

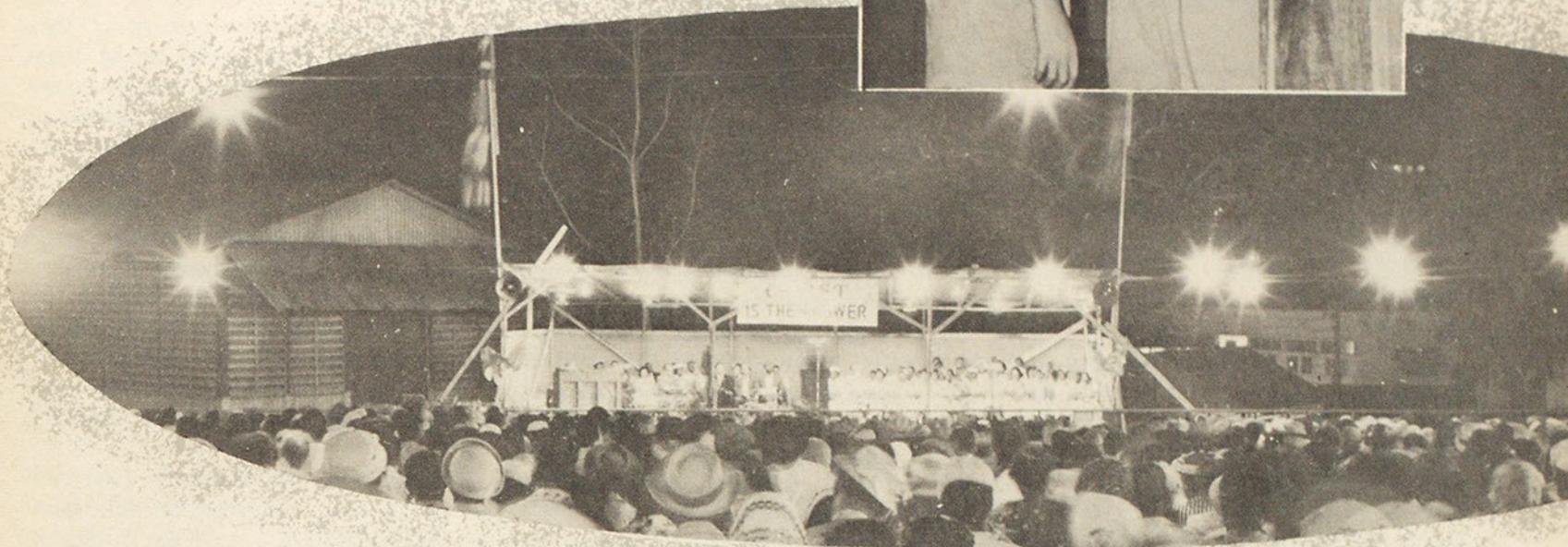
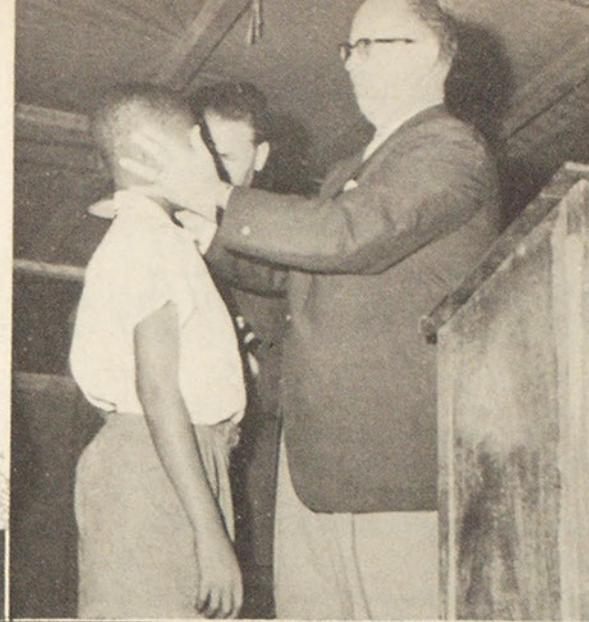
The Pentecostal

# Evangel

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

SAITH THE LORD

MAY 7, 1961



## REVIVALTIME'S FOREIGN HARVEST

PHOTOS ON THIS PAGE:

- ★ C. M. Ward praying for a deaf boy
- ★ The nighttime attendance reached 5,000
- ★ A Crusade banner across the main street



Report on Trinidad Crusade – See Pages 16–18

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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.

{ Average paid circulation in March }  
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# Membership Sunday

The Executive Presbytery of the Assemblies of God has suggested that May 21 be observed as National Membership Sunday among all the churches of our fellowship. This will be Pentecost Sunday, commemorating the initial outpouring of the Holy Spirit upon the congregation at Jerusalem when three thousand converts were added to the church in a single day. What a glorious event that was in the history of the infant Church. How wonderful it would be if God would repeat that great miracle on Pentecost Sunday 1961 so that many thousands of souls would be saved and added to His Church. The same day will be an appropriate day for believers also to identify themselves as members of a local Assembly if they have not done so already.

In many of our Assemblies, membership has never been emphasized very strongly. The result is that many thousands of believers who attend the services regularly and support the church wholeheartedly never have had their names enrolled officially as members. It would be a wholesome practice if every convert, as soon as he is thoroughly saved and established in the path of righteousness, would be received into membership at a public service. This would do much to unify the body of Christ and it certainly would strengthen the convert in the stand he has taken for the Lord.

It is true that the Church is a spiritual body and that only God can add members to it. It is also true that a local congregation is a corporate body having certain business responsibilities, such as calling a pastor, holding title to church property, handling missionary funds, paying church bills, etc. The best way to handle this business is to have a membership roll and let all the qualified members have a voice in selecting deacons for this purpose. We believe it is entirely scriptural to have a membership roll in a local Assembly. It is neither wise nor kind to expect the pastor to carry all the responsibilities. The Lord commanded Moses to number all the people of Israel in order that they might recognize their individual responsibility toward their house of worship. Evidently the Early Church also numbered its members and selected pastors and deacons in much the same way that our congregations do today. Spirit-filled members of a church, who feel very keenly their need of God's leadership and humbly pray for divine guidance, have placed themselves in a position where the Lord can work out His will for the Assembly in a very beautiful and blessed manner.

Latest statistics indicate that the number of Assemblies of God members in the U.S. reached 508,602 during 1960. In addition there are 985,241 adherents and communicants in foreign lands which are the fruits of the labors of our missionaries. It is clear, however, that the U.S. membership figure does not represent the actual number of adherents and communicants in our Assemblies, for there are 974,824 enrolled in our Sunday schools in this country alone.

Probably the membership of the Assemblies of God would jump upward at least twenty-five per cent if all who can qualify for membership were added to the church rolls on Pentecost Sunday. —R.C.C.

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*"Thy will be done, O Lord," is the age-old secret that unlocks heaven's door to happiness and fulfillment for God's twentieth-century children*

# The Price of the Prize

BY ANNE SANDBERG

A EUROPEAN, WHO FOR CONSCIENCE sake spent years in a concentration camp before escaping to the United States, said, "You Americans do not know how to suffer."

From childhood the average twentieth-century American has been conditioned to soft living. Parents swathe their children in plastic on a wet day and practically carry them from car to school door lest a few drops of rain should melt the little sugar dolls.

If, during a slight snow flurry, a teen-ager should be asked to tear himself from the TV to go to the grocery, he bellows as though he were being compelled to hike ten miles through an Arctic blizzard.

And in their flight from physical and emotional discomfort, the adults have made millionaires of manufacturers of aspirins and tranquilizers. Small wonder that we have become like the fabled Oriental princess—so delicately constituted that she felt a pea that was under twenty mattresses!

One reason why the average American soldier has proved to be less rugged than the European is because the former's *first* experience with "suffering" comes when he is transferred from an inner spring mattress to an army cot.

In the spiritual realm, the flabby counterpart is the Christian "soldier" who, when introduced to the very primary degrees of suffering, retreats with amazing rapidity. The result is that God has multitudes of dwarfs but few spiritual giants in His kingdom.

Far from being willing to endure suffering, the average Christian avoids even such slight discomfort as attending church if it is too cold or too hot or raining. Some will not go to church in summer unless the auditorium is air-conditioned!

When God attempts to deepen a shallow experience by a little chastening with the intent of bringing a spiritual infant into adulthood, immediately the "hands hang down and knees become

feeble" (Hebrews 12). So God is obliged to spare the rod and spoil the child. It is at this point that many of God's children set their own spiritual limitations and determine their spiritual statures.

Because we craven creatures are continually sparing ourselves and avoiding the cross, our Christian experience has become largely fluff. Even among the more consecrated Christians you find those who, when in the furnace of affliction, permit God to go only so far. Long before the fire becomes hot enough to consume the dross, they cry, "I can't stand it any longer, Lord! That's all, please."

Where is the rare Christian who, deploring the vileness of his flesh and uncrucified self-life, willingly submits to the purging process by crying, "Burn on, burn on, O fire of God, burn on—till all my dross is burned away."

Where are the saints who like Madame Guyon are willing to endure imprisonment for Christ's sake, because they want to be conformed to the image of their Lord? Where are those who, like the martyrs, would go to the stake rather than deny their Saviour?

Where are Christians like those mentioned in the eleventh chapter of Hebrews, who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were

stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;... were tortured, not accepting deliverance; that they might obtain a better resurrection:... of whom the world was not worthy."

Thank God, in every generation there are a few like this! Even the twentieth century has produced a company of living martyrs, willing to suffer in greater or less degree for the sake of Christ and the gospel, and for the purging of their self-life.

Blessed are our lovely, unmarried Christian girls who attend churches in which women predominate in number. Most of them could easily find a mate in the world, but they deny themselves the pleasure of home and family because God said, "Be ye not unequally yoked together with unbelievers."

Blessed are the faithful ones who attend all church services, including prayer meetings, despite inner and outward inclemencies—who deny themselves in fastings and prayers—who leave a cozy room to visit a needy soul even if it involves a two-hour bus ride.

Blessed are those who make their old cars and furniture do, and invest their money in the work of the Lord.

But most blessed are those who submit to the pruning which will make them more fruitful; to the chastening that will make them partakers of His holiness; to the furnace that will purge away the dross; and to the utter crucifixion that will conform them to the image of Christ. These are the choice ones, the pillars and bulwark of the church, on whom the very kingdom of God depends.

No one cares for suffering and "no chastening is joyous, but grievous." The cross is to be endured, not enjoyed. And yet, though the cross appears to be synonymous with darkness and gloom, with anguish and grief, it often is mentioned in connection with glory and joy. The Scriptures speak of "the

(Continued on page twenty-nine)

## BIBLE VERSE



He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. JN. 12:25



PHOTO BY EVA LUOMA

# A Pastor Writes on EVANGELISTIC CAMPAIGNS IN THE LOCAL CHURCH



BY LLOYD CHRISTIANSEN  
Pastor, Assembly of God Church, Atwater, California



**E**VANGELISTIC CAMPAIGNS MUST ALWAYS have a major place in the life and program of every local church if that congregation is to fulfill its divinely-assigned mission to this world.

The local church evangelistic campaign makes a unique contribution that cannot be duplicated by other means. Likewise, there is a specific role which only the evangelist can fill. It is God who has set evangelists in the church. Therefore churches should utilize our fine evangelists and be grateful for them.

Sometimes the question is raised, "Is a series of services worth all the time, effort, and money expended for them?" The answer is, *they are most worthwhile*. We cannot dismiss the scheduled series of meetings with the assertion that evangelism can be accomplished in other ways. There are several splendid ways of accomplishing the task of evangelism, but the thesis of this article is that nothing can take the exact place of evangelistic campaigns in the local church. Even union meetings do not answer the need completely.

Often pastors themselves are blessed with evangelistic talents, but the fact still remains that evangelists have been given a place in the church by God. Churches of some denominations no longer sponsor evangelistic meetings in their local churches. They once did, but they now feel that such efforts are no

longer necessary. This must never happen to the Assemblies of God, and we do not believe it will. Not only must pastors emphasize the importance of the evangelistic campaign, but our laymen also must be diligent in preserving this essential phase of a congregation's life.

Here are a few suggestions which, it is hoped, will encourage the great evangelistic responsibility of the local church.

1. *We must have faith in the evangelistic campaign.*

Because a certain effort in the past, did not produce all of its anticipated results does not mean that we should abandon this means in the future. If occasional disappointments in other areas of human activity led us to entirely discard further efforts, we would now be minus a multitude of benefits that came through subsequent endeavors.

We should have confidence in the evangelistic campaign because it is a scriptural means. God has ordained that there be an itinerant ministry for the welfare of the church. Also, the glorious evangelistic campaigns of the past constitute an assurance that we can enjoy the same blessings from the Lord today. Many of us can tell of special meetings that completely revolutionized a church, and which added many families to her numbers. This can happen again. If we have a negative attitude toward special services the outcome will be disappointing, but if we will exercise faith in this God-ordained means of winning the lost we will be richly rewarded.

2. *We must make spiritual preparation.*

An announcement of forthcoming

evangelistic services should be considered as good news. It should be greeted with joyful anticipation. A great spiritual opportunity is in store for the congregation. However, a large ingathering of souls is not unconditionally guaranteed by the mere scheduling of an evangelistic campaign. A congregation needs to be "ready" for the special services.

The evangelist comes on the scene with a passion to see God mightily move, and the congregation should have a corresponding burden. This happy meeting of hearts will obtain as the result of mutual, spiritual preparation. Often, the first few days of a campaign are consumed by the evangelist's efforts to generate interest among the church members themselves. How much better it would be if every member was already "on fire" and "prayed up," so that the initial work of the evangelist could be addressed to the unsaved.

Why not arrange a series of prayer meetings before the evangelistic campaign begins? Churches that have had pre-campaign prayer meetings have found them to be a decisive factor toward a successful series of services. There is no evangelist so adequate in himself that he can operate successfully without prayer backing.

3. *We must make practical preparation.*

When an announcement is made about a coming evangelistic campaign, it is not too much to ask that the church members "clear" their calendars for those dates. If we really love our church we shall not consider this stipulation as an imposition. More impor-

(Continued on page fifteen)

**W**HAT HAPPENS WHEN PEOPLE miss church? What *makes* them miss church? The answers are found in the experience of the first man to absent himself from a gathering of Christian believers.

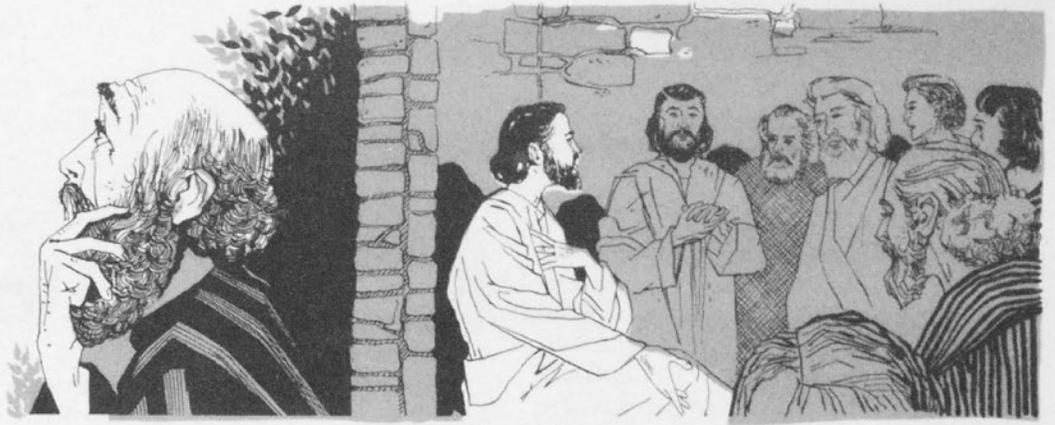
It was an Easter service; but even so, there was not perfect attendance. One church member found an occasion, or excuse, to stay away. He had reason later to regret it very much.

