

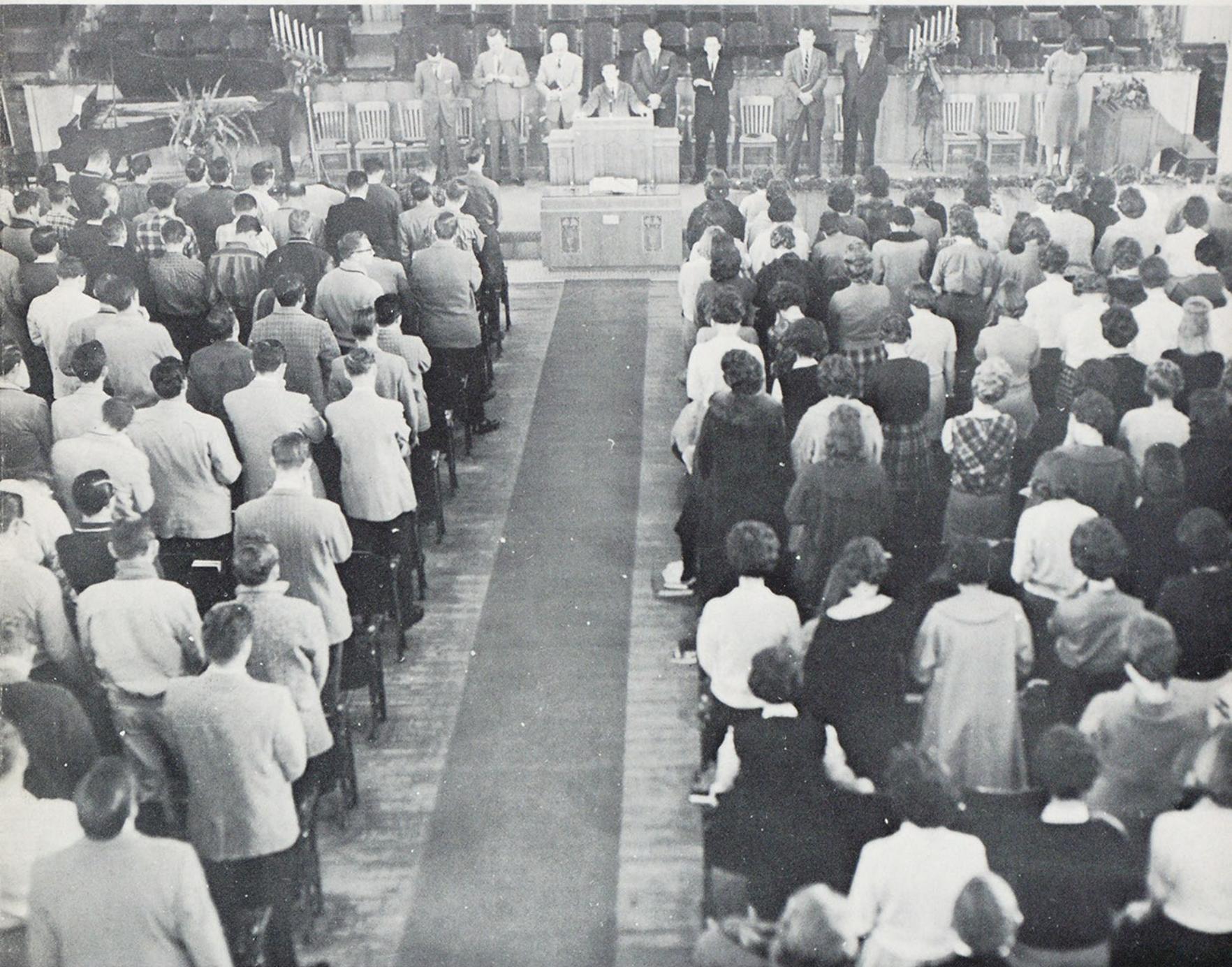
# The Pentecostal *Evangel*

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

FILE COPY

September 2, 1962

TEN CENTS



*Assemblies of God schools offer academic excellence in a Christian atmosphere. Daily chapel services and Spirit-filled teaching contribute to student's spiritual growth.*



SEPTEMBER 16 IS COLLEGE DAY

"LET US GO OVER TO THE OTHER SIDE"

Your venture was launched with high hopes. The prospects were bright, and with blithe confidence you sallied forth. Soon, however, the sky was inky black, the wind became an untamed hurricane, and your strength was as a baby pitted against the Niagara.

Fear blanched the cheek, and all your courage oozed away. It may be true that Christ plainly said, "Go to the other side"—and there was no mistaking His orders—but look, those waves! No ship can live long in such a gale! Strength is gone! We perish!

He who said, "Go to the other side," is Master of ocean and land and sky. All the powers in heaven and in earth are His to use as He chooses; and He has not forgotten you.

He knew the storm would strike. He knew how frail your boat, and how weak your arms. But He said, "Go to the other side," and a combination of all the forces in the universe cannot sink the boat that is sailing under His orders.

—OLIVER G. WILSON, in *Wesleyan Methodist*

THE HEAVENLY INSTINCT OF ADOPTION

As a boy on the ranch I remember a little Bantam hen raising a brood of chickens one year. Chickens are supposed to be emblems of cowardice, but I can recall that one day I stooped to pick up one of Bitty's family. That little mother, with her head down, her tail feathers up, her wings half spread, and her feathers ruffled, charged me with deliberation and skill. As I look back on this incident I am amused to remember that the little ball of fuzz I had tried to capture was not a chick, but a baby duck. The Bantam hen had adopted a duckling and was affording it every privilege of motherhood her brood by nature enjoyed.

We, as believers, are not in God's family by nature. We are rather, by nature, the children of wrath. We, like the duckling, have been adopted in. Paul said we have been grafted in because of God's adoptive nature, and therefore we enjoy every privilege of sonship. His protection and provision are ours each moment. Since we ourselves have been adopted, let us think to employ the adoptive principle in every area of our lives.

Man's coinage is, "God helps those who help themselves," but the great tenor of the Bible is, "God helps those who help those in need." It is the nature of God in you that prompts you to help others. Yield to this heavenly instinct and you will find yourself defending the helpless.

—H. W. THIEMMAN in *Wyoming Assembly Echoes*

*Day by Day in Your Bible*

**Read It Through in '62**



September 2—Begin Jeremiah 4

September 8—Finish Ezekiel 7

THE TREASURE OF PEACE

There are few days which do not call for patience. The fret and hurry of life tear down the shady bowers where God would have us rest by the way and listen to the inner wisdom of the Spirit.

We are so much afraid of losing time and in our haste we sacrifice that calm which descends from the tranquil hours of communion. There is deeper and more vital substance to life than meat and drink. Those souls alone secure this richer treasure who are trained to wait quietly with God. The greater gain of life is not conditioned upon the distance we travel nor upon the noise of the multitude's applause, but in conscious heirship with God through Christ our Lord. Thus the soul is brought into its perfect peace, and finds an untroubled fellowship in the path of patient obedience.

Peace is the soul living and breathing in its rightful atmosphere. This is a gift from God and the lawful inheritance of all who share in life in Christ. That sense of "keptness" which His abiding presence assures is the heaven of the soul. "Thou wilt keep him in perfect peace whose mind is stayed" through trusting.

—I. CHAMBERS in *Herald of Hope*

THE VIRTUE OF HUMILITY

Humility is not a negative virtue but a product of God's grace. It is not a minus but a plus.

We instinctively draw back from humility because we fear it will subtract from our personalities, making us something less than our vibrant selves. However, it is in humility, not pride, that we blossom. We are at our best not in self-assertion, but in self-renunciation. Pride warps. Humility heals.

Humility recognizes that God, not self, is the center. We begin by writing zero over what we can bring to God. Then God says, "I take that zero!" He has chosen the things which are not. By accepting this basic truth we open the door for the flow of God's grace.

—MELVIN L. HODGES, in *Pulpit*

**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.

# The Pentecostal Evangel

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# Across the Great Divide

A few weeks ago four of God's choice servants suddenly crossed the Great Divide. In a lonely spot on a snow-carpeted mountain the Master met them and led them to their eternal Home.

Robert and Esther Smith were bound that day for Great Falls, Montana, where they planned to be with Pastor J. Burdette Wiles at Central Assembly for two services before proceeding to Devils Lake, North Dakota. At Devils Lake they were to join Lorne F. Fox, who was to be evangelist during the Assemblies of God camp meeting there. Bob was to be the song leader and youth speaker. His wife Esther was to minister in song.

On the morning of June 15 they left Sunnyside, Washington, in the company of Mrs. Smith's parents, Mr. and Mrs. L. V. Richards. Brother Richards was piloting them in his private plane.

When they were within sixty-five miles of Great Falls disaster struck. No one knew their whereabouts for several days. A gigantic plane search failed to find them; but shortly after the official search was called off a private pilot spotted their Cessna lying in a snow-covered glacier field. It had crashed near the summit of Scapegoat Mountain (9,200 feet altitude) on the outside eastern range of the Montana Rockies.

There were no survivors. All four evidently had been ushered into the Lord's presence instantly. A high-altitude helicopter retrieved the bodies which afterward were taken to Sunnyside where Pastor Dean Young of Neighborhood Assembly conducted a joint funeral service. The large church was crowded with friends who came to honor the memory of four faithful servants of God.

Evangelist Bob Smith, an alumnus of Northwest Bible College, Seattle, was a licensed minister in the Southern California District of the Assemblies of God. For five years he had been closely associated with the Fox Party, with whom he made a three-and-one-half-year world tour of missionary evangelism. More than two years of this time were spent in Africa. Along with Esther, his bride of only six months, the twenty-four-year-old evangelist planned to return to Africa this fall.

"I have never seen anyone more consumed with desire to do his work than was Bob," writes Brother Fox. "In Africa he won more souls in two years than most Christians would win in a lifetime. We planned to open at least two centers in East Africa; and when Mrs. Fox and I had done our part, Bob and Esther were to have remained behind for several years to oversee and help with that permanent work, in cooperation with Canadian missionaries.

"The impact of this blow on the youth at the North Dakota camp was tremendous. We have decided to go ahead with our plans to return to Africa this fall, hoping to establish a Smith Memorial Church in honor of the unusual dedication of this fine couple.

"Mr. and Mrs. L. V. Richards were well known to many Assemblies of God people. Brother Richards, a successful businessman and rancher in the Yakima Valley, had piloted his own plane for many years. He took a deep interest in missions. He has flown ministers and missionaries to various fields in North and South America. This tragic accident has caused shock and grief to a vast number. . . ."

The party was last seen by a CAA patrol plane heading eastward into partly-clouded skies—out across the continental divide. They did not know what lay ahead, but who does? The important fact is that when they came to the Great Divide they were ready for it—for they knew Christ as their personal Saviour and they were doing their best to serve Him. They had placed their lives in God's hands. Where else could anyone find better security?

God cannot afford to take the chance of bringing His ruling saints into heaven unbroken and untried.

# Blessed Brokenness

SOME THINGS ARE USELESS AFTER they are broken; other things are useless *until* they are broken. It is the latter kind of breaking that will concern us in this message, for it is God's method in building character and in separating the precious from the vile.

The breaking and crushing of the "native rock" in our natural lives helps to exhume the precious, hidden treasures — "gold, silver, precious stones." Earth's greatest wealth has come from the breaking process: the broken ore releases its valuable metals; the broken earth produces the necessary food to sustain life.

In spite of all that can be said of instant salvation, of the suddenness of the new birth, of the endowment of power by the incoming of the Holy Spirit, or of those gifts which qualify one for present witness and service, it still remains that the greatest ministry of the Holy Spirit is the preparation of "vessels unto honor, sanctified, and meet for the master's use."

## ABRAHAM

Abraham knew nothing of the trials through which he would pass before Isaac would become a definite reality. It took years of patient waiting, trials, reverses, and anxieties before Abraham came to the place of complete surrender at Mount Moriah—the climax of a breaking process that brought out a fullness of character which had been moulded and formed in the fires and from the breakings. Mount Moriah, the symbol of sacrifice and the place of revealed glory and redemption, was the final touch that mellowed the ripened fruit of the patriarch's life.

There seems to have been a quieter atmosphere of resignation and confidence in all his after-life, which speaks of the work accomplished through the

By D. H. McDOWELL  
*Cheltenham, Pa.*

years as his life was yielded to the daily cross. Abraham never lost sight of the end and purpose of it all. His vision carried him triumphantly through the "things that are seen" to the ultimate and final "things that are eternal."

## JACOB

Jacob knew little of what lay ahead for him as he bartered with his brother Esau for the birthright, and then tricked him out of the blessing. Since the birthright was Jacob's by *purchase*, the blessing was his by *right*. This, however, did not justify the method he employed in obtaining it from his father. Lies and deception cannot at any time be acceptable to God as means of attaining one's ends. However, although craft was employed to deceive a sightless father, Esau had no legal comeback; for he was aware of the transaction that had transferred all his claims over to his brother Jacob.

He had sold out for a mess of pottage.

The possession of the birthright and the blessing laid a responsibility upon Jacob that he seemed to carry lightly during his earlier years. It was to be a means of advancing him in his ambitions to become great. He even seemed to manifest a flippancy, as so many do under the first flush of possessions and blessings. Things were coming to him so easily that a bright future filled his youthful brain as he continued his spirit of barter and bargain for the beautiful and coy Rachel.

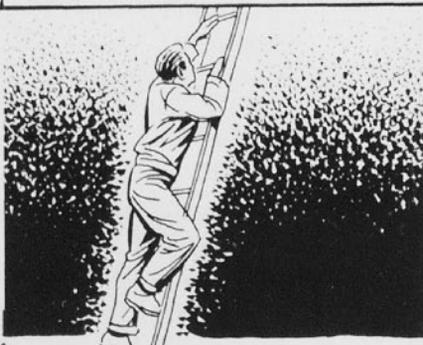
But God Almighty had other plans than merely filling a youth's mind with a rosy hue of future wealth and earthly glory. Jacob was simply a link in a long chain of persons and events which was to lead to the triumph of Calvary. It was essential, therefore, that Jacob should be brought into vital touch with the very heart of this program, and it is quite apparent that the vision of Calvary and the ultimate in eternal values was never attained under sporadic blessing and possession of "things seen."

So, if the purpose of God was to be accomplished, this man must be broken, the "native rock" must be crushed, the supplanter must become the "prince with God"; the strong, self-confident, audacious schemer must be brought face to face with the values of the eternal—hence the stripping and separating that preceded the long night-battle at Peniel where he was compelled to "break" in open confession of his own fleshly character. After Peniel, Jacob's self-confidence, pride, and human strength gave way to the manifestation of an inner glow—a radiance of spirit that belongs only to royalty.

## JOSEPH

Little, if anything, can be said against Joseph's native habits. He was

**BIBLE VERSE**



**PHIL. 3:12**

Not as though I had already attained, either were already perfect: but I follow after

a chaste and godly lad. He possessed instincts that produced a loyalty beyond his years. God's purpose in the redemptive scheme of things included this lad; hence, the sorrow, suffering, trial, and breaking that followed were but God's means to a certain end. Joseph rose to a throne of power as Egypt's prime minister, with all the wealth of the world at the tip of his fingers. It was an important hour that could not be left to mere chance. It took a separation and a preparation that found him thrown into a pit to die, from where he was "sold down the river" as a slave.

