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THE PENTECOSTAL evangel

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



SEPTEMBER 1, 1963
TEN CENTS



PHOTO BY A. DEVANEY

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'Be What You Ought to Be'

By MELVIN B. HANSON

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IN 2 CORINTHIANS 13:11, PAUL WRITES, "FINALLY, brethren, farewell. Be perfect. . . ." Goodspeed translates this, "Be what you ought to be." What a challenging standard for all of life's relationships!

Romans 14:7 says, "None of us liveth to himself. . . ." All of us bear some relationship to others. As creatures of God, living in His world, we owe some contribution of influence, some sharing of our abilities, some rendering of service, to our Creator and His creation.

With this as a basic premise, each of us might well ask himself whether he is being "what he ought to be."

Weymouth translates these words, "Secure perfection of character." Montgomery says, "Aim at perfection." Williams renders them, "Practice the perfecting of your characters." Dr. Scofield in his notes defines *perfect* as "full development, growth in maturity of godliness." The pattern is a Biblical one of being "filled with all the fullness of God," and being *all* that God's marvelous grace makes it possible for one to become. So, to be what we ought to be is no easy conformity to some *human* "average" or "norm" of character or conduct.

The RSV and Moffatt translations both interpret this thought, "Mend your ways," which implies that some reformations may be necessary.

The application of the Golden Rule would no doubt go far toward giving us a practical definition of the terms under consideration. For if all of us would discipline ourselves to *do* and to *be* what we expect of others who profess spiritual maturity, we probably would come close to being what we ought to be.

Now let us consider some of the many relationships which we may enrich by being what we ought to be.

1. *Our relationship to God.*

Are we the kind of Christians "we ought to be" in the sight of a holy God, and in the light of His holy Word? Many know very well they are not the kind of

obedient children of the heavenly Father that they should be. But rather than being alarmed at this discrepancy, they presume on the "grace" and "longsuffering" of the Almighty, or justify themselves on the grounds that others are no better! Others try to shrug off the whole matter of responsibility to God as a carry-over from previous religious superstitions quite irrelevant to our present moral climate.

But, whatever our attitude toward God may be, the fact remains that there is no other relationship that is of such importance, for this involves *eternity*. God's Word says, "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). Someday, sooner or later, we must *all* settle our account with God.

2. *Our relationship to our families.*

The family is the basic unit of society. It is important that families function harmoniously and send out into the world well-adjusted individuals who can face the problems and demands of life.

What a tragedy that the "love" of romance is often lost in the "rough and tumble" of family responsibilities. It is imperative that husbands and wives continue to love and respect each other, setting the example of proper attitude and right conduct before their children. They should be well-grounded in the solid principles of right living, *founded* on the teachings of the Scriptures, and effective *teachers* of these precepts to their offspring. Fathers and mothers need to maintain a good relationship with each other and with God in order to be what they ought to be in the family circle.

Children and young people, too, have a share and responsibility in the making of happy homes. They need to be taught a proper regard and respect for each other. And the age-old commandment, "Honor thy father and thy mother . . .," cannot be broken without shattering some of the fine elements of family felicity. This pertains to adults with aging parents, as well. We owe our

parents kindly consideration and a personal interest in their well-being.

So, in all the family circle, relationships will be enriched when we are what we ought to be toward each other—giving to each his rightful due.

3. *Our relationships to "kith and kin."*

Beyond our immediate families, there are other relatives and an ever-widening circle of acquaintances and associates whom we include in our thinking as "friends." What do these people think of us? What impressions are we making on them? As Christians, we owe them a witness and a demonstration of the effectiveness and satisfaction of committed Christian living.

Do we keep the welfare of their souls uppermost in mind? And are we using every means possible to present to them the claims of Jesus Christ?

4. *Our relationship to the community.*

"If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18). Many a quarrel can be avoided by following this advice.

But it is not sufficient merely to keep from "tangling" with someone in an argument or misunderstanding. Our influence in community relations should be positive and constructive, not only negative. Our neighbors need the gospel. Isolation will not win them. Sometimes we must take the initiative to reach them. In this we need to follow the Holy Spirit's leadings, lest we miss an opportunity to lead a soul into the blessedness of personal salvation.

Christians should exert an uplifting, wholesome influence upon community life, having a genuine concern for the welfare of all. This is being what we ought to be. We fall short when we become so detached from our environment that we leave no impression.

5. *Our relationships in the secular world.*

One of the most important phases of industry is human relationships—"personnel" matters. Many different kinds of personalities make up our world. Some of them we may feel we could do without. Here is where Christians must forget the "tit-for-tat" philosophy, and "go the second mile." This may be easier said than done. But if we are really going to be what we ought to be, even "on the job," we must be sure that our Christianity shines through clearly, on Monday as well as Sunday!

Young people in school need to remember that they are being closely observed—and should give no occasion for another to stumble over their attitudes, their integrity, their general deportment. The Christian virtues of honesty, friendliness, industry, and respect will eventually pay handsome rewards.

6. *Our church relationships.*

Now we come to a very important phase of living. For happy associations in Christian fellowship have a way of reflecting on the rest of life. On the other hand,

where there are divisions, backbitings, misunderstandings, and perennial criticisms there will inevitably come repercussions of these unhappy situations in other areas of life—the home, the community, work, and school.

The church affords many opportunities for service, each requiring cooperation with other individuals. If each of us, placed wherever we may be, would honestly try to be "what we ought to be" before God, and with our fellow Christians, how much more effectively the church could carry on its ministry!

In this setting there must be *due recognition* of officially constituted *leadership*. Leaders, in turn, must be what they ought to be in order to merit the response they desire from those who share their tasks. Every *leader* must have willing *followers*, if the common objectives are to be achieved.

It is a sad state of affairs when certain individuals try to force their personal ideas on the group. This attitude usually stems from an egotistical desire to be "listened to" more than from a genuine passion for improvement. This is proved by the disunited shambles that so frequently follow when they do not get "their way."

On the other hand, what blessing comes when every member is what he ought to be in his own sphere, seeking to contribute his very best to the cause of Jesus Christ. I find myself earnestly praying the following prayer on my own behalf:

"Dear Lord, help me to be a proper husband to my wife; the kind of father I ought to be to my children; a true 'brother' to my brothers and sisters; a joy to my still-living parents; a credit to my relatives; an understanding friend to my associates; a respected citizen in my community; a devoted pastor of my church; a cooperative fellow-minister among my brethren; a faithful representative of true Christianity in an ungodly world; and an obedient son of my heavenly Father. Lord, help me to 'be what I ought to be' in all the relationships of life!"



Alchemy Won't Work

Alchemists of the Middle Ages sought to change cheap metals into gold. They labored long hours among their weird-shaped flasks and bottles, making strange gestures and sounds, melting various mixtures together. Kings often hired alchemists to produce "philosopher's stones" that were supposed to change other metals to gold or to cure diseases. Some alchemists became rich by diligent faking.

Many people try to make themselves "perfect" through the alchemy of self-righteousness. They practice all kinds of self-help treatments. But none avails. Perfection is not found in ourselves, or in what we do to ourselves, but in the finished work of Christ. In Him we can be perfect because He is perfect.

—WILLIAM J. KRUTZA



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PUBLISHED CONTINUOUSLY SINCE 1913

SEPTEMBER 1, 1963 • NUMBER 2573

Official Voice of the Assemblies of God
1445 Boonville Avenue, Springfield, Mo. 65802

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Addresses in the U.S. and U.S. possessions: Single subscription \$2.50 a year; \$4.75 two years; \$7.00 three years. Special introductory offer \$1.00 for 20 weeks. Bundle rate (minimum of four subscriptions, all mailed to the same address) 65c for 13 weeks, \$2.25 for a year, on each subscription. Canadian addresses: Single subscription \$3.00 a year; \$5.75 two years; \$8.50 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 78c for 13 weeks, \$2.75 for a year, on each subscription. Foreign lands (except Canada and PUAS countries*): Single subscription \$4.25 a year; \$8.25 two years; \$12.25 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 91c for 31 weeks; \$3.50 for a year, on each subscription.

*PUAS—U.S. rates apply to all countries in the Postal Union of the Americas and Spain. See your Postmaster for a list of these.

Printed in the U.S.A. Second-class postage paid at Springfield, Missouri.

STATEMENT OF FAITH

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

Average paid circulation in July
181,684 copies weekly

EDITORIAL COMMENT

Fruitful Boughs

In the natural order, each tree bears its own particular fruit. Apple trees bear apples. Peach trees bear nothing but peaches. But in the spiritual life it is different. Each Christian may bear all the fruit of the Holy Spirit—which is “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Galatians 5:22). When the Great Husbandman comes to gather fruit He is pleased if He sees each of His trees bearing the full variety of the fruit of Christlikeness.

It is one thing to be baptized with the Spirit, with the initial evidence of speaking in other tongues (Acts 2:4). It is another thing to keep filled with the Spirit and to bear the fruit of the Spirit. The fruit of the Spirit, which is the evidence of a continuing life in the Spirit, is as important in God's sight as the initial speaking in tongues which is the evidence of being baptized with the Spirit.

Jacob of old made a prophecy, saying, “Joseph is a fruitful bough, even a fruitful bough by a well.” A well ought to be an asset to a vine. In one case, however, it was a liability. In this case the grapevine was poor and sickly, so the owner decided to dig and find the reason. He found an abandoned well which had been covered over with some boards and earth thrown on top. The long roots of the vine were dangling in the thin air of the well.

Many Christians are like that: they do not have good soil for their roots; they are getting no nourishment from the Word of God. No wonder they are sickly in their spiritual life, and bear no fruit.

It is easy to tell a tree from a post. Set a post and it will begin to decay. Plant a tree and it will begin to grow. The growth may not be noticeable at all times; nevertheless the process is continuous. When it is not sending branches upward it may be sending roots downward; and roots are indispensable to fruit-bearing.

The fruit indicates the nature of a tree or vine. It also is a sign of maturity. Fruit-bearing need not stop with old age. It is said that at Hampton Court Palace, England, there is a grapevine a hundred and sixty years old which is still bearing large clusters of sweet, juicy grapes. It is trained over a high-arched trellis under a glass roof. It has expert care and shows no sign of dying. The Bible says, “They shall still bring forth fruit in old age” (Psalm 92:14) for the trees of the Lord have His constant loving care.

Sometimes the Husbandman cuts our branches. We may think they are very beautiful, but God knows how to shorten them in order to increase the quantity and quality of the fruit. He is looking for “fruit”—“more fruit”—“much fruit” (John 15:8). Do not be surprised if you feel His knife sometimes. Annie Johnson Flint put it beautifully in her poem, “The Pruning,” which goes like this:

“It is the branch that bears the fruit that feels the knife,
To prune it for a larger growth, a fuller life.
Though every budding twig be lopped, and every grace
Of swaying tendril, springing leaf, be lost a space.
Oh, thou whose life of joy seems reft, of beauty shorn;
Whose aspirations lie in dust, all bruised and torn,
Rejoice, though each desire, each dream, each hope of thine
Shall fall and fade, it is the hand of Love Divine
That holds the knife, that cuts and breaks with tend'rst touch,
That thou whose life hast borne some fruit may now bear much.”

—R.C.C.

THE SECRET OF PEACE

We reach the still waters when we cease being Ponce de Leons, looking for an elusive fountain of youth, and humbly follow the Good Shepherd to the green pastures.

Men call that foolish, crude, childish—there are so many newer, more up-to-date recipes for peacefulness. But how often scholars ransack libraries looking for the secret of peace while the janitor may have found it long ago by the way of the Cross!

—VANCE HAVNER, in *By the Still Waters*

LET US HAVE FAITH!

Faith brings us near to God. Unbelief puts us far from Him. Faith believes God's Word. It sees more in a promise of God to help than in all other things to hinder. Unbelief, notwithstanding all of God's promises, says—"How can these things be?"

Faith will help the soul to wait, though God defers to give. Unbelief grows impatient, and gives up if God waits and tarries.

Faith will give comfort in the midst of fear. Unbelief causes fear in the midst of comfort.

Faith makes the greatest burdens light. Unbelief makes light burdens unbearable and intolerably heavy.

Faith puts a man under grace. Unbelief holds him under wrath. Faith purifies the heart. Unbelief keeps it polluted and impure.

Faith makes our work acceptable to God through Christ; but whatsoever is of unbelief is sin, for without faith it is impossible to please Him.

Faith gives us peace and comfort in our souls. Unbelief brings trouble and tossing, like the restless waves of the sea.

By faith we enjoy life in its fulness, but by unbelief we starve and pine away. Let us have faith in God!

—JOHN BUNYAN

WHEN THE CROP STOPPED GROWING

An old legend tells of a farmer who was very proud of his crop, and was heard to remark, "If God will leave it alone, I'm sure it will be a bumper crop." And so, the story goes, God withdrew the rain, the sun, and the fertility of the soil.

Tragic is that life that believes it can get along without God.

—*Christ for the World Messenger*

CONSECRATED TALENT

Johann von Dannecker, a German sculptor, labored eight years to put in marble a vision of Christ which he declared the Lord had shown him. Afterward Napoleon Bonaparte asked him to make a statue of Venus for the gallery of the Louvre. He refused, saying: "A man who has seen Christ would commit sacrilege if he would employ his art in carving a pagan goddess. My art henceforth is a consecrated thing."

Every Christian should have a vision of Christ and dedicate his talents to Him.

—*Selected*



PRAYER CHANGES US

Many of the most blessed seasons of prayer I have ever known have begun with a feeling of utter deadness and prayerlessness. But in my helplessness and coldness I have cast myself upon God, and looked to Him to send His Holy Spirit to teach me to pray, and He has done it.

When we pray in the Spirit we pray for right things and in the right way. There is joy and power in our prayer.

—R. A. TORREY

OUR NEED IS OUR CLAIM

One day Dr. Barnardo of the Barnardo Orphan Home in London was approached by a ragged little boy who asked admission into the orphanage. "But my boy," said the Doctor, "I do not know you. Who are you? What do you have to recommend you?"

The lad pointed to his ragged clothes, and said, "Sir, I thought these would be all I needed to recommend me." Dr. Barnardo caught the little fellow up into his arms—and took him in.

The sinner's NEED is his greatest claim on Christ. "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isaiah 64:6). "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

—*Christian Victory*

IN CHRIST WE HAVE:

A love that can never be fathomed;
A life that can never die;
A righteousness that can never be tarnished;
A peace that cannot be understood;
A rest that can never be disturbed;
A joy that can never be diminished;
A hope that can never be disappointed;
A glory that can never be clouded;
A light that can never be darkened;
A happiness that can never be interrupted;
A strength that can never be weakened;
A purity that can never be defiled;
A beauty that can never be marred;
A wisdom that can never be baffled—
Resources that can never be exhausted!