It was a Sunday evening service, just hours after Jesus had risen from the dead. The meeting of the disciples was being held behind closed doors for fear of the Jews. Suddenly, Jesus appeared in their midst. He was making good the promise He had made when He said, "For where two or three are gathered together in my name there am I in the midst" (Matthew 18:20). He pronounced His benediction upon them, showed them His hands (which bore proofs of His resurrection), proclaimed a great message to them, renewed their commission, and bade them to receive the Holy Spirit (John 20:19-23). All of this caused the disciples to rejoice and be glad. It was a blessed meeting because the Lord was there.

But one of the eleven disciples did not share all those blessings. "Thomas, one of the twelve, called Didymus, was not with them when Jesus came" (John 20:24). When we analyze the folly of Thomas' missing church we are reminded of our foolishness in doing the same thing.

Thomas is one of the most misunderstood men in the Bible. Extremists have dubbed him as either an unbeliever, because of his doubts, or a too-practical man because he was not inclined to be hoodwinked. Perhaps the truth lies between the two extremes. He had a sort of nickname that was often added when his name was mentioned. "Thomas... called Didymus." Didymus is a Hebrew word meaning *twin* and it is carried over without change into the Greek. It is generally believed that Thomas was a twin and this nickname was often used to set him apart from others with the same given name.

From certain experiences of Thomas we determine that he had traits which many of us have. He was easily despondent (John 11:46). He often saw the difficulties of a problem rather than the solution (John 14:5). He was opinionated and obstinate. He set his own opinion against what others had



## WHEN THE TWIN MISSED CHURCH

He made a very serious mistake when he stayed away, for that was the very service when the unexpected happened.

BY DON MALLOUGH  
*Tulsa, Oklahoma*

definitely seen. He said, "I will not believe, except..." His self-reliance became conceit when he thought the touch of his ten fingers was more accurate than the word of his ten friends! He was a zealous, inquisitive, and somewhat incredulous man who found it hard to grasp the supernatural.

Whatever the good or bad traits of this twin, he made a serious mistake when he absented himself from church. He missed seeing Jesus and missed hearing the first message after His glorification (Luke 24:44-49). He missed the Lord's outbreathing upon the disciples; he missed the displaying of the evidence of the resurrection, and the salutation of peace that came to those who were present. Thomas needed all those blessings badly and he only did harm to himself by not assembling together with the others.

Why did Thomas miss church? Was it because he was afraid of the Jews? Had he been through so much that he was tired and needed rest? Was he discouraged? Was he disillusioned? Did he have so many things to do that he could not get there? Are such things as these—or inclement weather, a long distance to church, or unconcern—worth forfeiting what others may experience when they gather together? Are any of the excuses, hurriedly concocted to rationalize our absence from church, worth the spiritual losses that we thus incur?

It is no wonder that Thomas was plagued with doubts. His companions received a glorious experience and all he got was a report of it—and he found that hard to believe. He was slow, suspicious, critical, and skeptical. He even questioned the honesty of his friends. Instead of rejoicing with them, he nursed questions and doubts, and those mental perplexities bring just the opposite of joy. Perhaps he wondered why he did not feel the joy that the other disciples seemed to feel. The difference was not inherent in the individuals; the difference lay in the fact that the other ten had been to church, and he had not.

For an entire week the disciples were rejoicing while Thomas remained lonesome and cheerless in his melancholy musings. He was plagued by miserable doubts and his morbid meditations robbed him of a victory that could have been his. Missing church just made him critical all week. With such an attitude of heart Thomas could least afford to be alone. How unfortunate it is that those who can least afford it are the ones who most often miss the gathering of believers and suffer as a result.

The next Sunday Thomas was where he should be when the believers assembled together. Instead of staying away from church to brood over his troubles he came to have them dis-

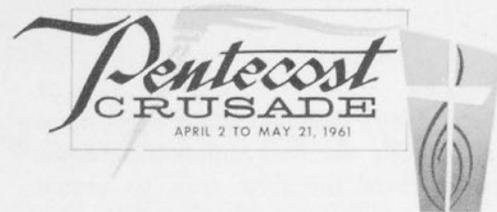
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pelled. This time he saw the Lord! It was a transforming experience. He received the peace of the Saviour; he touched His wounds, and all his doubts were settled. He had a renewed conviction of the deity of Christ and shouted, "My Lord and my God."

Thomas believed one week later than did his fellow disciples. That intervening week was not one of joyful optimism but of morbid skepticism. Had he gone to church that first Easter it would have been different. Staying away from church did not solve his problems but rather added to them. The experience he received a week late could just as well have been his earlier if he had been with the others as they assembled together in the name of the Lord.

The experience of Thomas can well be a reminder to us. When a person is discouraged or tired is the very time to go to church rather than to stay away. The writer of the Book of Hebrews sensed this very truth when he wrote, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25). Instead of tapering off in church attendance as we grow older, or as pressing duties increase, we stand in need of attending church more often. As world conditions become more perilous, wickedness more prevalent, and the coming of the Lord approaches, we need to assemble in God's house more often than ever.

Thomas made a grave mistake when he missed church. We should profit by his experience. ◀◀



# Music in Evangelism

BY EDWIN P. ANDERSON

Music Editor, Assemblies of God

**W**HEN THE LAST SONG HAS BEEN sung, the last prayer offered, and the last sermon preached, eternity will reveal how many souls have been saved through the ministry of gospel music. I am sure many people will be surprised to find the number is so large.

You can sing men into the Kingdom as well as pray and preach them in. Invariably, an evangelist's sermon is followed by music. Why? Because music and song soften the heart and help toward a decision.

But we have abused this mighty weapon more than we have used it. We have neglected to select proper music. We have exalted singers instead of exalting Christ. We have always used music, but never to its fullest potential.

Someone said, "Let me hear the songs a nation is singing, and I'll tell you what kind of a nation it is." Similarly, one can say, "Let me hear the songs a church is singing, and I'll tell you what kind of church it is!" Sermon and song have been the two sides of the coin of mass evangelism. Moody needed Sankey. Torrey needed Alexander. Music used in evangelistic services can unite a congregation, can serve as a medium of praise, of testimony, prayer, and doctrine, and ultimately can help a person to accept Christ.

Great revivals through the years have ridden on the crest of Christian song. The songs sung during the Reformation had much to do with the great spiritual upheavals of that era. It is said that thousands of Luther's followers would gather for mighty song fests, and other thousands would be swept into the Kingdom under the influence of their hearty singing. The enemies of Luther cried out, "His songs have damned more souls than all his books and speeches." They also said, "The whole people is singing itself into the Lutheran doctrine."

An early writer said, "The rise and spread of early Methodism can be attributed to the songs of Charles Wesley as well as to the preaching of his brother John." The Wesleys made almost as many converts through their songs as through their preaching.

Moody attributed fifty per cent of the success of his evangelistic efforts to the musical activity of the singing evangelist, Ira D. Sankey, who traveled with him. Moody often remarked that Sankey sang as many into the Kingdom as he preached in! Billy Sunday often said the same thing about Homer Rodeheaver and his music. Today we see Billy Graham's ministry enhanced by the music of Cliff Barrows and Beverly Shea.

However, there are some dangerous pitfalls along the trail of musical evangelism. Al Ramquist said, "The evangelical church of today has arrived at a point where she is faced with a deteriorating trend in her use of gospel music. We may now expect to see something which might be called the 'Jesus Bounce.'"

I believe we have grieved the Spirit in much of our singing—both congregational and special! Some of the "music" in evangelistic services today is little more than religious jazz. What a "worldly" way to try to win the "worldly"—with jingles and trifling tunes; with sticky sentimental ballads and pepped-up religious "rock and roll." Dr. Vernon McGee of Los Angeles said, "The spiritual level of the church today is recorded in the type of music and the character of the songs that are sung." If that is true, then many present-day churches have hit a new low! Today the catchy tune is the thing which is popular. You could dance to some present-day church music! Thank God for those who use better music that reaches the hearts of the people and moves them toward Christ!

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Plato regarded music as a dangerous and mysterious influence in need of the closest control. Augustine regarded it in much the same way. Even Soviet Russia recognizes the power of music and exercises strict control over its people in this line. What attitude do we take about music that is used in our churches? Do we always determine the real purpose of its use?

We are dealing with the evangelistic service, and we would like to refer to three areas of it in relation to music.

First of all, the song service. Many an otherwise powerful sermon has been spoiled by an improper selection of songs.

The song leader needs the direction of the Holy Spirit, just as the minister does. Therefore the preacher should not ask someone to lead the songs at the last minute, allowing no time for prayerful and intelligent preparation. A song leader has the responsibility of leading people to God. Unfortunately, some song leaders fit Vance Havner's description as "doing a St. Vitus dance in evangelistic epilepsy, while leading the congregation in singing *There Is Power in the Blood* with four powers, then eight, then sixteen, until it sounds like four Wild West T.V. shows all going on at the same time."

Sinners and saints sing together, and many times the songs convict the sinner. Therefore, we must be careful what music is used, and how we use it, lest that conviction be dissipated.

Next, we think of the special music. We must be very careful that the hearer does not get absorbed with the singer and miss the message of the song. This is not a time to exalt personality, talent, and reputation. When the message gets into the singer and the singer gets into the message, hearts are moved toward God, and there will be that holy hush, the tears, the melting of hard hearts, and real accomplishment for the glory of God. This kind of "special" music is really special.

Since standards for music vary, is there a Biblical basis for a standard? We believe there is. Romans 8:1 admonishes us, "Walk not after the flesh, but after the Spirit." We are not to produce music in the power of the flesh, but in the power of the Spirit. Our music is not to give a carnal thrill, but to make a spiritual impact.

Third, there follows the important altar service. The songs chosen must be appropriate. A very effective practice is to use the choir, or a trio, or soloist,

during the altar call, as singing by the congregation might lift conviction and be distracting. Much time is lost in finding page numbers also.

There is a physical as well as a mental reaction if the song that is sung following a sermon is not appropriate. The nerves of the physical organism should be satisfied with a song that harmonizes with the message that the mind and heart have already accepted. This will bring a harmonious response of the whole being to the gospel message.

In planning the music for the evangelistic service, have a purpose in mind. The goal is not to entertain—that's the goal of popular music. Neither is it to offer esthetic enjoyment—that's the

goal of classical music. The goal of sacred music is to edify the Christian and reach the sinner, which, like preaching, becomes an end in itself.

When these three areas (song service; special music, and music for the altar call) are looked upon as potential avenues of evangelism with a purpose, we see men and women responding to Christ.

There is an interesting instrument known as the "aeolian harp"; it consists of several strings tuned in unison, and gives out musical sounds when exposed to a current of air. In ancient times these harps were placed in the window casings in balmy weather and filled the homes of the owners with

(Continued on page thirty)



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# DEDICATED TO OUR BOYS

*Dedicatory address by J. Roswell Flower, former General Secretary of the Assemblies of God, at service of dedication of the new Garrison Memorial Cottage for Teen-age Boys at Hillcrest Children's Home, Hot Springs, Ark.*

**W**E ARE GATHERED TO CELEBRATE AN ACHIEVEMENT IN faith, to acknowledge an advance step that has been taken in the development of our work in behalf of needy children, and to dedicate a building that has been provided by the consecrated generosity of one who has purposed, by the grace of God, to leave a memorial of love for Christ and God's little ones.

We are not here to dedicate a church, nor to dedicate a school, the normal expressions of advance in the Christian program. We are here to dedicate a home—a place of refuge for boys where they can be cared for under home conditions as nearly normal as it is possible to provide in institutional life.

Neither is the occasion for our coming together the climax of the vision which was received more than twenty years ago, but it is one of many milestones of progress that have been made since the property of the Hillcrest Children's Home was acquired. It is another link in the fulfillment of the original vision.

We are familiar with the story of the inauguration of the Christian Church, given to us in the Acts of the Apostles. It is a glorious story of achievement made possible by the outpouring of the Holy Spirit upon the early disciples and their devotion to the Christ whom they loved and served. The Church developed rapidly in Jerusalem and then spread throughout Judea and Samaria, finally reaching to Syria, Macedonia, Greece, and Rome.

The Bible record does not enlighten us concerning the care given by the Early Church to the needy and there is no record of institutional work. No doubt there were homeless children in that day. We are informed that there were widows, and we are informed of the crisis which developed in the Early Church over proper care of the widows—some of whom seemed to have been neglected in the daily ministrations. That there were needs was recognized by the apostle James, who wrote one of the earliest of the Epistles, in which he came right down to earth for the purpose of bringing the new religion to a practical level. He wrote specifically of these needs when he said, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows, and to keep himself unspotted from the world" (James 1:27).

The Early Church readily understood and accepted the admonition to keep oneself unspotted or separated from the world, but may not have understood fully its responsibility to the needy who were in their midst. I say "understood fully," for there is evidence that there was partial under-



Architect's sketch of the new Garrison Memorial Cottage for teen-age boys at Hillcrest Children's Home in Hot Springs, Ark. The cottage is named after Mrs. Hallie Garrison of Childress, Tex., who donated the funds with which it was erected. The addition of this cottage increased the capacity of Hillcrest to one hundred children.

standing in that provision was made for widows and underprivileged. The believers sold their possessions so that there could be an equality in the living standards of the members of the Church.

It is possible to become so separated from the world as to lose contact with it and its needs—to become so alienated from the world that we cease to become a witness to it.

One of the outstanding characteristics of Christ was His association with sinners. For this He was seriously criticized by His religious contemporaries. He was accused of being the friend of publicans and sinners—and so He was. He ate with them; He associated with them; He talked with them; and yet He was not contaminated by this association. If invited to the home of a Pharisee or a publican, He was minded to accept the invitation.

The author of the General Epistle of James did not confuse issues. He was not unmindful of the separated life of the believer. He not only gave an admonition but declared a fact. The true Christian is a separated person. The love of Christ is expulsive; it drives out the old love for the world and its associations and attractions, and brings in a new love for God—a love for His cause and for His people.

But the apostle goes a little farther in his analysis of pure religion, for pure religion has a very practical side.

Part of the group attending dedication services for the new Garrison Memorial Cottage at Hillcrest Children's Home.



The true Christian will love people and will extend a helping hand to the underprivileged. In this instance he mentions definitely the fatherless and the widows. The widows of his day, much more than now, went uncared for and neglected, and there was need to remind the members of the church that here was a field of service that was being overlooked.

Another field of service was the care of the fatherless, and no doubt that field was also being neglected. There is little reference in the New Testament to any provision having been made for the fatherless—orphans, if you please. Possibly these children were taken into the homes of Christians and made members of their families. That would be the ideal provision for children left without parents. The ideal place for a child is in a Christian home where he can receive the care of adults who will love him and bring him up under proper Christian training and influence. But homes that are suitable are not often available, and this is true especially when there is a family of brothers and sisters deprived of parental care.

While there are no hints that Christian homes for children were established in the early days of the Church, there is evidence of concern for these children and their care was listed as a normal function of true religion.

And what about the day in which we live? In the early days of the Assemblies of God, believers were so intrigued by the spiritual blessings they were receiving that, for the most part, they overlooked the spiritual needs of the children. It took a long time for the Assemblies of God to wake up to the potentialities of the Sunday school, but finally the work of the Sunday school was recognized and an effective Sunday school program was instituted.

But this programming still fell short of the care of neglected children, and usually omitted those who were found in underprivileged homes or who had been orphaned.

Our first attempts to care for such children as these were made in our overseas missionary work. The early missionaries in India recognized the need of gathering in parentless children, and several orphanages were opened there. Two or three orphanages were established in Alaska, where there are many fatherless children, and this work among the neglected children of Alaska has been fruitful. Perhaps the most outstanding work among orphaned children

Some of the boys in the living room of the Garrison Memorial Cottage with their housemother, Mrs. James Alcorn.



was developed in Egypt as the result of the vision of one woman, Miss Lillian Trasher.

Perhaps the Assemblies of God would have had no concerted work today for underprivileged and orphaned children in the U.S. if it had not been for the vision of one small woman some twenty or more years ago. It may be that she received her inspiration from the work of Lillian Trasher, for she often referred to Miss Trasher in her contemplation of the potentialities of work among children here in America. And she did have a vision of a great work which would include the acceptance of very small children—bringing them up, schooling them, and caring for them until maturity.

Whether or not her particular vision was practical is beside the point. Miss Gladys Hinson did have a vision and she did love children, and she did want to care for them—children that needed love and care and who needed the protection of a home rather than an institution.

