action. God intended to use Moses as deliverer of his people, but this was not the time. The wickedness of the enemy had not reached its fullness (Genesis 15:16); neither had the Israelites yet come to the place where they cried out to God with all their hearts. And Moses himself needed spiritual discipline and seasoning before he was fit to lead. He must be emptied of self-confidence, presumption, and made humble and pliable before God.

(3) It was too concerned with the opinion of others. Before killing the Egyptian, Moses "looked this way and that way." Had this act been the right thing to do, he would not have cared whether others saw him or not.

THE FUGITIVE. Exodus 2:15-22. In the desert Moses was destined to spend the next forty years of his life. For what purpose? He must learn the following lessons: (1) Two wrongs never make a right! (2) You cannot remedy the injustices suffered by a nation or an individual by meeting brute force with brute force. "The weapons of our warfare are not carnal" (2 Corinthians 10:4). (3) Moses was sent to the back side of the desert in order to learn how to control his own spirit. He who would rule others must first rule himself. Proverbs 16:18; 25:28.

—J. Bashford Bishop

CHANGED FOR THE BETTER



He Is a Builder

Minister, Writer, Official, and Promoter



Paul Trulin

AN AGGRESSIVE MINISTER WITH AN excellent record in building churches and in inspiring others to build better Sunday schools. That is a brief picture of Paul Trulin, a graduate of Northwest Bible College Kirkland, Wash.

Paul met his wife Eunice in NBC. Two months after graduation they were married and accepted their first pastorate: Pioneer Gospel Assembly, Richfield, Wash. During their five years there they built three additions to the church.

From Richfield the Trulins moved to Vancouver, Wash., to pastor Glad Tidings Church. Building was again the order of business—a new church and, two years later, a large addition to it. The seating capacity of the church was 600. Eight auditoriums plus classrooms provided for 700 in Sunday school.

After eight years at Vancouver, the Trulins accepted the pastorate of the Neighborhood Church, Sunnyside, Wash. Here again they built a new church—this one seating 650. There were accommodations for a Sunday school of 750.

About four years later the Trulins

moved to their present pastorate at Vallejo, Calif. In the better than two years they have been there, they have seen good progress in the church. Building will soon be on the agenda for First Assembly—the church has purchased more than six acres for its new location.

An energetic, capable man, Paul Trulin also served as C. A. president of the Northwest District. He was a member of the board of directors of Northwest Bible College for six years and a member of the college's planning committee for three years. He served as a presbyter of the district and was a member of the district's mission board. Paul was requested to serve as district Sunday school director, but was unable to accept.

Presently an ordained minister with the Northern California-Nevada District of the Assemblies of God, Paul serves that district as a non-resident executive presbyter, a member of the missions board, American Indian Fellowship board, and the Sunday school board.

Paul Trulin is a Sunday school promoter. He has gained national recogni-

tion as a speaker at four national and three regional Sunday school conventions. He also ministered at four other regional Sunday school conventions sponsored by the National Sunday School Association (NSSA). He has toured seven districts in Sunday school conventions, too. Twice he was invited to join the staff of the National Sunday School Department of the Assemblies of God but was unable to accept.

Paul Trulin's speaking engagements have taken him to most parts of the U. S. and to several foreign countries. He is a writer as well as a speaker and has had articles published in *Pulpit* and the *Sunday School Counselor*, national magazines of the Assemblies of God, as well as in district publications.

Paul Trulin gives a great deal of credit for his successful ministry to the training he received at NBC. He says: "My three years at Northwest Bible College stand out as one of the peak periods of my life. They were one of the greatest factors in guiding me into full-time Christian service. Bible school days were the happiest days of my life: meeting God in a new way, understanding the Word, and building into the fibers of my soul and conscience a character of godliness and righteousness."

Paul Trulin is more than a builder of buildings and Sunday schools—he is a builder of lives. Those who have felt his influence can tell you that. ◀◀

Family Playing Together

(Continued from page eight)

and more than once wary shopkeepers have watched askance lest something go splintering to the floor.