—*Redemption Tidings*



Worship

SERVED FAMILY STYLE

By HOWARD HENDRICKS

AFTER A TALK IN WHICH I HAD referred to the "family altar" a lady came forward and said, "Mr. Hendricks, can you buy these in the bookstores?" She had come out of a Romanist background and I think this was an intelligent question. In any Catholic bookstore you can buy the equipment to set up a little family worship center. I am amazed by the number of people who have never heard of a family altar or a family worship time.

Remember the incident recorded in John's Gospel when Jesus engaged a Samaritan woman in conversation and led her to spiritual insight? He said, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." God is in quest for my soul and yours to worship Him.

Worship is a personal response to a divine revelation. God has revealed Himself and I am responsible for responding. Arthur Gibbs called worship "the Christian's highest occupation." Unfortunately it is a lost art in our churches. But worse, it is a lost art in our homes, which may explain why it is missing in our churches.

CRUTCHES

Let's look at the crutches—excuses often pawned off as reasons why we do not have family worship.

"I don't have time"—this is a problem of priorities. You don't have time for what? To do that which God is

seeking? We're living in an activist society that unfortunately has rubbed off on us who are Christians. Have you learned anything of the barrenness of busyness? There's a sterility to activity and much of our activity is nothing more than an anesthetic to deaden the pain of an empty life.

"It's not convenient to get the family together"—this is a problem of scheduling. The average American is looking for a religion that is comfortable and convenient. And there are plenty of them on the market. You cannot take cost and conflict out of Christianity and have the same thing left. Family worship time is something you have to make as a sacred appointment and keep.

"I don't know how"—this is a problem of technique, and probably the most legitimate. Maybe you didn't come out of a Christian home. This

was my problem. When I recognized my responsibility I was like a babe in the woods, but I just did as best I could.

"I don't need it"—this is a problem of vision. A man said to me, "You're going overboard on this thing. Isn't it enough to go to church on Sunday?" Compartmentalized Christianity—the little religious compartment on Sunday, with the Lord on call in case of trouble.

But everyone of these excuses will evaporate upon honest examination.

COMPONENTS

What goes into a family worship time? First of all, prayer. A time when you talk to the Lord. A number of years ago a scholar who was visiting sat in on our family worship time. In typical style my children prayed for the fence and thanked the Lord for the tricycle and other sundry items.

MUSEMENTS FOR MINORS

BY DICK CHAMPION

CODE MESSAGE

Here's a message for you in a simple code. Only the consonants have been changed, according to the key below. All the vowels (A, E, I, O, and U) have not been changed.

CODE KEY

B=Z; C=Y; D=X; F=W; G=V; H=T; J=S; K=R; L=Q; M=P; N=N.

MESSAGE

Zuh ze ce xoejk ow hte fokx, anx noh teakekj onq, xeyeiginv couk ofn jeqgej.

(To check your answer, look up James 1:22—and be sure to do what it says.)

Afterward he took me aside and said, "Professor Hendricks, do you teach your children to pray for these things?" I said, "Certainly." "You teach them to pray for the fence?" I said, "Do you ever pray for protection?" "Yes," he answered. "Well, that's exactly what that fence is to my boy. He looks outside and sees all those big dogs and he's real glad Jesus gave him a fence."

I said to him, "Do you ever pray for your Ford?" He said, "Certainly." I said, "What makes you think your Ford is more important to God than my boy's tricycle?" We've gotten educated years beyond our intelligence.

Our family keeps a little notebook. On one side of a page we put, "We ask," and on the other side, "He answers."

About six years ago when we met a financial crisis the six of us got down to pray. And as we asked God to supply, the doorbell rang. Someone had wired over a hundred dollars to me. When I relayed the news to the family, one of my youngest said, "Daddy, why are you so surprised?"

A second component of family worship is the Bible. In prayer we talk to the Lord, but in the Bible God talks to us. We have made it a rule in our family not to read the Bible meaninglessly. This is particularly true for children. We need to take the Word of God and translate it into words they understand.

Another component is music. A great tragedy of the day is that our children are reared without knowing the hymns of the Faith. We have taken as a project in our family to learn the hymns. What a treasure house this is for one's future.

Devotional materials are a fourth component. (Good Bible storybooks and daily devotional guides that are written for families with children, and not just for adults, can be a great blessing.)

CHARACTERISTICS

Let me give you some of the characteristics of a good family worship time.

The hour is not important, but regularity is. I know families who have it in the morning. I know families who have it in the evening. The important thing is to find a time when you can get all the family together—a time you can keep.

Try to be brief, but not rushed. Some people seem to think that to

"take time to be holy" you must take an hour and a half. That isn't true.

Keep it varied—and, believe me, this demands creative planning. In talking with young people from Christian homes I have discovered the one thing they resented about family worship was that it was boring—always the same.

We have a different theme and prayer subject for each day. Monday we discuss what we learned in our church the day before. We pray specifically for our witness in the community and for the children's witness at school.

We have two days for missionaries. We read missionary stories in serial fashion. We correspond with our missionaries by tape. Why, Africa is closer to us than some parts of our hometown! Our children save their pennies and nickels to support a little boy in a school overseas who talks to them in his own language by tape. They get excited!

On another day we pray for our relatives. My father, a retired Army colonel, came to see us. When he got off the plane my youngest boy ran up to him, jumped in his arms, and said, "Hey, Granddaddy! Do you know Jesus yet?" My father said, "No, son, I'm afraid I don't." "Well, we're praying for you and pretty soon you will," my boy replied. I'm convinced that when my father comes to Christ it will be through the faith of the children's prayers.

We review memory work. We pray for family problems and needs. On Sunday we usually paraphrase a portion of the Bible. We pray for the church activities—for our pastor and teachers.

And finally, it should be informal. It doesn't have to be preachy. Keep it primarily child-centered. Every one of the children can participate and their needs can be met.

Richard Baxter was a great man of God who took a very wealthy and sophisticated parish in England. For three years he preached with all the passion of his heart without any visible response. "Finally one day," he wrote, "I threw myself across the floor in my study and cried out, 'God, You must do something with these people, or I'll die.'" And he said, "It was as if God spoke to me audibly and said, 'Baxter, you're working in the wrong place. You're expecting revival to come through the church. Try the home.'"

10 BE-ATTITUDES FOR A WIFE

1. *Be considerate toward the holy Guest.* Let Christ be honored as the unseen Guest in your home. Without Him there is an empty place.

2. *Be faithful in praying.* Prayer in the morning is a Christian's defense against the enemy of his soul.

3. *Be happy at sunrise.* A happy face in the morning is worth two at night.

4. *Be content in your place.* Since God made man the head of the woman, why try to take your husband's place?

5. *Be thoughtful of his comfort.* Don't build a fire under him, but let the fireside be his favorite place.

6. *Be humble enough to yield a point.* When disagreements arise, forget "fifty-fifty" and try "sixty-forty," choosing the lower number. It works.

7. *Be careful to communicate.* "Talking it over" is an oft-forgotten term. It can and should be revived.

8. *Be resourceful in avoiding ruts.* Variety is still the spice of life; use it in your marriage.

9. *Be determined to succeed.* Life is uncertain, but the length of a happy married life is partly up to you.

10. *Be loving.* Above all, you simply cannot overdo love. Shower him with it. It's like glue—it sticks.

—MRS. A. W. CEDARLUND

So Richard Baxter went out and called on home after home. He'd spend an entire evening in a home helping people set up a family worship time with their children. He moved from one home to another until finally the Spirit of God started to light fires all over that congregation, until the flames swept through the church and made it the great church that it became, and him a man of godly distinction.

We hear a lot about revival these days, but it's always in connection with the church. I wonder if God is not saying to us, "You're working in the wrong place." Ask God to bring revival in your home. If He does, I'll guarantee you, it will infect the church. And I believe it begins when you and I establish a value system—priority system—to meet the Lord every day with our families.

—Reprinted from *The Navigators Log*

Some people decide they will
be saved at the eleventh
hour—and die at ten-thirty.



...There's an End to

THE CHILD BY THE BROOKSIDE FLINGS HIS BRIGHT FLOWERS upon the rippling current one by one, and weeps in sorrow when the last is gone. The spendthrift wastes his hundreds and his thousands, but "the last dollar," as it goes, awakens a sigh as he remembers his prodigality and folly. The glutton eats regardless of a morrow, but when his riotous living has brought him down to his last crust he remembers with regret the sinful revelings of days gone by.

The pleasure seeker toils to kill each idle moment, but shrinks with anguish from his final hour, and offers all his wealth to regain one wasted day. And so the whole careless multitude of men will run the rounds of mirth and sin, squander the hours of grace and opportunities of salvation, till their mirth shall be turned to wailing, and their glory to despair, when "the last day" shall burst in all its majesty upon a sinful world.

But who believes these things? Who realizes them? The spendthrift hopes for constant wealth. The sensualist dreams of years of health and joy. The glutton says, "Tomorrow shall be as this day, and much more abundant." And the scoffer, walking after his own lusts, says, "Where is the promise of Christ's coming?" But the spendthrift will come to poverty, the glutton to want, the pleasure seeker to his deathbed, and the scoffing world to "the judgment seat of Christ."

All earthly things have an end. Righteousness leadeth to life while "sin, when it is finished, bringeth forth death." The broad road "leadeth to destruction." But dreadful as the last step is, the first is the step of danger. The right stopping place is at the beginning. The time to do right is all the time. Each moment is

precious—the first as well as the last. Unfortunately men do not see this, nor feel it, nor realize it, even though they may admit that it is true.

But whether men admit it or deny it, they will know it and see it all at last; they will understand it when it is too late. For present state of affairs may end before long. There will be for every sinner a last Sunday, a last sermon, a last exhortation, a last entreaty, a last invitation, a last warning, a last appeal. There will be a last hesitation, a last struggle, a last decision, a last refusal to heed the gracious call. There will be a last rejection of the offers of mercy, a last neglect of the great salvation, a last despising of the riches of God's longsuffering, a last resisting of the Holy Ghost, a last trampling underfoot of the Son of God, a last hiding of the deep-drawn sigh, a last gay smile to veil the anguish of a burdened heart, a last light answer to the solemn question of eternity, a last saying, "Go thy way for this time; when I have a convenient season, I will call for thee."

There will be a last opening of the Book of God, a last contemptuous closing of its pages, a last careless glance at the promises of pardon and salvation, a last scoff at the tears and prayers of the saints of God, a last rebellious rejection of the rule of Christ, a last refusal to confess Him as the Lord of all, a last day of mercy to a godless world. The last tear will be shed by those who go forth weeping, bearing precious seed; and the last sheaf will be gathered for the garner of the Lord.

Some faithful minister, some praying church, some godly father, some pious mother, some believing broth-



will stop their ears to the divine entreaty, "Turn ye, turn ye; . . . for why will ye die?" and they will dream of hope and pardon and salvation until they awake in terrible surprise to find that all is over and that they are lost at last. Then those who have been warned in vain will be doomed without remedy.

To them the gates of life are closed forever. They will have broken through the last barrier that mercy planted in their deathward way. They will have gone beyond the reach of that peace-speaking Blood which cleanses from all sin. Unconsciously they will have passed the "unseen line." For—

*"There is a line by us unseen
That crosses every path;
The hidden boundary between
God's patience and His wrath."*

They who cross that line shall "mourn at the last," when mourning is without avail. Then the night has closed, and there is no star to light it, and no morn-

Everything Except Eternity

er, some pleading sister, will have gathered the last soul in. Some earnest appeal, some burning exhortation, some tender invitation, some tearful entreaty, some cottage testimony, some scattered tract, some wayside word, will have won to the Saviour's cross that repentant rebel for whom the last crown of glory is prepared. What a prize! Two thousand million brows, and only one more crown! Only one vacant place in the shining ranks of the redeemed; only one royal seat at Christ's right hand; only one more diadem of glory which shall shine through all the coming ages of the incomprehensible existence of God!

The last soul entering the ark, and the flood will come. The last lingerer hurried from earth's Sodom plain, and then the fiery storm will burst. The last wise virgin gathered to the marriage feast, and then the door will be shut. The last sinner saved, and he that is unjust shall be unjust still.

Men will not know the last opportunity when it comes. Men will not believe it is the last until it is gone. They will spend that day as carelessly as the days before it. They will dream and idle, they will jest and trifle, they will riot and indulge, they will please themselves and forget their Maker. They will banish from their minds the intrusive thoughts of God, and death, and judgment, and eternity. They will steel their hearts against the voice of mercy and the call of grace.

They will walk boldly toward perdition across the crimsoned soil of Calvary. They will tread beneath their feet the broken body of the Son of God. They will count the Blood of the eternal covenant an unholy thing; they will do despite to the Spirit of grace. They

to break its gloom. The day of grace is gone, and there remains only the fearful looking for of judgment, the hopeless deathbed, the parting hour, the dark despair, the sullen gloom, the solemn trump, the descending Lord, the day of judgment, the eternal doom, the dread award, the lake of fire, the second death.

Reader, ponder these things. Today may be your last day. This article may be your last warning. Christ's last call to you may be reaching your ears this moment. "Now is the accepted time." "Watch: . . . for in such an hour as ye think not the Son of man cometh."

TODAY IS ALL WE HAVE

It is important to live today, for it will not return for a second try. If we miss its joy and zest, we miss it forever.

A woman twenty-four years of age was told that her husband, two years older, would soon die of an incurable disease. This was a blow and it caused a night of gloom to settle about this pair.

After prayerful meditation, they decided they would pack every day full of helpful service and joyous companionship.

They were not careless of a single hour. They lived every day to its full in the face of death. Years were added to the young man's life and the doctor gave the credit to their wholesome, unselfish living.

Do we need to be shocked into seeing that so-called ordinary days are precious? Today is all we have. From sunup till sundown, let us fill it with life.

—OLIVER G. WILSON, in *Wesleyan Methodist*

Education in the Assemblies of God



By CHAS. W. H. SCOTT

*Assistant General Superintendent,
Executive Director of Education*

THROUGHOUT THE HISTORY OF AMERICA the church has been the founder of educational institutions. It has realized that to develop the intellect and neglect the culture of the spiritual faculty of man makes him a cold, calculating creature and destroys the finer sensibilities of life. This condition is prevalent in our day as we see the trend increasing toward the complete secularization of education. Present authorities continue to divorce spiritual values and living truth from the school system of our

great nation. In millions of cases, this leaves our children without any knowledge of God and His Word.

The result of this new philosophy is becoming more and more apparent in every class of society. Moral fiber appears to be deteriorating. Principles are exchanged for expediency. National institutions, formerly regarded as sacred and necessary, are regarded with cynicism, and great traditions are treated with flippancy.