Miss Hinson toured the country, visited many churches, came to Springfield to talk with the officers of the General Council. It was a long time before the little flame was fanned into a blaze and others were persuaded to give their assistance, but finally a down payment was made on the property at Hot Springs, Ark., now known as the Hillcrest Children's Home.

Gladys Hinson did not live to see the fulfillment of her vision as we see it today. She did see the first building which was constructed on the grounds and she did have a part in gathering together some sixty or more children before the time came when the torch which she had kindled was handed over to others. Thank God, there were others who were ready to receive it, to light their own torches, and then hand them to others again, so that there has been no lag in the development of the home, but rather a steady increase of its facilities for the care of the children.

Children have come and gone. We consider the home to be a temporary rather than a permanent haven. But those children who have come under the influence of the home will never get away from the standards they learned while here. The objective of Hillcrest is to make sincere Christian men and women out of the children and there is evidence that this objective is being realized.

The vision that brought Hillcrest Children's Home into existence must be passed on to others. The home must be supported financially, and backed with our prayers.

Help sometimes comes from unexpected quarters. Who would have imagined that one woman, known to none of us, would find a response in her heart to the need of a building to care for our teen-age boys. God must have put that concern in Mrs. Garrison's heart, for she was not solicited by the administrators of the home. Who knows whose prayers have been answered for this need? The need has been a pressing one for many months, and many have recognized this, but someone has prayed through for the need to be met. This should encourage us all to pray on and on, for there are other needs for this home which must be met eventually.

Our thanks for this gift is being made to God first, for He is the author of all good things. Our thanks is given also to the one who has made this building possible. Again we would join in thanks to the administrators of the home, and to all the members of the staff, who are devoting their time and strength for the material and spiritual welfare of these children. ◀ ◀



# THIS PRESENT WORLD

## Churches

### SOUTHERN BAPTIST CONVENTION MAY CHANGE ITS NAME

There is a move among Southern Baptists to change the name of their denomination. Dr. Ramsey Pollard, convention president, said that since the Southern Baptist Convention now has many churches in the north and west affiliated with it, a "less regional" name might be more appropriate.

### PENTECOSTAL CHURCHES ATTRACT PUERTO RICANS IN NEW YORK

Out of 45,836 Puerto Ricans in New York City who are members of Protestant churches, 32,159 are in Pentecostal congregations and 13,677 are in churches of other denominations. This was the finding of an eighteen-month survey conducted by the city's Protestant Council.

The 138-page report on the Spanish-speaking communities of New York City was prepared by Leland Gartrell, executive secretary of the Protestant Council's department of church planning and research. He pointed out that Protestant churches in Puerto Rico are generally more conservative than those in the U.S., which he said accounted in part for the appeal of Pentecostal bodies to first-generation Puerto Ricans.

He said that when the Puerto Ricans come to New York "they find the Methodist church here isn't like the one back home. The one back home is more like the Pentecostal church here, and so they feel more at home in the Pentecostal church than they would in a Methodist church here."

The report calls for closer co-operation between all Protestant churches in the city's Spanish-speaking communities.

## Tobacco

### PREMATURE BIRTHS FROM 'SMOKING

Interviews with 2,736 women over a period of two and one-half years have revealed a relationship between heavy smoking and premature births. The women who acknowledged smok-

ing a pack of cigarettes a day, or more, had a rate of premature births more than double that among nonsmoking mothers. The study showed that among nonsmokers the rate of premature births was 11.1 per cent, while the rate for heavy smokers was 22.9 per cent. The study also disclosed that 154 women decided to stop smoking during pregnancy, and these "conversions" showed up in a marked decline in premature births.

### NONSMOKERS EXCEL IN COLLEGE

According to *U. S. News and World Report*, a new survey released at College Park, Md., shows that college students who smoke make poorer grades than nonsmokers.

The survey was made by Dr. Donald K. Pumroy, psychologist at the Uni-

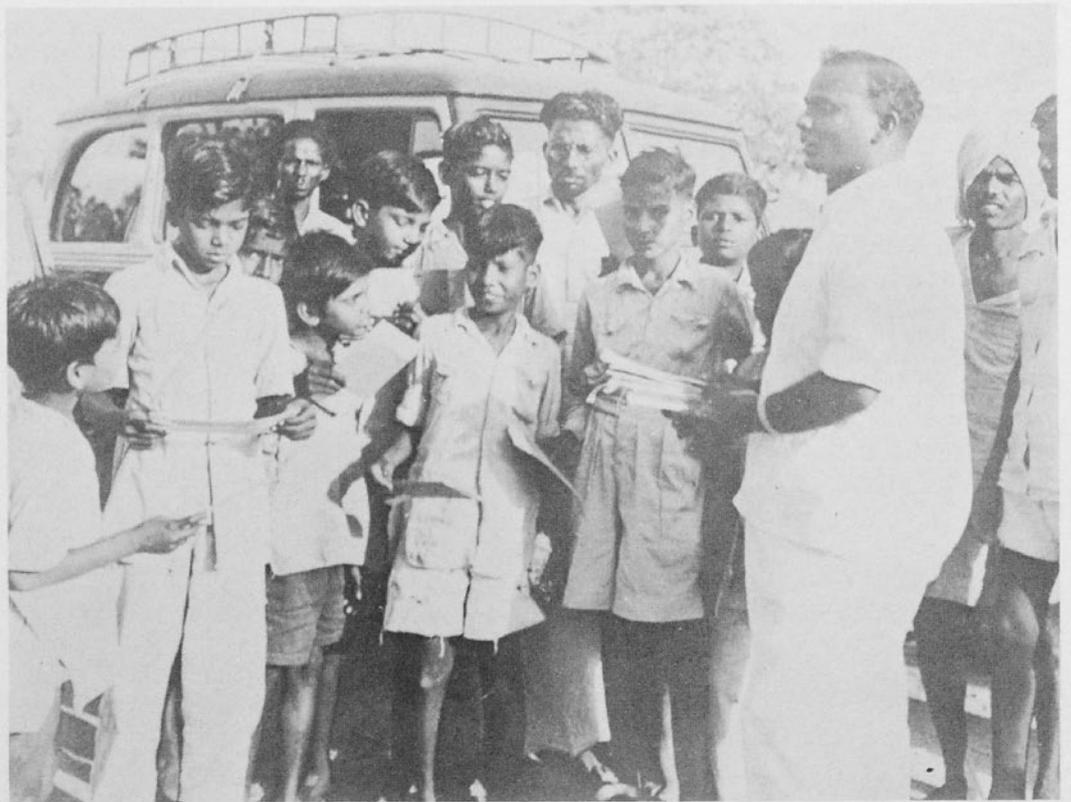
versity of Maryland, where a grade of 2.00 is equivalent to a C. In his sample of 204 freshmen, the nonsmokers had an average grade of 1.98; those smoking half a pack of cigarettes a day averaged 1.92; pack-a-day smokers averaged 1.61; and those smoking even more averaged 1.38.

Dr. Pumroy suggested that "many of those who smoke seem to avoid studying," and said both gestures might be forms of rebellion against conformity.

## Liquor

### CHURCH GROUPS BLOCK LIQUOR BILL IN WASHINGTON STATE

Church groups in the State of Washington were successful in their bitter fight to block a measure which would



### 150TH ANNIVERSARY OF BIBLE SOCIETY IN INDIA

NEW DELHI, India—Bible vans such as this are distributing millions of leaflets, badges, bookmarks and calendars throughout the towns and villages of India in celebration of the 150th anniversary of the first Bible Society in India. Forerunners of the independent Bible Society of India and Ceylon formed in 1944 was the auxiliary of the British and Foreign Bible Society established at Calcutta in 1811. Protestants of India and Ceylon are marking the occasion with special church thanksgiving services and commemorative meetings.

A record total of 2,200,000 Bibles was distributed in India in 1960.

have repealed a 52-year-old law prohibiting the sale of liquor on Sundays in bars and cocktail lounges. The bill was shelved by the state legislative after church people flooded their representatives with mail.

#### **MASSACHUSETTS CLERGYMEN ALARMED AT INCREASE IN LIQUOR LICENSES**

A group of Protestant clergymen and civic leaders at Boston is protesting the increasing number of liquor licenses being issued in Massachusetts. They are particularly concerned over a proposal to grant liquor licenses to bowling alleys. A spokesman called it an "intolerable situation" due to the historic alliance between liquor establishments, the vice traffic, and the promotion of organized gambling.

#### **ALCOHOLISM "NEARLY AS DANGEROUS AS COMMUNISM"**

The March 1961 issue of *The American Mercury* says that alcoholism is another "ism" at work to destroy America—one "nearly as dangerous as Communism itself." We quote:

"Would you pay twelve years of your life for the privilege of drinking all the liquor you wanted? Between five and eight million Americans have already made the 'down payment' on such a deal.

"One out of every twelve people who pick up a bottle of liquor and drink it... is getting ready to kill himself. He's on the road to becoming an alcoholic. Medical authorities are on record to the effect that alcoholism shortens the life span of its victims by an average of twelve years! They say that drinkers—those five to eight million who are now alcoholics or on the road to becoming alcoholics—are killing themselves.

"The medical profession and industry leaders are becoming greatly concerned over the rising rate of alcoholism in the U.S. Last year it cost industry an estimated \$500 million in lost time and other economic losses.

"Alcoholism breeds economic disaster for millions of American families. Innocent spouses and helpless children suffer as much as, if not actually more than, the alcoholics themselves."

And worst of all, when drink turns men and women into drunkards it damns the souls of many of its victims, for they never escape from its clutch. The Bible says that no "adulterers... nor thieves... nor drunkards... shall inherit the kingdom of God" (1 Corinthians 6:10), unless they become converted.

# Your Questions



ANSWERED BY ERNEST S. WILLIAMS

**If God has all knowledge and knows I am going to backslide, why should I struggle to serve Him?**

You do not have to backslide so why worry about it? Is it not much better to believe that God is able to keep you, and that He knows you will prove faithful? Pin your faith to the keeping power of God and such assurances as are found in Romans 8:35.

**Under deep conviction, I read 1 John 1:9 and trusted the Lord for salvation. God has filled me with the Holy Ghost since that time. Now I am told this particular verse of Scripture is not a promise to sinners. Was I deceived in trusting it for salvation?**

No. Forgiveness is offered to all who will confess their sin, even though 1 John 1:9 was addressed to believers. In 1 John 2:1, 2, Jesus is shown to be our Advocate in case we should sin. In 1 John 1:9 we are told how to receive the benefit of His advocacy.

**Please explain what Jesus meant when He said, in Matthew 16:28, "There be some standing here, which shall not taste death, till they see the Son of man coming in his kingdom."**

I believe Jesus had in mind the experience which the disciples were to have on the Mount of Transfiguration (Matthew 17:1-8). It was to this experience Peter referred when he said, "We... were eyewitnesses of his majesty... when there came such a voice to him from the excellent glory" (2 Peter 1:16-18). On the Mount of Transfiguration they received a little picture of the glory which will be Christ's when He comes to reign over the earth.

**David had a conscience; why was he not convicted of his sin without the prophet having to tell him of it?**

David knew he had sinned, but like many others he thought it might not be known. So to make sure no one would know, he had Uriah, whom he had wronged, killed in battle. It took the rebuke of Nathan the prophet to fully awaken David to his sin, not against Uriah alone, but also against God. This caused him to confess, "Against thee, thee only have I sinned and done this evil in thy sight."

One purpose of preaching the gospel of Jesus Christ is to awaken men to the deep sense of their sins and to bring them to repentance. Human nature always tends to justify itself and to cover up; the Holy Spirit, through the gospel, awakens.

**I am an adopted son, fourteen years of age. Other boys much younger than I am are free to sit where they please in the church, and to visit with others when the services are over. My parents require me to sit with them or in front of them in church. Also, they make me go with them to the prayer room, while I want to kneel at the altar. I can't even go outside the church building with other young folk. Do you think my parents do right in not allowing me the freedom other boys have?**

Your parents are trying to do what they believe is best for you. You will appreciate this when you get older. Many children are allowed too much freedom. They sit where they wish in church, do as they please, run in and out at will, and disturb the congregation. This ought not to be. Your parents wish to teach you reverence for the house of God and the value of obedience. If you will obey the scripture, "Children, obey your parents in all things," and "Honor thy father and mother," you will later appreciate the care they are giving you, though at present you would like to have your own way.

*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).*



# REVIVAL IN URUGUAY

BY LEROY ATWOOD  
*Missionary to Uruguay*



Missionary Anthony Giordano, Evangelist Salvador Mairena and Missionary Leroy Atwood at the Mercedes, Uruguay campaign

**O**F ALL THE LATIN AMERICAN countries, Uruguay has been one of the most indifferent toward the gospel. For years the missionaries and a few national workers have labored with little results. However, there has been an open door for gospel work. We have had liberty to hold services anywhere we desired.

A few months ago an Argentine pastor in one of the interior cities began to receive great blessings in his church. People were healed and saved. The news of the revival spread.

The owner of a bakery in a town about forty miles away heard of the revival. He had been suffering for months with dislocations of the spine. He went to the revival and was wonderfully healed. Because of his testimony and through his efforts, the revival was brought to his town. Hundreds of people heard the gospel in this place, many of whom were healed

and saved. Now in this town the people, on their own initiative, have rented a nice hall for the gospel meetings. We are continuing these services twice each week with an attendance of from fifty to ninety in each meeting.

One lady in this group loved the hymns of a little twenty-four-page mimeographed booklet so much that she asked permission to take one home with her. By the following week she had made two copies of the entire book by hand.

Salvador Mairena, the Argentine pastor, was then invited to Fray Bentos to conduct services. He held the meetings in a park once a week. For about three months he pastored his church and visited Fray Bentos each week. This group, too, has now rented its own building and has a national pastor.

Seeing that this was God's hour for revival in this needy country, the Assemblies of God asked Brother Mairena

to leave his pastorate and launch out into a full-time evangelistic ministry. Missionary Anthony Giordano consented to work with Brother Mairena in the campaigns.

The next invitation for services came from the city of Dolores. About forty people hired a truck and visited the meetings in Fray Bentos to ask for services in Dolores. I was in the first meeting in Dolores and about 1,500 were present. We had a rough platform and a couple of poles on which to hang lights and loud speakers. There were no chairs but the people came and stood. After a few nights the entire area was filled with thousands of people listening to the gospel. Many were healed and many accepted Christ. Just before the campaign closed a hall was rented for future services. Now they have meetings in two different areas of the city with about 200 people attending the regular services. These people are paying for their own building and supporting a young man who is ministering among them.

In January a meeting was begun in the city of Mercedes, capital of the state. Announcements were made by radio and on the first night there were about 250 attending. The city granted a large lot for the services. God blessed and the crowds increased. One night there were at least 3,000 in the service. Night after night God displayed His great power. One night a young man who was a paid worker for the Jehovah's Witnesses passed by the meeting. He heard the gospel and was wonderfully saved. He returned the books he was selling and gave his testimony in public. Now he is helping in the local church and plans to go to Bible school. His greatest desire is to preach the gospel. Many others testified to



A portion of the crowd attending the Dolores, Uruguay campaign

salvation. This is the most wonderful revival we have ever seen.

Each night an offering was received to cover expenses of the campaign and Global Conquest has been assisting with support for the evangelist. We were able to locate a central hall and rented it for services. We held our first service there on Sunday morning with 124 present. Ninety-nine per cent of the

people attending the services had never heard the gospel before—very few had Bibles. The people take care of cleaning the hall. Some have offered to help make the platform and benches, and another wants to help teach the children.

We are thrilled with what God is doing in the interior of Uruguay. Just a short time ago the Assemblies of

God had nothing in this region; now we have four fine congregations.

But we are only beginning. As we visit among the people and hear their testimonies we are encouraged to trust the Lord for an extensive work in this country. We hope to begin very soon preparing lay workers. We see good prospects for the Bible school. Pray for this revival in Uruguay. ◀◀

## Introduced to the Molluccan Bethel Bible School

By Mr. and Mrs. Anthony Sorbo  
*Missionaries to Indonesia*

IT WAS OUR PRIVILEGE TO ATTEND THE first chapel service of the fall term of the Molluccan Bethel Bible School. What we saw and heard is hard to express in words.