In the court of Potiphar he was brought under the power of a passion-crazed woman with all her seductive arts. Escaping from this through a determined course of loyalty to God, he was thrown into prison without trial—through a false accusation. Here he languished for a period of at least ten years. All this trial and suffering was but preparation for a work that could not be trusted to one who was untried and unbroken.

#### MOSES

Moses appeared as one from the dead, having escaped the dragnet of a pagan monarch. He was saved for a future day when his godly mother placed him in a prepared ark (a type of Christ), from where he was rescued to be raised in the very courts of the King.

It was not, however, the rigid course of training he received in Egypt that fitted him for the work of exodus. He had to pass through the "breaking" process and this was not accomplished by his "learning in Egypt," nor by the soft life he lived as "the son of Pharaoh's daughter."

God added a forty-year post-graduate course of separations, trials, and breakings that eventually prepared Moses to meet God's standards of leadership and authority. As he emerged from those years of discipline, he was no longer the self-confident judge and deliverer. His eloquence as a public speaker had vanished. His self-confidence was gone and meekness prevailed. He was willing to be a second choice in spite of all the encouragement that God had given him. He was sincere in his protests that he was not capable for the big work ahead of him; yet the Lord swept this all aside and made him top man in the great enterprise, giving him his brother

Aaron as an assistant. God could now depend upon Moses, for he had come through the breaking process. Trials and separation had done their work.

#### DAVID

What boy or prospective preacher has not thrilled at the story of David and the giant? What wonderful sermons have been preached from this marvelous incident in the life of David! David, like Joseph, had a good foundation—laid deep in his spirit—that produced exploits in private as well as in public life.

But God's plan was just beginning to unfold. The strength, power, and courage of this lad must be brought to a higher level. God can risk no chances with the human ego, for He knows that pride is warp and woof of the human tissue. Falling giants, defeated armies, songs of rejoicing, and dancing women—magnifying the deeds of valor on the field of battle—all tend to inflate the victor; if unchecked, it could one day bring ruin and disaster. A man of God may do a wonderful work and be the object of fickle admiration and praise by the people, but if he is to accomplish God's highest purpose he must be brought to taste the cross in his life.

David knew the cross, and through its breaking power he became the greatest reigning monarch the world has ever known.

Beloved, our calling is a high calling. It means more than simply getting to heaven when we die. God has a purpose that extends beyond time into the limitless ages of eternity. He will take no chances of bringing His ruling saints into heaven unbroken and untried. The fall of Satan that unbalanced a universe will never happen again. God puts no confidence in the "legs of a man" and "a horse is a vain thing for safety." Our natural glory must come to the cross that the spiritual man might develop and triumph. We can catch no fish on the natural side of our boat, and a cake unturned is but a chef's folly.

\* \* \*

The greatest work of God's people lies ahead. The preparation is going on now. Trials, sufferings, and breakings must be the order of our lives if we would have God's best. It may mean that reputation, prestige, and public acclaim must go—the best seats in the synagogues. It may mean a voluntary stepping down. We may be called upon to lay something aside  
(Continued on page thirteen)

## The Church Triumphant

What a small beginning indeed—a bruised and mangled body hanging on a wooden cross, and a few badly shaken followers hiding in the shadows! Apparently there was not one stouthearted survivor in that handful of miserable disappointed followers.

They had no constitution, no bylaws, no stained-window sanctuary, no robed choir to sing God's praise. They had only one possession and that was a story—a blessed story—Christ's blood shed for sin! And there was one hope treasured among them retained from the words of the Master, "I will send the Comforter," and, "Ye shall receive power!"

How few and how feeble were those human instruments, and how bitter and persistent the opposition! The whole world opposed their cause. The rulers had crucified their Leader—they had also killed two of His followers, Stephen and James. For Christianity was regarded as treason against religion. Christians were slandered and ridiculed and slaughtered by the thousands.

But that 120 soon became 3000, and then 8000, and then multitudes! Those multitudes began to spread like a prairie fire and the whole world began to tremble under the impact of the lives of holy men and women. All the combined efforts of the rulers of empires and paganism prevailed not against them.

The infidelity of this world has failed because it has dashed itself against the Rock of Ages! Infidelity has no substitute for Christianity—the gates of hell shall not prevail against the Church!

—EVERETT STENHOUSE

# The **PENTECOSTAL** **PROFESSOR** *from* **THESSALONICA**



ALEXANDER  
VAZAKAS

IMAGINE HAVING THE BAPTISM WITH THE HOLY SPIRIT for well over ten years and not knowing it—not being aware of its name and purpose. It seems incredible, but this is what happened to Alexander Vazakas—a teenage Greek boy who lived in a suburb of Thessalonica—back in the 1890's.

In 1908 Alexander emigrated to the U.S.A. In the providence of God, he came in contact with a Christian group in New York City which operated a Bible-training school in downtown Manhattan for a short time.

Here, during a fervent prayer meeting, Alexander had a remarkable experience. He felt transported to another realm. Telling of this occurrence, he says:

"My throat, jaws, and mouth were 'on fire.' It seemed that I was burning up. The divine impact upon me was tremendous. Suddenly my vocal cords were under the impulse of the blessed Holy Spirit and words—wonderful words—poured from my lips. They were unknown and unintelligible to me, but I *knew* they were words which glorified God.

"This ecstatic utterance continued for some time as I basked in the goodness of God. My experience was identified by others as the *baptism with the Holy Spirit*. I remember that several other ministers and missionaries also received, but the leaders of the organization finally took a stand against this 'speaking in tongues.'

"Then it dawned on me that this is exactly what happened to me one day back in Greece when I was a teen-age boy. I had that same burning feeling, and I also spoke in another tongue. Oh, it was all so glorious—and it's real to me today!"

So spoke Dr. Alexander Vazakas, now over eighty years of age and who now holds the rank of assistant professor of German and philosophy at Evangel College in Springfield, Mo. He is, no doubt, one of the oldest college professors in America, but his "young" outlook on life is unmistakable. He loves God and has a passion to serve others—especially youth.

Dr. Vazakas was born in Turkey of Greek parentage and moved as a small child to Thessalonica, Greece. He was a brilliant scholar from the start. In fact, his progress was so rapid that he was able to begin his teaching career at twelve years of age in Vardar Valley, Greece. He tutored a German stationmaster's children in German. Later he taught the entire village. Besides tutoring, he helped the stationmaster write a comparative dictionary in ten languages. At that time, Dr. Vazakas spoke six languages: Greek, Russian, German, French, Spanish, and Bulgarian.

Alexander was only eight years old when his father died. His father had been a practicing physician in the city of Thessalonica. The conversion of the elder Vazakas resulted from a gift of the British Consul—a New Testament. While reading the Scriptures, he received Christ as his own personal Saviour. The more he read the Bible the better he liked it. He longed to share it with others so—although it was illegal even to own a New Testament—he assembled his patients in his home and read to them the Scriptures.

The authorities of the Orthodox Church soon found out about these meetings, and Alexander's father was imprisoned. Nevertheless, he continued to witness of the Christ who had saved him. Upon release from prison, he made a trip into the mountains. Because of the severe persecution he had endured, he had become sickly in body. Alexander's father was attacked by bandits on this trip, was left exposed to the cold and snow, and took pneumonia and died.

Alexander was saddened by the death of his father, but the legacy of his father's Testament was later to become a precious consolation. From time to time the boy would be found reading this Testament. There was something so magnetic about this Book that he found himself drawn to it again and again. Some ridiculed him for "wasting" his time.

One day while he was in high school, the little Book really came alive to him. Heavy conviction for sin settled down on the youth. He felt that he was the worst of sinners. Tortured by feelings of wretchedness and unworthiness, he began to beat his head against the stones of a wall—wishing to die. Then it dawned on him that Christ loved him and had died for his sins. He was overwhelmed at the realization of Christ's love for him.

Alexander then started to reason within himself: "I am a bad sinner—but Jesus died for bad sinners, so Jesus died for me." He repeated this to himself again and again. Then, in a flash, Alexander saw a vision of Jesus, who said, "My boy, I love you; I died for you!" Peace came to the boy's heart, and the little New Testament became a new Book to him.

From the moment of his conversion, Alexander became an ardent witness for the Lord Jesus. He walked back and forth on Ignatian Road (the main thorough-

fare of Thessalonica and the street on which the apostle Paul had walked centuries before) witnessing to pedestrians and stopping at stores and shops to tell others the good news of free salvation.

About this time, a monk from a nearby town (Yian-nitsa) heard about Alexander's experience and desired to know more about the boy's new-found joy. The monk's name was Barnabas, and he was highly respected in his city. Together with his religious duties, he also maintained a place of business where watches were made and repaired. He employed several young men as apprentices.

Barnabas was a picturesque figure with the long robes of a Greek priest and his small monk's cap. He had a long, flowing white beard. Barnabas was most anxious to hear Alexander's testimony, because in his heart he knew he had not "found" God.

Unselfishly, the monk arranged that others among his business associates in the city might hear Alexander as well as he. So he rented a large second-story room for the boy to stay in, and a large group of men were summoned there to hear first-hand of Alexander's conversion. In a simple way the boy told his story.

Finishing his testimony, Alexander asked that group of businessmen, merchants, and Barnabas to kneel. No one knew what to expect as they were unaccustomed to this sort of thing. Alexander himself had never before prayed in public, but he began to pray in an audible voice: "Search me, O Lord, search me and know my heart. Try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

The power of God descended upon the group. Mighty conviction for sin gripped the hearts of those men. Barnabas, the priest, suddenly started to shout at the top of his voice, "Eureka! (I have found it!) I have found it!" The priest had accepted Christ.

It was on this occasion that Alexander received his Pentecostal experience. He found himself unable to speak except as the Holy Spirit gave utterance. Though able to speak in several languages, this language pouring like torrents through his lips was a new one. Another Upper-Room phenomenon appeared in that second-story room—tongues of fire were seen, just as on the Day of Pentecost in Jerusalem.

The men gathered there were submerged in the glory of that meeting. They shouted and praised God together. They began to sing in the Spirit—as though on cue from the heavenly Conductor. Though some were shouting and others were singing, there was complete and sweet accord.

Restitution became the order of the day. Businessmen who hadn't spoken to each other for years got up from their knees, put their arms around each other, and vowed to be soldiers together for Christ.

Because of the noise and commotion of the meeting, the landlord came charging up the stairs to see what was going on. He had no use for religion—he was a drunkard and a gambler. He looked in and paused a moment at the door—he could hardly believe his eyes. Big men were on their knees weeping. Others were singing for joy. The landlord burst out laughing in ridicule.

Suddenly, as if struck by lightning, he began to run up and down the room screaming, "What have you done to me! I see hell before me! Come and help me, come and help me." God was in that room in almost a visible presence. It was a holy place where sin and sinners could not enter without seeing the doom of wickedness.

In a short time, news of the meeting spread all over the town. Worried people came running out of their homes. They could hear Barnabas, the monk, shouting at the top of his voice. They loved their priest and were concerned for his safety. The streets were full of people milling about and trying to find out what was going on in the upper room.

Alexander felt an obligation to speak to the people and to calm their fears. So he stepped out on the second-floor balcony and began to speak. But God took over and spoke for him. Alexander says, "I was speaking in my native Greek language, but the words did not come from my brain. Someone else's brains were operating, and my vocal cords were being used by that Someone. It was *ecstatic* utterance."

For three hours he stood there and expounded to the people the Word of God. He told them about the Cross, the blood of Jesus—that they could be saved by grace, not by works. After Alexander left the balcony, the people lingered in the streets, wanting to hear more. It was the dawn of the next day before the crowd finally dispersed. That meeting was the talk of the town for months, and many others came to know Christ as Saviour.

Alexander Vazakas wondered if what he had experienced—the baptism with the Holy Spirit—was happening elsewhere in the world. He received his answer some ten years later in New York City. The flame ignited in his heart by the Holy Spirit in the 1890's is still burning brightly.

When Dr. Vazakas came to the United States, he continued his education. He received his bachelor of arts from New York University, N. Y., his master of arts from Columbia University, N. Y., his bachelor of divinity from Union Theological Seminary, New York, N. Y., and his doctorate from the University of Chicago.

Besides studying in the United States, Dr. Vazakas has attended universities in Greece, France, Switzerland, Mexico, and Spain.

His occupations have varied during the years. He once owned his own school of languages in Chicago, Ill., and printed textbooks. He was international secretary of the YMCA for France and Greece.

He also was professor and head of the department of modern languages at Willamette University, Salem, Ore.; taught Greek at Vassar before World War I; served for six years as head of the department of Greek at Lutheran Bethany College; taught at Kansas City College and Bible School; and served as dean of the Holiness Bible Institute in Florida. He currently serves on the faculty of Evangel College, and lives on the campus with Mrs. Vazakas.

Evangel students soon learn to love and respect their "oldest" professor. His thirst for knowledge and his modest spirituality are infectious. Though many decades have rolled by since his "upper-room" experience in Greece, its reality is very much in evidence in Dr. Vazakas' life in 1962. ■■



# The Teacher's Ministry

C. W. H. Scott, Executive Director, Department of Education, invites your attention to Ephesians 4:11—"And he gave . . . teachers"

THAT TEACHERS ARE A GIFT OF GOD to the Church is an established fact, as they use their ministry of instructing in the things of God for the establishing of the believer in the faith.

Teachers in our colleges are also a gift from God to the fellowship. If it were not for the 241 teachers who minister to the more than 3,000 of our own young people who are attending the nine Bible and liberal arts colleges of the Assemblies of God, we would have no colleges where our youth could receive their education in a Pentecostal atmosphere.

Each year, as Executive Director of the Department of Education, it is my privilege to visit these schools; to sit down with these dedicated instructors and talk with them about the work they are doing; to discuss their vision for the educational program of our movement; and to learn of the supreme desire that seems to motivate their objective of presenting a high academic standard of education in an atmosphere of spiritual excellence.

The last hope of the church, the nation, and the world lies in education with a Christian emphasis. Education without Christ has increased the cleverness of criminals and has created false security in the self-sufficiency of human wisdom. While knowledge is increasing, wisdom and fundamental virtue are decreasing—resulting in in-

tellectual confusion, social unrest, and uncertainty of purpose.

The achievements of man have brought him to the place where he holds the tools of his total destruction within his own hands. Winston Churchill puts it this way, "... Death stands at attention, obedient, expectant, and ready to serve... ready to pulverize, without hope of repair, what is left of civilization."

If America is to regain its spiritual direction and influence in the face of these conditions, we need Christian teachers who, by their Christian philosophies and teachings, will inspire their students in our schools and colleges.

The academic preparation which these men and women have made in order to perform their task as teachers is noteworthy. Many of them hold advanced degrees which, along with their Pentecostal experience, qualify them to teach in our Assemblies of God colleges. Not content with past academic attainments, they are continuing their studies for their own self-improvement as teachers in order to provide better training for the boys and girls in our own colleges.