We'll always remember, however, the day we went through Ashland Manor, home of Henry Clay in Lexington, Kentucky. The lady in charge followed us through several rooms. But we had experienced this before, so we weren't overly embarrassed. After a bit, however, she disappeared. She was sitting at her desk in the lobby, as we concluded the tour.

"I must tell you something," she said as we left. "Never in my life have I seen such a large group of well-mannered children."

I winked at my wife. Two of our older children grinned. Outside, one of them said, "Boy, Dad, it's a good thing

she doesn't see us sometimes!" But, to this day when we go out together—those who yet remain with us—the very mention of "Ashland manners" brings immediate meaning and results.

Even in our family worship, we have tried to intersperse the aspect of play. Instead of reading the Bible without comment, we relate it to the natural events of childhood, and of the rapidly passing year: the excitement of a ball game, the fun you can have at a friend's house, or when he comes to yours, whatever event of the day casts any shade of meaning upon the portion being read. For, again and again, the introductory touch would gain and hold attention for the deeper meanings which might otherwise be missed.

Sometimes, frankly, we have wondered if our emphasis on taking the happiness approach might be overdone. Like the time, for example, when one of our boys exclaimed: "You don't seem

like our parents sometimes! You're just like one of us!"

But there was also the day when another of our children, in a solemn moment, said, "You sure feel sorry for kids who don't have a family like ours. No wonder they can't understand why we kids are all Christians."

Draw your own conclusions. Rest assured, too, that our family life has not been spared its share of blemishes. But do be wise enough to face, as we have faced, the fact that a long, long bridge spans the gap between childhood and you. Only as you reach across this bridge to your children can you lead them safely across.

My wife and I believe you undergird your children when you pray. You lead them in moments of serious counsel, of course, but you give meaning to that counsel, and to your prayers, when you take time to play.

—Courtesy National S. S. Association



Spotlight on Evangelism

COMPILED BY THE DEPARTMENT OF EVANGELISM, 434 WEST PACIFIC ST., SPRINGFIELD, MISSOURI

► **KANSAS CITY, MO.**—Calvary Assembly here experienced a blessed visitation recently during the special meetings with Evangelist Glenna Byard. At least ten were saved and reclaimed. One woman from another denomination was gloriously filled with the Holy Spirit.

—Leonard Carpenter, Pastor

► **HOUSTON, TEX.**—During the past two months the Northside Assembly of God here has experienced a glorious outpouring of the Holy Spirit. Fourteen souls were saved and several backsliders came back to God. Just recently Warren Litzman held a four-day meeting. During that time fourteen people received the baptism of the Holy Spirit.

—P. L. Amos, Pastor

► **ROSWELL, NEW MEX.**—The Central Assembly of God here has concluded three weeks of revival with Evangelists Mack and Madeline Cantwell of Kansas City, Mo. Crowds were good and an all-time Sunday school record was broken. The evangelists' ministry in song and the Word blessed the church and also reached the lost.

—Fred L. Ridener, Pastor

► **DALLAS, TEX.**—Maplewood Assembly of God recently concluded two weeks of glorious revival under the ministry of Evangelist Robert Watters. All departments of the church were blessed and the attendance reached an all-time high. There were a number of conversions and several received the baptism of the Holy Spirit either in the services or at home. A highlight of the meeting was the number of healing testimonies. A cancerous growth was on one woman's face and it had been

diagnosed as inoperable; after prayer it dropped off. Others gave thrilling testimonies to healings of arthritis, heart trouble, thyroid disorders, hearing defects, eye ailments, and other such infirmities. The Bible-centered ministry of Brother Watters made a tremendous impact upon the people here. The preaching and music were most inspiring.

—Ray R. Soper, Pastor

► **CANEY, KANS.**—There was a time of spiritual refreshing in the church here recently when Evangelist Lolita Thompson conducted two weeks of revival meetings. A number of souls came to the altar for salvation, and one was filled with the Holy Spirit. The entire church was stirred. The Sunday school attendance reached 185 on Easter, which was the highest in seven years.