Twenty-one boys and five girls were honored. As I looked into their faces I remembered the trials many of them had experienced to be present that day. Several had traveled over 200 miles on open water in a small sailing prau. Others were refused their clothing and forced from their homes by angry relatives when they expressed their desire to attend Bible school.

One of our boys was entering his second year after a year's absence due to injuries sustained by beatings from an enraged father. Another student had learned to read after coming to school and asked to repeat the first year. Some of the students do not have much form-

al education, but they have one thing in common—they all love the Lord and have been called into His service.

I looked at their clothing. Several had no shoes: most of them wore only sandals. As they knelt to pray and pour out their hearts to God, I wept. Here were young men and women who knew what it means to serve God. We went silently to our knees, praying that each student would be enabled to return to his people and do a work for God.

The island of Ambon is not easily reached these days. The E. W. Browns and we had just ended a six-day trip to the island from Java on a small coastal steamer. It was not an enjoyable trip, for the accommodations were far from comfortable; but we shall never forget the welcome given us by the Ambon students. They were all glad to have another missionary to help bring the gospel to their people.

This year marks a milestone in the history of this native training center. Ambon has always been a center of the Pentecostal message in the Mollucas. There are some 1,000 islands that can be served by this school, and the vision of those who have preceded us was great. The product of their ministry speaks for itself. We have heard many stories of the fine work being accomplished by the graduates of the past.

This year, for the first time, a third-year class has been added, and the school has its largest enrollment ever. Others are waiting to come.

Pray for these students who have sacrificed so much to attend. Pray also for our staff and teachers. There are many material needs that must be met in the term ahead. At present we have four full-time and two part-time teachers. The buildings are overcrowded and we need a permanent building for classrooms and library. We are also faced with a shortage of paper and books. Viewing world events I am convinced that the future of the church in this land rests on these young people.

## MONTHLY REPORT

Foreign Missions Department

February, 1961

### CONTRIBUTIONS

Alabama .....	\$ 3,054.31	Northwest .....	28,159.18
Appalachian .....	1,107.09	Ohio .....	11,940.24
Arizona .....	4,611.64	Oklahoma .....	14,060.76
Arkansas .....	3,938.00	Oregon .....	22,366.35
Eastern .....	14,277.53	Potomac .....	7,048.90
Georgia .....	2,009.32	Rocky Mtn. ....	10,570.91
German Br. ....	1,749.83	S. Carolina ....	1,165.19
Greek Br. ....	2,843.50	S. Dakota .....	3,206.05
Hungarian Br. ..	210.00	S. Florida .....	7,402.43
Illinois .....	11,149.71	S. California ..	50,453.21
Indiana .....	4,711.62	S. N. England ..	2,870.73
Italian Br. ....	268.00	S. Texas .....	11,050.59
Kansas .....	7,120.27	S. Idaho .....	1,962.04
Kentucky .....	870.46	S. Missouri .....	8,781.57
Latin Am. Br. ...	1,004.55	Span. East. Dist.	262.50
Louisiana .....	2,915.02	Tennessee .....	3,124.89
Michigan .....	11,934.16	Span. E. Dist. ...	262.50
Minnesota .....	12,911.29	Ukrainian Br. ...	152.46
Mississippi .....	1,613.19	W. Central .....	7,060.36
Montana .....	4,730.84	W. Florida .....	2,323.42
Nebraska .....	6,712.41	W. Texas .....	4,386.72
N. Jersey .....	4,183.61	Wis.-N. Mich. ...	5,740.60
N. Mexico .....	2,278.06	Wyoming .....	972.28
N. York .....	11,540.92	Alaska .....	235.87
N. Carolina .....	2,067.09	Canada .....	1,265.81
N. Dakota .....	3,556.61	Hawaii .....	315.54
N. N. England ...	1,106.75	Foreign .....	5,231.67
N. Calif.-Nev. ...	33,547.90	Miscellaneous ...	2,601.84
N. Texas .....	11,519.06		

Total Amount Reported .....	\$384,255.45
District Funds .....	\$10,988.66
National Home Missions .....	2,643.22
Office Expense .....	4,106.10
Given Direct to Missionaries .....	2,554.48 20,292.46

Received for Council Missionaries .....	\$363,962.99
Received for Non-Council Missionaries .....	3,491.74
Missionary offerings not allocated to any State .....	17,984.27

Total Receipts .....

\$385,439.00

### DISBURSEMENTS

Support of Missionary Personnel .....	\$165,420.75
Equipment .....	42,993.94
Missionary Work .....	103,627.76
National Workers Abroad .....	10,397.51
Deputational Returns .....	569.73
Buildings in Foreign Lands .....	41,942.92
Missionary Transportation .....	58,862.58

Transferred from "Hold Accounts" .....	\$423,815.19
	38,376.19

\$385,439.00

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

434 W. Pacific St., Springfield, Mo.



## MAY 7

**1961 Easter to Pentecost  
LOYALTY MARCH**

*emphasis*

**LOYAL TO LEADERS**



# Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



## JOSHUA MEETS FAILURE

Sunday School Lesson for May 14, 1961

JOSHUA 7:7-11; 9:3-15

In our previous lesson we saw what glorious victories may be accomplished when God's people believe and obey Him. Our present lesson points out that tragic defeat may come to God's people because of disobedience and failure to move under God's directions.

### THE DEFEAT AT AI. Joshua 7:1-26.

#### God's Command

God gave specific directions concerning the capture of Jericho. As the first fruits of conquest, the spoil of Jericho was to be consecrated entirely to Jehovah. See ch. 6:17-19. It was cursed or banned in that Jehovah had forbidden it for the use of man.

God's command thus placed every Israelite under probation on the night of the taking of the city of Jericho, in that the command would test each Israelite as to his love for God, obedience to God, and his freedom from the love of that which God had forbidden.

#### Joshua's Perplexity

Not realizing of course that Achan had sinned, and thinking all was well, Joshua proceeded with the conquest of Ai, but suffered bitter defeat. Consequently, Joshua in utter perplexity and bewilderment prayed and inquired of the Lord in discouragement. God's reply was, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned." A number of practical lessons appear:

(1) One man may hinder the victory of an entire congregation.

(2) It is better to pray before we take action, than afterward. Had Joshua inquired of the Lord *before* he proceeded against Ai, God might have revealed to him Achan's sin and Israel's consequent unpreparedness for battle.

(3) There is such a thing as untimely praying. One hesitates to say anything which might be taken as an excuse to cut down prayer. However, this needs to be said—action must sometime precede prayer if prayer is to be effectual. See Matthew 5:24. There is no value in praying for victory as long as we need to deal with sin. As long as there are wrongs to be righted, and clear duties to be performed, we need to hear God's voice saying, "Get thee up."

#### God's Revelation

God revealed to Joshua the reason for Israel's defeat—one man's sin. Here we have the cause of many mysterious failures. When things in general go wrong, people are tempted to murmur against God and complain about the difficulty of their circumstances. Even Joshua here complained heavily to the Lord. But there was nothing wrong in heaven, the trouble was in Israel.

The story of Achan suggests important lessons concerning sin. (1) Sin is disobedience, violation of God's commands, rebellion against God. (2) Sin is deceitful. "What

harm will it do to take just a little wedge of gold out of all that mass of spoil? It seems such a pity to waste all that property." Such are some of the thoughts which Achan may have entertained by which he was deceived into an act of sin. (3) Sin is often rooted in covetousness. Note the progress in Achan's sin—"I saw, I coveted, I took." Said James, "Every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14, 15).

### THE DECEPTION OF THE GIBEONITES. Joshua 9.

Some of Israel's enemy nations formed an alliance to protect themselves against Israel. The people of Gibeon devised another plan. Dressed in tattered clothes and worn-out shoes and carrying provisions of mouldy bread, they appeared before Joshua professing to be from a far country. To prove their claim, they pointed to their appearance and provisions. Then they asked Joshua to make a treaty of peace with them.

Failing to seek the advice of the Lord in this matter, Joshua was fooled by their deception and granted their request. Three days later he discovered his mistake, but felt obligated to keep his word and protect the people of Gibeon. As a punishment, however, these people were made servants of the Israelites forever.

The story suggests the following lessons: (1) We may often profit by the wisdom of worldlings. Joshua 9:1, 2. The heathen nations realized the value of being "of one accord." (2) We ought to seek God's guidance in all matters great or small, lest we be led astray and deceived by the enemy. (3) We may be fooled by following natural senses and natural reasoning. (4) We may be sure that deception will reap a bitter harvest. (5) We may be equally sure, as in this story, that on occasions God can overrule our foolish mistakes.

—J. Bashford Bishop

### NOTHING CAN BE HIDDEN FROM GOD





J. R. ASHCROFT    RAY T. BROCK    HAROLD BURRIS    ROBERT COOLEY    GEORGE DAVIS    BILLIE DAVIS    C. W. DENTON    EDITH DENTON    PAUL FENTON

## Eighth Annual Advanced Christian Training School

The eighth annual Advanced Christian Training School, sponsored by the National Sunday School Department, will convene June 5 through 9 on the campus of Central Bible Institute, Springfield, Missouri.

A.C.T.S. was established in 1954 to meet the increasing need for trained leadership in Christian education. The school is aimed at developing capable leaders to stimulate our Sunday schools to increased growth. In five days of study at A.C.T.S. these leaders receive instruction and inspiration which will make them greater assets to their Sunday schools.

**TEACHERS INCLUDED FOR FIRST TIME.** A.C.T.S. courses are so classified that a student may choose one of seven various areas of Christian education for concentrated study. Specialized training is offered for district Sunday school directors, sectional representatives, pastors, Christian education directors, child evangelism workers, Sunday school superintendents, and (for the first time) Sunday school teachers.

The 31 class offerings include several **new subjects:** Archaeology and Higher Criticism, Bible Geography, Church-Community Relations, Strategy for Growth, The Pastor in His Study, and The Pastor's Wife.

**ANOTHER NEW FEATURE THIS YEAR.** In addition to the class sessions, a music workshop, a vacation Bible school workshop, a teaching lab, and an opening worship lab will be held. Guided tours are also scheduled. The annual kick-off banquet on Monday evening will feature Revivaltime Evangelist C. M. Ward. A new feature this year is a mass rally at newly constructed Calvary Temple on Tuesday evening, with George and Billie Davis speaking. Interesting programs are also planned for successive evenings.

Among the instructors participating in the school are many successful pastors and educators, as well as national and district church leaders (see photos). For full information write to: National Sunday School Department, Assemblies of God, 434 West Pacific Street, Springfield, Missouri. Total cost of attending the five-day event, including tuition, room, board, and insurance, is \$25.00. Students who prefer to stay off campus pay only \$10.50.



WARD WILLIAMS



R. G. VOIGHT



HARDY STEINBERG



ALEX HUNTER



D. V. HURST



L. B. KEENER



C. W. H. SCOTT    GERTRUDE SCOTT    BONNIBEL ROLL    BILLIE REEVES    BURTON PIERCE    L. N. PEARSALL    W. MC PHERSON    ZELLA LINDSEY    LORETTA LEBACK

## Evangelistic Campaigns

(Continued from page four)

tant, if we crave the salvation of the lost we shall willingly give whole-hearted support to the campaign as our "reasonable service."

A congregation should resolve in advance to be a gracious and co-operative host when the evangelist arrives. It is well to do all the advertising that a church's resources will allow. Conscientious efforts should be made to invite our neighbors to the services by the personal-contact method. And it would not be inappropriate to suggest that generous financial support be planned for the evangelist's services.

God will bless us for our "bigness" in these practical matters.

### 4. *We must give active participation.*

It is so easy to allow ourselves the luxury of being spectators instead of being working partners with the evangelist and pastor. Often, the evangelist may be blessed with pleasing talent, but the purpose of an evangelistic campaign is not to entertain the saints. With a few exceptions, it is possible for the church members to come every night of the week. Some do. The truth is that we can do what we really want to do.

Prayer must continue after the meetings are under way. It is possible for many to come to church a half-hour early to pray. Faithful workers will be

needed around the altars and in the prayer room. The choir and orchestra can give of their talents for the week-night services. The whole effort can be on a "crash-program" basis.

Jesus is coming soon! Here's to victorious evangelistic campaigns in our local churches, and let all the people say, "Amen"! ◀◀

A railroad company that carries no passengers or freight is headed for bankruptcy. A church that wins no souls is headed for the same disaster. No railroad company would advertise, "This year we are majoring in transportation." That is its business. Why should a church say, "This year we are majoring in soul winning"? —A. C. Maxwell

# SOWING AND IN TRINIDAD

By  
Nat



"God is for you—not against you . . .



. . . God is a good, big God . . .



. . . God is bigger than the devil . . .



. . . When you decide for God you never walk alone."

**T**HE REVIVALTIME CRUSADE WHICH C. M. Ward and I were privileged to conduct in San Fernando, Trinidad, brought in a great harvest of souls from the sowing that has been done for the past three years. The *Revivaltime* broadcast observed its third anniversary on the island during the crusade. Throughout the crusade this verse of scripture kept turning over and over in my mind—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6). And another verse kept coming back to me, too! Jesus said, "My Father worketh hitherto, and I work" (John 5:17).

Each night of the nine-day crusade (March 1-9) up to 5,000 people crowded into the car park, and this is in a city of 35,000 people. Friends came from St. Vincennes Island, Tobago, and Venezuela. More than 500 individuals accepted Christ during the meetings. Brother Ward preached a simple gospel message under a heavy anointing. Decisions were *quick* and *firm*. As soon as he began the altar call hands were raised. There was no coaxing or urging. People were ready to respond.

Trinidad is an island of over 2,800 square miles in the South Caribbean. It has a population of more than 800,000 people. Over half of them live in the southern part of the island where the city of San Fernando is located. It is a land of sugar cane, coconuts, rice, citrus fruit, and oil. It is the headquarters of the West Indies Federation.

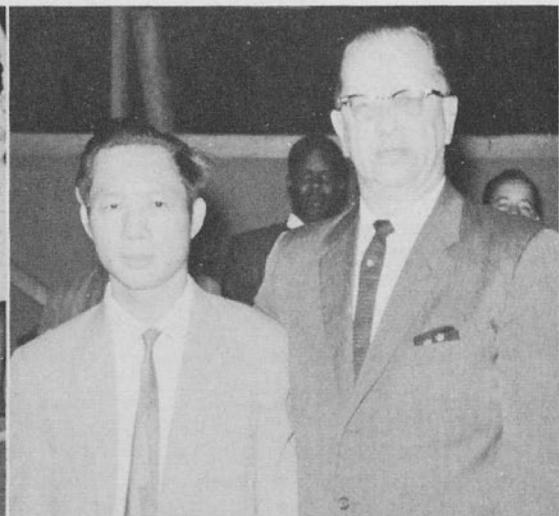
The full gospel work there has grown under the very capable leadership of the Pentecostal Assemblies of Canada whose missionaries have been laboring there since 1926. There are now fifteen missionaries on the islands. They have a fine ministerial training school with thirty students, and already have eighty native pastors working throughout the islands.

Plans to conduct the *Revivaltime* crusade there began a year ago when Brother Ward and I stopped on the island for a one-night rally while returning from British Guiana. The response at that rally—close to 100 were saved—showed that harvesttime was coming and a full-scale crusade seemed to be in the mind of the Lord.

Many obstacles needed to be overcome but constantly we were aware that God was working. Although the



Candy salesman, Pat Jurowan, listened to Revivaltime in a barber shop and found Christ as his Saviour.



Vernon Aleong, a Chinese merchant, was in the hospital and someone told him to listen to Revivaltime broadcast and he was saved.