They are the men and women who, by their lives and actions, mold character, enlarge vision, establish doctrinal views, build denominational loyalties, and preserve our Pentecostal

heritage. They are our own people, training our youth in our nine colleges across America. They are the people who exert the influence which can permeate their students with the supremacy of Jesus Christ and which can send them out to bless the nation and the world with the training they have received from their godly Pentecostal leaders.

They are ministers of the church, training our young people to carry the message of Christ to world pulpits—into the business life, professional circles, the schools and colleges, congressional halls, and embassies of the world.

Like the great Teacher, the Lord Jesus Christ—whom they seek to emulate—they not only maintain their academic standards; but they give attention to their own spiritual lives—as they maintain an intimate relationship with the Master Himself—in order that they might have daily spiritual values to share with their students.

That we, as a denomination, are fortunate in having these dedicated people to serve our young people in this way goes without saying. Without them, our colleges would be lacking in that spiritual atmosphere which contributes so much to the perpetuation of our testimony and to the continuance of our influence as a movement.

## THE TEACHER'S TEMPLE (Author Unknown)

A builder builded a temple;  
He wrought with care and skill.  
Pillars and groins and arches  
Were fashioned to meet his will;  
And men said, when they saw its beauty  
"It shall never know decay.  
Great is thy skill, O builder,  
Thy fame shall endure for aye."

A teacher builded a temple;  
Which was wrought with skill and care  
Forming each pillar with patience,  
Laying each stone with prayer.  
None saw the unceasing effort,  
None knew the marvelous plan,  
For the temple the teacher builded  
Was unseen by the eyes of man.

Gone is the builder's temple;  
Crumbled into the dust,  
Pillars and groins and arches  
Food for consuming rust.  
But the temple the teacher builded  
Shall endure while the ages roll;  
For that beautiful unseen temple  
Was a youth's immortal soul.

These are the men and women who are educating the next generation of Pentecostal young people. Theirs is a task of great importance, a responsibility of great magnitude, which will determine the future ministry of our movement as leaders of tomorrow are trained today by teachers who are conserving our greatest asset—the youth of our movement.

As parents of our students and friends of education, let us give these teachers the place in our hearts to which they are entitled—as we sustain them by our prayers and every consideration—by supporting them in the sacrificial ministry in which they engage. As teachers, some actually are “subsidizing” our schools by the low salary scale for which they work.

One brilliant young teacher, graduating from one of our larger universities with his Master's degree, was offered a position in industry at a salary three times as large as what he accepted when he became a teacher in one of our own schools. This decision, on his part, was not made because he had an abundance of financial resources. He is the son of a missionary couple who sacrificed to put him through college. His decision was based on the determination to teach in one of the colleges of the Assemblies of God, because he felt that this was God's place for his life. This is only one example out of many instances among other teachers who have made a similar decision.

The Bible and liberal arts colleges which engage these dedicated people to teach our youth are in every case operated by the Assemblies of God through district, regional, and national ownership. None of these schools are owned by private corporations, but are the exclusive property of the church to which we belong. Since no college is able to pay its entire operation and to make capital improvements, etc., out of student income, it becomes necessary for the constituents who depend on the services of these colleges to provide the funds through the liberality of their own hearts by responding to the financial needs of the educational program of the Assemblies of God. In doing so, we expand our influence for Christ in spreading the gospel as we train our future ministers, missionaries, and world leaders to take their place in this troubled world.



C. C. Burnett



J. R. Ashcroft



Robert L. Moore



G. R. Carlson

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# THIS PRESENT WORLD

## Churches

### "Round" Church Built in Kansas

A "church in the round" was unveiled in Wellington, Kans., with the dedication of the new St. John's Evangelical Lutheran church and education building.

The altar and cross of the new church are in the center of the worship area, with the congregation seated around in a circle. No seat is more than thirty-six feet from the pulpit. The main worship area of the church seats 200 persons.

### "Strange Gods" Buried by Baptist Congregation

A unique burial ceremony was observed by Hillcrest Baptist Church, Chattanooga, Tenn., a few weeks ago. About seventy members of the church, most of them young people, tossed their "strange gods" into a great bulldozed grave.

Among the "idols" they buried were cigarettes, jive records, best-selling novels, and other "definite spiritual hindrances." One man threw in his television set because it "kept him and his wife from church." Girls brought along their short-shorts and tight pedal pushers for burial.

Said Pastor Ed Taylor, "We're not snake handlers or anything like that—we're just Southern Baptists putting away the strange gods that are among us."

## Statistics

### U.S. Jewish Population Exceeds Five Million

The Jewish population in the United States at the close of 1961 was estimated at 5,510,000 in the sixty-third annual edition of the American Jewish Year Book, recently published in New York. The editors noted that New York City and adjacent suburban counties of Nassau, Suffolk, and Westchester account for at least forty

per cent of all Jews in the U.S.

The Year Book set the total world population of Jewry at 12,500,000. It said the population of Israel is approximately 1,936,000 Jews and 243,000 non-Jews. There are between two and three million Jews in the Soviet Union and its satellites, it estimated.

### Nearly Half of Homicides Committed in Homes

The New York City Police Department has released highlights of a study of homicides committed in New York during 1961. Despite public misconceptions, most murders are not carefully planned, nor are they of the gangland type. Nearly half of them are committed in homes, and many result from family disputes.

The study of these 483 homicides disclosed the following startling facts: 397 of the victims were over 21 years of age; 98 women were arrested for homicide; 206 (42.7 per cent) of the homicides occurred in homes; 129 on the street; 35 in hallways; 16 in bars and grills; 249 resulted from altercations; 15 husbands were slain by their wives; 18 wives by their husbands; 10 sons by their mothers; 2 sons by their father; 6 daughters by their mothers; 4 daughters by their fathers; 1 father by his daughter; 2 mothers by their sons; 2 sisters by their brothers; and 3 brothers by their brothers.

The implications of these statistics for the Christian church are apparent.

### Soaring Personal Bankruptcies a Growing Problem

The record number of personal bankruptcies in the U. S. is provoking concern and study by an increasing number of organizations. They include the American Bar Association, the Judicial Conference, the American Bankers Association, and various credit groups. The following statistics call for attention:

Since 1950, the number of people going bankrupt—by necessity or by choice—has jumped 560 per cent. Dur-

ing the past twelve months (ending June 30) an estimated 172,000 Americans filed for bankruptcy—ten per cent more than in the previous year.

Ninety per cent of today's bankruptcy actions originate with individuals and not with businesses—a contrast with cases of a decade ago. Bankruptcies cost individuals and creditors up to five billion dollars a year.

While acknowledging the apparently unavoidable bankruptcies that befall some, we believe the overall incidence of bankruptcies constitutes a symptom of the moral breakdown of our generation.

## Foreign

### West Nigerian Chief Urges Evangelism

Chief S. L. Akintola, premier of Western Nigeria, has called on Christian missionaries to intensify their efforts to spread Christianity in order to help rebuild the world.

He said that while Africans can do without imperialism and all its implications, they "cannot do without God and His all-embracing love and grace."

### Switzerland to Honor Four Gospel Writers on Stamps

The portraits of Matthew, Mark, Luke, and John will appear on four stamps which will be in regular use in the postal system of Switzerland. The use of religious-oriented stamps appears to be on the increase in various countries.

Much better would be the "stamping" of the teachings of Christ upon the hearts of men—teachings that the four Gospel authors have recorded.

### Nepal Jails Christian Converts

According to reports reaching New Delhi, India's capital city, authorities in Nepal have jailed several converts to Christianity.

Hinduism is the state religion in the remote kingdom in the Himalayas.

Until about a decade ago, Christian missionaries were not permitted in Nepal, but they have been allowed to enter since on provision that they do not attempt to convert nationals.

Several Nepalese citizens who were converted by Protestant missionaries were imprisoned, reportedly without a trial. The converts were said to have petitioned King Mahendra for their release.

### Cocaine Shipments from Cuba Revive Problem in U.S.

According to Harry J. Anslinger, U.S. Narcotics Commissioner, illegal shipments of cocaine from Cuba into Florida are reviving the cocaine-addiction problem in the United States for the first time in more than twenty years. In return, Cuba gets needed U. S. dollars.

Shipments of opium and heroin out of Red China have increased "in a very big way." China is trying to flood the world with the drugs, says Mr. Anslinger.

### Missionary Society Raps Aid to Colombia's Schools

Aid to public schools in Colombia under this country's "Alliance for Progress" program in South America was opposed by the Oriental Missionary Society of Los Angeles at its annual meeting.

In a resolution the society charged that the Colombian public educational system "discriminates against children" of non-Catholic faith. "Many of the children under the jurisdiction of our organization are unable to receive an education under the Colombian public system, and our own schools are unable to operate," the resolution said.

### Bible Distribution Increases in Japan

The Japan Bible Society distributed two and one-half million copies of Scriptures in 1961. Only seven-tenths of one per cent of the ninety-six million people in Japan call themselves Christians, yet the number who read the Bible is very high.

Until two years ago, more Scriptures were distributed in Japan than in any other part of Asia. However, India and Ceylon now have caught up and passed the Japanese. Whereas Japan has some fifty million adults who can read, India now has ninety million, and the Bible Society of India and Ceylon is in a period of rapid expansion.



Answered by Ernest S. Williams

# YOUR QUESTIONS

#### \* Was Luke a Jew or a Gentile?

Scofield says Luke was a Jew born outside of Palestine, as was Paul. In Colossians 4:14 his name is listed among several Gentile friends of Paul, which indicates he was not a Jew by birth. This is the opinion of *The Dictionary of Religious Knowledge* also.

#### \* Since the commandments of God have been taken from tables of stone and have been written in our hearts (Hebrews 8:10), should not the principle of our giving now be, "Every man according as he purposeth in his heart, so let him give..." (2 Corinthians 9:7)?

Since Abraham and Jacob both tithed before the giving of the Law, there must have been a law or custom which approved tithing in their day. In 1 Corinthians 9 Paul compares support of the ministry with support of the Levitical priesthood.

If the laws once written on stone have been transferred to our hearts as your letter states, is not a desire to tithe planted in the heart—along with other righteousnesses of the Law? God desires "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4).

Personally, I like the "storehouse plan" by which the pastor receives his support and by which other activities adopted by the church may be carried on as well.

#### \* We are having some confusion concerning the person of "Christ." "Jesus" was born into the world through the virgin Mary to save sinners, but when and by whom was "Christ" born?

Jesus and Christ refer to the same person. Jesus is His name as Saviour; Christ is His title as the anointed One. He is "both Lord and Christ." Before coming into the world He was the eternal Son of God, "whose goings forth have been of old, from everlasting" (Micah 5:2).

This eternal Son of God became man by birth through Mary; thus deity and humanity became united, that divine salvation—or salvation from God—might be bestowed on all who will believe. In Christ, "God was manifest in the flesh..." (1 Timothy 3:16). Christ is spoken of not only as Saviour, but also as Creator and Sustainer (John 1:1, 2; Hebrews 1:2; Colossians 1:16, 17).

#### \* My husband receives a very good salary, but we never have anything left over. By the time we have enjoyed bowling, fishing, etc., we do not have enough left to enable us to pay tithes. This bothers me, and I would like your opinion.

It is not for me to tell people what they must do with their money, but I believe tithing to be the plan of God for the support of His cause—for us ordinary people. Those more able to gather wealth probably could contribute more than one tenth.

By giving tithes to Melchizedek, who was a type of our Lord Jesus, Abraham set a good example for us and is spoken of as "the father of the faithful."

As to putting bowling, fishing, and other sports ahead of supporting the work of the Lord, is this not putting material pleasures above devotion to God? When some of us were converted we completely disassociated ourselves from worldly sports, cutting loose from the associations that predominate at bowling alleys and kindred places of recreation. David wrote, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord..." (Psalm 1:1, 2).

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," *The Pentecostal Evangel*, 1445 Boonville Ave., Springfield, Mo. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).

# Opportunity of a Lifetime

By RAYMOND L. COX



PHOTO BY A. DEVANEY

LAMBS ARE WORTH MORE THAN SHEEP at the market, are they not?

The same is somewhat true in the spiritual sphere. A child won for Christ offers a lifetime of usefulness for the Lord. Intrinsicly, a child's soul may be worth no more than the soul of a man tottering on the brink of the grave. But in terms of potential service to God and man, the salvation of a youth is almost certain to prove more influential.

As a group of men sat around a table, they talked about what God had done in their lives. One by one the men described the depths of depravity from which they had been salvaged.

One man, however, said nothing until all the others had told of their experiences. Then he remarked, "Gentlemen, it is grand to hear how the Lord Jesus Christ saved all of you from sin and ruin. But I want you men to know that Christ did more for me than He did for all of you put together. He saved me before I got there!"

The speaker was the late Gypsy Smith! Suppose he had been converted during his old age. His many years of usefulness in evangelism would have been missed.

Suppose Billy Graham had been saved at seventy instead of seventeen! Our present generation would miss a mighty voice calling for "revival in our time."

"How can the church best reach the masses?" a questioner asked Billy Sunday.

"There is only one effective way!" replied the evangelist: "by getting hold of the children. You get boys and girls started right and the devil will hang crepe on his door!"

Dr. Clarence E. Macartney referred to the lad with the loaves and fishes whom Andrew introduced to Christ, and commented, "The person who brings a lad to Jesus may create a stream of influence which shall wash forever and forever the foundations of the Great White Throne."

Unfortunately, no signs of mourning are noticeable on the devil's door. While record attendances are being established by the churches of the

land, only one out of five Americans is even enrolled in Sunday school. Fifty million children and youths in this country never attend. Many who do frequent the church schools receive no additional spiritual training during the week. Actually, American youth affords a fruitful mission field.

The place to begin is the home! Sunday schools are doing a phenomenal work, but they cannot substitute for Christian training in the home. Long before Robert Raikes founded the Sunday school movement godly parents raised their children in the knowledge of the Lord.

"It's time for me to teach my boy about God," resolved James Beattie, a Scottish philosopher and poet.

Beattie pondered how best he might begin. "I want to present a lesson that will last," he mused. "If I merely tell my son, he might quickly forget."

Still pondering the problem, the philosopher started to stroll through his garden. Suddenly he stopped, stooped, and scrawled with his finger in the soft soil his son's initials, C. W. B. Then he hastened to the

*First talk to God  
about your children—  
then talk to your  
children about God.*

15th Annual Convention

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FOR INFORMATION WRITE: EARL W.  
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house and secured some garden cress seeds. He planted them in the initials which he had furrowed.

In less than two weeks Mr. Beattie was hailed by his son who excitedly exclaimed, "Father, my name is growing in your garden!"

"What do you mean?"

"Come and see," invited the child.

James Beattie followed his son. "See!" pointed the lad. "See my initials there? C. W. B."

"What of it?"

The boy cried, "Don't you understand? Something made those letters grow that way. What was it?"

"Perhaps it happened by chance," suggested Mr. Beattie.

"What is 'chance,' father? Did 'chance' plant the seeds?"

"Couldn't your initials there just have happened?"

"No, daddy. Somebody had to plant them."