These are just a few reasons why we as a movement need to help our young people by providing them with educational institutions which uphold the principles for which we stand, and with qualified educators whose teachings are compatible with the doctrines of the church. The great truths of the church are vitally needed by this generation!

Anticipating this need of educational standards, the General Council es-

tablished the Department of Education to supervise and promote the educational activities of the Assemblies of God. This responsibility includes all church-related schools from grade schools to colleges and graduate schools, as well as correspondence schools.

Following each biennial convention, the Executive Director of Education is appointed by the General Superintendent in collaboration with the nonresident Executive Presbyters. The National Secretary of Education who serves under the Executive Director in the administration of the Department is appointed by the Executive Presbytery. A Board of Education consisting of three men from each of the six geographical areas of the country is chosen by the General Presbytery (see photos). These men are responsible for the educational program of the youth of our fellow-

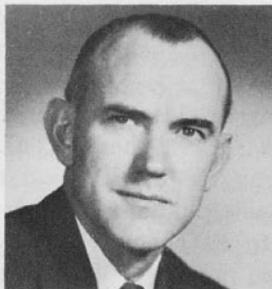


H. ARMSTRONG ROBERTS PHOTO

THE BOARD OF EDUCATION CONSISTS OF 19 MEMBERS INCLUDING THE CHAIRMAN, CHAS. W. H. SCOTT.



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G. RAYMOND CARLSON
NORTH CENTRAL AREA

ship. This board meets annually or whenever the need arises.

There are nine Assemblies of God colleges of our Fellowship, strategically located from east to west so as to be easily accessible to our youth in all parts of the nation.

Northeast Bible Institute, nestling in the beautiful hill country of eastern Pennsylvania, is located at Green Lane, Pennsylvania. It was established in 1939 and is presently offering a three-year program in Bible, Missions, and Christian Education, leading to a diploma. Plans are under way for the addition of a fourth-year program.

South-Eastern Bible College, basking in the warm sunshine of Peninsular Florida, is located in the city of Lakeland. Its four-year program leading to a Bachelor of Arts degree in Theology, Bible, Missions, Christian Education, and Music has met the need of students from all parts of the nation. SEBC was established in 1935.

North Central Bible College, located in the thriving metropolis of Minneapolis, was established in 1930. It offers a four-year program leading to a Bachelor of Arts degree in Theology, Missions, Christian Education, and Music.

Central Bible Institute, located in Springfield, the headquarters city of the Assemblies of God, was established in 1922. It offers a four-year program leading to a Bachelor of Arts degree in Bible, Religious Education, Missions, and Music. CBI also offers a fifth-year program in Bible, Religious Education, and Missions leading to a Master's degree.

Evangel College, also located in Springfield, is the original four-year Liberal Arts college of the Assemblies of God. Established in 1955, it offers programs leading to the following degrees: Bachelor of Arts, Bachelor of Business Administration,

Bachelor of Music, Bachelor of Science, and Bachelor of Science in Nursing. Specific majors include elementary education, secondary education, modern languages, music, psychology, sociology, biology, art, religion and philosophy, accounting, etc.

Southwestern Assemblies of God College, located in Waxahachie, Texas, is about twenty miles south of the great city of Dallas. It has been serving the youth of our nation for thirty-six years. Its junior college program leading to an Associate in Arts degree has provided a basic education to many of our youth. The four-year Bible college program leads to a Bachelor of Arts or Bachelor of Science degree in Ministerial, Missions, or Christian Education fields.

Northwest College of the Assemblies of God is located in Kirkland on the east side of Lake Washington which separates the college campus from the bustling metropolis of Seattle. The college, established in 1934, offers a four-year program leading to a Bachelor of Arts degree and a fifth-year program leading to a Bachelor of Theology degree. Courses are offered in Bible, Theology, Missions, Christian Education, and Sacred Music.

Bethany Bible College is located at Santa Cruz, California, in beautiful Bethany Park, amidst the towering redwood trees of the coastal area. BBC was established in 1919. It offers a four-year program leading to a Bachelor of Arts degree in Bible, Christian Education, Missions, Pastoral Theology, Sacred Music, or Pre-seminary.

Southern California College, located in the city of Costa Mesa, overlooking the beautiful blue Pacific, was founded in 1920. At the present time it serves our youth with a four-year program leading to a Bachelor of Arts degree

(Continued on page thirteen)

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SOUTHWEST AREA



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I'm Glad I Attended an Assemblies of God College

BY ROBERT V. MYERS

OVER 15,000 ASSEMBLIES OF GOD YOUNG people are entering the college classrooms of our nation this fall. Many of them wondered, for a while, which college they ought to attend. Eight years ago I faced that same decision. Now I'm glad I chose to receive most of my education in an Assemblies of God college.

A college has tremendous responsibility to its students. And it is the college's ability to fulfill that responsibility that makes a student want to attend. For example, let's think about scholastic achievement.

Every student expects to increase his knowledge when he goes to school; whether he is studying theology, engineering, or physical education this is true. And he expects to learn about more than one subject. He expects to learn about all aspects of life. It is the responsibility of the college to help him do this.

Then there is a social development to which the collegian looks forward. The college must give him an environment that will broaden his interests and help put him at ease in his relations with others.

College also helps fit a person for his life's work. Both general education and specialized training contribute to this vocational preparation. This is a responsibility of which everyone is well aware.

Finally, the college has the duty of helping each student achieve a high level of personal maturity so he may leave the school ready and able to put his training into action.

Robert V. Myers is assistant editor of quarterly Sunday school materials at the Gospel Publishing House, Springfield, Mo.



No one will deny that students are expecting a lot from the colleges they attend. And to be honest, I must state that all schools are striving to fulfill these demands. But I must also state that I believe the Christian college can do the best job.

The Christian college has a great, overruling purpose that unifies and strengthens all other purposes—the goal of bringing each student to spiritual maturity, to the measure of the stature of Christ.

This cannot be accomplished through a class dealing with religious issues. Nor can it be done through a campus religious program alone. Only the Christian college can make an economics or history class a vital step toward spiritual maturity. Only on the Christian campus is knowledge deliberately related to faith in God's Word.

Certainly, a Christian young man or woman on a non-Christian campus can associate his knowledge with his faith, but he is on his own. In an Assemblies of God college he will have the help and guidance of a Christian faculty and administration whose prime interest is the students' spiritual growth.

During the six years I spent in

higher education, I attended three colleges. Two were dynamically Christian; one was not, except for a school of religion within its organization, and I was not connected with that part of the school. One of the notable differences I observed was the greater personal interest in the students shown by the faculties of the Christian colleges.

It is true that any good teacher takes a personal interest in his students, but the faculty of an Assemblies of God college shares a sense of brotherhood with the students that is unknown on a secular campus.

The Christian teachers I have known and studied under have gladly given their time and energy far beyond the normal call of their duties to help their students reach spiritual maturity as well as to receive college training.

And I have found that the Christian college sacrifices nothing in the way of scholastic excellence while striving for the spiritual growth of its students. The faculties of Assemblies of God colleges, for example, had in 1962 an average of 5.98 years of post-high-school training per member (approximately six years) and this has been on a steady climb, placing these instructors on a par with teachers in the secular colleges of our nation.

An area of vital interest to all college students is the opportunity they will have for leadership development. I found the Christian campus providing more opportunities for student leadership than a secular college of comparable size.

A secular college has student government organizations, cocurricular clubs (such as language and history groups), student publications, and so

on. The Christian campus offers these—plus student ministry organizations of broader scope than the religious organizations on a secular campus.

One advantage I consider especially important is in the social development of students. If a person spends his college years on a non-Christian campus, he will adjust to the social climate of that school. I do not mean that he will lose his faith, but he will tend to develop interests and social rapport which is out of step with that of fellow-Christians.

The student can, avoid this, of course, by maintaining a strong local church tie while in school. But the entire problem is lessened on a Christian campus, where the student develops social rapport with people who share his faith—people like those he will continue to associate with throughout his life.

Of course, even the Christian campus is no heaven on earth—because heaven is inhabited by angels and saints, and the Christian campus is filled with young people looking forward to Christlike maturity.

But I believe the advantages of the Christian campus are genuine. Now that I am active in full-time Christian service and look back on my educational program, I am convinced no other environment could help a young person find God's will for his life better than an Assemblies of God college.

Education in the Assemblies of God

(Continued from page eleven)

in the following fields: Religion, Humanities, and Social Science with emphases in Bible, Religious Education, English, Music, and History. The college also offers a Bachelor of Theology degree for a fifth year of study.

To potential students who are in the process of determining where they will go for their college education, we strongly recommend any one of the schools described in this article. Here you will find academic excellence, high spiritual standards, and practical training to help prepare young men and women for their life's work.

For further information write direct to the school of your choice or to the Department of Education, Assemblies of God, 1445 Boonville, Springfield, Missouri 65802.



Answered by Ernest S. Williams

YOUR QUESTIONS

Do you think the details of Jesus' temptation were literal or did some take place in vision only?

The Bible says that Jesus was shown all the glories of the world, and that He was taken to the pinnacle of the Temple, etc. The temptations were real, whether the details mentioned were literal or not. Temptation has physical, mental, and spiritual avenues of appeal, and the devil tempted Jesus in all these aspects. Many of our temptations are the result of invisible things made visible to our minds. It is possible for temptation to draw before the mind a picture of riches, success, and other achievements until they appear as real as if they were already possessed.

Paul said: "Art thou loosed from a wife? seek not a wife. But and if thou marry thou hast not sinned" (1 Corinthians 7:27, 28). Please explain this.

Paul believed that in troublesome times a person might serve God better if he were single and advised: "If you are unmarried, seek not a wife" (remain unmarried). But to one who has married he said: "Thou hast not sinned."

What is a "cult"?

According to the dictionary, any religious body is a cult, for it defines the word (which is derived from the Latin *cultus*, meaning care or culture) as a system of worship of a deity, the rites of religion, or a sect. The word is also used to refer to great devotion to some ideal, or person, or thing—an intellectual fad.

However, in popular thought, a cult is a derogatory term applied to a religious group whose practices and teachings are contrary to the traditional and generally accepted concepts of Christianity.

After having commissioned Moses to go to Egypt to deliver Israel from bondage, why did God meet him and threaten to kill him if his son was not circumcised? (Exodus 4:24-26).

Circumcision was a rite that identified Israel as God's covenant people (Genesis 17:9-14), and Moses had neglected it. Why, we do not know. Now he was going to Egypt to deliver this covenant people, and God intervened to prevent his doing this with a member of his own family uncircumcised. Zipporah evidently knew that circumcision was a sign of God's covenant with Israel and, although she seems to have hated the rite, she took it upon herself to circumcise her son, thus making him a worthy member of Israel.

What did Jesus mean when He said: "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom"? (Matthew 16:28). Did He mean some of the disciples would never die?

The answer to your questions is found in 2 Peter 1:16-18. At the Transfiguration Peter, James, and John were given a vision of the glory which will be Christ's when He comes in His kingdom. Notice the words "they see"—this they did there on the Mount. Peter reminded his readers that they had not followed "cunningly devised fables" when they believed Jesus would come in His kingly glory, for he himself had seen the reality of His glory when he saw Him transfigured. Thus the Transfiguration confirmed the kingdom prophecies.

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. 65802. Brother Williams will answer if you send a stamped self-addressed envelope.



Senior boys gather on the lawn for Sunday school at the Assemblies of God Boys School in North India.

BOYS=BIG OPPORTUNITIES

BY ANDREW MCCABE, MANAGER, ASSEMBLIES OF GOD BOYS SCHOOL, NAWABGANJ, NORTH INDIA



CAN YOU IMAGINE FOUR HUNDRED boys from Moslem, Hindu, and Christian backgrounds studying the Bible together? They do at the Assemblies of God Boys School, Nawabganj, North India.

The school, which trains boys of ages six to sixteen, is the only Assemblies of God grade and high school in North India. Two courses are offered—science and arts—and each boy chooses the field he desires to enter. School begins each day with a Bible class. This class is not compulsory, but all the boys willingly attend. Far from complaining, they seem to appreciate the opportunity. Bible lessons are graded and progressive from

first grade through high school.

The school is able to influence for Christ boys from both Christian and non-Christian backgrounds. Christian boys remain in residence at the school, which allows the staff to instruct them further in Christianity. Because of their strict traditions of separation, Hindu and Moslem boys do not reside at the school, but attend as day students. Nevertheless they cannot help but be made aware of the Christian message. The staff has many opportunities to win them to Christ.

Many non-Christian men who were educated at the Boys School in the past have felt it was impossible to accept Christianity, because of caste



The boys enjoy playing a game of volleyball.



restrictions. However, they now are encouraging their sons to attend the school and to become Christians. Some of the fathers request permission for their sons to live in the dorms so they can benefit from additional Christian influence. "We won't place any obstacles in the way of our sons such as were placed in our way," they state. These second-generation students are often converted to Christ.

Several of the present students are from Nepal, a country which is closed to missionaries. One such Nepali boy was Victor Bahadur, who later was graduated from an Assemblies of God Bible school. He has returned to his own country, to witness for Christ there. Victor was an orphan and was prayerfully supported for years at the school by the Ray Betzers of Seaside, Oreg. He and others who have been similarly helped are grateful to those who made their training possible.

When the boys graduate from the Assemblies of God Boys School they are ready for college. Some of them become ministers and evangelists. Of the thousands of boys who have learned their *ginti, likhna, parhna* (equivalent of our "three R's"), along with lessons of Jesus' love and sacrifice, many have gone on to positions of influence in their country. The principal of the Boys School and some of the staff members are themselves alumni of the school.

The school's aim is to become completely indigenous. The staff of about seventeen (not including maintenance workers) is entirely national except for the manager.

A five-year plan of improvement and expansion is being implemented at the school. First on the list of needs is electricity. New dorms for the boys and additional accommodations for the staff are also planned. Completion of these plans will enable the school to take in more boys and more adequately train those who attend, thus producing a greater number of effective Christian leaders.

Would you like to help influence North India for Christ? Fifteen thousand dollars is needed to complete the planned improvements. If you want to share in educating these boys send your offering to the Foreign Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. Designation: *Nawabganj School Buildings.*

A Change of Robes

By JOHN BUENO

Missionary to El Salvador

ALBI PETTERSON KNOCKED AT THE door of my office. After introducing himself he unfolded a story that reminded me again of the grace of God.