Constable Ba his life to Ch ivaltime

# REAPING

# Hundreds Accept Christ At Revivaltime Crusade Closes Thursday

By D. V. Hurst  
National Director of Radio

**News Staff Reporter**  
SAN FERNANDO, March 3 — Thousands of men, women and children from all over South Trinidad packed over Chancery Lane car park on Wednesday night for the opening of the Revivaltime Crusade led by Councillor Leslie Edmond, Mayor of San Fernando, and conducted by Revivaltime Crusade conductors of the crusade through persons attending meetings and on to the persons. This is to pass from the Revivaltime Crusade which has been attracting vast crowds nightly to the Chancery Lane Car Park here, will end on Thursday night. The crowds have been coming in each night from districts all over South Trinidad and visitors from neighbouring islands and include followers of all denominations. People came by the bus loads from the far-flung Southern districts and many have been seeking healing aid for a variety of physical ills, but greater numbers were the numbers that turned up to hear the Gospel message.

government denied two requests for the use of the park, the third time request was made permission was given. The park was located in the center of the city. It formed a natural amphitheater. Each night 4,500 chairs were placed on this park out under the tropical sky.

Officials of the city helped in every way possible. Mayor J. L. Edmond welcomed the team the first night and urged the crowd to "tell their neighbors and friends and bring them to the services." The power company strung lights across the park and on the platform. They also strung four large banners across the city streets. The charge for all this was a minor service charge of \$25 (about \$15 American). The only newspaper on the island, *The Trinidad Guardian*, gave most favorable daily coverage to the meeting, as did both radio stations. The police chief provided officers each night to conduct the traffic and to assure against mishaps in the crowd.

In advance God had provided many helpers for the crusade. It was truly a team effort. Missionary L. C. Ulseth and his good wife, pastors of San Fernando's Revivaltime Assembly, spearheaded the crusade all the way. Sister Ulseth led the choir which sang

a series of gospel hymns at every service. Brother Ulseth worked ceaselessly in following through all details and guiding the committees.

Dick and Helen Brocht sang in the services and entertained the team in their home. Dick helped with the ushers, with the literature, and with the counselors in the prayer tent. Their four-year-old son Ricky thrilled the audience with his singing. Dick is a member of the South Texas Assemblies but is temporarily working in Trinidad. He is in charge of an off-shore oil-drilling barge, but he is doing a great missionary work, too. He is a real example of what a *vocational volunteer* can do.

The crusade soloist, Wilfred John, a humble young Negro with a golden voice and a genuine faith, blessed the audience each night before the sermon with his song.

One of the counselors God had provided—like many—had a stirring testimony herself. She is a young East Indian Bible school graduate and pastor, Isha Mohammed. She came from a family of fifteen. I learned she has suffered severely for Christ's sake. She has been beaten and dragged across the floor and down the stairs because

of her testimony. After hearing her story, I knew why she could lead converts to Christ with such assurance!

The testimonies growing out of the crusade were many. One East Indian, an agricultural consultant, with whom I dealt in the prayer tent, told me that he had been on his way to buy rum on a Sunday night. He passed the Revivaltime Assembly and heard the singing. He was profoundly impressed by the happiness of the people. He then attended the crusade and accepted Christ the very first night. The second night he asked me to pray that God

(Continued on next page)



... Bates, a tall Negro, surrendered to Christ the last night of the Revivaltime Crusade in San Fernando.



A large group of people responded to the altar call each night and were dealt with in the prayer tent.



Each night of the nine-day crusade up to 5,000 people crowded into the car park located in the center of the city. More than 500 individuals accepted Christ during the meeting.

would deliver him from rum and cigarettes. In deep sincerity he pledged his desire to follow God and be free from the habits of sin.

An East Indian boy sought God in the prayer room. Tears streamed down his face and soaked his eyelashes until they glistened and sparkled from the lights overhead. And his face reflected a new inner glow. It was a thrilling sight.

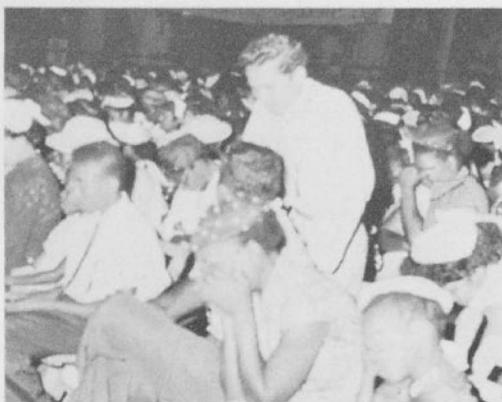
I shall never forget the testimony of Angus Summy, a tall broad-shouldered contractor. His mother and sisters attended Revivaltime Assembly regularly but he had resisted conviction. After he was saved in the crusade he told me that, two weeks before, he had been driving 85 miles per hour when suddenly he felt impressed to quote the Twenty-third Psalm out loud—he had learned to say it as a boy. Shortly after quoting the Psalm a mishap occurred and his car rolled over and over. But he crawled out of the car unscratched. (The car was sold for \$150 for junk.) Then for two weeks God dealt with his soul. On Sunday night he attended the crusade and gave his heart to God. Although he was out of the city the next few days, he came back the last night to look me up and assure me he was going on with God.

And another—Henry Hart, the lumber yard operator, loaned the lumber for the giant state. Mr. Hart was not a Christian. He attended Sunday night and sat on the platform. He then accepted Christ at the close of the service. He said, "That song—'Just As I Am'—got me." He immediately began attending the day services for instruction.

A night club singer—Carl Fitzsimmons—was also numbered with the converts.

And then there is the story of Shaffie Solomon and his family. This young man was raised a Mohammedan. His mother had been a Hindu but was converted to Mohammedanism. Shaffie was saved early in the crusade. He attended the next night with his whole family—his father, mother, two brothers, wife, and two sons. The whole family was saved that night. The next night they were asking for water baptism.

Speaking for them all, he testified: "The message of *Revivaltime* has convinced me that Christ is the only Saviour. When I was saved I felt as though I had won a derby or a large sum of money. In my heart I felt so big... filled... overjoyed. I don't believe any-



A young man responds to the altar call as Christians pray.

thing can discourage me in this faith. We all have a desire to be staunch Pentecostals!"

The last night an usher asked me to meet one of the officers on duty, who had a testimony. He introduced me to Constable Fitzroy Bates, a tall straight Negro. Constable Bates told me about his four-year-old son Ansley, who had been healed of a rupture while listening to *Revivaltime*. The boy's grandmother told him to rest his hand on the radio while Brother Ward prayed. He said, "We had faith that God would heal him. I cried and prayed. I didn't want my son to go under the knife."

Toward the end of the service I noticed Shaffie Solomon talking to the constable. As I listened a moment I learned that Mr. Bates was not saved. Sensing conviction, I pressed the point. I urged him to accept Christ and "go forward" during the altar service. He said that perhaps he should not do so while on duty, but he would wait with Shaffie for me to talk with him further when the service was concluded.

So after the altar service I went over to the spot where Shaffie and the constable were waiting. Shaffie told me the constable was a well-known athlete on the island, a runner of the 200 and 440. He represented the In-



Ricky Brocht sings "Sweet Jesus."

dies in international games and had won 65 silver trophies and one Olympic gold medal, the latter during the 1954 Olympics in British Columbia.

I turned to the constable and said, "You've done a lot of running in your life, but I'm sure you don't want to run from God any more." And he replied, "Yes, sir, I want to be born again, I want a new life."

I led him to Jesus in prayer. He confessed his sins and was saved. Then he testified, radiantly! He said, "I want to turn my whole life into your hands." I knew what he meant and it sunk in deeply. He wanted help in this new life. I gave him the personal workers' guide I had been using and some other literature and introduced him to Missionary Ulseth. I urged him to attend Revivaltime Assembly and study the Bible. But I wondered—"Can I transfer this easily?" His words lingered with me—"I want to turn my life into your hands."

The crusade is past and the results are real! But now the sowing (and the reaping) will continue. *Revivaltime* will continue to be heard there. Missionary Ulseth, Superintendent Charles Barker, and all the others together with the eighty native pastors and new recruits now in training will continue and intensify their work. Let us urgently pray that many more souls will be won while there is still harvesttime.

#### REPRESENTATIVES' ITINERARY

*Revivaltime* representatives may be heard in person in the following places:

##### C. M. WARD

May 8-9: BECKLEY, WEST VIRGINIA—Appalachian District Council

May 10-14: DETROIT, MICHIGAN—Youth Crusade (Origination, May 14)

May 15: EVANSVILLE, INDIANA—First Assembly of God "Revivaltime" Rally

May 16-18: CHARLESTON HEIGHTS, SOUTH CAROLINA—Glad Tidings Assembly of God, District Council

May 20: PITTSBURGH, PENNSYLVANIA—Pentecostal Fellowship Rally

May 29-30: POTOMAC DISTRICT—Spring Christ's Ambassadors Convention

##### D. V. HURST

May 11-14: DETROIT, MICHIGAN—Youth Rally (Origination, May 14)

##### STANLEY MICHAEL

May 8: POTOMAC DISTRICT, Western Section, "Revivaltime" Rally

May 10: BECKLEY, WEST VIRGINIA—Appalachian District Council

May 15: NORFOLK, VIRGINIA—Calvary Assembly, Sectional Fellowship Meeting



# SPEAKING of BOOKS

BY RUSSELL P. SPITTLER

MEMBER OF THE FACULTY OF CENTRAL BIBLE INSTITUTE

As a service to Evangel readers the price and order number are given for each book. All books reviewed here may be obtained from the Gospel Publishing House, Springfield, Mo.

## AN AID TO BIBLE STUDY

*BAKER'S DICTIONARY OF THEOLOGY* edited by Everett F. Harrison. 566 pages. \$8.95. Order number, 3 RV 909.

This informative reference volume is one of the most important products of the evangelical publishing world in the past year. Wilbur M. Smith, professor of English Bible at Fuller Theological Seminary and one whose book evaluations are always noteworthy, has high praise for the book: "Without hesitation, I would say that it is the most important dictionary of theology, from a conservative viewpoint, to be published in our country since the beginning of the century."

A dictionary of theology is not the same thing as a Bible dictionary. A dictionary of the Bible presents brief explanations of words and names actually used in the Bible. Biblical cities, ancient customs and manners, modern coin and weight and measure equivalents—these are to be found in a Bible dictionary.

But a dictionary of theology takes up the doctrinal terms of the Bible, words like *atonement*, *salvation*, *Holy Spirit*, *gospel*, and *fullness*, for example. To these the dictionary of theology adds doctrinal terms not themselves found in the Bible—words like *rapture* and *trinity*.

*Baker's Dictionary of Theology* includes 874 separate articles on important words of theological significance. It not only lists doctrinal terms found in the Bible, but adds neat summaries of historical isms and schools of thought so important in understanding present doctrinal discussions.

These articles on individual concepts and beliefs vary both in quality and in length. The article on *cornerstone*, for example, gets a little more than one column; while the article on *God* covers over nine double-column pages.

Each entry in the *Dictionary* was prepared by a specialist. Over 130 Bi-

ble-believing scholars co-operated in producing this unique volume. Some of these men are Calvinists. Some are Arminians. There are Baptists, Presbyterians, Lutherans, and Anglicans. This means, of course, that some of the articles will be presented from the denominational viewpoints of the writers concerned but they make every effort to present both sides of controversial issues.

This is not a volume for armchair Bible students. But neither does it demand a seminary education to prove useful. When the editors discuss a Hebrew or Greek word, they spell it in English. Since you're reading, you don't have to pronounce the word, so you can easily follow the discussion.

How can you use *Baker's Dictionary of Theology*? Assume that next Sunday's Sunday school lesson concerns the topic of *holiness*. You can get a rapid summary of the Biblical teaching about this word by looking it up

in this volume. Even simple words like *amen*, *blessing*, and *prayer* will yield you unsuspected insights when examined here.

Pentecostal readers will not be able to accept everything that is said in this book. It is quite unlikely that any contributor would endorse everything that is written by the other contributors to the book. Using a reference book like this requires a generous amount of ability—and willingness—to weigh facts and exercise spiritual discernment.

Rightly used, however, this volume will enrich the theological knowledge of any serious Bible student.

## How to Read the Bible

Read the Bible, not as a newspaper, but as a letter from home.

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon the page as a blank check, cash it.

If a prayer is recorded, appropriate it and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life.

—F. B. Meyer



## THE CHALLENGE OF CHILDREN

# Challenge to Teachers

An educator once said, "The greatest thrill to me is to see a boy go whistling down the road after I've showed him the way." Teaching is a rewarding work—it is a challenge.

Public education is becoming more secular. Efforts are made to leave out all mention of the Bible and of God. This increases the challenge to the Sunday school teacher to make the most of his opportunities. Teaching is more than talking before a class—it is sharing life with others. Teaching is the molding of ideals. What opportunities!

The plea for high ideals is heard from the lives of innocent children our nation over. Thousands are eagerly searching for guidance into a life of

happiness and service. Teacher, will you give them direction? Teach them about God. Show them God's love by loving them. Let Christ live through you that boys and girls may know the way.

H. M. Hamill said, "To teach at all is a work of grave responsibility; but to teach the Bible to childhood and youth, in the one formative period of life, is a peculiarly sacred vocation."

The greatest gift that anyone can give is teaching children how to live. A teacher may teach a little by what he says, a little more by what he does, but he teaches most by what he is.

—By Billie E. Reeves

Supervisor of Child Evangelism  
National Sunday School Department

Many deaf persons  
"hear" the gospel  
for the first time at

## Summer Camps for the Deaf

BY MAXINE STROBRIDGE

A DEAF CAMPER STOOD WITH A RADIANT face during the opening service of the Michigan Camp for the Deaf last summer and testified, "It is so wonderful to be in a worship service again. It has not been possible for me to be in a church service since last year at camp." The nearest services conducted for the Deaf are one hundred miles from his home. Without a car it is impossible for him and the other three deaf members of his family to attend. They anxiously wait for camp time each year.

There are more than half a million deaf people in the United States and many of them have had no opportunity to "hear" the gospel. Twenty-five states are without an Assemblies of God minister to the Deaf. Even Christian parents are often unable to explain gospel truths to their children because of the lack of communication.

Some deaf persons live in isolated areas and have little contact with other persons with the same handicap. They



Vera Reynolds, deaf camper from Indianapolis, has attended camp for several years.



1960 Michigan Camp for the Deaf. Many deaf people have been saved in the summer camps.

come to the summer camps seeking the fellowship for which they long. They enjoy renewing old acquaintances and making new friends at camp, but they also become acquainted with Jesus Christ who becomes the best Friend of all. They leave camp knowing that this Friend will be with them even though some of them cannot regularly attend church services.

An unusually large number of deaf young people attended one camp. They eagerly watched as the teachers and camp evangelist explained the way of salvation. The counselors were asked many questions the first night of camp when devotions were held in the cabins. Ten found Christ as Saviour! The following day several deaf people were saved in the classes, the cafeteria, and all areas of the camp. The new converts were hungry for more of God and hurried to the altar at the close of the evening service. Some were filled with the Holy Spirit and spoke with other tongues as the Spirit gave utterance. God is no respecter of persons and deaf persons receive the baptism of the Holy Spirit the same as hearing persons. "For the promise is unto you, and to your children, and to all that are afar off..." (Acts 2:39).

Vera Reynolds, a faithful young Christian living in Indianapolis, Ind., has attended camp for several years. Last year she was filled with the Holy Spirit. She writes:

"I am so happy. I want to tell you what Jesus has done for me.

"My mother told me about heaven when I was a child, but I did not understand about salvation until much later. When I was twenty years old, I visited a church with my sister. The people thought that I had been saved, so they asked me if I wanted to be baptized in water. By that time I had learned more about salvation and knew that I must ask Jesus to forgive my

sins before I could be baptized. I prayed and Jesus became my Saviour. I was then baptized in water. Since that time I have had peace and joy.

"In 1955 I attended the Indiana Camp for the Deaf. There I learned about the Holy Spirit. In 1960 I was filled with the Holy Spirit while at the Michigan Camp for the Deaf. I know I was filled because the Spirit spoke through me in other tongues."

The dean of Central Bible Institute witnessed some of the activities at two of the summer camps. Brother Kessel relates:

"The great work among the Deaf in the deaf camps first came to my attention several years ago during the Northern California-Nevada District camp where I met Lottie Riekehof, now Dean of Women at Central Bible Institute, and several deaf people. Miss Riekehof was the director of the California Camp for the Deaf for 1952.

"The second time I came into contact with the camps for the Deaf was in August of 1956 when Thomas Zimmerman, General Superintendent, and I were speakers at Vacation Bible Camp



Mr. and Mrs. Collins (right) and Mr. Corby (brother of Mrs. Collins) enjoy the camps.