"Very well, my son," said the father. He decided the boy would long remember the occasion. "Now look at your hands and feet, your ears and eyes and nose. Where did they come from?"

"Someone must have made them for me," was the boy's comment.

"Who made them?"

"I don't know."

"Now you're sure somebody planted the seeds which spell your initials. Are you just as certain someone made your hands and feet and other members?"

"Yes," confessed the little fellow.

"I will tell you first who made your members. God did—your heavenly Father."

James Beattie explained elementary truths about the Lord, and then confessed that it was he himself who had planted the seeds in the garden. Thus he began his son's spiritual education in the home, and the boy never forgot the lesson.

The time to commence training a child in the ways of the Lord is in early childhood. Anyone can count the seeds in an apple, but who can estimate the apples in a seed! J. O. Wilson's comment deserves serious attention, "How much more a soul is worth that has a lifetime of opportunity before it than that which has nothing."

There is no telling what a child will do for God if he is directed early to travel the straight and narrow way. Lambs *are* worth more than sheep, and this may be applied to those in the church as well as to those in the market!

## BLESSED BROKENNESS

(Continued from page five)

and be girt with the towel of service. We may be asked to lay down our lives for the brethren, but it will pay eternal dividends.

If we are to bear the cleansing waters, we must be poured out. If we would feed others, we must be broken before we can multiply. It does seem that something has gone wrong in the religious world today, for all I have been writing about in this article seems to be in reverse, according to modern methods and ways and standards. It no longer seems to be, *how can I best serve?* but rather, *how may I get ahead? How may I get a larger church, a bigger crowd, a larger salary?*

The love for the Cross seems to be vanishing from our ranks in a large measure, and with it the mighty miracles and power of the Holy Ghost—with broken hearts and sanctified, humble service. Where are the men who are brave enough to call a halt to this trend in the wrong direction? Any thing, man, or movement—no matter how grand and noble it may be—that leads us away from the Cross is leading us to shame and ruin.

We must go to the "mat" with

blustering opponents. God started the Pentecostal Movement in answer to the heart-cry of thousands of hungry souls. I am sure that the same methods that brought the power from on high can preserve it and multiply it in the face of all opposition. I am confident that God is waiting for us to stand forth in personal devotion, for it yet remains to be seen what God can do with a broken and yielded vessel. The end is near; let us "follow the Lamb, whithersoever he goeth."

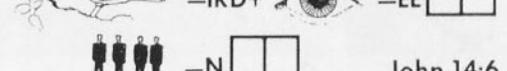
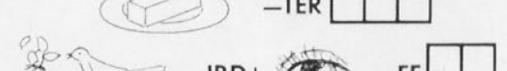
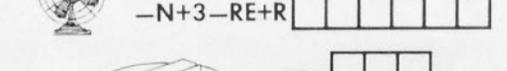
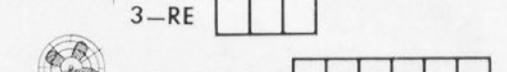
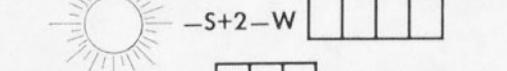
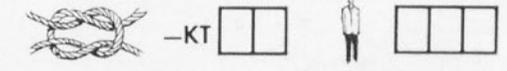
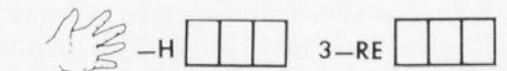
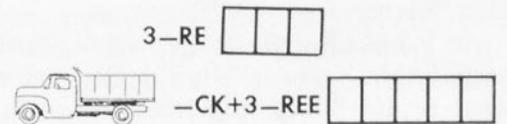
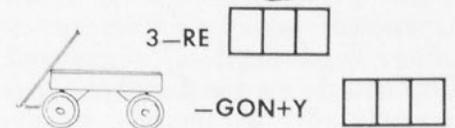
"A man's character is the reality of himself. His reputation is the opinion others have formed of him. Character is in him; reputation is from other people." —Henry Ward Beecher

FOR THE JUNIOR READER

## PICTURE PUZZLE

BY DICK CHAMPION

Jesus said:



John 14:6



Candidates for baptism (left) march into the water to meet Evangelist Otis M. Keener and national workers. Fifty-nine new converts (right) sing, "Thank You, Lord, for saving my soul," as they wait for water baptism.

Otis Keener who recently resigned his Oklahoma City pastorate conducts successful crusade in Samoa

# Oklahoma Adopts Pago Pago

By **Maurice H. Luce**  
*Missionary to Samoa*



ANY LISTENER IN THE VILLAGE OF AUA COULD HAVE heard God's praises carried by the trade winds on Sunday morning, May 24. Worshipers from Mu'uuli, Masefau, Pago Pago, and Aua had gathered in the Assemblies of God church for the last Sunday morning service of a two-week revival conducted by Evangelist and Mrs. Otis Keener from Oklahoma.

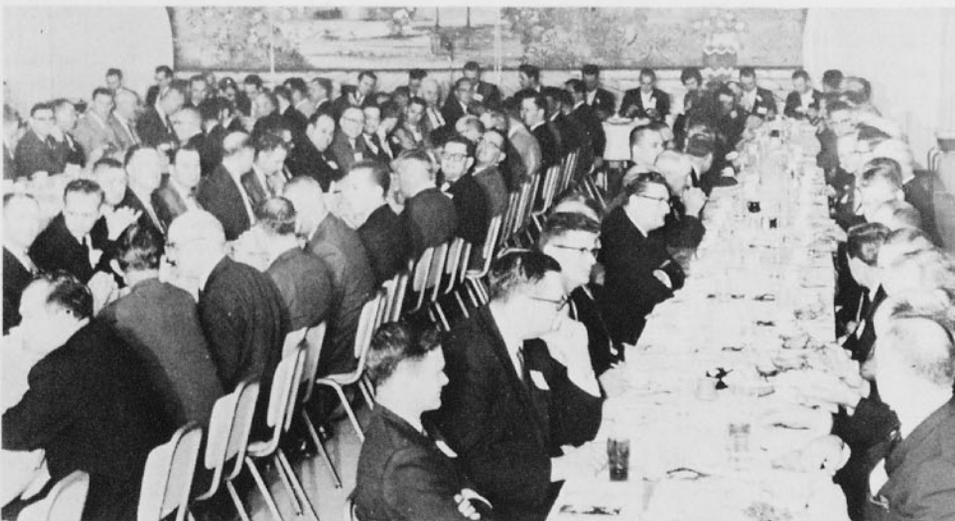
As I looked at the large congregation, my mind went back fifteen years to when I first came to Samoa. We went several miles from the main village and gathered beside a stream in the jungle to baptize the first small groups of believers. In those days the Samoans were fearful of what their families would say if they were

baptized. There were revival meetings then but, because of this fear, crowds were small and conversions few.

One outstanding revival took place in 1952 when the Lord began pouring out the Holy Spirit upon many believers in Pago Pago. This was, to my knowledge, the first such outpouring in Samoa.

I thought about some of the nationals whom God had called to preach. Just a few moments of reflection on their failures is enough to dim the light of victory. Looking at the congregation, however, I saw the shining faces of many workers who had, by God's grace, kept the victory in spite of trials and adversities.

At the front of the church sat the eight-member Christ's



Men from eighteen churches (left) in the Greater Tulsa, (Oklahoma) area gather for a Men's Fellowship banquet to hear Everett James present the work of Light for the Lost and to contribute toward the literature for the American Samoa campaign. Evangelist Otis M. Keener (right) and his Samoan interpreter, Jack Hunkin.

Ambassador's band. A year ago, most of them could not play one note, but under the direction of Missionary Claude Rediger, their playing has become inspiring.

After Brother Keener closed the worship service, the congregation gathered outside the church. Led by the band and the remaining C.A.'s in blue and white uniforms, the believers formed a procession and, together with many of the villagers, made their way to the palm-lined shore of Pago Pago Bay a short distance away.

Standing in the water with Brother Keener and national pastors, Brother Jack Hunkin called the names of fifty-nine believers who were ready to march into the water to follow the Lord in Christian baptism. What a change from the groups of five and six we baptized in the beginning! Among the candidates were the police captain's daughter and the daughter of the speaker of the House of Representatives.

During the campaign conducted by Brother Keener, evening services were held in the harbor area at the government recreation hall and at Darden Hall in Pago Pago. About 500 attended each of these services. An average of twenty-five responded each evening to the call for salvation. The total number of decisions for Christ was about 200.

Because Samoa is such a far away place, not many evangelists come this way. We are grateful to God for sending Brother and Sister Keener and their son Fred to minister God's Word in this remote place of the earth. We are also grateful to the Men's Fellowships of Oklahoma who provided the Light-for-the-Lost literature used in the Pago Pago evangelistic campaign and subsequent follow-up activities. ❧

### NEW CHURCHES STARTED IN BRITISH GUIANA

"Outstations and Sunday schools are springing up all over British Guiana," states Missionary David Guenther. "In one village a Bible school student was sent to open a church. There were 50 in Sunday school and over 21 in the afternoon service. A few weeks later over 17 received the baptism in the Holy Spirit under the ministry of Assistant Superintendent Clark.

"The MacKenzie Assembly, established about four years ago, has increased from 21 to 60 members. At Wismar, the church started three years ago with 17 members, now has 95 and has been organized," Brother Guenther writes.

At the revival center under the direction of Missionary Paul Palser, Sunday afternoon attendance has climbed to 500 and people are being saved in almost every service. Ten thousand tracts per month are being sold and Sunday school papers and *Pentecostal Evangel*s are enjoying wide circulation in British Guiana. There are now 12 organized churches and 22 outstations. Church membership is about one thousand.

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Standing by Miss Trasher's grave are Joseph Brown, J. Philip Hogan, Mrs. Brown, and some of the orphanage teachers.

## Assiout Orphanage Continues

By J. PHILIP HOGAN

I HAVE JUST RETURNED FROM A VISIT TO THE ORPHANAGE founded by Lillian Trasher in Assiout, Egypt. Soon after word of Sister Trasher's death was received, Brother and Sister Joseph Brown, missionaries of seventeen years experience in Egypt, were asked to go to the orphanage. They were needed there to stabilize matters in what the Foreign Missions Department felt would be uncertain days following the passing of Sister Trasher. Happily, however, many of the developments which we feared would happen did not materialize. Brother and Sister Brown were able to step in and assume the leadership Sister Trasher had vacated. I am glad to announce that the work goes on!

All of the Egyptian staff are still serving and, although everyone misses "Mama Lillian" very much, the program is virtually the same as it has been for many years.

Certain political uncertainties exist in Egypt whenever foreigners and foreign organizations are concerned. I was privileged to meet with top officials in the city of Assiout, and all of them mentioned how much the orphanage had meant to the community. Their wholehearted desire is to see it continue as it has in the past. The Foreign Missions Department is praying earnestly and is seeking missionary replacements on the staff of the orphanage. In the meantime, all the many friends who have prayed for and supported Miss Trasher and her work on the Nile River, can rest assured that this is a "vine of God's own planting," and we believe the great work will continue in Egypt.

On Easter Sunday morning it was my privilege to lead some of the Egyptian Christians, who had stood with Sister Trasher for many years, to the humble grave site on the edge of the desert. Here, among the tombs of other devoted missionaries, the earthly journey of Lillian Trasher ended. I could not help but review her years of care and testing. Somehow it seemed fitting to me that this devoted servant should end her days in Egypt among a people who had been so much a part of her life for half a century. ❧

# A Chapel at the Devil's Pit

By DON ARGUE, New York, N. Y.  
*Director of Evangelism, Teen Challenge Center*

A WALK DOWN ONE OF THE MAIN STREETS OF THE world's largest amusement park will take one by a variety of unusual sights: the world-famous Nathan's hot dog stand, the Wax Museum, the thundering Tornado Roller Coaster, the Parachute Jump, and the "Devil's Pit" attraction.

"What! a Teen Challenge Chapel?" is an oft-repeated expression among the average million daily visitors to Coney Island in Brooklyn, N. Y. Few of the many who come to this wicked playground to "get away from it all" ever expect to hear the gospel being preached across the street from the Devil's Pit. Naive visitors from around the world rub shoulders with pick pockets, harlots, homosexuals, Lesbians, teen gangs, drug addicts and professional swindlers, and gamblers of every description.

Teen Challenge has undertaken a most unusual ministry in the heart of this world playground. A concession stand on Stillwell Avenue has been remodeled into a chapel. It is strategically located right off the boardwalk and across the street from the Devil's Pit—a rock and roll dance hall—and a notorious tea room that serves



as headquarters for drug addicts. A portable wall is removed from the front of the building, exposing a walk-in chapel fully equipped to minister to the average daily crowds.

Above the rasping calls of the barkers, the blaring loudspeakers amplifying rock and roll, the vile cursings, and the noise of multimillion dollar amusements, our loudspeakers carry the heart-warming songs of the church and the glorious message of Jesus. A team of consecrated workers sing, testify, and preach to the milling crowds. They pray for sinners from all walks of life and distribute thousands of tracts and booklets. As many as six services are held each day and into the night.

When darkness settles over the playground, the gangs and drug addicts join other destitute pleasure-seekers who come to the chapel to mock; but they soon are made aware that God is in the place. They either bow their heads and listen reverently or run wildly down the street trying to shake off conviction. Backsliders and luke-warm Christians are shocked and condemned to find such a brilliant, dynamic Christian challenge in the one place they least expected to find it. Visitors from all



Teen Challenge Chapel at Coney Island was a powerful witness to multiplied thousands of non-churchgoers throughout the past summer. It was situated across the street from a fun spot called "The Devil's Pit."



Many pleasure seekers, attracted to Teen Challenge Chapel by the loud speakers, stopped to listen to the gospel. Some stood in the doorway; others walked in and sat down. They enjoyed the singing of Charles Reger, whose songs had a Western touch. Don Wilkerson (extreme right) had charge of the chapel. He was assisted by many fine young people.

parts of the States and overseas have attended the services.

The worldwide ministry has been the outgrowth of the faithful street rallies conducted on Coney Island for the past thirty-five years by an Assemblies of God minister, D. D. Vlahakis. During all these years, he has withstood the mocking, cursing crowd and preached the gospel. The chapel gives permanence to the work and affords a place to deal with those under conviction. Don Wilkerson (brother of Dave Wilkerson) has been appointed as pastor of the chapel.

How successful has this new venture been? The Sunday previous to the grand opening, our Teen Challenge team invaded the Island doing personal work and distributing literature. Sixty decisions for Christ were made and over 20,000 pieces of literature were distributed to teen-agers. Since the opening of the chapel, thousands of souls have heard the true gospel—perhaps for the first time. Many are deeply affected by the joyful, anointed singing, and hundreds have been greatly convicted by the testimonies of converted gang members and drug addicts. In one memorable service, teen-agers under conviction ran to the altar and others sat in their seats weeping as the fear of God gripped their hearts.

The far-reaching effects of this unusual ministry were brought into focus one night during the first week of services. On Friday night, Dave Wilkerson (Teen Challenge director) was doing personal work on the board walk and was strangely attracted by a wild scene in the dance hall across the street from the chapel. He was so gripped by what he saw that he asked the entire team of workers to join him in observing one of the most shocking sights any had ever beheld.