At the age of seven Albi was placed in a monastery to begin his long preparation for the Roman Catholic priesthood. For years he lived the life of self-abnegation demanded by the church, subjecting himself to many tortures and to long periods of silence. For two years he was allowed to speak only five minutes every six months. In addition to other arduous studies he learned Latin, Hebrew, and Greek. He was sent to Rome and other European cities to complete his training. After more than twenty years of preparation his own uncle, who is a ranking Roman Catholic official in Brazil, gave him the traditional kiss and performed the ceremony that formally initiated him into the priesthood.

One of Albi's first assignments was to spy on the Pentecostal churches in Chile, his birthplace. Dressed in civilian clothes, he was sent to several Pentecostal churches and healing campaigns. He studied all the fundamental doctrines so he would be able to refute the Pentecostal teachings. (He said his hatred for Evangelicals increased every time he was assigned to go to one of our churches.) After a period of time his uncle appointed him to tour with a fact-finding mission throughout Latin America in preparation for the Ecumenical Council in Rome.

Albi had already visited almost all the countries of Latin America when he arrived in San Salvador. While in San Salvador he lost his way and asked a passer-by for directions. That "passer-by" was a born-again Christian—a Pentecostal pastor. He personally took the priest to his destination.

As the priest was thanking the pas-

tor for his kindness, the pastor asked him to come to one of his services. After trying to back out of it for several minutes, the priest finally agreed. He heard the message and was impressed—although he was so frightened that during the service he prayed with his beads. He came back again to a service. This time he surrendered his life to Christ.

Albi Petterson has had scores of priests and bishops come to his apartment and try to dissuade him. Seven of his uncles and several cousins, priests, and nuns pleaded with him. His foster parents and an uncle came all the way from Brazil to beg him to give up his "folly." Even intimidation from the local bishop was all to no avail.

After giving me his testimony, Brother Petterson came to our church and publicly told of God's saving grace. He indicated a desire to be baptized in water, and said that he believes in divine healing and in the infilling of the Holy Spirit. He desires power from God to preach the gospel. When we announced a baptismal service for Brother Albi we were surprised to find all 1,200 seats at the Evangelistic Center filled with people who had come to witness this important step in the former priest's life.

As we stood in the baptistry, Brother Petterson again testified. "I thank God," he said, "for saving me from the black robes of superstition and corruption, and for clothing me with a beautiful white robe of righteousness!"

Send Foreign Missionary offerings to

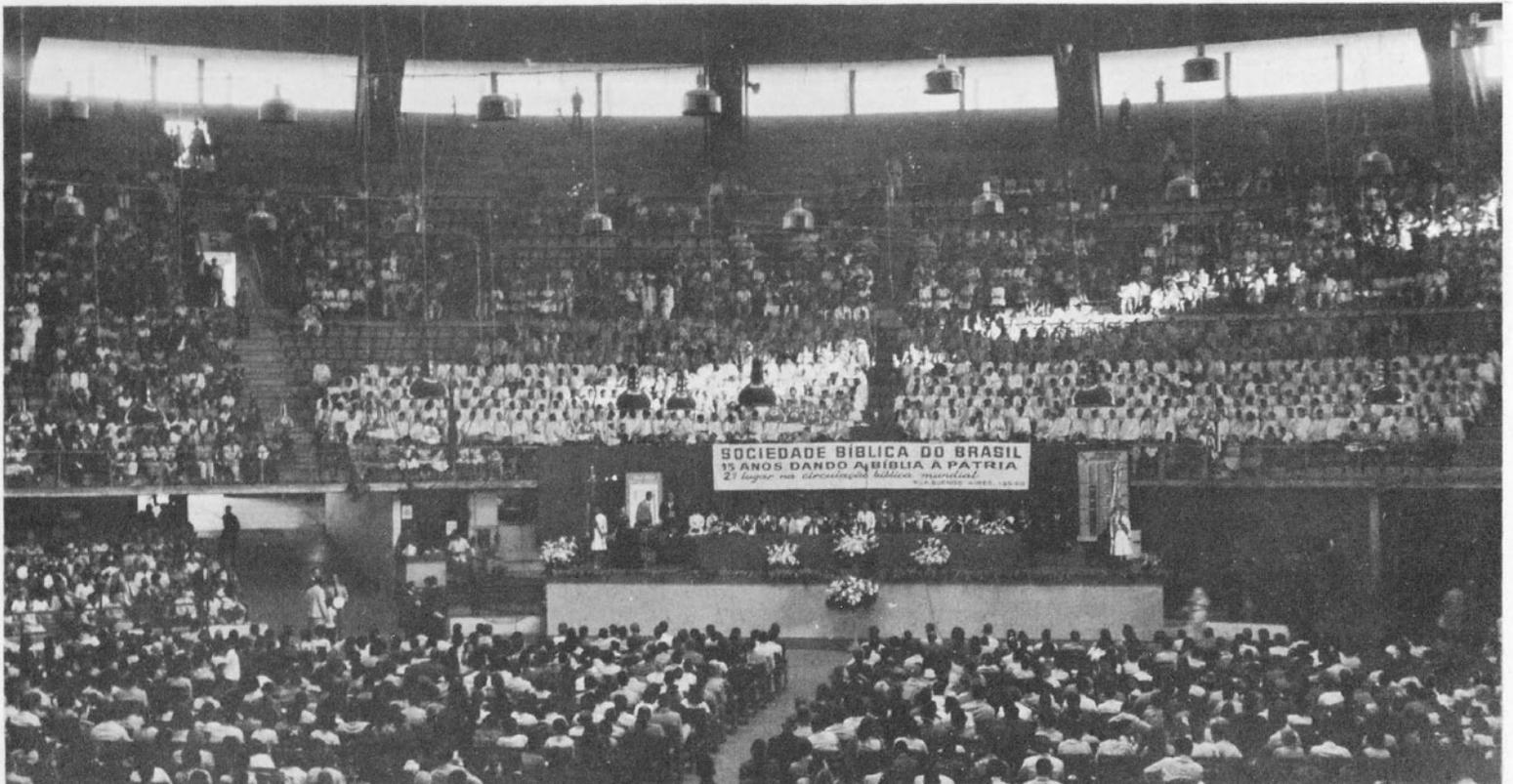
ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue

Springfield, Missouri 65802

18,000 persons present in Rio de Janeiro's giant stadium hear Revivaltime's C. M. Ward



The rally in Maracanazinho stadium, Rio de Janeiro, was sponsored jointly by the Brazilian Bible Society and the Brazil Assemblies of God. "Light for the Lost" (Men's Fellowship) gave \$1,000 to buy 10,000 New Testaments and to print 100,000 copies of a translation of a Revivaltime tract. The tract, which was printed by the Bible Society, was distributed at each rally.

Thousands Attend Brazil Rallies



N. Lawrence Olson (left), chairman of the Brazil Assemblies of God Field Fellowship, served as interpreter for C. M. Ward.

THROUGHOUT BRAZIL THE PEOPLE ARE talking about the excellent results of the visit of C. M. Ward, *Revivaltime* speaker, to their land. According to N. Lawrence Olson, chairman of the Brazil Field Fellowship of the Assemblies of God, and interpreter for Brother Ward, an estimated 400 came forward for salvation during the services. On the trip, C. M. Ward was accompanied by Walter Hanson, Sacramento, Calif., businessman, who worked with him as soloist and song leader.

During the six days of services at Belem, Para (North Brazil), approximately 200 souls were saved. Thousands packed the Assembly of God in Belem where Alcebiades P. Vasconcelos is pastor. This was the first Brazilian Assemblies of God church in Belem, and it celebrated its fifty-second anniversary on June 18, the

day of Brother Ward's arrival.

In addition to nightly evangelistic services, Brother Ward conducted Bible studies each day for Christian workers. These daytime sessions were attended by up to 150 workers from eight states and territories. More than 4,500 gathered June 23 for the closing night's service.

Referring to the Belem meeting in the publication, *Mensageiro da Paz*, Editor Dr. Emilio Conde says, "The older members were reminded of the Pentecostal messages they heard in the early years—messages that stirred their hearts."

Monday, June 24, was spent in Brasilia, new capital of Brazil. The traveling party received warm Christian greetings as well as official recognition. Met at the airport by Federal Deputy Daso Coimbra, they were escorted on a tour of the Presidential

Palace and the Congressional buildings. President of the Chamber of Deputies, Ranieri Mazzilli, who has served as temporary president of Brazil on five different occasions, officially received the group. "Hora de Brazil," an official government broadcast, heard on every station in Brazil, announced the presence of the men in Brasilia.

Many denominations were represented at the Brasilia rally held in the city's largest Assemblies of God church. Attended by 1,000 persons, the service was climaxed with more than 20 people coming forward to acknowledge their need for salvation.

Traveling to Rio de Janeiro on Tuesday, June 25, Brothers Ward, Olson, and Hanson were greeted by the students of "Instituto Biblico Pentecostal." Preaching two nights in the São Cristovão church and three nights in the Madureira Assembly of God, Brother Ward addressed enthusiastic, receptive crowds.

The Madureira Assembly, where Paulo Macalão is pastor, is the largest and most beautiful evangelical temple in the city. In this church a recording of the congregational singing, accompanied by the band, was made for release over *Revivaltime*.

More than 18,000 attended the rally held jointly with the Brazilian Bible Society which was celebrating its fifteenth anniversary. Conducted in the Maracanãzinho stadium, which seats 35,000, the service, according to Brother Olson, "will be long remembered as one of the outstanding events in the evangelical circles of the Rio de Janeiro area."

Music for the open-air stadium ral-



Walter Hanson (left), a Sacramento, California businessman, and C. M. Ward (right) were welcomed to Brazil by the President of the Chamber of Deputies, Ranieri Mazzilli.

ly was provided by a 700-member choir and a 100-piece band. Walter Hanson and two others sang solos. Many in the gallery who could not come forward because of the great distance and large crowd accepted salvation at their seats. In addition to these, 50 persons made their way to the front to receive Christ as Saviour.

"Voice of the Assemblies of God," a broadcast directed by Brother Olson over Radio Mayrink Veiga, carried C. M. Ward's evening message over all of Brazil. Bernhard Johnson, missionary in Brazil, wrote, "Yesterday a man met me on the street and told me that he was saved after hearing the meeting on the air."

Arriving in São Paulo on Monday, July 1, Brother Ward spoke during the afternoon session and evening service of a workers conference.

"The Assemblies of God of Brazil feel themselves enriched spiritually by this friendly visit from our brethren and wish them the greatest of blessings," said Dr. Conde in evaluating the tour. ◀◀



Ministers and workers from eight states and territories attended C. M. Ward's daily Bible studies in Belem, Brazil.

Serving our Servicemen

Warren F. McPherson, Servicemen's Representative

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

We are ministering to Servicemen stationed at—

North Dakota—Finley Radar Base
Grand Forks Air Force Base
Minot Air Force Base and Radar Station
Ohio—Lockbourne Air Force Base
Wilmington Air Force Base
Youngstown Continental Air Defense
Okinawa—Sukiran
Oklahoma—Altus Air Force Base
Clinton—Sherman Air Force Base
Fort Sill
Oregon—Hebo Radar Base
Klamath Falls Air Force Station
Portland International Airport
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Two New Churches in West Central District

The West Central District, including Iowa and northern Missouri, is making strides in church extension.

Grace Assembly of God

Davenport, Iowa
M. D. Gilliam, Pastor

Davenport, Iowa, a city of 89,000, now has its fifth Assembly to proclaim the full gospel. The new church has been packed to capacity Sunday nights and Sunday school attendance has reached sixty. Started June 4, 1961 by thirteen people who desired an Assembly in their area, the church has made great progress.

The new congregation first met in a home in the Mahoneyville Addition. Forty people attended the first service. The group obtained permission to use an old schoolhouse, beginning June 18. Members brought in extra chairs from their homes and purchased a few folding chairs. The school had a piano in good condition. Forty-four attended the first Sunday school in the schoolhouse.

In a few weeks, the congregation received word the building would have to be moved to make way for a new highway which was under construction. The church purchased the building for \$100 and began looking for land on which to move it. The church

treasury was empty, but in answer to concerted, earnest prayer God made a way. God moved upon one of the church members to loan the church \$1,500 for moving the building and

First Assembly of God

Charles City, Iowa
C. W. Hancock, Pastor

The new Assembly in Charles City, Ia., was established in much the same manner as the Macedonian church of Paul's day. While Brother and Sister V. R. Hamilton, Mason City, Ia., were seeking God for His leading in April of 1961, two men from Charles City visited and requested that they come to Charles City and help start an Assemblies of God church.

Charles City is one of the thriving cities in northern Iowa and offers a challenge for full-gospel evangelism.

The Hamiltons promised to help and began taking charge of the services in May. Seven people were already having services in an old store building. Three weeks later the group rented an empty church, with ap-

proval from the district office.

for the down payment on the land. The church still faced the problem of finances for an addition to the schoolhouse and building a full basement. Again the members prayed and this time God spoke to another member to loan the church \$3,000.

Soon they moved the building and began digging a basement. Men of the church donated their labor.

The church now has a full concrete-block basement twenty-six by fifty feet, a fourteen-foot addition on the front of the frame building, a new gas furnace, and a Sunday school bus. A woman in Mercer, Mo., donated eighteen pews. She also paid for having the piano tuned and repaired.

The Sunday school enrollment is approximately sixty-five and attendance averages around forty-five. A number have been saved and added to the church.

proval from the district office.

In June, feeling the move to be of the Lord, the Hamiltons moved to Charles City. Brother Hamilton continued to drive to Mason City to work every day until March, 1962, when the Lord opened employment in Charles City for him.

The church is now buying the vacated church building. The district contributed \$500 and the National Home Missions Department gave \$750 toward this debt.

The old furnace has been converted from coal to gas and Sunday school rooms have been added in the basement. All of this is paid for and the basement now is being decorated.

Several have been saved, including one family of six children. Fourteen have received the baptism in the Holy Spirit. Several wonderful healings have occurred, an outstanding case being that of a goiter which a lady had for thirty-five years. God is continuing to bless the young church and add to its number. T. E. Gannon, district superintendent, says the combined efforts of the section, the district, and the National Home Missions Department have made this effort possible and successful, with the help of the Lord.

Recently Brother Hamilton became pastor in Huntington Park, Calif. C. W. Hancock is the new pastor at Charles City.



M. D. Gilliam, pastor
Davenport, Iowa



C. W. Hancock, pastor
Charles City, Iowa



V. R. Hamilton, former pastor
Charles City, Iowa

Latest Report From Miami

THE FOLLOWING APPEARED IN THE July 1963 issue of *Heartbeat* magazine:

"Miami, Fla.—Reports received here point to increasing anti-Christian activity in Communist-held Cuba.

"The increased pace of anti-Christian activity indicates that the newly formed Department of Religious Affairs, under direction of Dr. Felipe Carneado, is fulfilling its function of cracking down on churches on the island.