—Ray F. Hollis, Pastor

► **CLARINDA, IOWA**—God moved mightily upon the congregation here under the anointed preaching of Evangelist Seth R. McGhghy. Souls were saved and some received the baptism of the Holy Spirit. There were also a number of testimonies of definite physical healings. Many visitors came to the services, some of them for the first time. The church was greatly encouraged, and revival fires are still burning.

—G. R. McGhghy, Pastor

► **PORTALES, NEW MEX.**—Evangelist and Mrs. A. R. VanderPloeg of Toledo, Ohio, recently conducted two and one-half weeks of meetings in the First Assembly of God here. The services were well attended and there were many visitors. Twenty-five or more knelt at the altar for salvation and five received the baptism of the Holy Spirit.

—Earl G. Vanzant, Pastor

► **BELLEVUE, MO.**—Evangelist Billy Joe Glover of Hartford, Ala. recently conducted three weeks of revival in the Assembly here. Sixteen persons made confessions of faith. Those who attended were greatly blessed by the anointed preaching.

—P. T. Huffman, Pastor

► **LAWRENCE, KANS.**—The Assembly here enjoyed a gracious outpouring of the Holy Spirit recently during a revival conducted by Evangelist W. S. Barham of Dallas, Tex. More than thirty were filled with the Holy Spirit, several were saved, and a number testified they were healed. Particularly the young people have been stirred to a new dedication to the Lord.

—J. J. Krimmer, Pastor

► **HAMMOND, IND.**—The First Assembly of God here (formerly the Hammond Gospel Tabernacle) recently enjoyed a revival with Evangelist J. Haskell Wooldridge. It was the second campaign the evangelist has conducted here within a year and a half. Many came forward for salvation and six received the baptism of the Holy Spirit. Every service was well attended. Many signified their desire to join the church at the close of the meeting.

—Gordon H. Matheny, Pastor

► **ST. CHARLES, MO.**—Glad Tidings Tabernacle here recently concluded a wonderful revival with Evangelist and Mrs. Thomas B. Don Carlos of Calif. The meetings lasted six weeks. The Sunday school reached 325. There has been a gain of about 50 in average attendance in the Sunday school and an increase in the regular church attendance as a result of the revival. A water baptismal service was held on the last day of the meeting with 16 candidates being baptized. A number were saved, reclaimed, and filled with the Holy Spirit. The spirit of revival continues to prevail in the church.

—Von Duke Kelly, Pastor

► **CUCAMONGA, CALIF.**—Glad Tidings Church here recently experienced six weeks of revival with Evangelists J. Stovall and R. Knouse. It was an old-time Pentecostal revival in which God moved in a marvelous way. A number were saved and nine were filled with the Holy Spirit. There were also some outstanding healings.

—R. B. Havner, Pastor

► **MODESTO, CALIF.**—The South Modesto Assembly here recently concluded a week of revival meetings with Evangelist E. L. Saxelid, pastor of First Assembly of El Dorado, Ark. The church was blessed by the anointed ministry of the evangelist. Other evangelists in the past have contributed to the growth of this church, which now has an average Sunday school attendance of 209.

—J. W. Sandlin, Pastor



Crowd attending the meetings conducted by Evangelist E. L. Saxelid in Modesto, Calif. (J. W. Sandlin is pastor)

Make Plans Now to Attend The World Conference of Pentecostal Churches in Jerusalem

May 18-21, 1961

For information write to the Secretary
of the Advisory Committee—**GAYLE F.
LEWIS, 434 West Pacific Street, Spring-
field, Missouri**

► **HOUSTON, TEX.** — Evangelist Leon Bayless recently visited the Sunnysland Assembly of God and we had a heart-searching and soul-stirring revival. There were some fifteen new conversions and several backsliders also prayed through. The anointed singing and preaching of the evangelist proved to be a great blessing to all. —*O. L. Davison, Pastor*

► **GADSDEN, ALA.**—God's miraculous power was in evidence in every service during a recent revival here with Evangelist Michael Lord and his mother, of Montgomery, Ala. There were miracles of salvation, baptisms in the Holy Spirit, and healings. It was really an old-time Pentecostal revival. The work of Sister Lord with the children helped the Sunday school attendance, and her work among the Christ's Ambassadors was very beneficial also. —*David Hearn, Pastor*