On stage, five young men were writhing and twisting to a satanic beat. They were all members of a rock and roll combo that has been a main attraction in Coney Island all summer. Obsessed teen-agers were frothing at the mouth and dancing in such a manner that even hardened sinners shook their heads in disbelief. But the

most shocking sight of all was the young piano player, who was beating out his chords in a demon-possessed manner with his head and hair twisting and flopping like a savage under the influence of voodoo.

One by one the workers broke down weeping and had to run from the hall. They returned to the Center and wept for hours. The very next night this young piano player made his way over to the chapel during an intermission. Our workers were stunned as he sat in the chapel—under such abject despondency—listening to the plea of the gospel.

In a convincing manner, he later confided to the personal worker at his side that he had been a former member of a Pentecostal quartet and had once had a real experience with God. He had been running from God and was now fully obsessed with his vile work. Though he walked away without yielding, he was deeply moved by the consecration of these young people and by the constant haunting reminder of the song that came floating through the smoke-filled atmosphere of the dance hall—"In times like these, you need a Saviour."

The entire Coney Island project was underwritten by Central Assembly of God in Tulsa, Okla. Pastor Robert Voight asked his congregation to pray for a new appreciation for the American "heathen" and asked them to give to support the work.

When the pleasure-seekers wend their way home and the snow begins to cover the beaches and rides, we will close the chapel for the winter season. But rest assured, that should Jesus tarry another year, we will be back again. For we have proven over and over again, that "Where sin did abound, the grace of God did much more abound."

\* \* \*

Note: Offerings for Teen Challenge, New York, N. Y., may be sent direct to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. Your faithful support of this great ministry will help us to continue reaching the lost youth of New York.

# From Thorns to Diadems

*He who would enjoy the throne must first endure the cross. It is by suffering that men learn to reign.*

By EVANGELIST ANNA C. BERG

HOW EXTREME A CONTRAST THERE IS BETWEEN CHRIST'S crucifixion and His glorification. When He was crucified they mocked Him by placing a crown of thorns upon His head. When He appears in glory He will be crowned with rarest diadems.

We find the description of His humiliation in Matthew 27:27-30. "Then the governor's soldiers took Jesus into the palace, . . . and they stripped off His clothes and put a scarlet robe upon him, and weaving a crown of thorns they put it on His head, and put a reed-staff in His right hand. And kneeling before Him they made sport of Him, saying, Hail, King of the Jews! And they spat on Him, and took the reed-staff and struck Him on the head" (Amplified New Testament).

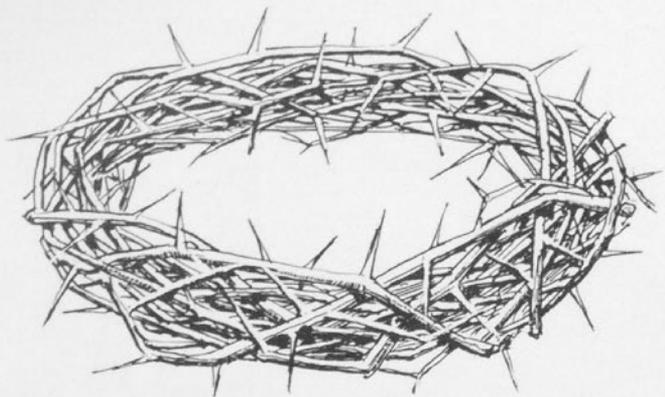
When we turn to Revelation 19:11-16 we see a very different scene portrayed. "After that I saw heaven opened, and behold a white horse! The One Who was riding it is called Faithful and True. . . . His eyes like a flame of fire, and on His head are many kingly crowns. . . . And on His garment and on His thigh He has a name inscribed, King of kings and Lord of lords" (Amplified New Testament).

Note the contrast: "a crown of thorns" in one instance, and "many crowns" in the other. From thorns to diadems! First suffering and humiliation, then glory and honor!

When Jesus stood before Pilate in that judgment hall with a mocking, jeering crowd around Him, He was our substitute. He was bearing our guilt and shame. Why was He crowned with *thorns*? Was it merely an instrument of cruelty and sadistic ridicule? No, it was much more.

Our first introduction to thorns is in Genesis 3:17, 18, "And unto Adam he said, . . . Cursed is the ground for thy sake, . . . *thorns* also and *thistles* shall it bring forth to thee." It was after the entrance of sin that thorns made their first appearance. There were no thorns in the Garden of Eden. Scientists tell us that no fossil remains of thorns have been found in the earlier geological formations. They came as a result of sin. From then until now, as every tiller of the soil well knows, they have been a constant menace and trouble to man. Thorns and thistles are the result of the curse upon a marred creation and are typical of the sin in the heart of man.

Jesus, God's Son, stood forsaken and alone before



## God-Given Thorns

"There was given to me a thorn  
in the flesh" (2 Corinthians 12:7).

Strange gift indeed! A thorn to prick,  
To pierce into the very quick,  
To cause perpetual sense of pain!  
Strange gift! And yet, 'twas given for gain.

Unwelcome—yet it came to stay;  
Nor could it e'en be prayed away;  
It came to fill its God-planned place—  
A life-enriching means of grace.

O much-tried saint, with fainting heart,  
The thorn with its perpetual smart,  
With all its wearing, ceaseless pain,  
Can be *thy* means of priceless gain!

—J. Danson Smith

Pilate. In our stead He was condemned and received the sentence of death. Oh, the bitter irony of that scene! Because people had acclaimed Him king, the soldiers in fiendish mockery placed a *crown* upon His head. Not a kingly crown, but one rudely made of sharp, piercing thorns. The sign of the curse, of sorrow, suffering, and judgment was His crown.

His wicked tormentors were unaware that they had chosen an emblem symbolic of their own unregenerate natures. His brow was pierced with thorns; His hands and feet were torn with spikes; His heart was thrust through with a spear. He suffered all this that He might take the thorns of sin out of our hearts and deliver us from the sting of death. He wore the sign of the curse that He might redeem us from the curse!

What a glorious exchange takes place when lives are surrendered to Him and He reigns as Lord. The burden of sin and guilt is removed and a song of joy fills the soul. The ashes of a remorseful life are exchanged for the beauty of holiness; mourning is traded for the oil of joy; the spirit of heaviness is transformed to one of praise and gladness. (See Isaiah 61:3.)

When faced with persecution, the believer can rejoice because he has a great reward awaiting him in heaven. The apostle Paul endured opposition and persecution, declaring, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

He also told of a "thorn, . . . a messenger of Satan" which troubled him and caused him grief. His suffering became so intense that he asked the Lord to remove

the thorn. There was no answer. The thorn still remained! A second prayer likewise brought no response. Paul was accustomed to having his prayers answered. In desperation he besought the Lord the third time to remove the thorn which was such a sore trial to him. The answer came—not in the thorn's removal, but in an extra supply of divine enablement. "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Corinthians 12:9).

We are not told what the nature of Paul's thorn was, but God's answer was sufficient for him. Instead of sorrowing or grieving because of the stabbing thorn, he now rejoiced and was strengthened by the transforming power of God. He testified, "Most gladly therefore will I rather glory in my infirmities . . . I take pleasure . . . in reproaches, in necessities, in persecutions, in distresses" (2 Corinthians 12:9, 10). God, in His overruling providence, can bring good out of evil. He can cause the wrath of man to praise Him. His transforming grace changes even the ugliest "thorn" into a means of blessing.

In Isaiah 55:13 we read, "Instead of the *thorn* shall come up the fir tree, and instead of the brier shall come up the myrtle tree." The fir tree being always green typifies life abundant and everlasting. The myrtle tree signifies fragrance and blessing—a life of fruitfulness. This promise will be literally fulfilled when Christ our Lord reigns upon the earth in righteousness and power. The *earth* will be transformed. The desert shall truly "blossom as a rose." Every sign and trace of sin and of the curse shall be removed.

The church has known suffering upon the earth. Hardship, humiliation, persecution, and death has often been the lot of the followers of Christ. But a glorious day awaits the faithful. The cross shall be exchanged for a crown. "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). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). "We shall all be changed, in a moment, in the twinkling of an eye. . . . For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corinthians 15:51-53). All these scriptures are words of joyous hope and anticipation.

John saw the Lord coming in glory wearing many crowns. No more shall He suffer under the tormenting and humiliating crown of thorns, but a diadem resplendent in celestial glory and beauty will grace His brow. It will surpass all the jewels which ever adorned earth's royalty.

All heaven and earth will unite in bestowing honor and glory upon the Son of God, the Ruler of the universe. Saints of all ages shall crown Him King of kings and Lord of lords. Heavenly voices will be blended in the glorious harmony, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Revelation 11:15).

Blessed are they who suffer with Him now, for they shall reign with Him then. Those who are faithful for life's little while shall wear a crown with Him for ever.

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## THE JEALOUS KING

Sunday School Lesson for September 9, 1962

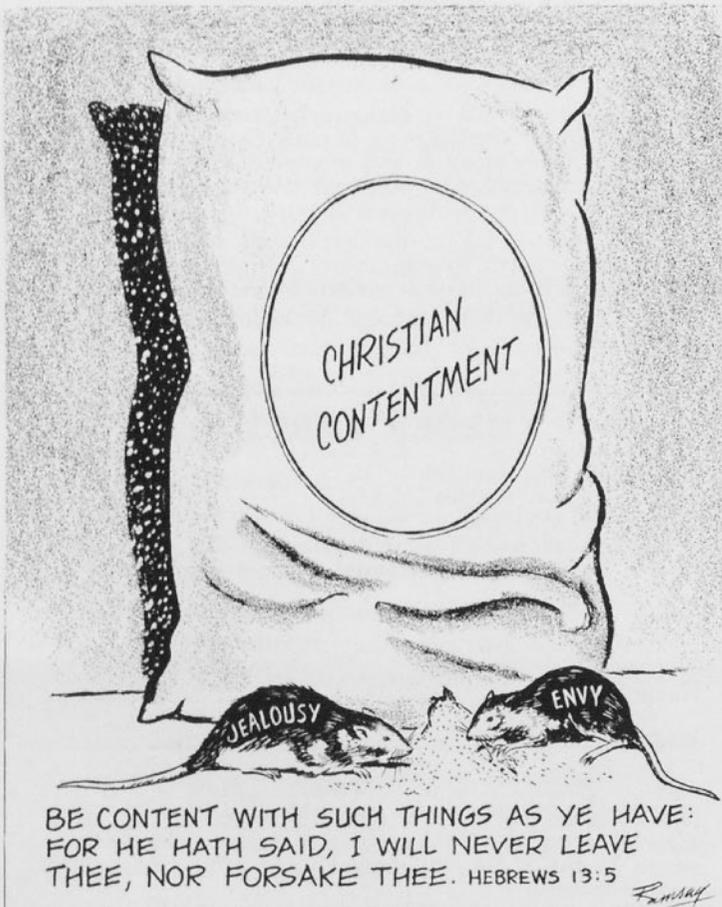
1 SAMUEL 18:6-15; PHILIPPIANS 2:1-4

Following David's victory over Goliath, he was given a position of leadership in Saul's army. So skillful, courageous, and blessed of God was he that the women of Israel began to sing loudly of his exploits.

*The Precipitation of Jealousy.* "And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." These enthusiastic women displayed a lack of wisdom and tact in their praises and comparisons of David and Saul. It is true that there is "magic" in a word of praise fitly spoken but we ought to refrain from words of adulation or comparisons which might become the occasion of stumbling to a weak Christian.

"And Saul was very wroth, and the saying displeased him." Saul was smitten with jealousy. This was inexcusable! How sad that God's children are afflicted sometimes with a strange disease which makes them miserable when others are favored or blessed! "Love envieth not," or as Moffatt puts it, "Love knows no jealousy." It is the nature of divine love to be happy when the one loved is honored and blessed! Do we possess that love?

### RATS IN THE GRANARY



*The Product of Jealousy.* "And Saul eyed David from that day and forward"—not with the eye of love and appreciation, but with the evil eye of suspicion, mistrust, and envy. From that day forward he began to put an evil construction upon all of David's actions.

How a child of God needs that clarity of vision which will enable him to appreciate the true worth of others and to refrain from seeing evil in their innocent motives and actions.

"And Saul cast the javelin; for he said, I will smite David even to the wall with it." What frightful sins spring from the root sin of jealousy! Christians do not throw literal spears at each other. But, sad to say, they are at times possessed by jealousy which gives rise to "a smiting spirit." By cruel criticism, caustic comments, and malicious gossip they *smite* their fellow Christians to the wall! "There is that speaketh like the piercing of a sword" (Proverbs 12:18). But, thank God for those with love-touched tongues who have learned that "pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Proverbs 16:24).

*The Provocation of Jealousy.* "And Saul was afraid of David, because the Lord was with him, and was departed from Saul." Saul's jealousy was really due to feelings of insecurity and inferiority. Because he had failed to obey, Saul had lost the sense of God's presence and thus felt insecure. Had he been faithful to God he would have been rewarded for his accomplishments as much as David. He would not have needed to feel inferior.

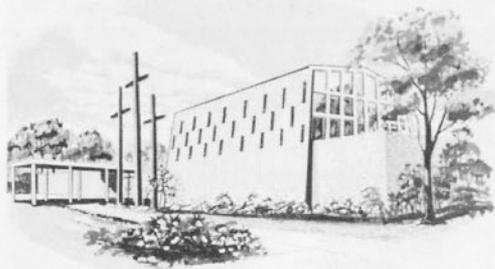
In these days many suffer from feelings of insecurity and inferiority. What is the cure? One who does the will of God may count on the presence of God—and God's presence is the answer to insecurity! Again, one who is faithful in the work God gives him to do will be as surely rewarded as the man of more God-given ability! No Christian in the will of God and faithful in the use of the talent God has given him need ever feel inferior!

*The Preventives for Jealousy* (Philippians 2:1-4). "Let nothing be done through strife and vainglory." The "chief end of man is to glorify God," states the old catechism. If this motive is the ruling passion of our lives it will purge us all of ungodly and ignoble aspirations, attitudes, and reactions. We do not live our Christian lives in a spirit of carnal competition with each other for self-aggrandizement. We live solely for the glory of God. We live in order that Christ may be revealed in and through us, glorying only in the Cross!

"In lowliness of mind let each esteem other better than themselves." This kind of attitude is absolutely contrary to worldly mindedness and is impossible of attainment by our own efforts. The Holy Spirit will so work in us that in the light of the Cross we can see ourselves as we are apart from the grace of God. He will enable us to form a right estimate of ourselves, neither belittling ourselves nor overrating ourselves. Above all, He will help us to sincerely appreciate the true worth of others as they are in Christ Jesus our Lord!

—J. Bashford Bishop

A brave and holy mouth is made by much praying.



James T. Hamann

## Unique Church Dedicated at Seattle

Faith Temple Community Church (Assemblies of God) in Seattle, Wash., has a beautiful new sanctuary located at 12345 8th North East. The ultramodern styling of the edifice and its situation on a two and one-half acre wooded site produce a lovely setting for worship.