"It is reported here that the Castro regime is going all out to keep children under eighteen out of Christian worship services. Other activities are arranged to absorb attention at church time.

"Mob action by Communist harassers is becoming commonplace. Services are frequently interrupted

with shouts of 'We are the devil!' and 'Lenin, si; Cristo, no!' Communists have even run up and down aisles shouting.

"An additional income tax of 11.9% has been levied against evangelical pastors. Several churches have already been converted into warehouses and other public uses. Construction of new churches has been halted.

"Meanwhile, here in Miami the refugee problem continues to be great. Not only are refugees still trickling in, but thousands of Cubans still face the problem of relocation. Opportunity for gospel witness is unprecedented."

The Evangelical Refugee Center in Miami is grateful for the help received from Assemblies of God churches in meeting the needs of many unfortunate Cubans. Kathleen Belknap, director of the Center, is now out of the hospital, but must rest awhile before returning to her work.

Rudy Cerrullo began a campaign for all Assemblies of God churches in Miami in late July. Prayer is requested for the work of the Center and Brother Cerrullo's ministry. ◀◀

if the building site were donated.

Our message is good enough for anyone and we do not have to hide our churches on back streets. When planning to open a new area to our message, let us consider only the best location available. The initial location of a church in our day goes a long way toward determining the future potential of the church's ministry to a community.

2. Type of Building

A businessman would not consider erecting a store building that was unattractive and inadequate. If he anticipated future expansion, he would make provision for this in his original planning. Can you imagine his building a fifty-foot building on a fifty-foot lot and making no provision for expansion or parking for his customers?

When we open a new church we need to have a master plan, not only for the building needed in the beginning, but also to include future requirements of a growing congregation. We limit the growth of a church by improper and unwise building. We may not be able to build in the beginning what we would like to have, but we can build one unit of it and add more at a later date. It is difficult to rebuild an old building that was constructed without plans.

3. Advertising

The businessman says that it pays to advertise. Before he opens a new business, he will sow his city down with advertising and promotional material. He will use every available means to let every person within driving distance know what product he is selling and what hours it will be available.

In our planning to open new churches we should by all means make provision for funds to advertise the services in the new church. Some churches never advertise when they have revivals. Some never put a sign up in front of the church announcing the time of the services. Let us wake up and use this effective tool.

4. Trained Personnel

Can you imagine a man opening his business on Friday and running an ad in the Thursday afternoon paper announcing his need of a sales force to begin work on Friday morning. His first step would be the recruiting and training of a sales force.

(Continued on page thirty-one)

20th Century Methods Needed in Opening New Churches Today

By JAY ALFORD

Pastor, First Assembly of God
Madison, Tennessee

JESUS SAID IN LUKE 16:8, "THE CHILDREN of this world are in their generation wiser than the children of light." He was simply saying that the people of the world (business and material) adjust to the changes of their times more quickly than do the people of God. This is so true in the methods we have attempted to use in opening new churches.

The businesses and professions which have not adjusted to the changing times have been left behind and many have gone bankrupt. The corner grocery is almost a thing of the past, replaced by the modern supermarket. If the businessman has been willing to change his tactics and methods in order to touch the purse strings of

this generation, may we also be willing to change our tactics and methods to touch the heartstrings of a lost generation. I do not suggest changing our message or our convictions, but I do believe we can improve our approach to opening churches in unreached towns, cities and communities.

Let us learn some lessons from the businessman. If he were coming to your city to open a new business to sell his product, he would give attention to the following considerations:

1. Location

He would demand a location for his business that would enable him to reach the entire area with his promotion for the sale of his product. His location must be easily found and advertised. He would not consider locating on a back street, or in the middle of a block on a dead-end street in the poorest section of the city, even



Jay Alford

Diet and Discipleship

A full stomach and a full gospel are not incompatible

by LON WOODRUM

"MOTHER HUBBARD, YOU SEE, WAS old; there being no mention of others we may presume she was alone (except for her dog); a friendless, solitary old widow. Yet did she despair? Did she sit and weep or wring her hands? No! She went to the cupboard," said William Ulick O'Conner Cuffe.

This bent toward the cupboard looms large in the human story. Like all the lesser creatures that swarm about him, man is an eater. In some plush quarters of our planet, our over-stuffed population might be symbolized by Shakespeare's "man of an unbounded stomach."

Man's initial sin was his disobedience to a divine order. But, granting the authenticity of Biblical history, the first transgression was not a violation of a particular item of the yet unwritten Decalogue. There was no involvement of murder, Sabbath-breaking, blasphemy, or adultery. Partaking of food was the act that first got man into trouble with the Almighty! Man's first confession of sin is contained in three short words—"I did eat!"

Following the report of Adam's debacle over the consumption of forbidden food, the Bible is rather extensively involved with the subject of eating. There is much cataloguing of lawful items on the menu of the Israeli nomads, and a long list of things taboo. In a sense not meant by him, Brillat-Savarin's remark might have applied to that ancient people—"Tell me what you eat and I will tell you what you are!"

And, difficult as it may be for some moderns to understand, gluttony by the Hebrews was relegated to the vice heap along with drunkenness. Eating, with these people, could not be di-

vorced from things spiritual. They might have understood the poet of our time who said that his stormy doubts could be traced to his diet! An old maxim-maker voices this admonition: "Be not among riotous eaters!" (Proverbs 23:20).

In the New Testament the Christian's menu is considerably enlarged when compared to the Hebrews'—in variety at least. Restrictions in this area were few in the primitive church. The New Testament never countenances that sin which sends so many Americans to paperback books on the overweight problem! The Gospels and the Epistles hold no brief for gluttony.

Yet ultra-asceticism as an abiding principle is absent from the writings of the young church. Jesus Himself calls attention to the fact that His social life was dissimilar to that of the more austere John the Baptist: "The Son of man is come eating..." (Luke 7:33). Despite the fact that the Master fasted often, the abstemi-

ous elders of religion could cry, "Look at him—a glutton and a drinker!" (Matthew 11:19, New English Bible).

Jesus is often discovered at men's tables. Food finds its way into many of His parables. He fed the hungry multitude in the desert with a miracle. Jesus seemed interested in men's stomachs as well as their souls! He taught them to ask for food in the great prayer He gave them. He exhorted them not to worry over obtaining the necessities of life. The God who fed the ravens was interested in their cupboards. He pledged that beyond earthly time His followers would be gathered for a mighty supper.

In the East eating often meant more than the intaking of food to satisfy physical needs, and it was something more than a social performance. It had a spiritual significance. To dine with a man was equal to making a covenant with him. This table-testament is reflected in Christ's setting up the covenant at the last supper. Whatever our theological concepts regarding the sacrament, there remains the mystical association between taking food physically and feeding on the sacrifice of Christ spiritually.

Evidently some primitive believers, being mortal, overdid the supper by gorging on food and drink. Perhaps they thought thereby to do Christ the more honor. The apostle Paul warned them of their error. The truly hungry man should eat at home. The great supper was no excuse for gluttony!

No doubt many of Jesus' immediate followers did not need to be warned against overeating. Probably many of them scarcely needed to go on a diet for overweight. Food was hard to come by for peasants in those days. Still, the danger of overstuffing

BIBLE VERSE



DEUT. 8:3

Man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

for men who could afford it was not ignored by Him: "Alas for you who are well fed now; you shall go hungry" (Luke 6:25 NEB). He told a disturbing parable about a wealthy man who said to himself: "Man, you have plenty of things laid by, enough for many years; take life easy, eat, drink, and enjoy yourself" (Luke 12:19 NEB). There was that other rich man too who kept stuffing himself while a beggar lay starving among the dogs at his gate (Luke 15). Eating too much when others were not eating enough was contrary to God's order.

In the accounting of the judgment, men would answer for their indulgence in material things which they refused to share with needy people (Matthew 25). And foreseeing the days of apostasy which should precede His return, Jesus admonished that men would be as they were in the days of Noah and Lot: "They did eat and drink" (Luke 17). Their appetites were associated with their insensitiveness to the approaching judgment. As it was with Belshazzar, the handwriting on the wall appears at the hour of gormandizing.

Fasting is a New Testament doctrine. But a full stomach and a full gospel are not incompatible. Believers may accept the scripture which says that "the Son of man is come eating!" However, they are not to tarry overlong at this point of Sacred Writ! Eating is not *all* Jesus came doing! The supper room cannot substitute for the upper room. The kingdom of God is not ice cream and fried chicken.

"My servants shall eat," God has said through His prophet (Isaiah 65:13). Eating is of God, but it may well fail to contribute to godliness. Man lives by bread, but not by bread alone. A doctrine of devils may forbid food to believers (1 Timothy 4:3), but eating may still be dangerous! Paul warns Christians against those who have made their appetites their gods (Philippians 3:19).

As with most things which have to do with the behavior of believers, the New Testament is not silent at this point. The apostle says: "Eat to the glory of God" (1 Corinthians 10:31). While censoring gluttony, the gospel does not frown on an adequate menu. The Guest who attended the celebration of the wedding in Cana still joins believers in their feasts as well as their fasts.



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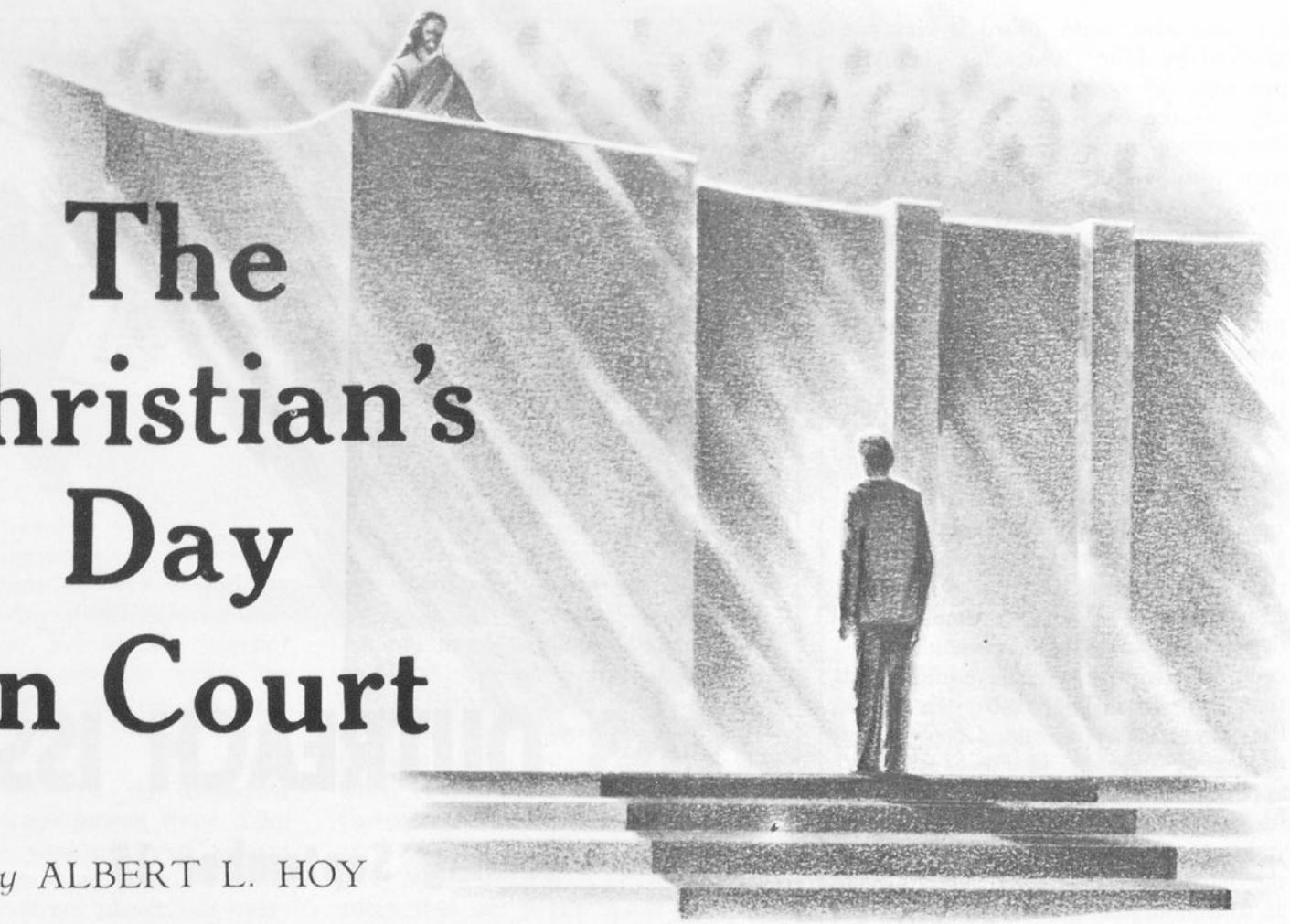
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The Christian's Day in Court

by ALBERT L. HOY

TOWARD THE CLOSE OF MAY, STUDENTS in American educational institutions usually thumb the pages of their textbooks with increased interest and concern. They are aware, of course, that the impressive pageantry of commencement is close at hand and, doubtless, they look forward with pleasure to their well-earned participation in this climactic event of college experience. Why, then, the heightened application to study, the assiduous writing of term reports, and the lingering illumination in dormitory rooms? The answer is obvious. Before students receive their diplomas, they must prove their right to them by successfully passing the examinations.

Scripture clearly states that the Christian will also have his work examined before he receives his reward. The Judgment Seat of Christ (2 Corinthians 5:10), God's examination day for His servants, precedes the Marriage of the Lamb (Revelation 19:7) where the redeemed will partake

of heaven's choicest blessings. Though all disciples of Christ enter the family of God by way of the Cross, it is evident that all do not receive the same kingdom privileges. In eternity, Christian rewards are divinely assigned in accordance with the verdict given on the evaluation of each believer's works.

One of the finest descriptions of this examination at the Judgment Seat of Christ is set forth by the apostle Paul. "If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire" (1 Corinthians 3:12-15).

In considering Paul's statement it is important to note at once that the Judgment Seat is a place where Christian works only will be examined. Persons who are uncleansed by the blood

of Christ will not appear here, for it is specifically indicated that the works in question cannot be set up without the essential foundation of 1 Corinthians 3:11. Since Paul shows us that the foundation is Christ, there is nothing more apparent than the fact that the works are constituents of Christian service, offered by obedient disciples to their Lord. Even though an examinee's works may be burned and thereby proved worthless, it is significant that he is not deprived of salvation (1 Corinthians 3:15). The business of this heavenly court is to evaluate types of service, not to deal with the believer's appropriation of saving grace.