► **PLANT CITY, FLA.**—Evangelist and Mrs. Jimmie R. Snow of Nashville, Tenn. just closed a wonderful revival in the First Assembly of God here. Sixteen were filled with the Holy Spirit and 50 unsaved and backsliders came to the altar. The entire church was greatly blessed. —*J. W. Jordan, Pastor*

► **MOUNT UNION, PA.**—Four weeks of old-fashioned revival meetings were conducted here by Evangelist and Mrs. Richard Owens of Wilmington, Del. The church was greatly blessed and many were saved and filled with the Holy Spirit. Around-the-clock prayer meetings were held, and the people really participated. Among others converted was a gambler and two drunkards who received glorious experiences of salvation. Two or three were saved or filled with the Holy Spirit every night. —*Oran Catterson, Pastor*

► **ENDICOTT, N. Y.**—Recently Evangelist George W. Brooks of Toronto, Ontario, conducted two weeks of meetings here. From the very start God poured out His Spirit. After the first few services, the altar meetings lasted through midnight almost every evening. The churches at Owego, N. Y. and Newark Valley, N. Y. cancelled their week-night services so all might attend the meetings and cooperate in the revival. Carloads also came from other Assemblies forty and fifty miles away. The supernatural moving of the Spirit of God was manifested throughout the entire meeting. One outstanding event was when 16 people came forward for salvation and were baptized in the Spirit on the same night. Some 11 people from the C. M. A. Church in Owego, N. Y., were baptized in the Holy Spirit. There was a total of 70 decisions for

Christ and 77 baptized in the Holy Spirit. Also a number of backsliders were reclaimed and many were refilled with the Spirit. —*Robert W. Bressette, Pastor*

► **SHIPPENSBURG, PA.**—During the recent meetings conducted here by Evangelist and Mrs. Arnold Segesman of Berlin Centre, Ohio, over 100 visitors came to the church for the first time. The services were so marked with the presence of the Lord that some said it was like camp meeting days. A number were saved. The meetings concluded with rally day in the Sunday school at which time all previous attendance records were broken with 256 present. The church will long remember this revival. —*Earl H. Ford, Pastor*

ANNOUNCEMENTS

HOMECOMING—July 31-Aug. 7 at Full Gospel Tabernacle, 8th Ave. and Connecticut St., Gary, Ind.—by J. D. Menzie, Pastor.

WORKERS TRAINING—July 5-12 at Panbowl Assembly of God, Jackson, Ky. Mrs. Robert S. Beisel, instructor. (Louise Heidorn is pastor).

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MISCELLANEOUS

THINKING OF MOVING TO SOUTHERN ARIZONA? For free information on employment and housing, and local newspaper, write Central Assembly, 2555 North Stone Avenue, Tucson, Arizona (Spencer Weddle, Pastor).