The congregation had its beginning in 1938 when, through the vision and direction of Henry H. Ness, founder of Northwest Bible College, a Sunday school was started on the north side of the city. In early 1950 the church was organized as an independent congregation. James T. Hamann became pastor in August, 1960. Under his leadership an existing indebtedness of \$15,000 on the lot was paid off. An auspicious building program was launched and completed by September, 1961. Today the church is evaluated at \$200,000.

The sanctuary has a seating capacity of 400 and the Youth Fellowship room, which doubles as an overflow area, provides facilities for an additional 100. The one-story Sunday school wing of the church provides for complete departmentalization and also houses two infant nursery areas. Interesting features about the building are its unique architecture, the slanting exterior walls, patio and garden court areas, the skylighted foyer with mica slate flooring, and the glass-enclosed north end of the sanctuary—looking out on large fir trees.

Since dedication last October 30 the church has enjoyed continuous growth and attendance has doubled. Numbers have been saved and filled with the Holy Spirit through the outreach of Faith Temple. "To God be the glory, great things He hath done."



*Slanting walls broken by sixty very narrow windows give the sanctuary a Unique design.*



*The new church has a picturesque evergreen setting.*



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consecration  
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# ENLARGEMENT

## at Springfield, Massachusetts

Principles of Steady, Solid Growth Discussed by Pastor Whose  
Sunday School Attendance Has Doubled in Eight Years

NEW ENGLAND'S REPUTATION AS A hard place for evangelical churches is not without foundation. Nevertheless the Assemblies of God has a number of strong and growing churches in this part of the nation.

One of these is Bethany Assembly of God, in Springfield, Massachusetts. This church has enjoyed a steady, solid growth for a number of years. It now is engaged in its third building program since 1950.

Pastor David W. Flower reports that plans are being drawn for a new sanctuary and Sunday school facilities that will double their present capacity.

Sunday school enrollment has more than doubled since Brother Flower became pastor in February, 1954. He has seen the average Sunday school attendance mount each year from 112 to 135, 170, 191, 206, 220, 236, 244, 256—and the average for the current school year is 275.

How is this being done? "The first law of good growth," says Brother Flower, "is fulfilled when pastor and congregation unitedly share the burden. A pastor must have the support and cooperation of his people, and the people need a consecrated leader."

The October Enlargement Campaign is an important part of the program of growth at Bethany. "We find it an effective channel to reach the unreached," the pastor says. "As the 'spiritual gardener,' I confer with our Sunday school superintendent and we plot our activities. Using the plans suggested by the National Sunday School Department



D. W. Flower

for enlargement we add contests, revival meetings, special visitation programs, etc."

Do contests really help? "Yes, if they are not overemphasized," Brother Flower says. "If contests are conducted properly, interest and enthusiasm may be built up, and many victories won for Christ. We usually try to make these whole-school contests, rather than limit them to certain departments or age groups."

Commenting on revival meetings, he says: "If evangelistic meetings are included in the Enlargement Month's activities, we invite the evangelist to encourage and support the Sunday school effort. We have found this to be very satisfactory on a number of occasions."

But it is one thing for leaders to be enthusiastic over a program, and another to communicate this enthusiasm to the entire membership. This is done at Bethany through the annual staff banquet first, and then from the pulpit.

"At our annual banquet we present our burden and plans to the entire Sunday school staff. Since the staff is the key to lasting growth, we are particularly concerned that all our workers are fully informed and that their interest is aroused.

"We are then ready to promote the campaign in and through the whole church family. All prayer groups are urged to pray for lost souls and the proposed enlargement. Announcements are made from the pulpit and through the church publications.

"As help is needed for special jobs, extra workers are enlisted to handle these tasks. We endeavor to put as many people to work as possible."

What of this year's Enlargement theme? "The theme of 'Grow' chosen by the National Sunday School Department is conducive, I believe, to a

well-rounded emphasis," Brother Flower states. "It sets for us a pattern of united growth in enrollment, evangelization, and permanent harvest.

"My burden," he says, "is to see a well-rounded growth in our church through the programs of the Sunday school. We need to grow in attendance at all the church services, as well as at Sunday school.

"I do not believe in just getting them in to count them. We must get them in to keep them. Jesus was concerned about reaching the crowds, but He also was concerned about feeding and developing the spiritual life. We should aim at a total church commitment. Win them, train them, enlist them for Christian service—this is our motto."

In his opinion, growth is the will of God for the Church, and there should be growth the year around. "When we abide in the Vine, we



Pastor David Flower points to lighthouse used in attendance-building contest.



Young people's Sunday school class at Bethany Assembly in Springfield, Mass.

grow," this pastor says. "Jesus teaches us in John 15 that a continuing relationship of believers to Himself will produce a continuing result of growth and blessing. We have been called to produce fruit—more fruit—much fruit. This applies to the bearing of spiritual fruit in individual lives and also to the expansion of the church's borders in the physical realm through the adding of newly born souls to the kingdom of God.

"It is blessed to see the Lord adding to the church such as should be

saved. New faces, new families, new workers coming in and mingling with the established members bring new life into the congregation.

"It is a constant source of challenge and blessing to see new friends coming into the Sunday schools and churches of the Assemblies of God. This is as it ought to be.

"I pray that we may have an abundant harvest of souls for the Master in the October enlargement emphasis, as well as in the months that follow—and until Jesus comes." ❧

## SUNDAY SCHOOL CONVENTION TO BE IN DENVER

Clate A. Risley, Executive Secretary of the National Sunday School Association, has announced that the 17th annual convention of the NSSA will be in Denver, Colo., October 10-12. Day and night sessions will be in Denver's City Auditorium.

Lloyd Knox, NSSA president, will speak on Wednesday afternoon on the subject, "God's Word in God's World." That evening Deputy Inspector Conrad Jensen of the New York City police force will challenge the convention delegates with the theme, "You Get Them or We Will."

Speakers on Thursday will include James DeForest Murch, whose topic will be, "Teach or Perish," and Dr. Risley, who will have as his subject, "The Anatomy of the Sunday School."

The concluding address will be delivered by Herbert Philbrick, former FBI counterspy and author of the best seller, *I Led Three Lives*.

There will be workshops and other special features on the three-day program. Experienced leaders representing many different evangelical denominations will participate. All who are interested in Sunday schools are invited to the sessions. For further information, write: National Sunday School Association, 175 North Franklin St., Chicago 6, Ill.

Refuse to be the slave of circumstance! Through faith and prayer and consecration, and a humble claiming of the Holy Spirit's power, transform the difficulties into opportunities. Remember that our truest service for Christ is not that which we merely do for Him but that which we allow Him to do through us.

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# ON THE AIR



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From Centreville, Miss., Carl A. Wall of WGLC wrote: "What a pleasure it is for me to be able to bring your wonderful program to our sick and shut-in folks within our listening area. I can truly say that I consider your program one of the best we have listed on our logs."

\* \* \*

*Revivaltime* is on 401 stations now! The count has never been this high before. Of this number forty-seven are listed as foreign stations, several of them powerful 50,000-watt short-wave transmitters. Without question this is a great worldwide full-gospel outreach! God has blessed it abundantly.

\* \* \*

They are talking about the new *Revivaltime* choir album featuring Lee Robbins, soloist. And they like it! It includes several of the popular solos and choir and solo arrangements Lee has sung on the *Revivaltime* broadcast services. Ira Stanphill's favorite, "Follow Me," is included. Other songs are: Ten Thousand Angels, Just One Touch, Jesus Is the Answer, His Eye Is on the Sparrow, I Asked the Lord, Sweet Jesus, The Ninety and Nine, Lift Up Your Heads, Hallelujah! 'Tis Done, Now I Belong to Jesus, Since Jesus Took All My Sins Away, This Same Jesus, My Father Watches over Me. The hi-fi monaural album sells for \$3.98 and the stereo for \$4.98. You can order either of them directly from the Radio Department. The hi-fi order number is W-3186 and the stereo WST-8116.

\* \* \*

We have had a "rush" of mail from college students and especially students studying for the ministry.

A young Baptist theology student from New Orleans wrote to Brother Ward: "I wish to let you know how

fine and refreshing we find your program. It is so inspiring to many of us here on this campus to hear a man of God such as you proclaiming the unsearchable riches of the Lord. We wish to let you know that we are praying for you and the *Revivaltime* team." B. D. H.

This is a bonus! Ours is an opportunity to influence the lives and forming ministries of theology students around the world, while declaring the "Good News" to the outsider.

\* \* \*

A pastor in Ceylon, India, wrote a thrilling note to *Revivaltime*. He said: "We are really enjoying the radio

messages you have been preaching. Thank you. They have been a real revival to us and are showing us we should want a greater revival in Ceylon. We hope it will start in our church." S. S. Ananjan.

\* \* \*

Did you join the *Revivaltime* team in a special contribution to this ministry in August? We asked God for one thousand persons who would sacrificially give a special offering of \$25 to *Revivaltime*. Were you one of the one thousand? If not, you can still be one.

\* \* \*

Write us, will you?

## Linda Seeks and Finds

IN FEBRUARY, 1961, LINDA MILLER OF Brooklyn, N. Y., heard for the first time in her life about the baptism in the Holy Spirit with the evidence of speaking in other tongues. On March 10, 1962, she received the Holy Spirit. During the intervening year she faced countless doubts and discouragements before God graciously baptized her.

"The people in my church," Linda wrote, "were—and are—completely against the baptism in the Holy Spirit. There has been much arguing and ill-feeling among the people.

"However, my pastor has received the Baptism," she continued, "and it was through him that I learned of the experience. He was a great help to me and to several others in the church who were seeking the Baptism."

At first Linda was very enthusiastic. She had a great desire for "more of the Lord," and she wondered if this were the answer. She wanted to learn all she could about the Baptism and the evidence of speaking in tongues.

But doubts came—and nearly overwhelmed her. "My family and other people," Linda wrote, "kept telling me that the Baptism was all emotionalism, that the people who spoke in tongues were making it all up, and that the whole experience was a lot of nonsense. After a time the only thing which kept me believing was that I could see a difference between Spirit-filled Christians and me. I

wanted the joy, love, and power which radiated from their lives."

Toward the end of last year, doubts and confusions took over. Linda concluded that the baptism in the Holy Spirit wasn't "real or right." But she still couldn't explain to herself the reason for the difference in the life of a Spirit-filled Christian.

Just as she had given in to her family's arguments, her cousin JoAnn, also a member of Linda's church, received the Baptism. This helped to alleviate Linda's doubts. The following evening she went with JoAnn to an Assemblies of God church. "I was a nervous wreck," Linda said, "because it was only the second time I had been to a Pentecostal service, and after all I had heard I didn't know what to expect."

After the sermon the girls went to the altar to pray. Linda was greatly blessed—as she had never been before. A new hunger for the baptism in the Holy Spirit sprang up.

"It was at this time that I wrote to *Revivaltime* requesting prayer," Linda explained. "I didn't have enough faith to really believe God would answer. I also listened to the *Revivaltime* broadcast service every Sunday night. It was so encouraging. When Brother Ward read the testimonies of answered prayer, it increased my faith so much."

But in spite of Linda's new hopes,

she did not receive the Baptism as she expected it. "For one thing," she said, "I felt that the only place I could be baptized was at a Pentecostal meeting. Yet whenever I planned to go to one, something would happen so that I couldn't."

To add to Linda's discouragement, she began to think that, although the Baptism was real, the Lord didn't want her to receive it. "I felt as though the Lord didn't care in the least what happened to me. I was so miserable."

Then it came. "Praise God," she said, "the following Saturday after I reached this low point in my faith, God baptized me with the Holy Spirit and I spoke in tongues. I can't thank Him enough."

She added that "the unusual thing about my receiving the Baptism is that it happened at home—the one place where I thought it would be impossible! Furthermore, it was quiet, simple, easy and so wonderful. I just can't put into words how happy I am."

Linda concluded her testimony with a "thank you" to members of the *Revivaltime* prayer fellowship who were praying for her. "If it weren't for your prayers, I am sure I would have lost faith," she stated.

—Lois Hokanson Krocker

Precept is instruction written in the sand. The tide flows over it and the record is gone. Example is graven on the rock. The more the floods sweep over it the deeper it is etched.

## PRISONERS RECEIVE REVIVALTIME BOOK

LAST SPRING GORDON V. WOODS, CHAPLAIN of the Tennessee State Penitentiary at Nashville, ordered five hundred copies of C. M. Ward's book, *Risen with Christ*. Below left are two of the men who received the book in the reception center of the prison.

"You can be assured," wrote Chaplain Woods, behind desk in right photo, "that the books were received by the men and that they were grateful for them. The religious literature distributed among the men is a great source

of spiritual help. The books sent to us were carefully passed out in most units of the prison."

Preaching to five hundred men each Sunday afternoon and counseling with many like the prisoner below at right are among Chaplain Woods' duties. "My greatest reward and thrill comes," he said, "when any of the men and women completely surrenders his/her life to God."

In his letter, Chaplain Woods included a request for literature. "Any

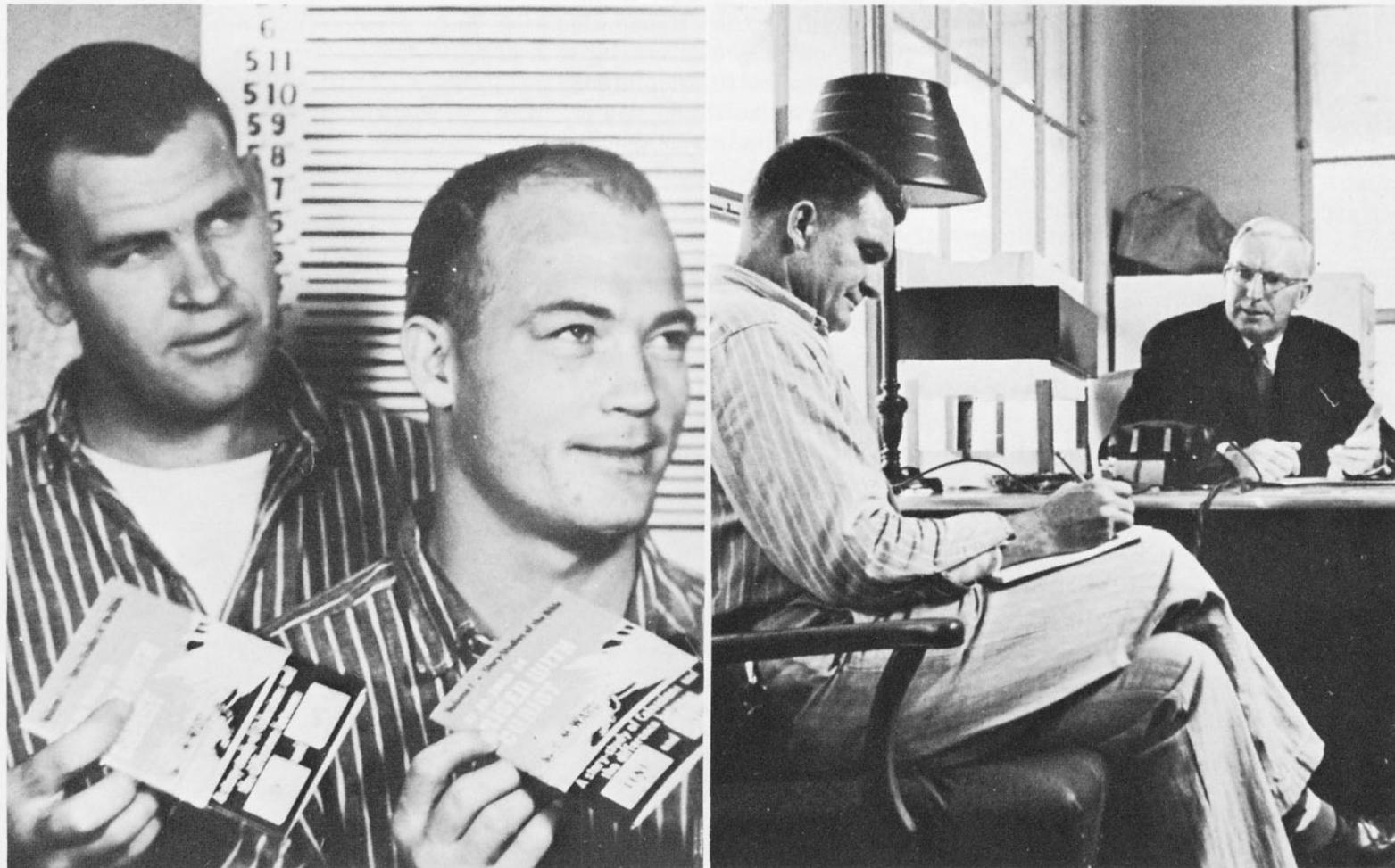
materials which your department can send us in any quantities," he said, "will be distributed and gratefully received by both the men's and women's divisions."