Several passages of Scripture reveal that the supreme judge of the awesome tribunal is Christ Himself. One should remember that our Lord gave the apostle John a wondrous vision of the Judgment Seat in Revelation 1:12-16, a series of verses which vividly describe Christ in His judicial capacity as He appears in the midst of His churches to examine them. Here He is not the raven-haired bridegroom of Solomon's Song 5:11. His

Albert L. Hoy, Ph.D., is an instructor at Southern California College, Costa Mesa, Calif.

white hair suggests the dignity of the wise adjudicator, while His flaming eyes indicate a divine scrutiny, so penetrating and intense as to be able to perceive the slightest aberration from the Father's will. Thus Christ appears to judge His own with infinite wisdom and searching fire. In this aspect He will try the works of His followers at the Judgment Seat.

Paul has two general classifications for the Christian's works—those that are *purified* by fire (gold, silver, precious stones) and those that are *destroyed* by fire (wood, hay, stubble). It would seem, then, that the purpose of the fire at the Judgment Seat is to reveal the intrinsic nature and value of the works presented there. Evidently some types of service will be discounted. Many a faithful servant of Christ, whose humble abilities attract little attention in the throng of seekers after notoriety, may nevertheless be expending his single talent wholeheartedly for the glory of his Master. His works will stand. On the other hand, it is often a matter of distressing observation that a religious demagogue, covetous of more than a mere thirty pieces of silver, may obtain a tremendous reputation for sanctity from the masses whom he sways with psychological procedures. In the world of human affairs one frequently has difficulty in distinguishing the true and the false. But the fire will reveal them. The searching eye of Christ will probe not only the Christian's fruitage but also the motives which impelled him to produce it.

Motivation in Christian service is a consideration of the greatest importance. Our Lord frequently emphasized the fact to those who followed Him in discipleship. He stated, for example, that the overt acts of almsgiving and prayer should not be appraised without the recognition of the motives behind them (Matthew 6:1-7). A tree is not to be estimated by its appearance, but by the fruit it produces (Matthew 7:16-20). The servants of God should also understand that the rewards at the Judgment Seat will not be given necessarily for the good works that have been done, but rather for the reasons behind the doing.

Three kinds of works are distinguished in Scripture and may be classified as carnal, natural, and spiritual.

Carnal works, whether performed by Christians or the unsaved, have their



The Testing Day

Worker for God on life's highway,
Building your life's work day by day,
Answer the question while you may,
How will you stand the Testing Day?

Soon will the Master Builder come
Gladly to welcome His toilers home,
Then will each building fall or stay,
Tried by His fire on the Testing Day.

Building from morn till midnight hour,
Striving with every mortal power,
Scarcely a moment's time to pray,
How will you stand the Testing Day?

Is it with sand of human skill,
Ground in your reason's dust-filled mill?
Are you building with chaff and hay?
All shall be burned on the Testing Day.

Stubble of worldly and social games,
Used to enforce the Spirit's claims?
Mingling the Word with amusements gay?
How will it stand the Testing Day?

Stones of the Spirit's purest gold,
Based on the gospel true and old,
Blended with faith that cannot sway,
These shall abide the Testing Day.

—E. A. Lynne



roots in the self-life and are intended to contribute to personal reputation (Matthew 6:5). When tried by fire, these activities will be utterly consumed because they were not done for the glory of God.

Natural works are more difficult to define. They are done for the glory of God, but they are not impelled by the will of God. Their foundation is in the logic of the human mind. It seems that Martha of Bethany sincerely believed that her service in preparing food was more commendable than Mary's aptitude for instruction. Any rationalist would agree that it was. Nevertheless, Jesus preferred Mary's service to Martha's and praised it as "that good part" (Luke 10:42).

A large number of well-meaning Christians are, like Martha, serving the Lord in this purely natural way. Ceaselessly active, they speed through the hours of the day and night, imbued with a fervent desire to win souls, heal the sick, and bring blessing to the distressed. Such service seems very commendable and is regarded as highly exemplary, but at times it does not produce spiritual fruit, because the interpretation of the

will of God and the guidance of the Spirit are lacking.

Of course, someone may say, "But some good will always come from that which is done for the glory of God."

That may be true. But with the Judgment Seat of Christ in prospect, the Christian cannot be content with doing *some* good for the Master. He is solemnly obliged to be always in a position where he can do the *greatest* good. And he can assume this position only when he fully accepts the divine will and the continuous guidance of the Holy Spirit—sometimes (Let us not fear to say it!) to the exclusion of his own rational thinking.

Hence, the fire at the Judgment Seat will reveal the diminished value of natural works. Though they are performed with a desire to glorify God, their motivation is not divine. The motivation is human, and since our *human* best alone is unacceptable to God, such works will not endure.

Spiritual works are those which are sanctioned by the will of God and motivated by the Holy Spirit. Paul refers to them in inspiring fashion when he states, "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13). Thus we see that the spiritually minded believer is divinely shown what to do and how to do it. By continuously living in his Lord's presence, he has ceased from his own works (Hebrews 4:10) and has given himself up to a divine indwelling that constrains him to particular thought and action. He is always sure, therefore, that his service is acceptable to God. At the Judgment Seat the divine fire will find its own counterpart in the motivation behind spiritual works. Nothing will be consumed.

When will God's people be required to stand before the Judgment Seat of Christ? *At any moment.* This tribunal is set up immediately after the translation of the saints, and we are aware that so far as temporal matters are concerned there may not be the thickness of an eyelash between us and the coming of Christ for His own. Is this not, then, a time for us to search our hearts and re-examine the motives in our Christian service? Today we can renew our vows and permit the freshets of the Spirit to cleanse the channels of our usefulness. We can count on no other time. Tomorrow may be our day in court.

Jonah, Preacher of Repentance

Sunday School Lesson for September 8, 1963

JONAH 3:1-10; MATTHEW 12:38-41

BY J. BASHFORD BISHOP

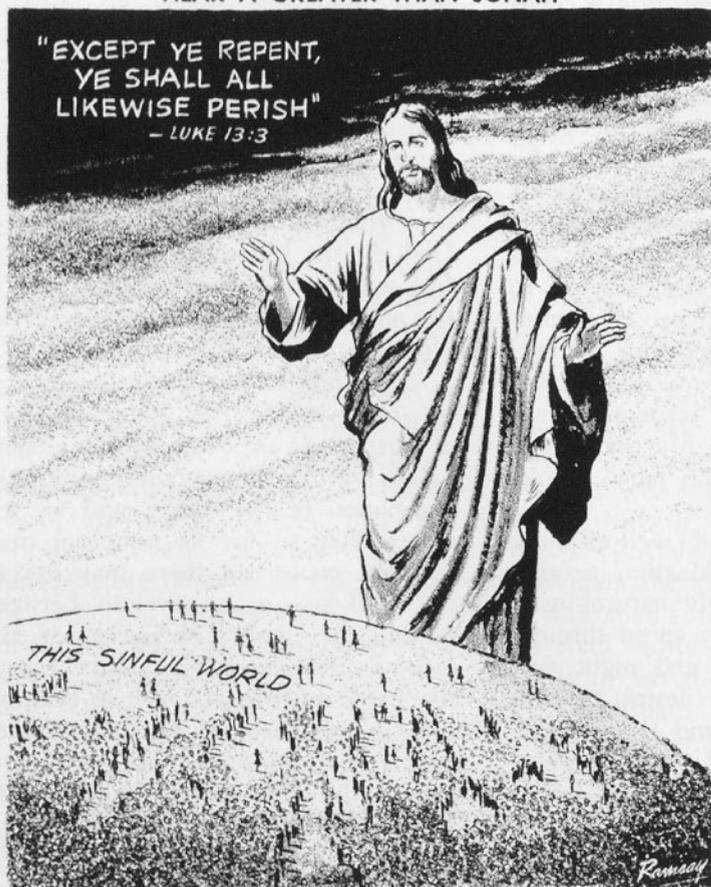
The Book of Jonah is unique among the prophetic books in that it contains no message delivered directly to Israel. The book is a story, and the story is the message of the book. That story is not for Ninevah, but for Israel and for all those who like Jonah get away from God, lack compassion for the unconverted, and whose narrowness and bigotry cause them to withhold God's grace and love from the unlovely.

The book has a *spiritual value* in that it shows the importance and duty of obedience and the futility of running from God. It has a *typical value* in that Jonah is a type of the Jewish nation. It has a *missionary value* in that it teaches that God's redeeming love is extended to all races. It has a *doctrinal value* in that it illustrates the importance and results of repentance.

Though our lesson text includes only Jonah 3:1-10, we shall briefly outline the preceding chapters:

Jonah's Commission and Rebellion (Jonah 1:1-3). Here we have a servant of God running away from his

HEAR A GREATER THAN JONAH



work, attempting to escape from the presence of God. For what reason? Perhaps he considered the work too hard. One man against a wicked city—it was too much! Or because he was a Jew and did not like the Ninevites who were Gentiles. But ought a man be governed by natural inclinations rather than by the will of God? Or was it because he feared God might be merciful, and he, consequently, would lose his reputation as a prophet? Concern over reputation may become a snare of Satan!

Jonah's Troubles (Jonah 1:4-17). What trouble Jonah brought upon himself—and upon others—by his disobedience. It is always so. Jonah's sin found him out. The pointed question of the mariners was: "What meanest thou, O sleeper?" Of all men on the ship Jonah should have been most wide-awake. How different was his conduct from that of Paul in time of storm. (See Acts 27.)

Jonah's Repentance (Jonah 2:1-10). Jonah finally did what we all need to do—see our own sinfulness and unworthiness and, at the same time, God's ability and willingness to meet our need. His repentance led to restoration of fellowship, for "the word of the Lord came unto Jonah the second time," and this time Jonah obeyed (Jonah 3:1-3)!

Nineveh's Repentance and Preservation (Jonah 3:1-10). Note: (1) The miserable plight of the Ninevites—their sin was great; their time was short; destruction was promised. (2) Their ground for hope was slim—no proclamation of mercy was made. They had never heard of the Cross and were "aliens from the commonwealth of Israel" (Ephesians 3:12). (3) Their repentance was deep and thorough. "So the people of Nineveh believed God." It was amazing that such an idolatrous and heathen people should exhibit such conduct; more amazing still, that a nationwide time of fasting and prayer was called and wholeheartedly observed!

Jesus said: "The men of Nineveh shall rise in judgment with this generation and condemn it." Why? First, because their repentance was thorough, and second, because of their faith. Their words, "Who can tell?" speak volumes! If they with such slender hopes exercise such faith in God how much more repentant and believing ought men be today—for, behold, "a Greater than Jonah" is here (Matthew 12:38-41)!

Jonah's Bigotry and Lovelessness (Jonah 4:1-3). Jonah had found God very gracious when he had been in the whale's belly; yet he was angry when God was gracious to Nineveh!

God's Object Lesson to Jonah (Jonah 4:4-11). Here is the fundamental truth of the whole book. Everything else is the outcome of it. "Should I not have pity on Nineveh?" Pity in the Hebrew means "cover." God's anger with sin is born of His pity and love for the sinner. God's dealings with Jonah were for the sake of the Ninevites as much as for the sake of the prophet. God still loves and yearns over lost nations and men today, and He looks for those who will be channels for that redeeming love!

A drowning man does not need to manufacture a life preserver, much less to invent it. What he needs is to seize it. It is the same with salvation.

"I SAY THIS TO YOUR SHAME"

BY LEONARD RAVENHILL

ONE NIGHT NAPOLEON BONAPARTE MADE A LONELY SURPRISE VISIT TO THE OUTPOST SENTRIES ON ONE OF THE VITAL POSITIONS OF HIS BATTLEFIELD. Stealthily he moved along in the gray light of the morning. Immediately one sentry after another challenged him. Finally, the crafty warrior stole up to a strategic spot. Here there was no sentry to challenge him, so the wily general moved closer and saw a pair of boots protruding from under a shock of corn with a rifle propped beside it. Napoleon made no comment, just picked up the rifle and himself stood guard, awaiting the awaking of the snoozing soldier. Finally the corn stirred, and up jumped the guilty defender and grabbed for a gun that was gone! Can you imagine his confusion and chagrin? Caught napping by Napoleon? What a bitter and shattering experience!

Will the Lord of glory find us Christians sleeping at our post of duty when He returns? John the apostle warns that we be not ashamed before Him at His coming.

Let's face it. We are not living in a day of militant Christianity. The very suggestion throws many into a pout. They believe the Lord did all the fighting. They glibly tell me, "The battle was won at Calvary." Such an appalling philosophy (for that is all it is) was burned into my mind while visiting tough mission fields. Though usually we hardly expect soldiers to make their own ammunition as well as fire it at the belligerent enemy,

yet on the mission field we heard of the lack of conquest when folk at home ceased to pray.

Today, with our churches more air-conditioned than prayer-conditioned, or with the same churches well-heated, there is so much physical comfort for the pray-ers. Not so for Master David Brainerd. The lone forest, buried in snow, saw him grief-stricken and brokenhearted over the lawless, immoral, drunken Indians. Of our Saviour one wrote,

Long nights, and the chilly mountain air,

Witnessed the fervor of His prayer.

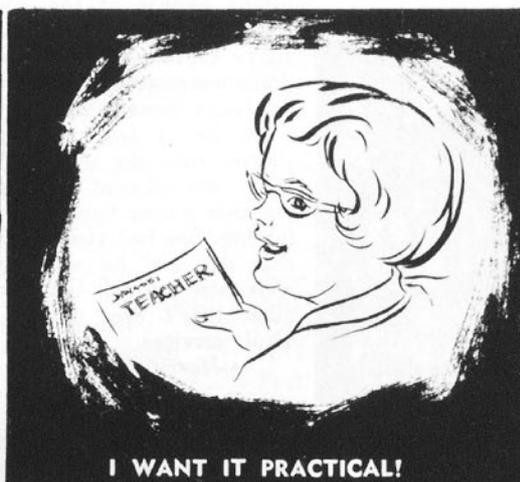
Prayer is battle. Could it be that in our churches the right slogan over the door of most of our prayer rooms would be, "We wrestle not!"

Prayer taxes even the physical frame. Prayer wears on the nerves. Prayer involves the whole man. Prayer must have priority.

Shall men who have been crippled in earthly warfare call us Christians "chocolate soldiers" because we fear the gashes that the enemy of souls might inflict upon us? God forbid! Shall men, whose hearts once bled as they left wife and children (many with a one-way ticket), rise to our condemnation because in the greatest warfare the world has ever known, and for the greatest Captain of time and eternity, we cannot rise to pray or skip the blankets for a night? Again I quote the Scripture, "God forbid."

When Paul the apostle says, "Some have not the knowledge of God. I say this to your shame," did he mean you?