## EQUIPMENT NEEDED

The following items are urgently needed by home missionaries in various states: pianos, typewriters (one wants a standard typewriter with a long carriage), musical instruments for church orchestras, treadle-type sewing machines for Indian WMC groups, and song books in good condition.

In addition, the following goods are needed for distribution: pots and pans, skillets, dishes, and silverware.

If you have any of these materials which you would like to contribute, please write the Home Missions or Women's Missionary Council Departments, 434 W. Pacific, Springfield, Mo., and you will be given the name of the Missionary nearest you.

at Fa-Ho-Lo Park in Michigan. The Michigan Camp for the Deaf was in progress at the same time under the leadership of Maxine Strobridge, now national representative of the Deaf and Blind Ministries.

"One night all who were attending Vacation Bible Camp were attracted to the service for the Deaf. It was amazing to see how the Deaf entered into the altar service and experienced the baptism in the Holy Spirit as well as other spiritual blessings. We counted fifteen or sixteen deaf persons being filled with the Holy Spirit at the same time that night. Some were speaking in clear, fluent English while others were speaking in other languages just as clear and fluent. These deaf people had never spoken a word before in

their lives. The services for the Deaf were the highlight of the hearing folk during that camp that year."

Two deaf young persons have felt the call to the ministry as the result of one camp. Sandra Clack of Clinton, Mich., first heard about the summer camps in 1955 while she was a student at the Michigan School for the Deaf. The camps have meant much to her. There she found Christ as her Saviour and dedicated her life completely to Him. John Fitzpatrick also felt God's call to the ministry while attending camp.

Funds were not available at the time these young people were prepared to attend Bible school. Another denomination offered Sandra a scholarship to attend its school, but Sandra felt that God wanted her at Central Bible Institute. John and Sandra came to Central Bible Institute in the fall of 1959 believing the promise in Philippians 4: 19, which states, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Deaf persons leave camp with a determination to serve God in their home cities. Ken Swenson, minister to the Deaf in Phoenix, Ariz., and director of the 1960 Arizona Camp for the Deaf, says, "Camp has done so much for my people. The deaf folk who attended camp have been so hungry for God and anxiously attend the prayer meetings as well as the Sunday services. They earnestly seek God for His blessings and also have a burden for other deaf persons who are not saved."

The 1960 California Camp was a time of heart-searching revival. Both



Many deaf people arrive at camp unsaved, but return with a new-found joy.

sinner and Christians found peace and happiness as they confessed their sins. A great outpouring of the Holy Spirit followed and the group sat for hours in the presence of God.

The lives of entire deaf families have been transformed as a result of the summer camps for the Deaf. Four deaf members of one family found Christ as Saviour at one camp. Financially it would have been impossible for this family to attend, but Christians with a burden for the Deaf helped them as well as others who could not attend without help. A teen-age girl at the Washington Camp for the Deaf last summer testified, "I am so thankful that someone made it possible for me to attend camp. Jesus has taken away my sins and I am so happy. I want to live for Jesus at home and school." This girl is a member of a family of nine.

Camps are planned for the Deaf this summer in Arizona, California, Kansas, Michigan, and Pennsylvania. Please pray that many Deaf will be saved and receive spiritual blessings at these gatherings. If you would like to help financially, send your offering with the slip below. You will help in reaping a harvest of deaf souls. ◀ ◀

Deaf children and hearing children of deaf parents enjoy the camp classes



HOME MISSIONS DEPARTMENT  
434 West Pacific Street  
Springfield, Missouri

I want to make it possible for deaf persons to "hear" the gospel at the camps this summer. Enclosed is my offering of \$.....

Name .....

Address .....

Name of Church .....

# NEWS in PICTURES

GLIMPSES OF SOME LOCAL CHURCH ACTIVITIES



HONOLULU—Harold Headrick, Superintendent of the Hawaiian Assemblies, with B. Owen Oslin, guest speaker at two great C. A. rallies on the islands of Oahu and Hawaii.



ARVIN, Calif.—On the same day that thirty-six were baptized in water, Pastor Bertie McCoy and the new Meridian Assembly at Arvin broke ground for a new building.



FORT WORTH, Tex.—The congregation at Boulevard Assembly was richly blessed during a recent campaign with Evangelist Paul M. Wells of Santa Paula, Calif. There were record-breaking crowds. Carl Stewart is Pastor.



STONEWALL, Miss.—Pastor T. J. Whitehead and building committee members chat outside the Stonewall Assembly of God. The church spent \$17,000 to remodel the building completely and add eight Sunday school rooms.



CORCORAN, Calif.—Pastor E. D. Singleton and officials of the Assembly of God church at Corcoran recently broke ground for a new parsonage to replace the one that was destroyed by fire last New Year's Eve.

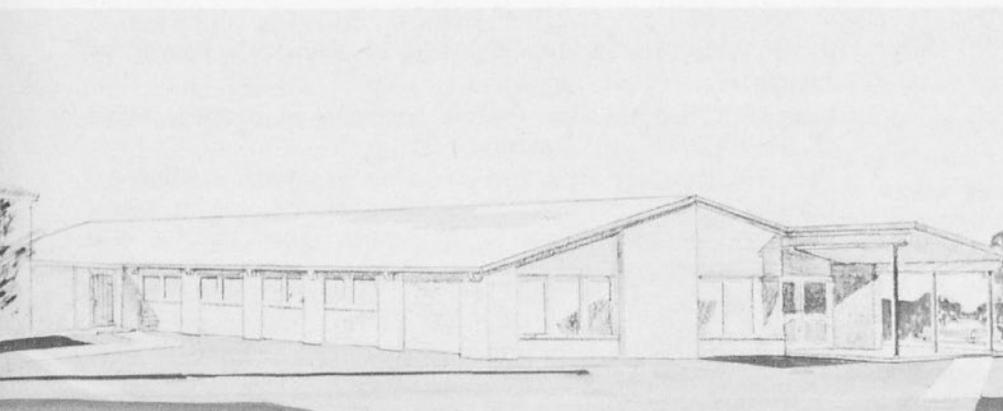


BAKERSFIELD, Calif.—Crowds attended the two-week crusade conducted by Evangelists Watson and Hazel Argue at the Full Gospel Tabernacle in Bakersfield. The crusade was preceded by weeks of intercession. God answered this prayer by moving mightily in

the meetings from night to night. Pastor D. H. McLaughlin reports that many were converted, including whole families. Some were baptized with the Holy Spirit and there were a number of healings. Nineteen were baptized in water.



OKLAHOMA CITY—The congregation at the Airport Assembly of God turned out 298 strong on Pastor Jack C. Bybee's seventh anniversary. When the Bybees came to Oklahoma City in 1954 there were only seventeen members and the meetings were being held in a barracks building. Now the Airport Assembly is a strong church with a brick building and owns eighteen lots, so parking space is no problem. A new auditorium is being planned.



PORT HURON, Mich.—Architect's sketch shows the new Christian Education building at the Port Huron Assembly of God Church, 835 River Street. Since Kenneth R. Norcross became Pastor in 1955 the average Sunday school attendance has increased from 175 to 280. Participating in the dedication services were E. D. Cooley, District Superintendent, and Orie L. Robinson, District Secretary who was Pastor at Port Huron for several years.



HARRISBURG, Pa.—The sixth annual Eastern District C. A. Convention climaxed April 1 with a great rally in the Zembo Mosque. Chester P. Jenkins, District C. A. President, reports that about 300 were definitely saved and over 100 filled with the Spirit in the three-day convention. Evangelist Tommy Barnett was guest speaker.

## Serving our Servicemen

Warren F. McPherson, Servicemen's Representative

CONTACT is regularly maintained with thousands of servicemen around the world through Assemblies of God military chaplains or pastors. A partial listing of installations being served is as follows:

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Naval Air Station, Key West  
Naval Air Station, Pensacola  
Naval Air Station, Sanford  
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- France—Trois Fontaines
- Georgia—Atlanta V. A. Hospital  
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Schofield Barracks, Oahu  
Tripler Hospital, Honolulu  
Wheeler Air Force Base, Oahu
- Idaho—Boise V. A. Hospital  
Mountain Home Air Force Base
- Illinois—Chanute Air Force Base, Rantoul  
Danville V. A. Hospital  
Great Lakes Training Center  
Scott Air Force, Belleville
- Indiana—Bunker Hill AFB, Peru
- Iowa—Des Moines V. A. Hospital

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WATCH the EVANGEL for the next listing of installations in Florida, Formosa, France, Georgia, Germany, Hawaii, and Idaho.

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434 WEST PACIFIC STREET  
SPRINGFIELD, MISSOURI

**MONDAY, MAY 8**

READ: Psalm 114

LEARN: "He giveth power to the faint; and to them that have no might he increaseth strength" (Isaiah 40:29).

FOR THE PARENT: This psalm, in picturesque language addressed to nature, reminded the nation of Israel of God's great delivering power in their behalf. Have the group review the story of Israel in captivity in Egypt and the remarkable way in which God delivered them from that slavery. This psalm emphasizes the miracles of crossing the Red Sea and crossing the Jordan River (verse 3). Use this illustration to emphasize God's power over nature and His concern for His own.

QUESTION TIME: What sea is referred to in verse 3? (See above.) To what historical incident does this psalm refer? (v. 1) What is the lesson of this psalm? (See above.)

MISSIONARY BIRTHDAYS: Raymond D. Morelock, Mexico; Mrs. M. W. Petersen, Liberia.

**TUESDAY, MAY 9**

READ: Psalm 115:1-8

LEARN: "But our God is in the heavens: he hath done what soever he hath pleased" (Psalm 115:3).

FOR THE PARENT: This psalm is a picture of contrast between the true and living God—the God we serve—and idols—the gods which men make with their hands and then worship. Have the group point out some of the characteristics of idols—those false gods (vv. 4-7). Point out the foolishness of trusting in such gods (v. 8). Stress the contrast to the true God (vv. 1-3). Then point out how we can make idols of things, ideas, people—allowing them to come between us and God.

QUESTION TIME: Why is it so foolish to worship idols? (vv. 4-7) What happens to those who worship idols? (v. 8) What are some idols that may creep into our lives?

MISSIONARY BIRTHDAYS: Mrs. C. W. Hixenbaugh, Liberia; Mary E. Lewer (superannuated), China.

**WEDNESDAY, MAY 10**

READ: Psalm 115:9-18

LEARN: "But we will bless the Lord from this time forth and for evermore. Praise the Lord." (Psalm 115:18).

FOR THE PARENT: Review yesterday's material, stressing the folly of trusting in anything or any god other than the true God. Then point out the rewards of trusting in God. When we fear Him and trust Him, then we have the promise that He will be our help and shield (vv. 9-11). We also have the promise that He will bless us (vv. 12-15). God has given us this earth for our dwelling place (v. 16). Because of all He has done for us, we will continually bless the name of the Lord (v. 18).

QUESTION TIME: What will God be to those who trust Him and fear Him? (vv. 9-11) What is a condition for receiving God's blessings? (v. 13)

MISSIONARY BIRTHDAY: Charles E. Lee, Nigeria.

**THURSDAY, MAY 11**

READ: Joshua 7:7-11; 9:3-6, 14, 15

LEARN: "Trust in the Lord with all thine heart; and lean

not unto thine own understanding" (Proverbs 3:5).

FOR THE PARENT: When Israel conquered Jericho miraculously, God ordered that all the gold and silver of the city was to go to His house. In these passages we have a story of one man's disobedience to God—and how his family and the entire nation suffered because of one man's sin. Have the group review the details of the story. Stress the importance of complete obedience to God. Then, from the story of Joshua's meeting with the ambassadors from Gibeon, emphasize the foolishness of not being directed by God's Spirit.

QUESTION TIME: What was behind Israel's defeat at Ai? How did Joshua fail God in making a covenant with the Gibeonites?

MISSIONARY BIRTHDAY: Theodore L. Johnson (Indian), Arizona.

**FRIDAY, MAY 12**

READ: Acts 13:6-12, 14, 50; 14:11-19 (Sunday's Lesson for Juniors)

LEARN: "Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Timothy 2:3).

FOR THE PARENT: Paul and Barnabas had some exciting adventures in their travels. Their main interest was in taking the gospel of Jesus Christ to the people. Their ministry was marked by some mighty miracles (13:6-12). It was also marked by opposition (13:50 and 14:19). In one place the people even worshiped them as gods! (14:11-16). But in every case Paul and Barnabas were primarily concerned in bringing glory and honor to their Saviour, Jesus Christ.

QUESTION TIME: What were some of the experiences of Paul and Barnabas on their missionary journeys? (See above.) What was always their chief purpose? (See above.)

MISSIONARY BIRTHDAYS: Paul E. Hutsell, Paraguay; Elsie Marialke, East Pakistan; David W. McCulley, Nigeria; Mrs. David W. McCulley, Nigeria; Louie W. Stokes, Argentina.

**SATURDAY, MAY 13**

READ: 1 Samuel 24 (Sunday's Lesson for Primaries)

LEARN: "Obey them that have the rule over you" (Hebrews 13:17).

FOR THE PARENT: Saul was still seeking David, trying to kill him. This was because Saul was jealous of David and knew in his own heart that God had rejected him from being king over Israel. This amazing story shows how David, when he had the opportunity, refused to harm Saul because he was still king of Israel. Stress that rulers are servants of God for our good—and it is our Christian duty to obey the laws of our country. Those who disobey are dishonoring God. Discuss ways in which we can show respect for the laws of our country and for our rulers.

QUESTION TIME: Why did David refuse to kill Saul when he had the opportunity? What does this attitude tell you about David? Why must we obey the laws of our country? (See above.)

MISSIONARY BIRTHDAYS FOR SUNDAY: Mrs. Decie M. Evans (Indian), New Mexico; Croft Pentz (Deaf), New Jersey; Maxine Strobridge, National Representative for the Deaf and Blind; George C. Slager (superannuated), China.



# The Christian Community Begins at Home

BY WILLIAM H. GENNE

RABBI SILVER HAS CALLED THE Jewish home "the little sanctuary," with the father as the priest, the mother as the rabbi (teacher), and the family table as the altar. The most sacred and meaningful rituals in Judaism take place in the home. It is the emotional intensity of these experiences that has made the Jews able to withstand such hardship and persecution, and currently to have exceptionally low divorce and delinquency rates.

The Protestant who holds the sacramental view of all life also believes that the home is the Christian community in miniature. In recent years there has been a developing awareness of marriage as a vocation, a calling of God.

Once marriage is considered a Christian vocation, life within the home takes on new dimensions, and at their focus we find the power of the Holy Spirit and the redemptive love of Christ. The fellowship of His church surrounds our homes to give encouragement and guidance along our daily way.

We need these divine resources be-

cause family life is a mystery that baffles our human imaginations. What person in his right mind would try mixing all the ages and interests that are represented in the average family and expect them to get along harmoniously?

And yet something very wonderful happens in families. As we grow up we learn to have consideration for others, forgiveness, courage, and most of all, love. To give and take within the family becomes God's laboratory for helping each member grow. As we learn to understand and live with differences within the family, we become better able to live in a world where no other living person is more than forty-eight jet hours away from us. The work habits and self-discipline we develop within our families set the pattern for the discharge of our responsibilities in the larger community of business and citizenship.

## FIVE FUNCTIONS OF FAMILY LIFE

Let us look at some of the specific functions of family life and note how they carry over into the life of the larger community. These five functions must be fulfilled within any household, whether it is composed of parents and children, or only adults; or, for that matter, in a household composed of a single person living alone.

The first function is the *management of time*. In our rushed, tense, and harried generation the pressure of activities is almost certain to be mentioned in any discussion of life today. Certainly much spiritual vitality is dissipated because we feel pushed from one activity to another. We run breathlessly to catch up but often are never quite sure what meaning time has for our lives.

Time is one thing that God has given us all equally. No one can claim any special disadvantage here. How do we arrange our daily schedule to minimize

irritations and provide some time to refresh each other in conversation and prayer? How do we avoid bringing to each other only the frayed and tired fragments of our personalities? Our time choices reveal our deepest beliefs about the meaning of life. Many of us need help to discover at what points we can exercise control over our time choices.