EVANGELISTIC CAMPAIGN CALENDAR

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR |
|---------|---------------|------------------|-----------------|------------------------|---------------------|
| Ala. | Newton | A/G | July 6-17 | Wesley Weekley | Wm. Bryan Mayfield |
| Ark. | Pine Bluff | First | July 3-17 | Don Rippey | R. A. Thompson |
| | Russellville | * First | July 10-15 | Fred & Gladys Voight | J. W. Farrell |
| Calif. | Escalon | * A/G | July 11-15 | Youngman & Howard Tm. | Ralph Cranston |
| | Keyes | A/G | July 10— | Arvel Kilgore | C. J. Brown |
| | Watsonville | Full Gospel | July 10— | Charles J. Senechal | James F. Whertley |
| Colo. | Denver | So. Denver | July 10— | Charles Chambers Party | H. J. Jackson |
| Fla. | Crestview | First | July 5-17 | J. B. & Gene Davis | S. L. Breland |
| Ga. | Stockbridge | First | July 10— | F. P. Bachman | H. F. Freeman |
| Ill. | Alton | Gospel Tab. | July 5-17 | Warren Litzman | Cecil L. Gruver |
| | Rockford | First | June 28-July 10 | Paul D. Cantelon | E. A. Manley |
| Ind. | Elkhart | Calvary | July 5-10 | Hildreth Ethridge | Dale C. Zink |
| | Elkhart | Bethel | July 5-17 | Arthur & Anna Berg | G. A. Uldin |
| | Ft. Wayne | Waynedale | June 28-July 3 | Bob & Pat Ludwig | O. W. Koble |
| | Ft. Wayne | A/G | June 26— | Byron Lee Wright | James C. Kofahl |
| La. | Bossier City | First | June 28-July 10 | Bob & Jeri Winford | Lee Duhon |
| Mich. | Holland | ** A/G | July 7-17 | Morris Cerullo | Roy F. Hilton, Chm. |
| | Sebewaing | A/G | June 26-July 3 | Betty Freeman | G. Trower |
| | Standish | A/G | July 10-22 | Betty Freeman | Herbert E. Stevens |
| Mo. | Essex | A/G | July 10— | George Hammett | George Hill |
| | Independence | Englewood | July 3-17 | Musical Lebsacks | Paul Witten |
| | St. Joseph | Central | July 5-17 | Frank Martin & wife | Donald Ladd |
| N. Mex. | Albuquerque | Revival Center | June 26-July 10 | Ed & Wanda McClung | Paul Harrington |
| N. Y. | Binghamton | First | July 3-22 | Arthur Arnold | R. D. E. Smith |
| N. C. | Dunn | Glad Tidings | July 3-17 | Ernie Eskelin | William McTeer |
| N. Dak. | Cando | A/G | July 4-10 | Bob Olson | Marlin Kallevig |
| | Grafton | A/G | July 5-17 | Oliver Johnson & wife | Henry Larsen |
| | Tioga | A/G | July 6-17 | Christian Hild & wife | Joseph Syverson |
| Ohio | Bedford | A/G | July 11-24 | Culpepper-Gourlas Tm. | Fred H. Neubauer |
| Okla. | Oklahoma City | Glad Tidings | June 27-July 10 | Eddie Wilson | Roy L. Steger |
| Tex. | Bridgeport | *** A/G | July 10— | Raymond Schaeffer | R. E. Jones |
| | Loving | A/G | July 3-16 | Leo S. Gaston | L. C. Smith |
| Canada | Sydney, N.S. | Pentecostal Tab. | July 6-17 | Robert Watters | P. D. Melnichuk |

* Children's Revival

** Area Wide Revival

*** Tent Revival

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 24 days before the date which appears upon it.

adoption of sons" (Galatians 4:4, 5). Redemption was the purpose of the incarnation. God sent His Son into the world, states John 3:17, "that the world through him might be saved." The keynote of Christmas was sounded by the angel who instructed, "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matthew 1:25).

But "Christmas in July"—isn't that overdoing it?

There is a danger that Christmas become hide-bound with traditions. Willis Thompson warned, "When vision dies, ritual rises to take its place." Customarily, churches restrict the rendition of Christmas music to the Christmas season. A reaction is rightfully developing against this type of reasoning.

Certainly, the birth, death, and resurrection of Christ must not be pigeon-holed to the holidays celebrating these occasions. However, the important issue is not the date, nor the observance, but the *experience* of the benefits Christ provides.

Celebration of Christmas in July matters little, but experiencing Christmas in July is very important.

Most people celebrate Christmas by the giving and receiving of gifts. But how does one *experience* Christmas?

Similarly—by the receiving and the giving of gifts!

The initial step of experiencing Christmas is to receive "the gift of God, which is eternal life through Jesus Christ our Lord" (Romans 6:23). God was the first Christmas giver. He gave His Son. To benefit from this transaction, however, man must accept the gift—receive God's Son. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Ephesians 2:8).

There is more to experiencing Christmas than receiving. Gratitude prompts giving! Too many restrict the responsibility of giving to collections and offerings. Generosity of substance is indeed a hall-mark of devotion, but God wants *you* more than yours. Unless one gives himself, he is withholding what the Lord wants most. "Present your bodies a living sacrifice, holy, acceptable unto God," exhorts Paul (Romans 12:1).