The department does not have funds to send out large quantities of free literature. However, persons who are interested in contributing to this ministry may obtain information from

*REVIVALTIME*

Box 70

Springfield, Missouri





# 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.

● THE LORD IS OUR HEALER, by Emily Gardiner Neal. 218 pages. \$3.95. Order number, 3 RV 1957.

A single fact makes this book important: it is a Pentecostal book by an Episcopalian author. And a woman author, a laywoman at that!

Some years ago Emily Gardiner Neal started out for one of her stories. She was at that time an agnostic reporter. "As a scientific writer," she says, "I was completely skeptical of the 'miraculous'; but as a writer, although suspicious of anything which smacked of 'faith healing,' my curiosity was titillated to the point of investigating what held the promise of a good 'story.'"

Starting out to disprove spiritual healing, she now writes to defend it. This is her third book on the subject.

The book is definitely Episcopalian in viewpoint. The author talks about priests (Protestant Episcopalian clergyman are called "priests"), unction, penance, even the sign of the cross. She believes infants receive some degree of faith at baptism. She thinks Holy Communion is the best channel for healing (a point to ponder). She quotes from *Ecclesiasticus*—one of the apocryphal books bound by Anglicans and Episcopalians in their Bibles, though not given the same inspired status.

But even though the book is thoroughly Episcopalian in tone and background, it is Pentecostal in spirit and belief. It surges with an atmosphere of the miraculous. It contains an entire chapter on "The Gifts of the Spirit." The author talks about healings as you would speak about the weather.

This book is, in short, the product of the startling recent outbreak of Pentecostal revival among the Episcopalians.

You may have read about this, not only by national news agencies, but as

well by such magazines as *Time* and *Newsweek*.

That God should pour out His Spirit on the Episcopalians, who sometimes in a light mood confess they are "God's Frozen People," has forced many of us to a fresh reading of Acts 10. Recall that it took a special sheet-vision from heaven for Peter to awaken to God's interest in others than the Jews, His special people: "Of a truth," Peter said opening his message to the household of Gentile Cornelius, "I perceive that God is no respecter of persons: but in every nation [shall we say *denomination?*] he that feareth him, and worketh righteousness, is accepted with him."

As Pentecost came unexpectedly in the first century to the Gentiles, so it has come surprisingly in the twentieth century to the Episcopalians.

It's something of a novelty to hear an Episcopalian reporter urging us to abandon the hesitating clause, "If it be thy will," when praying for the sick. God's will is the health of man-

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kind—total healing: mental, nervous, spiritual, physical, she says. Because some people are not healed for one reason or another is no reason to abandon the practice of spiritual healing—any more than people dying in hospitals means we should outlaw physicians.

Mrs. Neal has a healing ministry of her own, so her writing is confirmed throughout with ample personal experience. The reader will be stunned at the number, the variety, and the severity of sicknesses miraculously cured within her own experience. Yet one of the refreshing things about the book is her insistence on the importance of the church in healing. Not one to rip off on an independent, self-centered ministry, Emily Gardiner Neal views the church as the corporate source of healing and even asks for the presence of a clergyman when offering her own prayers for healing.

Her attitude toward the Pentecostal movement is both objective and respectful. She gently chides her own church: "We are apt to smugly criticize the Pentecostal sects because we say they preach a distorted gospel. . . . If we are to demonstrate the truth we profess to hold, we might do well to strive for something of the Pentecostal's simple faith; his intensity of personal experience; and his pervading awareness of the living Saviour; all of which are characteristics of the Early Church."

Let no one now say that only Pentecostals are Pentecostal. The ironic thing is that while so many Episcopalians are becoming Pentecostal, so many Pentecostals are becoming Episcopalian.

This book then is solid evidence of the Pentecostal revival among Episcopalians. You may not agree with everything in this book, but it will provide for you and for the friends to whom you witness able support from unexpected sources. It will help you to get the right perspective about healing—one which sees total healing as God's will for all men, but one which is not embarrassed by healing failures. It is a stimulating help to those who seek healing. It will be of special interest to pastors and laymen having or desiring a reach beyond their own church.

What days we live in, that an Episcopalian should be reminding us Pentecostals that *The Lord Is Our Healer!*



# Evangelism **BREAKTHROUGH**

DEPARTMENT OF EVANGELISM, 1445 BOONVILLE AVE., SPRINGFIELD, MISSOURI



EMMET, IDAHO—Three persons accepted Christ as Saviour and eight received the baptism in the Holy Spirit during a revival conducted at the Assembly of God with the Gospel Evangelaires (Evangelists Bonnie Green and Marialice Smith). Many persons from other churches came to the services and expressed interest in the Pentecostal message. Special classes at 10 A.M. during the campaign met a real need in the church.

—James C. Hicks, Pastor

FLINT, MICH.—Riverside Tabernacle completed a two-week revival on April 22 with Evangelist George Hayes. The attendance during the weeknight services exceeded all expectations, and persons found Christ as their personal Saviour during the campaign.

—Ivar A. Frick, Jr., Pastor

ELK, CITY, OKLA.—Waves of glory swept over the congregation night after night at First Assembly of God during a recent revival conducted by Evangelist and Mrs. Jimmy Merritt of Atlanta, Ga. Many were saved, reclaimed, filled with the Holy Spirit, refilled, healed, and blessed.

—Joe Calabrese, Pastor

LENNOX, CALIF.—Evangelist Anthony De Pompa of La Crescenta, Calif., recently concluded a fine revival at Glad Tidings Assembly of God church. Three persons came to the altar for

salvation, and three were filled with the Holy Spirit.

—Burton D. Lancaster, Pastor

BURLINGAME, CALIF.—The Assembly of God recently closed a successful revival meeting with the Tanner Team of Minnesota. The attendance and interest was outstanding, and a number accepted Christ as their Saviour or were reclaimed.

—C. E. Lebeck, Pastor

COFFEYVILLE, KANS.—A total of 46 boys and girls gave their hearts to the Lord during a recent Bible school conducted by Mrs. Joyce McDonald of Sasakwa, Okla., at First Assembly of God. There was a total enrollment of 209.

—L. J. Choate, Pastor

SPRINGFIELD, MO.—A very successful Teen Crusade was conducted July 8-15 at Glad Tidings Assembly of God with Evangelist Don Norville of Waxahachie, Tex. The moving of the Holy Spirit was noted in an exceptional way throughout this one-week campaign as 11 individuals were saved and many refilled with the Holy Spirit. The anointed preaching stirred the hearts of all and the blessings of God were felt throughout the church. Lee Robbins of *Revivaltime* was soloist for the crusade. The revival spirit continues in the regular services. Theodore Murphy is pastor.

—Tom Shepherd, Min. of Educ.

SUNSET, TEX.—During two weeks of revival at the Assembly of God with Evangelist and Mrs. Robert D. Bornert at least 100 first-time visitors were counted. A spiritual refreshing was witnessed. New consecrations were made and old ones were renewed.

—David H. Moore, Pastor

BROOKVILLE, PA.—First Assembly has been blessed spiritually in a revival campaign with Evangelist A. J. Chandonnet. Many first-time visitors attended, sinners were saved or reclaimed, and believers were drawn closer to the Lord.

—Vernon Boyer, Pastor

JOHNSVILLE, OHIO—A very profitable revival has just been concluded at the Assembly of God by Evangelist Raymond DeVito of Willard, Ohio. Sinners were saved and the entire church was spiritually stirred and blessed by the ministry of the Word.

—Terry Dichl, Pastor

CAIRO, GA.—Evangelist Shelvey Holland recently concluded a two-week revival at the Assembly of God. Several were saved and others were filled with the Holy Spirit.

—P. W. Hires, Pastor

FT. WORTH, TEX.—The Ambassador Traveler's Quartet (John Hall, Jerry Alcorn, Jimmy Doan, and Lavoy Dewey) recently concluded eight great days of meet-

ings at Northside Assembly of God. The congregation was blessed by the anointed singing, and individuals were saved. The last service witnessed an exceptional crowd and a glorious spiritual breakthrough.

—E. R. Anderson, Pastor

TOPEKA, KANS.—Faith Assembly of God recently concluded a three-week revival meeting with Evangelist John W. Henegar of Bartlesville, Okla. There was a great move of the Holy Spirit, and the church profited greatly from Brother Henegar's ministry.

—O. W. Hollis, Pastor

CONCORD, N. H.—Evangelist Fred Potter of Hamilton, Ont., Canada, recently concluded a successful week of evangelistic services at the Assembly of God. Twenty-five persons came forward to accept Christ as Saviour, and one young man received the baptism in the Holy Spirit. Brother Potter presented the wonders of the gospel by means of beautiful scene-o-felt black lite oil paintings, illustrated choruses, and pictures.

—Hudson L. Hilsden, Pastor

CORPUS CHRISTI, TEX.—Central Assembly recently enjoyed a successful revival with Evangelist M. D. Stokley whose ministry on the baptism in the Holy Ghost was a blessing to the church. A breakthrough among the young people came on the last night of the revival as some prayed through and others were refilled. The children's church conducted by Mrs. Stokley was a blessing to the boys and girls.

—R. L. Shedd, Pastor

ROME, N. Y.—Evangelist Johnny Barton of Granite City, Ill., and his co-worker recently held an outstanding three-week revival campaign at the Assembly of God. A large number of persons were saved, many received the baptism in the Holy Ghost or were refilled, and others dedicated their lives to the Lord. Among those saved were many Roman Catholics. There were many first-time visitors to the church. On the last day of the campaign the evangelist took up pledges for a new church building which will be erected in the near future.

—Ernest Darling, Pastor



Teen Crusade at Glad Tidings Assembly, Springfield, Mo. Left to right: Pastor Theodore Murphy; Evangelist Don Norville; Tom Shepherd, minister of education; and Lee Robbins, soloist.

# EVANGELISTIC EVENTS

CALVIN, LA.—The Sanders Assembly of God recently concluded a victorious revival with Mrs. Claudius E. Baker of Lufkin, Tex. Several persons were saved and many claimed healing.

—W. C. Taylor, Pastor

\* \* \*

TOPEKA, KANS.—First Assembly of God has just concluded successful children's services with Evangelists Bob and Jeri Winford of the Southern Missouri District. Twenty were saved and two were baptized in the Holy Spirit. The attendance was excellent.

—Paul E. Lowenberg, Pastor

\* \* \*

## CHURCH NAME CHANGED

SEATTLE, WASH.—Since the congregation at Fremont Tabernacle has sold its old building in the Fremont district of Seattle, and is building a new sanctuary at 14550 Westminister Way North, the name of the church has been changed.

It is now Westminister Assembly (Assemblies of God) officially. The mailing address, until the new building is occupied, is P. O. Box 1494, Seattle 3, Wash. J. Phil Johnson is pastor.

\* \* \*

## MANY SAVED AND FILLED AT OREGON CAMP

BROOKS, OREG.—Oregon's old-fashioned camp meeting which closed July 15 was a history-making event. The speakers, Thomas F. Zimmerman and Watson Argue, were at their best throughout the camp.

There were 190 persons who answered the call for salvation, and 146 received the baptism with the Holy Spirit. The shouts of praise of the people lasted far into the night on many occasions. We give grateful praise to God for the outpouring of His Spirit during the 1962 camp.

—N. D. Davidson,  
District Superintendent

\* \* \*

## SOUTHERN CALIFORNIA REPORTS UNIQUE CAMP MEETING

COSTA MESA, CALIF.—The 1962 camp meeting of the Southern California District was held June 30-July 8 on the campus of Southern California College.

The camp meeting this year was unique in that three evangelists were chosen to speak three nights apiece. The three evangelists—all members of the Southern California District—were John Bostrom, Paul Boyer, and Paul Riggs. Each man, in his own way, had a special, God-given ministry that was a real blessing to the camp meeting.