A second function is the *management of money*. There are deep emotional blocks to any realistic discussion of the management of money in the home. How can we manage money so it becomes an instrument in our service rather than our master? Efforts must be made to eliminate the tension and irritation often present in the matter of earning and spending money.

A third function is the *understanding of change*. Each new day brings changes in our physical constitution, our mental outlook, our emotional drive, our social adjustment, and the spiritual dynamic that permeates all these aspects of living.

If we cannot welcome growing older, how can we greet life's changes courteously, at least? We help no one, least of all ourselves, by dreading and resisting the passing of time. We are false to our faith if we fail to continue to develop our fullest capacities. The new horizons of the future should always beckon us.

Specifically, this means that our families need to give attention to sound health habits. Something of the old intellectual stimulation of the family dinner table conversation and family reading circle needs to be recovered. All the emotions such as fear and love need to be understood and used constructively within the family. Each of these emotional endowments is a gift of God, to be received as such.

These areas of growth and development need to be motivated and guided by a developing spiritual maturity. Prayer is not a ritual to be tacked on to the end of a day. Rather it should be the constant source of energy and direction for all that we do.

A fourth function of every household is *decision making*. Even the person living alone has to make up his mind. Where two or more persons are involved there must be some process of communication and some process for agreeing on a course of action.

If we hold each person, even the youngest, sacred in the sight of God,

(Continued on page thirty-one)

## CODE MESSAGE

For the Junior Reader

Here's an important message for you in a numbers code. Can you de-code it?

### CODE

A-1; B-2; C-3; D-4; E-5; F-6; G-7; H-8; I-9; J-10; K-11; L-12; M-13; N-14; O-15; P-16; Q-17; R-18; S-19; T-20; U-21; V-22; W-23; X-24; Y-25; Z-26.

### MESSAGE

8-21-13-2-12-5 25-15-21-18-19-5-12-22-5-19 9-14 20-8-5 19-9-7-8-20 15-6  
20-8-5 12-15-18-4, 1-14-4 8-5 19-8-1-12-12 12-9-6-20 25-15-21 21-16.

(To check your answer look up James 4:10.)



# Spotlight on Evangelism

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

► DENTON, TEX.—First Assembly reports a great move of God in three weeks of meetings with Evangelist and Mrs. James Burkett.  
—Roy Drumm, Pastor

► MERCERSBURG, PA.—First Pentecostal Assembly of God here reports a fine revival with Evangelist Andrew G. Basell of Lansing, Mich. Considering the February weather, the meetings were well attended. Three decisions were made for Christ, and some were definitely touched in their bodies through prayer.  
—Harold M. Ladd, Pastor

► ZANESVILLE, OHIO—First Assembly recently concluded a meeting with Evangelist J. B. Woolums of Carlisle, Pa. Many knelt at the altar either for salvation or to renew their vows and strengthen their consecration. The ministry of the evangelist with his positive preaching on Divine Healing was a real blessing to the church.  
—Curtis A. Arnold, Pastor

► TALLAHASSEE, FLA.—Two weeks of special meetings have just been concluded at Southside Assembly by Evangelist and Mrs. L. C. Eldridge of Bakersfield, Calif. God honored the straightforward, faith-provoking sermons by moving in such a way that people were saved, healed, and filled with the Holy Spirit. Some 12 sought God for salvation. A Methodist couple received the baptism in the Holy Spirit, and the wife was wonderfully healed.  
—Herbert H. Winslow, Pastor

► STIGLER, OKLA.—There was a time of spiritual refreshing in the Assembly here recently when Evangelist and Mrs. Howard Thompson conducted two weeks of revival meetings. A number of persons came to the altar for salvation, and one was filled with the Holy Spirit. The ministry in Word and song was greatly blessed of God. Many visitors were present from night to night. Revival fires continue to burn.  
—J. P. McCamey, Pastor

► CLARENDON, ARK.—God poured out His Spirit in every service of a two-week revival just concluded here by Evangelist Freddie Richardson of Malvern, Ark. Some 25 accepted Christ as Saviour, many were reclaimed, and 22 were filled with the Holy Ghost. Thank God for the revival fires that swept through the congregation. The power and presence of God have been remarkably manifested in this small town.  
—Lewis Irvin Parker, Pastor

► WEBB CITY, OKLA.—From the first service of a three-week meeting just held at the Assembly of God here, God moved upon the congregation in great power. People were saved and filled with the Holy Spirit, and some were healed. The meetings made a great impact upon the church, and the revival spirit continues. Sunday school attendance has increased.  
—Bill Williams, Pastor

► PAYNESVILLE, MINN.—Gospel Tabernacle rejoices exceedingly in the blessed outpouring of the Holy Spirit during a week's revival with Evangelist Garland Beasley of Los Angeles, Calif. Many lives were consecrated anew to God, and a number filled with the Holy Spirit. The anointed Bible preaching brought conviction and was most timely in this modern age for youth as well as adult believers.  
—Raymond T. Reine, Pastor

► MERIDIAN, MISS.—A very fruitful revival was enjoyed at East End Assembly recently with Evangelist and Mrs. Jimmy Snow. Some 80 were saved. One of the most outstanding conversions was that of a lady who had attended Sunday school for over 20 years and yet would not stay for morning worship service because she had never had an experience with the Lord. God gloriously saved her and she is now working in the church and is a real blessing. In all, there were over 1,200 first-time visitors. On several nights there were overflow crowds.  
—J. W. Wooldridge, Pastor

► SWIFTON, ARK.—Sunny Valley Assembly of God has enjoyed a recent revival with Evangelist Glenna Byard of Fredericktown, Mo. God's blessings were manifested from the very first service. Twenty were saved or reclaimed, and 13 received the baptism in the Holy Spirit. Six were baptized in water. On the closing night the altar call continued until every sinner present was saved, a total of five. Two teenagers received the Holy Ghost.  
—L. F. Fry, Pastor

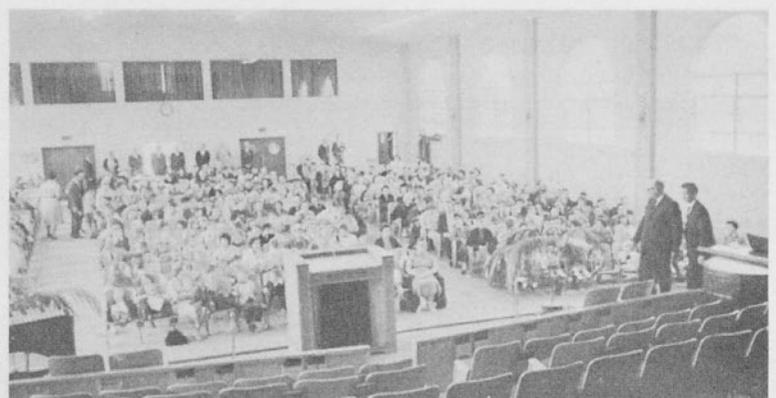
► RICHMOND, CALIF.—An outstanding revival was recently experienced at Full Gospel Temple under the ministry of Evangelist Tommy Barnett. The Spirit of the Lord rested upon each service in an unusual way, resulting in over 100 people finding Christ for salvation or reclamation. An unusual outpouring of the Holy Spirit was witnessed as many were filled with the Holy Ghost. Many old-timers said that they had never witnessed anything equal to this. The entire church benefited from the excellent ministry of this young evangelist. Revival spirit continues with many finding Christ and believers being filled with the Holy Spirit.  
—J. Boyd Wolverton, Pastor

► KIRKWOOD, MO.—The Assembly here enjoyed a very successful young people's revival with Evangelists Dean and Tom Heady. Eight were saved, one received the baptism in the Holy Spirit, and several reported definite healings. The attendance was good despite heavy February snows. The ministry of these young evangelists contributed much to the revived state of the church.  
—W. J. George, Pastor

► GALT, CALIF.—A very successful revival was concluded at Bethel Temple here with Evangelist Donald Martin of Arlington, Tex. A number were saved and filled with the Holy Spirit. There was good attendance throughout, and the Sunday school enrollment has increased.  
—Carroll D. Holloway, Pastor



Overflow crowd attending the Jimmy Snow meetings at the East End Assembly in Meridian, Miss. (J. W. Wooldridge is pastor)



A portion of the crowd attending the Tommy Barnett meetings at the Full Gospel Temple in Richmond, Calif. (J. Boyd Wolverton, pastor)

## ANNOUNCEMENTS

**HOMECOMING**—May 14-28 at Live Oak, Calif. Former pastors and members invited.—by Kenneth Bird, pastor.

**SUNDAY SCHOOL MEETING**—May 14, at Assembly of God, Baptistown, N. J. Hilda Simokat, New Jersey district Sunday school director, speaker.—by James Occhipinti, pastor

**52ND ANNUAL MISSIONARY CONVENTION**—May 14-21 at Stone Church, Chicago, Ill. Speakers: Wesley R. Hurst, Promotional Director of Foreign Missions;

Mr. and Mrs. Harry K. Bartel, Colombia; Mr. and Mrs. Donald Phillips, appointed Missionaries to Nigeria.—by Ernest C. Sumrall, pastor.

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## EVANGELISTIC CAMPAIGN CALENDAR

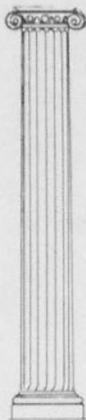
STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ala.	Jackson	First	May 14-28	Bobby Jackson	T. V. Kolmetz	
	Selma	First	May 10—	Michael H. Lord	Sammy Mizzell	
	Vincent	Arkwright	May 7—	Eugene Hartley	J. R. Carmichael	
Ark.	N. Little Rock	First	May 7-21	Johnny & Mrs. Garrison	T. J. Gotcher	
	Calif.	Buena Park	A/G	Christian Hild	Don Merrill	
Calif.	Long Beach	Glad Tidings	May 9-14	Fred Squires Party	Allan G. Snider	
	Pacoima	First	Apr. 30-May 14	Harry E. Fisher	Charles T. Ward	
	San Bernardino	First	May 7-21	Lorne Fox	Louis H. Hauff	
	San Bruno	First	Apr. 25—	Ron Prinzing	A. I. Haun	
	San Jose	Friendly Bible	May 1—	Dwight Edwards	Rayford Aderholt	
	Vallejo	North Vallejo	May 7—	James & Mrs. Buttram	Virgil Eldridge	
	Colo.	Greeley	* First	May 14-26	Edgar C. Rasmussen	Harold Maley
		Loveland	A/G	May 3-14	Musical Lebsacks	Virgil Conger
	Conn.	New Haven	Gospel Tab.	May 9-21	Jack & Clara Peters	Charles Miller
	Fla.	Nokomis	A/G	Apr. 30—	Tom Miller	Victor Maurice
Tallahassee		First	May 14-28	Robert Watters	G. L. Johnson	
Ill.	West Palm Beach	Calvary Temple	May 10-15	Ernie Eskelin	Roy Harthorn	
	Edinburg	Gospel Tab.	Apr. 24—	Edith Swope	Gilbert Henning	
	Granite City	City Temple	May 10—	Jimmy Swaggart & wife	J. R. Randolph	
Ind.	Paris	First	May 7—	Earley-McCulloch Team	Fred Hendrickson	
	Linton	A/G	May 9-21	Jimmy & Mrs. Snow	Harry Vibbert	
Iowa	Tama	A/G	May 7-21	Larry Allbaugh	Harold McCarty	
	Waterloo	Central	May 4-14	Bill McPherson	Paul B. Tinlin	
Kans.	Manhattan	First	May 9-21	Bob & Jeri Winford	George E. Camery	
Me.	Sanford	Full Gosp. Tab.	May 7-21	B. F. Richter	George Hendrickson	
Md.	Deer Park	Full Gosp. Ch.	May 9-21	J. Merrill Rayner	Frank G. Sharp	
	Midlothian	Trinity	May 9-21	Duane Wessman	James L. Tate	
Mich.	Flint	Riverside Tab.	May 14-28	Allen Davis	Ivar A. Frick, Jr.	
	Kalamazoo	Northside	May 14-28	Glenna Byard	George Hempton	
Minn.	South Haven	* A/G	May 8-12	Dedelow-Friederici Tm.	Ross Simmons	
	Bemidji	Gospel Tab.	May 9-14	Bob & Pat Ludwig	Lloyd Stormoen	
	Bloomington	First	May 10-14	John French	Arvid Kingsriter	
Mo.	St. James	A/G	May 9-21	Andrew & Mrs. Basell	Walter Hatchner	
	St. Louis	Words of Life	May 7-21	James T. Burkett	Luella Plunkett	
Mont.	Smithville	First	Apr. 30-May 14	Floyd L. Dennis	Robert Gouge, Jr.	
	Fairfield	A/G	May 14-19	Charles Senechal	Dennis Finch	
N. J.	Atco	A/G	May 14-28	Allan A. Swift	Robert LeMon	
	South River	E. Brunswick	May 7-21	William Farrand	Harold Kohl	
N. Mex.	Vineland	Chestnut	May 10-28	Sid T. Regnier	William Scott	
	Albuquerque	Central	May 10-14	Cantwell-Harmon Team	Gerald Manning	
N. Y.	Webster	A/G	May 9-14	Richard Mohrman	Lorin E. Cooper	
N. C.	Hamptonville	Eagle Mills	May 10-21	Linton (Buddy) Creel	H. H. Jaynes	
	Poplar Branch	A/G	May 9-21	P. J. & Mrs. Graban	D. J. Harris	
Ohio	Bellevue	*A/G	May 14-19	Dedelow-Friederici Tm.	Lindon Ford	
	Liffin	** First	May 7-21	Royce & Mrs. Nimmons	James Earls	
	Springfield	First	May 2-14	Arnold & Anita Segesman	A. H. Parsons	
Okla.	Sand Springs	First	May 3-21	T. T. Ward	George E. Smith	
	Tipton	A/G	May 7-21	M. R. & Mrs. Boatright	Frank Murray	
Pa.	Freeport	Full Gosp. Tab.	May 14-21	J. B. Woolums	Ralph Peterson	
	Kingston	Evang. Temple	May 14-28	Dan & Anita Bogdan	L. L. Trotta	
	Lancaster	First	May 8-11	C. C. Grace	Derrick Hillary	
	Mifflinburg	A/G	May 14—	Cyril Chegwin	Richard Grimes	
	New Castle	First Pent.	May 14-21	Louise Nankivell	S. W. Brewer	
S. Dak.	Rapid City	First	May 7-21	Charles T. Crabtree	Doyle Thompson	
Tenn.	Chattanooga	Calvary Temple	Apr. 30—	Robert T. Jackson	Calvin McCulloch	
Tex.	Dickinson	A/G	May 14-21	M. W. Wright	Brooks Elliott	
	Lufkin	Clawson	May 10-21	Leon & Ann Bayless	Edward Mills	
Va.	Nocona	First	Apr. 30—	T. W. Carlton	M. L. Milton	
	San Marcos	First	Apr. 30—	Glenn Montgomery	Mrs. T. R. Ball	
Wash.	Alexandria	First	May 14-28	Arthur & Anna Berg	O. L. Harrup	
	Winchester	First	May 9-21	C. S. Tubby	Joseph L. Smith	
W. Va.	Spokane	Hillyard	May 9-21	Denny Davis	R. R. Nichols	
	Marlowe	Full Gosp. Tab.	May 10-21	J. Earl Douglass	Wilbur D. Bell	
Wis.	Janesville	A/G	May 2-14	Garfield J. Unruh	O. W. Lemberg	
	Mather	A/G	May 7-21	Cox-Brown Team	Delmar L. Browning	
Wyo.	Newcastle	A/G	May 9-21	Wes & Pat Larson	Howard Cummings	
Canada	Nelson, B. C.	Bethel Tab.	May 2-14	Oliver & Fern Johnson	Reuben Swanson	
W. Africa	Nsukka, Nigeria	**A/G	May 9-14	Bob Hoskins	Ralph Cimino, Chm.	

\* Children's Revival

\*\* Youth Revival

\*\*\* Open Air Revival

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 25 days before the date which appears upon it.