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Evangelism **BREAKTHROUGH**

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



KLAMATH FALLS, OREG.—On the last Sunday of a 13-week revival with Evangelists Fuchsia Parrish and Thelma Drye, a crowd of more than 200 gathered for ground-breaking ceremonies for a new Assemblies of God church. District Superintendent N. D. Davidson and Pastor Lloyd Fosner officiated. During the meetings pledges for \$13,000 had been received to pay off indebtedness on a tract of land and to begin construction of the new church which will seat over 500. The Lord blessed the revival meeting by saving souls and filling many with the Holy Spirit. Some of the young people received a definite call to the ministry and made preparation to enter Bible school.



ENID, OKLA.—The Sunday school attendance record was broken with 230 present at the Northside Assembly during recent meetings with Evangelist Kenneth McGee. (Pastor E. T. Watkins reports that this record has been broken twice since the close of the meeting.) Twenty-one were saved including three young married couples and 18 were filled with the Holy Spirit.



OCEANA, VA.—Pastor S. D. Beiler (left) and Evangelists Jim and Tammy Bakker stand with eight candidates for water baptism during a recent revival at the Assembly of God. There was a move of the Spirit among the young people and many accepted Christ.

DYER, TENN.—An average attendance of more than 90 and a total enrollment of 136 enjoyed a recent Kids' Crusade at First Assembly with Evangelists Dick and Nancy Messner. Many children came to the altar for salvation each night. One girl was so impressed by the messages on personal evangelism that she brought 54 visitors to the services.

—Wesley Payne, Pastor

LITTLE FALLS, MINN.—May 5 marked the end of a successful revival crusade at the Assembly of God here with Evangelists Wes and Pat Larson of Oklahoma City. Several were saved and eight teenagers received the baptism in the Holy Spirit. Ten young people followed the Lord in water baptism.

Kenneth Freiheit, Pastor

KEANSBURG, N. J.—Seasons of spiritual refreshing came from the presence of the Lord during a recent revival at the Emmanuel Assembly of God with Evangelist Larry Clevenger of Mentor, Ohio. Some were saved and others healed by God's power. Prayer was offered for a lady with one leg shorter than the other. The next night she shouted up and down the aisle giving God glory for her healing. She had visited her doctor that day and he said both legs were now normal. God healed another lady's eyes during the revival services.

—Harry N. Johnson, Pastor

LINCOLN, VT.—Three were saved and four reclaimed in a recent revival at the Assembly of God Chapel here with Evangelist Earnest W. King of White Plains, Va. The quickening power of the Holy Spirit was very much in evidence throughout the meetings convicting sinners and causing them to realize their need of God. Two believers received the infilling of the Holy Spirit. As a result of these meetings, Christians have made confessions to man and God.

—Peter L. Miller, Pastor

MALIN, OREG.—A profitable two-week revival was recently conducted at the Assembly of God here by Evangelist Forrest E. Hill. One young mother and two children came to the Lord for

salvation. Believers were refreshed in the Lord and some outstanding victories were won for God.

—Joseph Boyle, Pastor

JACKSONVILLE, FLA.—Several sought God for salvation, some received the baptism in the Holy Spirit, and others testified to having been healed by God's power in a recent revival at Glad Tidings Assembly with Evangelists Charles and Kay Thomas. Sixty-three visitors attended the services.

—Tempie Reeves, Pastor

FARMINGTON, MO.—First Assembly of God was blessed in a revival with Evangelist Glenna Byard ending April 21. Interest in the services grew night after night, and the Sunday school reached an all-time high in attendance on Easter Sunday. The revival spirit continues to rest upon the services.

—J. W. Allen, Pastor

MULBERRY, FLA.—First Assembly of God recently enjoyed a two-week revival with Evangelists Charles and Kay Thomas of Jacksonville, Fla. Sinners were saved, and many reconsecrations to a deeper life in the Holy Spirit were made. The blessing of God was upon each service and the entire church was greatly edified.

—T. A. Williams, Pastor

LEPANTO, ARK.—First Assembly of God has just concluded a salvation-healing campaign with Evangelist L. W. Morgan of Paragould, Ark. This was one of the church's most profitable revivals in recent years. Many came forward for salvation at the invitation of the evangelist, and several were delivered and healed by God's power. God enabled the evangelist to challenge the church with a greater vision to build faith for healing, and to establish believers. Visitors were present in almost every service.

—Don Jones, Pastor

WEAUBLEAU, MO.—Revival services with the Evangelist Glenna Byard at the Assembly here has provided a wonderful spiritual uplift for the church. During the two weeks of meetings running from June 4th through the 19th, five persons were reclaimed, eight

EVANGELISTIC EVENTS

were baptized in the Holy Spirit, and two received refillings. Two people were baptized in water and two joined the church. Prayer meetings, started weeks before the revival began, are continuing and people desiring the infilling of the Holy Spirit are still seeking for the Baptism. Crowds at the services were above average with many visitors in attendance.

—*Nadine Fogle, Pastor*

* * *

SPRINGFIELD, MICH.—One of the greatest revivals ever conducted at the Assembly of God was recently concluded with the Diehl Party of Beaver Falls, Pa., as evangelists. Four of the six nights the services were conducted outdoors, with the congregation either sitting in their cars or on the lawn. People several blocks away were able to hear the messages and singing. Twenty-five accepted Christ as Saviour or were reclaimed in these meetings. God performed several outstanding healings.

—*Thomas G. Skoog, Pastor*

* * *

LONE GROVE, OKLA.—Twelve were saved and seven baptized in the Holy Spirit in a two-week revival concluded July 7 at the Assembly of God here. Large crowds were in attendance each night to hear Evangelist Harold J. Baker. The Sunday school attendance record of 119 was tied during the revival.

—*Dwayne Duck, Pastor*

* * *

MANSFIELD, LA. — First Assembly has just closed a one-week revival with Evangelist Glen Ketchum of Shreveport, La. The attendance was the largest remembered in the history of the church. During the services sinners were at the altar for salvation, and one backslider came back to the Lord. The entire church was blessed.

—*Forrest Helton, Pastor*

PASTOR REPORTS PROGRESS

ELKHART, KANS.—The Victor Unruhs of Northampton, Mass., became the pastors of Elkhart Assembly of God, April 1. Attendance is on the increase, surpassing a previous ten-year record. God is moving upon the hearts of the members, all of whom are engaged in visitation work to win the lost. As they engage in "personal witnessing" they are seeing souls saved—four in this past week. Two have been saved at the altar, for two consecutive weeks. During VBS 21 were saved including one worker.

"We will be dedicating our new baptistry soon. We praise God for all His blessings," says Pastor Unruh.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Anniston	First	Sept. 1—	Bobby & Mrs. Jackson	R. C. Frazier
	Atmore	A/G	Sept. 4-15	Donald & Mrs. Lunsford	T. E. Barnes
Ark.	Ft. Smith	New Bethel	Sept. 1—	Carl L. Tillery	Merle J. Harris
Calif.	Bakersfield	Calvary F-G	Sept. 4-15	Earnest E. Rogers	D. W. Hyatt
	Castro Valley	Calvary	Sept. 3-15	John French	C. Franklyn Murray
	Covina	A/G	Sept. 8—	Glen & Faith Shinn	J. B. Lindsey
	Gilroy	Glad Tidings	Sept. 8-13	Charles Senechal	David Hood
	Lomita	Calvary	Sept. 8—	Marvin Schmidt	Leo Duncan
	Modesto	Central	Sept. 3-8	Paul & LaVonne Clark	Donald J. Bogue
	Riverbank	A/G Tab.	Sept. 5-15	Norman Jones	Lee Archer
	San Diego	Linda Vista	Sept. 1—	David O. Bunch	Merlin Fortner
Del.	Wilmington	First	Sept. 8-15	Wallace S. Bragg	Jacob Heinrich
Fla.	Chattahoochee	First	Sept. 8-15	Michael & Peggy Lord	Morris Frazier
Ga.	Brunswick	First	Sept. 1-13	Russell Peavy	A. J. Grant
Ill.	Champaign	First	Sept. 1-15	Bob & Paughnee Bornert	C. L. King
Ind.	Fish Lake	Glad Tidings	Sept. 8—	Jerry Stegall	John Neese
	Fort Wayne	First	Sept. 8-12	Bob Watters	D. Fred Leader
	Greensburg	First	Sept. 1-15	I. D. Rayborn	O. M. Rayborn
	Indianapolis	Lighthouse Tab.	Sept. 1-15	Charles E. Crank	William Totman
Iowa	Bettendorf	Gospel Tab.	Sept. 1-15	Arnold & Anita Segesman	O. H. Hamilton
Kans.	Henryetta	First	Sept. 8—	Noma T. Mansell	Doyle E. Davis
	Manhattan	First	Sept. 1-15	Robert R. Morrison	George Flora
	Pittsburg	First	Sept. 1-15	Don Logan	Oscar Bolen
	Wichita	Park City	Sept. 8-22	Ivan & Mrs. Kimmel	John Hutson
La.	Jennings	First	Sept. 1-13	Quentin Edwards	B. L. Cornwall
	Winnfield	First	Aug. 25—	Charles W. Hyde	W. F. Harrell
	Springhill	First	Sept. 1-8	H. M. & Mrs. Lednický	Gerald D. Wilson
Md.	Chestertown	Trinity	Sept. 8-15	Myrtle Scott	Kenneth W. Bruce
	Hyattsville	Faith Tab.	Sept. 1-15	Stan Morris	B. M. Slye
	Point of Rocks	A/G	Sept. 3—	Knouse-Stovall Team	Kibbe & Angus
Mass.	Leominster	* A/G	Sept. 2-8	Lynn & Becky Wickstrom	Woodrow J. Fletcher
Mich.	Atlanta	Full Gospel Ch.	Sept. 3-22	J. W. & Mrs. Beam	L. H. MacPherson
	Bellevue	* A/G	Sept. 8-13	The "Gospel Keys"	Clarence Pederson
	Plymouth	A/G	Sept. 8-22	K. E. Matschulat	John Walaskay
	Saginaw	First	Sept. 3-8	Paul Hild	Howard Skinner
Minn.	Marshall	A/G	Sept. 1-8	Arthur & Anna Berg	Walter Hamelink
Miss.	Aberdeen	First	Sept. 1-8	Wesley Pollet	Douglas Carroll, Jr.
Mo.	Farmington	First	Sept. 1-15	Willie M. Stevens	J. W. Allen
	Flat River	A/G	Sept. 1-8	N. B. & Mrs. Rayburn	C. R. Hampton
	Jefferson City	First	Sept. 8—	Robert V. Holland	Norman Brewer
	St. James	A/G	Sept. 8-22	Glenna Byard	T. Bluford Conway
	St. Louis	Words of Life	Sept. 4-15	Perrello Brothers	Luella Plunkett
	Springfield	Friendship	Sept. 3-15	John & Bonnie Eller	William E. Bills
Nebr.	Ainsworth	A/G	Sept. 3-15	Ray C. Eskelin	J. M. Peck
	Broken Bow	A/G	Sept. 4-8	E. G. Rasmussen	W. A. Hall
	Maxwell	A/G	Sept. 8-22	C. M. Smitley	Donald Arnolds
	Minatare	A/G	Sept. 3-15	Jerry & Joy Spain	James Neely
N. J.	W. Long Branch	Calvary	Sept. 8-22	Jim & Tammy Bakker	Daniel Dugan
N. Mex.	Roswell	Central	Sept. 3—	Jimmy & Lenete Merritt	Fred Ridener
N. Y.	Canandaigua	A/G	Sept. 3-15	Jack Peters	James L. Dickinson
	Elmira	Pent. Tab.	Aug. 27-Sept. 8	Charles Trombley	John Bedzyk
Ohio	Galion	A/G	Sept. 8-15	Daena Cargnel	Lawrence Foster
Okla.	Ardmore	Lighthouse	Sept. 8-15	Jerry & Mrs. Roberts	H. H. Davis
	Bartlesville	First	Sept. 1-15	Jack Martz Team	H. Paul Holdridge
	Fairview	Midway	Aug. 28	W. D. Rice	J. P. McCamey
	Tulsa	Foothill	Sept. 1—	McGuire Evang. Party	L. Gene Hudson
Pa.	Bedford	Village Church	Sept. 3-15	Duane Wessman	David Hardt
S. Dak.	Mitchell	A/G	Sept. 3-15	Evelyn Glosser	Richard Tuffe
Tenn.	Savannah	First	Sept. 3-15	Daniel Summa	George Gianopoulos
Tex.	Angleton	Central	Sept. 4-15	The Roland Hasties	C. P. Leatherwood
	Athens	First	Sept. 1-15	J. W. Walker	C. E. Wilson
	Bowie	Lighthouse	Sept. 2-15	Leo S. Gaston	L. C. Smith
	Palestine	West Side	Sept. 8-22	H. M. & Mrs. Lednický	H. D. Vincent
	San Antonio	Glad Tidings	Sept. 8—	Bob Huie	R. E. Ferguson
	Sweetwater	A/G	Sept. 1-15	Tommy & Darlene Beard	Vernon Malone
Va.	Culpeper	A/G	Sept. 3—	John Higginbotham	Hugh L. Porter
	Richmond	Bethel	Sept. 1-8	Ralph A. Creider	Harry C. Wiles
Wash.	Seattle	Little Chapel	Sept. 1-15	John Irish Smith	J. Philip Johnson
W. Va.	Beckley	First	Sept. 1-8	John Stallings	Tommy Waldron
Wis.	Ashland	A/G	Sept. 1-15	Darryl & Kathy Olson	Lester Peterson
Canada	Drumheller, Alta.	Elim Pent. Tab.	Sept. 3-8	Bob & Pat Ludwig	E. C. O'Brien
	Belleville, Ont.	Calvary Temple	Sept. 1—	Eddie Wilson	Earl Bergman
	Toronto, Ont.	Queensway Cath.	Sept. 8-22	Jack West	W. W. Ness

* Children's Revival

Due to printing schedule, announcements must reach the Department of Evangelism 30 days in advance.

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HEALING TESTIMONIES

Pastor's Baby Healed of Meningitis

WHEN OUR BABY WAS FIVE WEEKS old he developed pneumonia which climaxed in meningitis. He went into convulsions and we rushed him to the hospital ten miles away.

The specialist took a spinal tap which revealed meningitis. He told us they would do the best they could, but since he was so young there was not much hope. They inserted a tube in his head and gave him three kinds of drugs; then they put him in an oxygen tent and fed him intravenously.

My husband and I went home, determined to pray all night, and our

neighbors who were Christians also prayed. After weeping and praying earnestly we felt the Lord was going to answer prayer.

We called the hospital. They reported the baby was resting quietly and the convulsions had ceased.