Christmas commonly is celebrated but once a year. However, it may be experienced any day of the year. Have you experienced Christmas? Have you received God's gift? Have you given yourself to the Lord? Don't wait until December 25. Experience Christmas in July. ◀◀



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JESUS IS LOVELIER, words and music by Lolita Arnette. **5 EV 14855**

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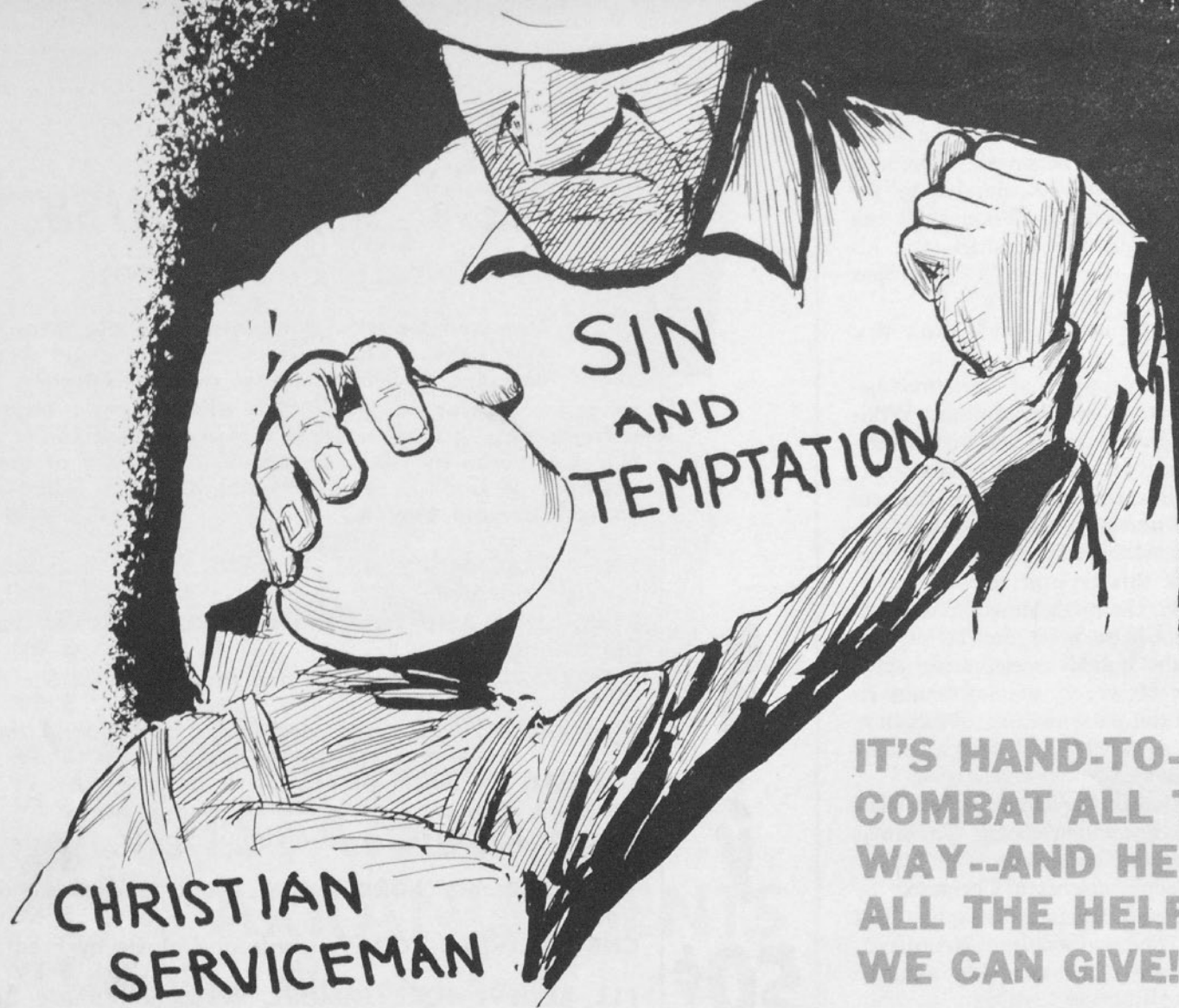
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