# CAMPUS COLUMN

Hardy W. Steinberg  
NATIONAL EDUCATION SECRETARY

## GRADUATE RECEIVES CHAMBER OF COMMERCE AWARD

COSTA MESA, CALIF.—Earl Banning, 1959 graduate of Southern California College, has received the San Francisco Junior Chamber of Commerce Distinguished Service Award for 1960 in recognition of his meritorious service to the youth of the city.



Earl Banning

Mr. Banning went to San Francisco in 1959 where he accepted a position of psychological counselor with the city's Mission Neighborhood Centers. Irving M. Kriegsfeld, Executive

Director of the organization, stated recently, "The faculty of San Francisco State College, the probations staff at the Youth Guidance Center, and the members of our Board of Directors all attest to Mr. Banning's many qualifications. He enjoys the complete trust of the young people placed under his care, and he has been able to play a crucial role in helping them to change their behavior to a more socially-acceptable pattern and rechannel it into useful patterns."

## REVIVAL AT BETHANY BIBLE COLLEGE

SANTA CRUZ, CALIF.—A warm wave of revival swept over the students at Bethany Bible College during a week of meetings with Evangelist Ron Prinzing. By the last day at least ten have been filled with the Holy Spirit and many others were refilled.

Included in this number who were filled with the Spirit was a young Baptist man who attended the first night of the meeting as an observer. On the second night he arrived at the meeting during prayer-time. (That was a night when many received their baptism.) At first he did not participate but merely watched the move of God's Spirit. College President C. C. Burnett talked with this young man for a while. Soon he threw his hands in the air and less than 5 minutes later, broke forth speaking in tongues, continuing under the power of God for some two hours.

Definite healings were also witnessed during the revival. The most impressive occurred during the second night of the meetings. About nine o'clock that night, a line of people were waiting for prayer. About that time a student was called out of the serv-

ice to answer an urgent long-distance call concerning his father, a backslidden preacher, who had been taken to the hospital unconscious and given only two hours to live. The student rushed back to the service and requested prayer. Together the students petitioned the Lord. The next morning the student received another call from his home stating that about nine o'clock the night before the father regained consciousness, definitely touched by the Master in a modern-day miracle of grace!

These testimonies could be duplicated several times over. To top all of these blessings, several were saved during the meetings including the father of one of the students for whom many had prayed a long time.



## EC STUDENTS SPEAK AT UNIVERSITY CLUB

SPRINGFIELD, MO.—Two foreign students attending Evangel College were invited to speak on international problems at a weekly meeting of the University Club at Springfield, Mo. They both made such a favorable impression that the group took the unprecedented step of inviting the students to continue the discussion at the next session.

Yuichi Akihiro (center) is a freshman from Japan. Martyn Eggough (right) is a sophomore from Ghana. Their keen understanding of world problems and their ability to field difficult questions drew high compliments from the club's professional men.

Both Akihiro and Eggough were won to Christ through Assemblies of God missionary endeavors.

## CBI STUDENT BAPTIZES FIVE

SPRINGFIELD, MO.—A student pastor from Central Bible Institute baptized five people from Union Chapel in Finley River recently. Two of these were past 65. The water was cold but did not quench the blessing of the Lord upon the candidates. Each came up out of the water praising the Lord.

Union Chapel, ten miles southeast of Fordland, Mo., was opened last year by Tom Wang, senior student at CBI. His first congregation included three regular members. Jerry Goodrich, a junior from Percy, Ill., pastor since Tom's graduation last May, reports the Sunday morning attendance is now twenty.

Union Chapel is one of twenty-six Christian Service posts manned by CBI students. Nine other student groups minister in homes for the aged, hospitals, the city jail, and schools. A personal workers squad deals with servicemen on the streets of Springfield each Saturday evening.



G. Raymond Carlson

## CARLSON NAMED PRESIDENT AT NCBC

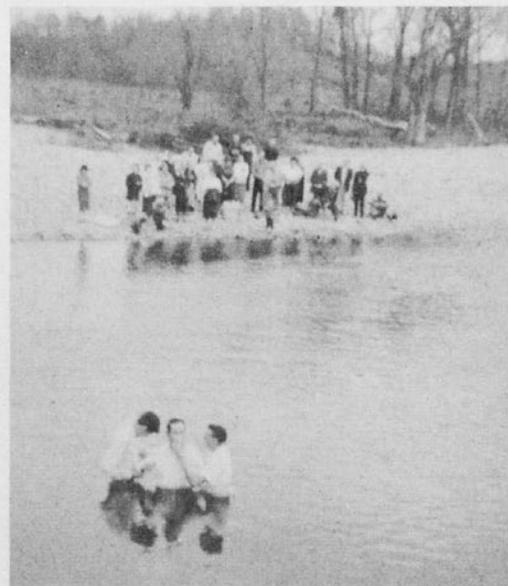
MINNEAPOLIS, MINN.—G. Raymond Carlson, Minnesota District Superintendent of the Assemblies of God, has accepted the Presidency of North Central Bible College. His name, placed in nomination by the retiring President, Frank J. Lindquist, met unanimous approval by the Board of Directors.

Brother Carlson is turning his district duties over to a successor after serving as leader of the Minnesota Assemblies thirteen years.

The NCBC Board of Directors, meeting in session March 16, expressed regret that President Lindquist and Vice-President Ivan O. Miller found it necessary to resign from the leadership posts they have held so long.

Brother Lindquist, founder of NCBC, has served 32 years as its Principal and President. He will continue to serve as a faculty member, together with his duties as pastor of the Minneapolis Gospel Tabernacle and honorary presbyter in the Minnesota District.

Brother Miller stated that, because of ill health, he is unable to continue in office. He has given about 25 years of outstanding service to NCBC and is beloved by many hundreds of alumni now ministering for Christ throughout the world.



Student pastor from Central Bible Institute baptizes five people from Union Chapel

## The Price of the Prize

(Continued from page three)

sufferings of Christ and the glory that should follow." Most of the glory will be revealed in the life to come, but some of it "follows" even in this present time. Reward often follows suffering, but usually not in material gain, for the soul which has progressed thus far has already lost interest in temporal things.

It would be enlightening to list all the passages of Scripture on suffering and to place opposite them the rewards. A good summary of this is 2 Corinthians 4:17 where we read, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The greatest over-all benefit is that we are brought closer to Christ. For what Christian, who in his times of distress has fled for refuge to Christ, has not found in the sweetness of His presence a consolation that far eclipsed his sorrow?

When God sends the winds of March which almost break the trees, it is only meant to snap off the dead growth and cause to flow the sap which prepares them for the beauty of spring and the fruitfulness of summer. It is when we cease to bleed that we cease to bless.

Hebrews 12:10 tells us that the purpose of chastening is that "we might be partakers of His holiness." And long before those words were penned, David cried, "Before I was afflicted I went astray: but now have I kept thy word" (Psalm 119:67).

But the supreme benefit of suffering is that which is described by Paul in Philippians 3:8, "For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." The ultimate in Christian experience is to be able to say, "...I live; yet not I, but Christ liveth in me." And that comes only after complete crucifixion of the self-life.

None who have suffered will deny its blessing, but will testify: "I would not give up those days or months or years of anguish for anything, for it was through them that I found God."

There is a still greater reward—and that is in the future. It is the one which sustained Jesus, "who for the joy that was set before him, endured

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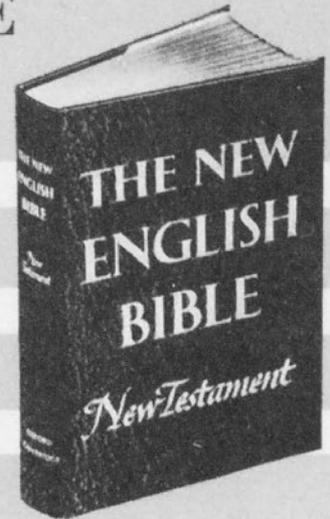
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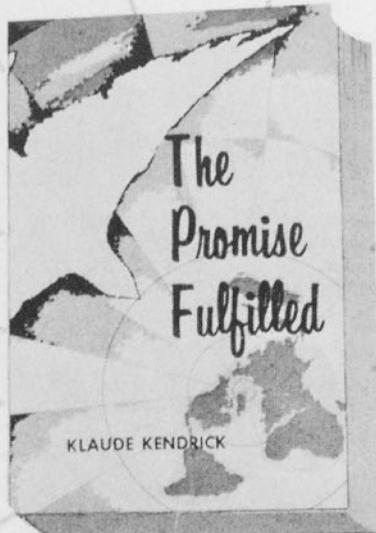
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### ABOUT THE AUTHOR KLAUDE KENDRICK

Active in the field of religious education since 1935, Dr. Klaude Kendrick is a veteran instructor and administrator. He has served on the faculty and staff of colleges in Oklahoma, Missouri, and Texas. Early in life he was ordained to the ministry and has pastored two churches and preached in many others over the United States. At the present time he is residing in Waxahachie, Texas, where he is President of Southwestern Bible Institute. His many years' experience in religious work has been the background of this book.

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the cross, despising the shame, and is set down at the right hand of the throne of God." Those who pay the biggest price will receive the greatest prize.

What is the prize to be received on the other side? It is this: "If we suffer, we shall also reign with him" (2 Timothy 2:12). Think of the net loss—for a few years of comfort on this earth, to have an eternity of lessened spiritual reward. And conversely, what a reward there is to be gained—for the brief years of suffering, to enjoy eternally the prize of the high calling of God that is in Christ Jesus! "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18). ◀◀

## Music in Evangelism

(Continued from page seven)

a soft and pleasant musical concert. Its spiritual lesson is significant. Science tells us there is music in the winds, and the strings serve as the medium of expressing the hidden melody. When the string is tuned in harmony with the vibrations of the wind, a musical note is produced. The string is simply the receiver responding to the play of the wind upon it. Oh, that we who sing or play might be tuned to the music of the Holy Spirit so that He may produce through us a song that will minister to the hearers.

### CHECK LIST

1. When you lead the song service, do you give intelligent, prayerful consideration to the songs selected?
2. When in charge of a service, do you select a song leader at the last minute?
3. Do you "enter into" a song or special on the basis of the message it contains, rather than your own personal taste?
4. Do you "enter into" the song service and participate wholeheartedly?
5. Do you seek guidance in songs chosen for the altar service, so that the songs are appropriate to the message?
6. Do you think of the impact your song may have on the lost, rather than being mainly concerned with the beauty of your voice or the arrangement?
7. Do you consider your musical selections as a real service unto the Lord, and not a chance to display your ability, whether as singer, pianist, or organist?
8. Do you make your music a matter of special prayer before and after, that the Lord might use it for His glory?
9. Do you seek to keep your life consecrated, knowing that only through a dedicated vessel can music be a truly effective instrument for the Lord? ◀◀

## THE CHRISTIAN COMMUNITY

(Continued from page twenty-five)

then our decision making must recognize the value of each person. There is no place for dictatorships in the Christian family, whether *der Fuehrer* is the father, the mother, or the child.

Family forums, family councils, log-books, and other means of helping all members of a household to arrive at mutual decisions are providing many helpful clues to a richer quality in family living.

The fifth function is *decision enforcement*. Most people make the mistake of thinking this applies only to children. It applies equally to any two adults who would hold each other to their previously agreed-upon responsibilities.

### THE TRAINING GROUND FOR YOUTH

These five functions give further challenge to parents when they realize that it is not enough to perform these functions for themselves. They must also give children and young people the kind of experiences that will help each new generation become increasingly effective in the performance of these functions.

Do adolescents seem to be frantic and hectic because they reflect their parents' use of time? Is their failure to manage money wisely due to our failure to teach them? Have we taught our sons and daughters to understand their physical, mental, emotional, and social growth realistically in the light of the Christian faith?

Some well-meaning parents endeavor to hide from their children all earnest discussion in which a difference of opinion might be involved. The result is that some children become adults without ever having seen a process of decision-making in operation.

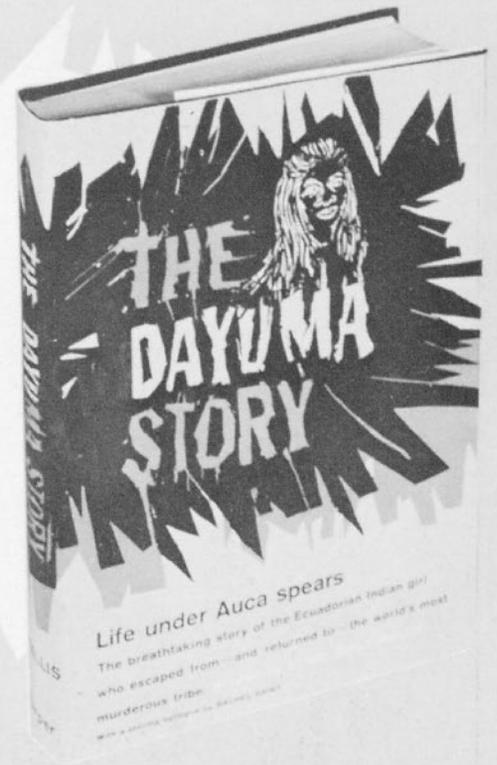
If we are to have responsible citizens in our community, real discipline should be thought of as a reinforcement for the teaching that produces self-discipline. It is *not* an attempt to "break" a child into unthinking submission.

Every household has within it all of the elements of community living and citizenship in the world at large. Boundless, courageous, intelligent love, rightly expressed, will make our homes the training ground for that generation of greater maturity for which our world so desperately waits.

(Reprinted from *International Journal of Religious Education*, by permission. Abridged.)

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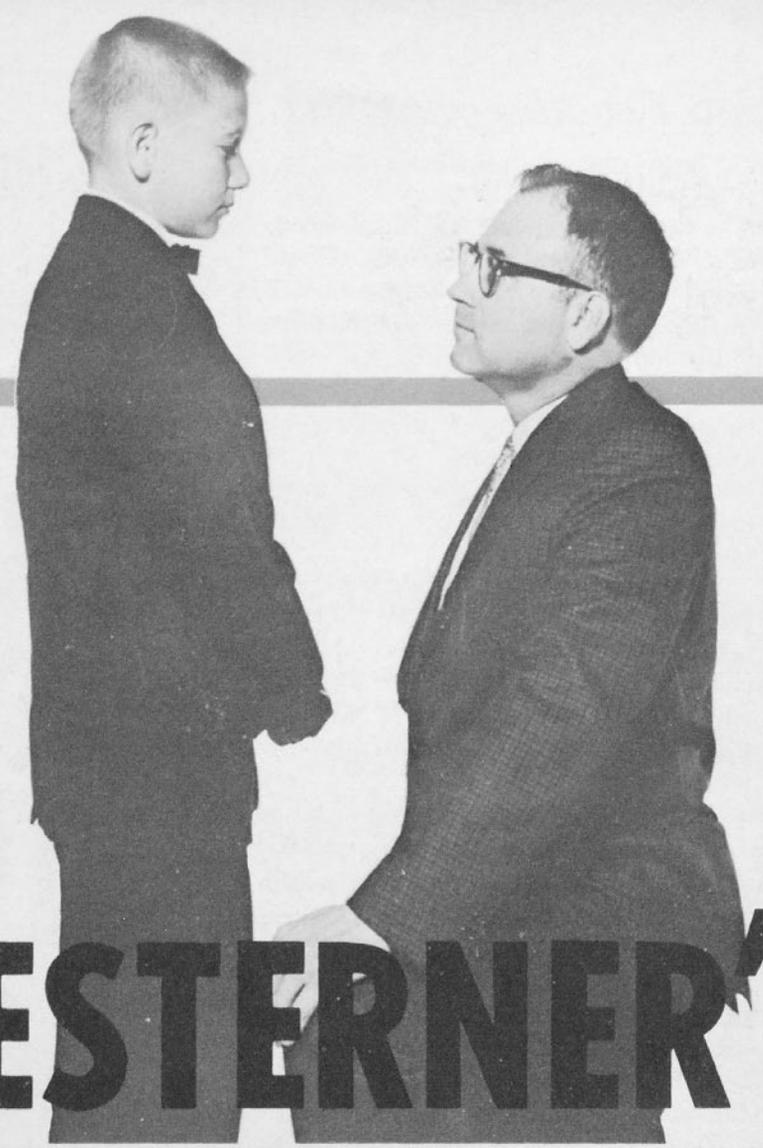
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