We called the church people and asked them to pray. Praise God, He answered, and the next day the doctor told us the baby had definitely taken a turn for the better and would be all right. He said they had expected him to expire the night before and only a *strange* miracle had brought him through!

Little Kevin is three months old now, and has not suffered any ill effects. We KNOW it was the hand of God.—Pastor and Mrs. Domenick Ezzo, Assembly of God, Mechanicsburg, Pa.

Heart Condition Healed

WHEN WE RETURNED FROM A SHORT vacation in Florida in the spring of 1954, I plunged into my work as a builder of resort cottages. My wife Eunice was ill. We had prayed much and many churches were praying for her but, as the pain steadily worsened, we sought counsel of the local doctor. He immediately advised hospitalization and performed major surgery, removing a fibrous tumor and much more—an operation from which she has never fully recovered.

With my heavy work (pouring concrete, operating a chain saw, etc.) and visiting the hospital at night, I soon had trouble myself. I awoke one night with a strange sensation in my chest. After a session of prayer, it subsided. The next night I slept well, but the following one I had a similar experience with considerable chest pain.

That evening I consulted the resident doctor at the hospital. He *knowingly* suggested the heart specialist, Dr. Van Andel. The specialist immediately took an electrocardiogram and said: "You are in line for a heart attack. Go home. Go to bed. Stay there. Be careful what you eat for three weeks and you may escape."

I did not do it. I seemingly could not add to my wife's burdens, so I continued to work. A week later my arms and shoulders were paining me. Some of my fingers were numb. Driving a car was a major project.

I had another ECG. Dr. Van Andel, a professing Christian, said: "Now, you will go home to bed! You have passed the point of no return."

Pastor K. L. Hardin, who then pastored at White Cloud, Mich., with help brought my wife home. We had two small daughters, ages nine and four years, whom I had been unable to care for after my first attack. But with much help from kind neighbors and church brethren we somehow managed.

I was *dying from coronary thrombosis*, and yet those were happy days for me. The Lord was so near that I could talk to Him so easily. Over and over, the answer came, "It's all right!" even though the situation seemed all wrong—an invalid wife, two small children, and I leaving them!

One night I got rather sorry for myself and started reasoning with God. I reminded Him that He added fifteen years to the life of King Hezekiah and that His Word stated that He was no respecter of persons. Then took place one of the greatest experiences of my life. There came these words: "Son, how about eighteen years?"

My third attack came in the night while I was sleeping on the davenport in the front room. I could not arouse the children. I was too weak to sit up, and the pain was so great

I could not lie down. I sat slumped on the edge of the davenport awhile; then I managed to get to my wife's bedside.

She was too weak to raise her head from her pillow, nevertheless at my request she reached out her hand and placed it on my head and again rebuked the condition in the precious name of the Lord Jesus. The Lord came on the scene! The pain subsided, and I returned to my bed and slept the sleep of exhaustion. I awoke seven hours later, bewildered. I had been sick so long—most of the time in some pain, and my arms and fingers numb, but now this was all gone.

After a light lunch, I had a neighbor boy drive me to Fremont, fourteen miles away, to a strange doctor. He gave me a superficial examination and was rather skeptical about my having any heart trouble. When I mentioned Dr. Van Andel of Muskegon and my two ECG's, he was dumbfounded. "Well, I don't understand," he said, "but this I know—there's nothing wrong with your heart that hard work won't help."

In two weeks I was back in the woods using a chain saw. This all took place over nine years ago. My heart is still as ruggedly strong as when it was checked the day after my healing. And the blessed promise of nine years yet remaining for me to care for my family is as real as when I received it.—H. M. Stitt, Hastings, Michigan.

(Mr. Stitt is the husband of the former Eunice McCleary who has preached the full gospel from a wheelchair for more than thirty years.)

A GOD-GIVEN WELL!

EVEN BEFORE MY WIFE AND I LEFT Phoenix, Arizona, we prayed that God would help us to find a place near a good spiritual church.

After coming to Arkansas last August we bought a place in the country. To our joy we found we would be only one and one-half miles from the Alix Assembly of God. We surely praised the Lord for answering our prayer!

Later our well went dry, and we requested the church to pray with us. In answer to prayer, God gave us a well of water. Nothing, we know, is too hard for our Lord.—Paul Edmonds, Altus, Arkansas.

(Endorsed by Pastor Emmett Cothran, Assembly of God, Alix, Arkansas.)

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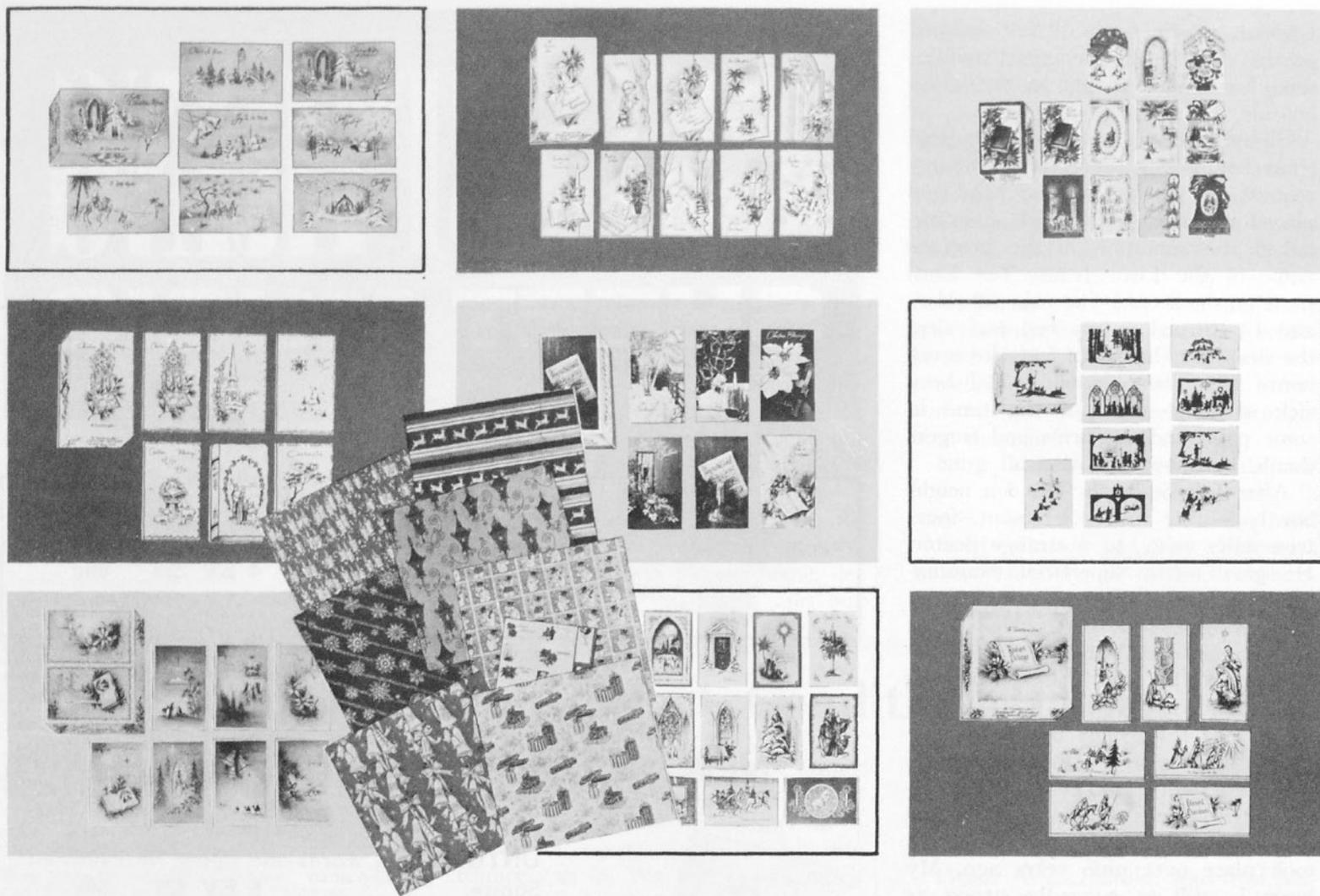
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IT HAPPENED ON THE DAY OF PENTECOST, words and music by Irene Logan. **5 EV 265 35c**

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"I'll Get the Soap, Mommy!"

By BETTY POWERS RUNYON

A MINISTER OF A LARGE DENOMINATION was visiting a member of his church and in the course of the conversation used a very strong, but common, slang expression. A small son of the family immediately hopped down from the divan, and heading toward the bathroom, announced, "I'll get the soap, Mommy."

The mother was embarrassed, but, being a wise mother, she did not confuse her teaching by scolding the child. She just thanked him, but refused his offer. Then, turning to the minister, she explained that the boy still had a fresh memory of the taste of soap for using the expression he had just heard. Then it was the minister's turn to be embarrassed.

Teachers of English grammar tell us that slang is the language of those who are ignorant or too lazy to use the proper word. People with small vocabularies use a lot of slang.

It was said of Peter that his speech

betrayed him. I wonder if you and I are betrayed by our speech. We tend unconsciously to speak like those with whom we are most closely associated.

Many Christians who would never dream of swearing or cursing will pepper their conversation with *darn, golly, gosh, gee, etc.* These are really just substitutes for swearing. Many who would never take the Lord's name in vain by cursing are careless in the use of expressions like "My God!" "Good heavens!" "For God's sake!" and "Glory be!"

Our children are listening, and are building vocabularies by imitation. What are we teaching them? Ungodly people and new converts are listening. Do they note a difference in our speech? Or are we as careless in our words as they are?

Let us, as Christians, pray that God will apply the "soap" of the Holy Spirit to our tongues and help us show by our choice of words that we are closely associated with Him. "Let the *words of my mouth*, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14).

—Herald of Holiness

20th Century Methods Needed in Opening New Churches Today

(Continued from page 19)

In our new *Breakthrough* program vocational volunteers will be a great blessing in this field. A few trained workers are a *must* in most new church projects today.

5. Product

The businessman knows that he must build his business on repeat customers. Therefore, he must sell a quality product that will cause people to come back to his store again and again. The best advertising for a store is a satisfied customer because he or she will tell someone else. Before long the news will spread that this store is a good place to trade.

After we have done all we can in securing the best location, building the most attractive and best-suited building, advertising our opening, training workers, and so forth, we must offer the people who come to our services something that will meet their spiritual needs and cause them to come back. They will spread the good news to others that this church has a message and a ministry that meets the needs of each individual. ◀◀

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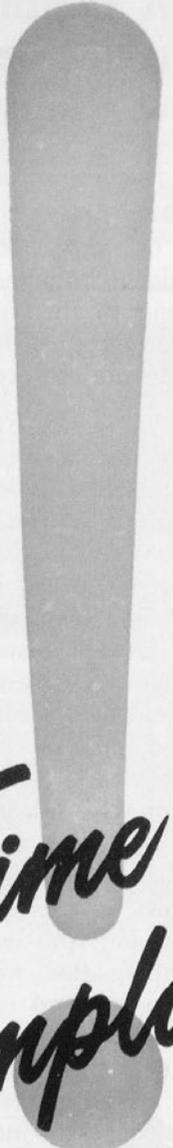
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A Time for Compliments

By JAMES E. ADAMS

AESOP'S FABLES ARE LITTLE VIGNETTES OF HUMAN NATURE, and because human nature remains the same their messages are timeless. One of them concerns a fox who took advantage of a crow by flattery. The crow had settled on a branch to enjoy some stolen cheese. The fox, looking up, saw the cheese and coveted it. Knowing his physical limitations he resorted to flattery.

"How well you look today!" he said. "How glossy your feathers! How bright your eye! Your voice must surpass that of all the other birds. Let me hear one song that I may greet you as queen of the birds."

The crow's breast swelled with pride. She lifted her head and opened her mouth. "Caw—!" The cheese fell. The fox snapped it up and gave the crestfallen crow some good advice: "Never trust a flatterer."

Webster defines flattery as "commendation bestowed for the purpose of gaining favor and influence, or to accomplish some purpose; false praise." And the Bible says, "A man that flattereth his neighbor spreadeth a net for his feet" (Proverbs 29:5). Flattery has turned many a head.

But all praise is not flattery. Commendation pleases. And there is a time for compliments.

A mother could not see this. She objected to her

husband's telling their daughter that she was pretty. The mother was so fearful he would spoil the fourteen-year-old miss that she asked the advice of a friend.

This lady pointed out that the girl whose father makes her feel pretty special is not so apt to have her head turned by the praise of a boy. She suggested, however, that the father spread his compliments to cover other things so the daughter would realize that looks were not all that counted.

Do we feel occasionally like that mother? Does the fear of flattering people, of making them vain, keep us from rendering praise and honor when it is due them?

From the Scriptures we learn that God is not afraid to give honor to whom honor is due. He recognized good characteristics and spoke of them. He called Job "perfect and upright." He said Moses was "very meek." He described David as "a man after mine own heart." Jesus said of Nathaniel, "Behold, an Israelite indeed, in whom is no guile!" He commended faith wherever He found it. Paul listed a number of saints in Romans 16, along with brief, sincere expressions of appreciation and commendation.

Sincere commendation of others may also be a pleasant boomerang. The mother of five children slept later than usual one Saturday morning. When she awakened the children trooped into her bedroom with her breakfast and said, "Happy birthday, Mother!" When she arose she found they had already prepared their own breakfasts and washed the dishes.

The mother told a neighbor that this was the best birthday she had ever had. Her friend pointed out that the children's actions were a reflection of her own loving care for them. The happy mother shared the incident with others, praising her children. No doubt her habit of commending their good deeds explains their fine conduct!

Perhaps the most appreciated as well as the most sincere compliments are those which come spontaneously. A man whose work took him to another city lived in a rooming house away from home for several weeks. Upon his return he looked around his home with a new appreciation. Smiling, he said to his wife, "Honey, this place really shines." The house was no cleaner than usual; he simply had failed to notice. The joy in his wife's eyes at the unexpected compliment caused him to begin to thank her often for many things he had taken for granted.

Children are not inhibited with a fear of spoiling one another with flattery. They express gratitude and appreciation directly and sincerely. A ten-year-old attended vacation Bible school in another church, since his own was not having a school. The teacher made him feel right at home. He was glad he was not treated as an outsider. On the last day he walked up to his teacher and said, "Thank you." The teacher's eyes glistened. "Tommy," he said, "that means a lot to a teacher." And he returned the compliment by praising the boy for being so attentive and making it easier to teach.

Teachers and ministers of the gospel need our encouragement. If the sermon helps us, why not say so? If a message in song is a blessing, why not make it known? Don't be afraid of flattering. Flattery and sincere praise are poles apart. ◀◀