—W. H. Robertson,  
Secretary-Treasurer

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	Crossett	Beulahland	Sept. 2-9	Eddie Eaton	A. C. Ryc
	Forrest City	First	Sept. 2-16	A. G. & Mrs. Calaway	J. S. McMahan
Calif.	Anaheim	* Central	Sept. 4-9	Don Hall	Tom Sutton
	Fresno	** Easton	Aug. 28-Sept. 2	Virgil & Edythe Warens	J. W. Erxleben, Sr.
	Inglewood	* Calvary FG	Sept. 4-9	Christian Hild	Marcus Gaston
	Oildale	First	Sept. 5-9	Doug Payne	George Brown
	Ukiah	A/G	Sept. 4-16	Ralph I. Cranston	W. Cornish Jones
Colo.	Pueblo	Park Hill	Sept. 4-16	Gospel Evangel-aies	Kenneth Crouse
	Rifle	A/G	Aug. 21-Sept. 2	Gospel Evangel-aies	Floyd J. Fischer
	Rocky Ford	A/G	Sept. 4-16	Jeremiah Hanley	Leon Brodrick
Fla.	Tallahassee	First	Sept. 4-16	Stanley McPherson	K. L. Claycomb
Ga.	Cairo	First	Sept. 2-16	E. J. Stufflebeem	P. W. Hires
	Columbus	Eighth Street	Sept. 9-16	L. G. (Buddy) Creel	S. B. Cotton
Idaho	Post Falls	A/G	Sept. 9-23	Les Martin	Lytle Thomson
Ill.	Mason City	A/G	Sept. 4-23	Joel Palmer	Kenneth C. Wallace
	Odin	A/G	Sept. 2-7	Victor Etienne	Gerald L. Abbott
Ind.	Attica	** A/G	Sept. 2-7	W. A. Van Winkle	Raymond Foraker
	Evansville	West Side	Sept. 9-23	S. Clyde Bailey	Donald Lunford, Jr.
Kans.	Kensington	A/G	Sept. 4—	Ivan & Mrs. Kimmel	John A. Pugh
	Oswego	A/G	Sept. 2-16	Larry Allbaugh	Waren D. Goble
La.	Bossier City	Gospel Lighthouse	Sept. 4-16	Fred Numrick	Charles A. Oswald
Mass.	New Bedford	Calvary FG	Sept. 9-23	Arthur Bristol	K. MacDonald
Minn.	Detroit Lakes	A/G	Aug. 28-Sept. 9	Arthur & Anna Berg	Claude Brafvold
	Moose Lake	A/G	Sept. 4-9	Bill & Verna McPherson	Harold Kampfi
Mo.	St. James	A/G	Sept. 9-23	Glenna Byard	T. B. Conway
	St. Louis	Glad Tidings	Sept. 9-23	Floyd L. Dennis	E. P. Wright
	Sedalia	First	Sept. 4-16	Ron Prinzing	F. T. Buntenschach
Nebr.	O'Neill	A/G	Sept. 2-16	C. M. Smitley	Ivan Christoffersen
N. J.	Point Pleasant	First	Sept. 4-16	Dan & Anita Bogdan	Jack Mitchell
N. Y.	Ithaca	A/G	Sept. 2-16	Perrello Brothers	Chas. W. Marshall
N. Dak.	Mandan	Bethel	Sept. 4-9	Bob & Pat Ludwig	Herman Johnson
Ohio	New Philadelphia	Glad Tid. Tab.	Sept. 4-16	Arnold & Anita Segesman	Kenneth Shaffer
Oreg.	Eugene	First	Sept. 9-23	Linfield Crowder	Murray McLees
	Medford	Bethel	Aug. 22-Sept. 2	Louis Neely	Lawrence D. Krause
	Merlin	A/G	Aug. 25-Sept. 9	Ander Henson	Charles L. Henson
	North Bend	A/G	Sept. 4—	Walter & Ruth Lascelle	Everett Olp
Pa.	Central City	Pent. Tab.	Sept. 4-24	Jack Peters	Edward Neidermeier
	Landisburg	A/G	Sept. 4-16	Olsheski Musical Tm.	Eber Reitzel
	Waynesboro	Calvary	Sept. 4—	John Higginbotham	George Hatchner
S. C.	Spartanburg	First	Sept. 5-16	B. R. Minton	L. M. Hadler
S. Dak.	Mitchell	A/G	Sept. 4-16	Wes & Pat Larson	Richard Tufte
Tex.	Beaumont	Magnolia Park	Sept. 5-16	Mike Wright Family	Paul Radke
	Burkburnett	A/G	Sept. 9—	Samuel Calk	L. H. Finney
	Dallas	First Spanish	Sept. 9-23	D. Bazan, Sr.	Tony Enriquez
	Dallas	Urban Park	Sept. 9-16	Eddie Wilson	R. W. Brashear
	Fort Worth	Bethel	Sept. 9—	A. C. Bates	W. F. Mercer
Va.	Ebony	A/G	Sept. 4-16	Peiffer-Harden Team	Etta Baird
	Oceana	First	Sept. 4-16	David A. Lewis	S. D. Beiler, Jr.
Wash.	Tonasket	A/G	Sept. 4-23	Wesley W. Fleming	Wesley Nelson
W. Va.	Fairmont	Trinity Tab.	Sept. 9-16	Jim & Tammy Bakker	C. Chegwin
Wis.	Milwaukee	** Lakeside	Sept. 9-14	Charles Senechal	Wilbur Mandigo
	Wausau	Christian	Sept. 4-16	The Tanner Team	Charles A. Anderson
Africa	Aba, Nigeria	A/G	Sept. 9—	Donnell-Holler Team	Augustus Asonye
Canada	Walkerton, Ont.	Pent. Ch.	Sept. 4-16	W. J. Domm	Edwin Martin

\* Youth Revival

\*\* Children's 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.

## PIONEER PASTOR PRAISES THE EVANGEL

MONUMENT, COLO.—We are pioneering a new Assembly here and have found the *Evangel* to be one of our best "door-openers" in our visitation program each Friday night. I sincerely believe *The Pentecostal Evangel* to be the best full-gospel literature available anywhere, and I would like to express hearty thanks to all the staff and writers for such dedicated, faith-inspiring articles.

It is a real blessing and a constant source of joy to know that we of the Assemblies of God have such material available to assist our ministries. I know of many independents who use the *Evangel*,

also. We desire an interest in the prayers of God's people on behalf of our new church. We are about eight months old and average 20 in Sunday school, and are in a building program.

—S. W. Kastl, Pastor

\* \* \*

## WITH CHRIST

DWIGHT C. RITCHIE, 62, who was an ordained minister of the Assemblies of God for many years, was suddenly called Home on June 25. He is survived by his wife and four daughters. Brother Ritchie, a pioneer preacher who ministered in Utah, Idaho, and Montana, was living in Hamilton, Mont. at the time of his Home-

going. His articles and poems published in *The Pentecostal Evangel* were appreciated by many readers.

WILLIAM E. WALLACE, 48, went to be with the Lord on July 16. Brother Wallace, licensed in 1938 with the Southern Missouri District, served as pastor and evangelist. Pastorates held were in Vida and Newberg, Mo. He is survived by his wife.

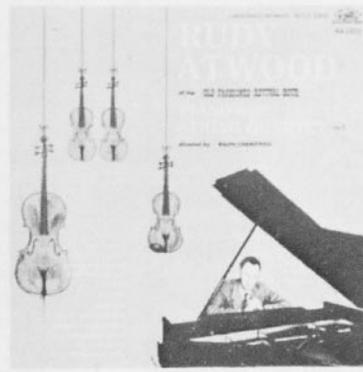
MRS. ALMA J. ELLIOTT, 71, of Redmon, Ill., passed away recently. Ordained in 1943 in the Illinois District, Sister Elliott pastored in Redmon until 1958 when she was superannuated. She also engaged in evangelistic work.



**OLD FASHIONED REVIVAL HOUR CHOIR**, Directed by H. L. Green.  
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**SOUTHWESTERNERS . . . SING**, Southwestern Bible Institute.  
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**RUDY ATWOOD, Piano**, with Carmichael String Quartet.  
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**CHRIST'S AMBASSADORS**, "Talent Search" Winners, 1960.  
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**FRANK BOGGS, Bass**, "Songs from the Heart."  
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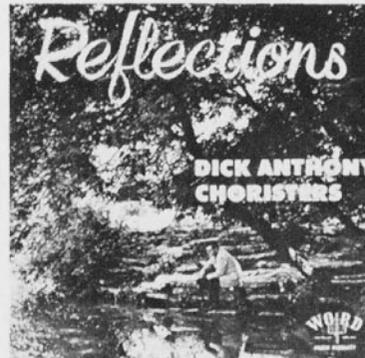
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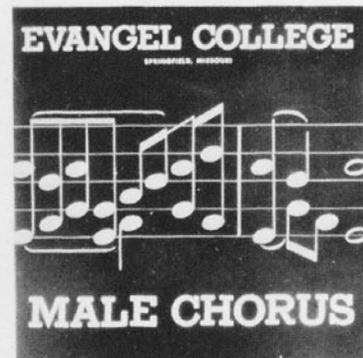
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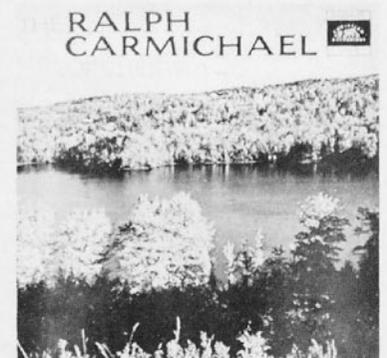
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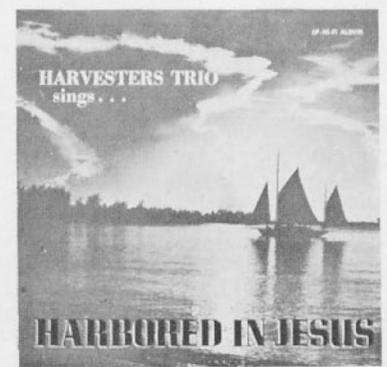
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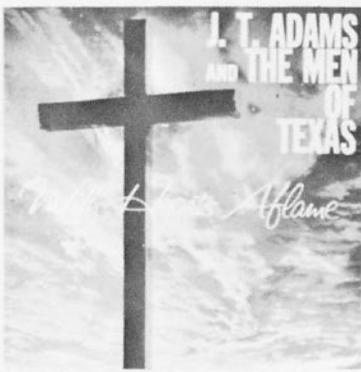


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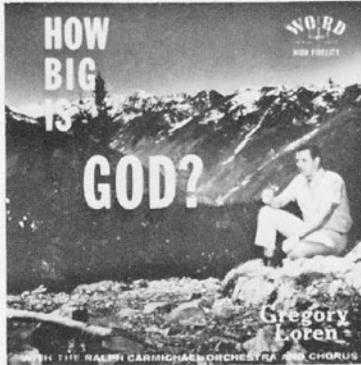
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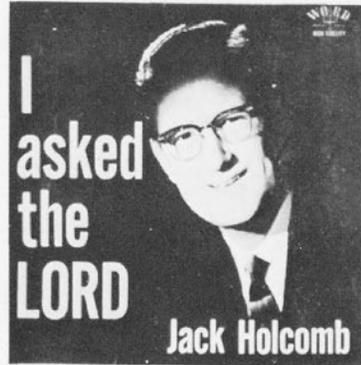
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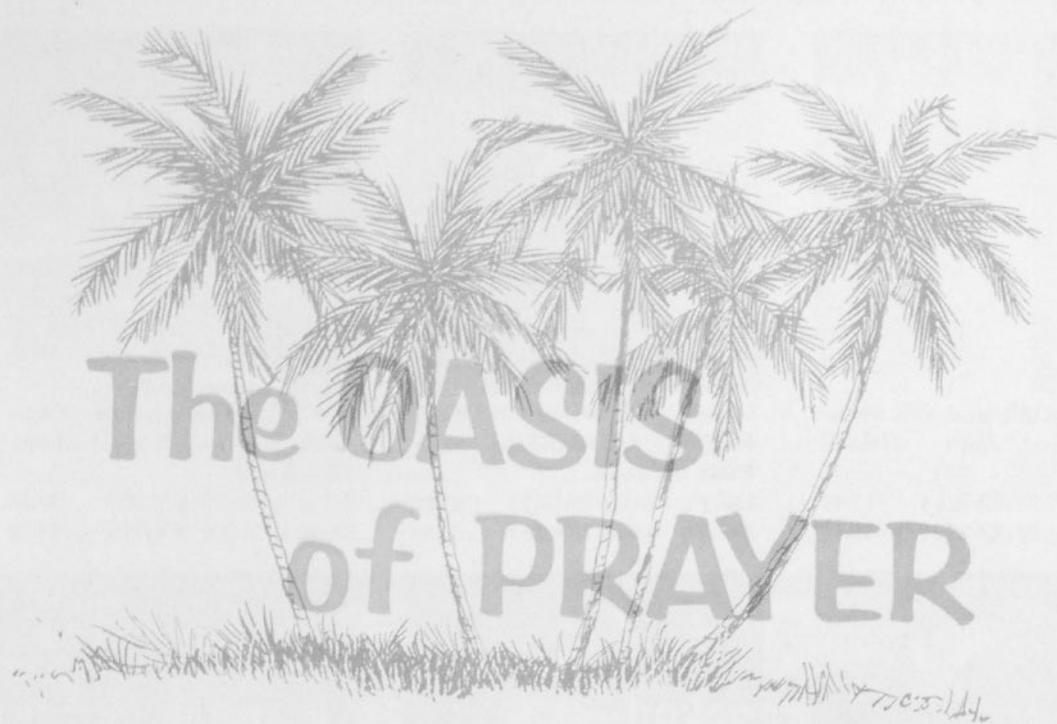
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By DOLORES S. DOUGLAS

WE HEAR THE WORD "DESERT" AND WE THINK OF ENDLESS spans of hot burning sand. The elements have not changed over thousands of years. The heat is just as unbearable, whether one crosses desert miles in a motor vehicle or upon a camel.

Night still brings its penetrating chill, and winds still swirl hot sands into a stinging onslaught. Travelers still seek out an oasis as a temporary haven. Weary bodies find water and cool rest beneath green palms.

There is a sense in which the whole world is a wasteland. All life's journey is across a desert. We are pilgrims looking for a country such as we read of in Hebrews 11:16, "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

We are exposed to perils as we travel through this alien land. Persecutions and afflictions sweep upon us as a stinging tempest. Trials and burdens come into our lives and we feel the scorching heat.

The desert traveler knows his opponents are nature's elements. He battles not against flesh and blood, nor do we in our spiritual pilgrimages. Our opponents are unseen. The contrary elements are principalities, as we discover in Ephesians 6:12—"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our conflicts not only touch our bodies, but they tear at our very souls.

But our God is faithful. He has not left us without a place of rest! We can look far across the span of desert to an oasis...the oasis of prayer!

Weary, sun-blistered desert travelers may look ahead and see a mirage, but not so with God's children. This oasis is real and it is always there when we look for it.

Can anything compare with our sense of security and relief when we come to our oasis? A breath from heaven blows cool upon our brow and we sense new life flowing through a weary body. The balm of Gilead takes away any hurt from wounds inflicted by our enemies. We can rest in the shelter of His love and care, praising God for providing such a haven of rest. This is the blessed rest mentioned in Isaiah 28:12—"This is the rest wherewith ye may cause the weary to rest; and this is the refreshing..."

There are so many professing Christians who depend on church services for their prayers. They never have had an oasis experience. They stagger on from Sunday to Sunday without pausing for the spiritual refreshings they need along the way. No wonder so many faint and perish! Wise travelers have a healthy respect for desert hazards. They know that death claims many victims under burning sun and sand. We must take our daily rest at an oasis of prayer or we will never make it to the eternal city.

Time does not seem important when we are refreshing ourselves at our prayer oasis. We whisper, "O Jesus, may I not remain in this blessed spot? Must I journey on in the face of trial and storms?" David must have felt that way too, for he wrote, in Psalm 55:6-8, "And I said, Oh, that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off and remain in the wilderness. I would hasten my escape from the windy storm and tempest."

*Jesus, let us linger...* but He raises our eyes to look upon the desert around us. Then we see our fellow travelers, some stumbling and falling beneath their load. Some of them have never heard that God has prepared a rest in this life. Others are neglecting to use this refuge of prayer. Oh, yes, He loves these too!

Reluctantly, we must go on. We must leave behind us our oasis of prayer. But we know it is not the only oasis. There are many ahead of us—as many as we need. They will always be there. For Jesus is always at our side, saying, "Come...I will give you rest."