

Through crowded city streets by bus,
trudging along country lanes and from
split-level homes in the suburbs, thousands
of children return to school.

*Read — The Christian Parent
and Our Public Schools*
—page 16



SEPTEMBER 8, 1963 • TEN CENTS

THE PENTECOSTAL evangel

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

WHO NEEDS THE FAITH FOR HEALING?



by Hardy W. Steinberg

SURGERY HAD BEEN COMPLETED. THE PATIENT WAS BEING taken back to his room. The members of the family together with the pastor had waited for what seemed an eternity. Finally the doctor came. "We have done everything we can do. It will be a miracle if he pulls through. We must leave him with a higher power."

Nurses who had watched the operation said, "It's just not in the books that a person in that condition can make it."

The pastor said to the wife and children, "We know now that only a miracle will save Dad, but we have to remember that nothing is impossible with God. Let's call friends in the church and ask them to join in prayer for Dad's recovery."

"The prayer of faith shall save the sick" (James 5: 15) were the words of Scripture shared with each person called to prayer. A miracle did happen. The sick father was healed. For years he continued to fill his role as a faithful husband, father, and church leader.

In subsequent discussions one person after another disclaimed the ability to have faith for this man's healing. Eventually the question was, "I wonder who prayed the prayer of faith." The answer always seemed to be, "I don't know." Someone wisely remarked that apparently only God could get the glory!

But this incident has another lesson. When a person is in need of healing *every believer* should look to God for faith. Scripture indicates that there are several possibilities for the prayer of faith.

FAITH OF THE AFFLICTED

On more than one occasion Scripture indicates that a sick person was healed because of his own faith.

Hardy W. Steinberg is National Education Secretary of the Assemblies of God and Editor of *Pulpit*, the magazine for ministers.

One day as Jesus was going to the home of a ruler whose daughter had died, a very sick woman pushed through the crowd in order that she might touch the hem of Jesus' garment. Every human effort had been made to effect a cure, but to no avail. Now, with health and money gone, the woman turned to Jesus. When Jesus saw her He said, "Daughter, be of good comfort; thy faith hath made thee whole" (Matthew 9:22). The sick woman's faith resulted in her own healing.

On another occasion two blind men followed Jesus, crying, "Thou Son of David, have mercy on us." When Jesus entered a house the blind men came to Him and Jesus asked them, "Believe ye that I am able to do this?" When they answered affirmatively, Jesus touched their eyes, saying, "According to your faith be it unto you" (Matthew 9:27-31). Because of the faith of the blind, their eyes were opened.

When the apostle Paul came to the idolatrous city of Lystra he preached the gospel (Acts 14:7). Among those who heard Paul was a man who had been a cripple from birth. As Paul ministered he perceived that this man had faith to be healed and, in a loud voice, said to the lame man, "Stand upright on thy feet" (Acts 14:10). Because of his own faith, this man who had never had the joy of walking suddenly leaped and walked.

Today there are still sick people who turn to God in faith. Though possibly unheard by any human ear, the Great Physician still says to the afflicted, "According to your faith be it unto you."

FAITH OF THE SYMPATHETIC

Scripture also gives us examples of people who were healed because of the faith of sympathetic friends and loved ones. A Roman centurion approached Jesus in the city of Capernaum in behalf of a faithful servant afflicted with palsy. This was an advanced case, for we are told that he was "grievously tormented." When Jesus volunteered to come to the centurion's home, the centurion cited his unworthiness as the reason why Jesus should not come. In spite of his awareness of unworthiness, the centurion had tremendous faith in the mercy of Christ. He told Jesus that He had only to speak the word and his servant would be healed. The power of God responded to this confession of faith. Jesus said to the centurion, "Go thy way; and as thou hast believed, so be it done unto thee" (Matthew 8:13). The sick servant received immediate healing because of his master's faith.

One day while Jesus was teaching, the power of the Lord was present to heal in spite of Pharisees and doctors of the law who were sitting by. In the vicinity was a man so seriously afflicted with palsy that he could not come to Jesus under his own power. He had friends, however, who spared no effort to help him. Finally by removing a portion of the roof these men were able to lower the afflicted man into the presence of Jesus. The remarkable words in this story are: "When he saw *their* faith" (Luke 5:20).

At times sick people become so depressed that it seems impossible for them to have faith for themselves. This man was fortunate in having sympathetic friends who had faith for him. After Jesus had forgiven the man's sins, He also healed him. It was a day of rejoicing for the palsied man because someone was able to pray the

prayer of faith when he himself seemed unable.

In Jesus' only recorded trip into Gentile territory He was approached by a desperate mother whose daughter was grievously vexed with a devil. After rising over every discouragement the mother was rewarded by these words: "O woman, great is thy faith: be it unto thee even as thou wilt." Scripture goes on to say that her daughter was made whole from that very hour (Matthew 15:21-28). Many needs have been met because afflicted people had friends with faith.

FAITH OF A MINISTER

James wrote, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:14, 15).

While there may not be any way of knowing whose faith has been responsible for healings today, Scripture does give instances in which it must have been the faith of a minister which resulted in healing. When Peter and John went to the temple they found a lame man at the gate. This man had been lame from birth. Asking alms seemed to be his only means of support. When the apostles approached the temple Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). Peter was not in the position to give alms, but he was able to declare a word of faith. Only a miracle would help this man, and Peter believed God for the miracle. As a result the man immediately received strength in his feet and ankle bones.

Dorcas is one of the famous women of Scripture. Many church societies proudly bear her name. Dorcas was well known for her many kindnesses in Joppa, but it is likely that we never would have heard of her had she not died prematurely. When Peter was notified of her death he hurried to Joppa, from nearby Lydda. There were many indications of sorrow, and apparently complete acceptance of the finality of her death. Peter, however, put everyone out of the room, and knelt down, and prayed. Then, turning to the body, he said, "Tabitha, arise" (Acts 9:36-43). It is obvious that Dorcas' many friends did not have faith for her restoration or they would not have wept. It is obvious also that Dorcas could not have had faith, for she was dead. In this hour of sorrow, a man of God prayed the prayer of faith. Dorcas was raised from the dead.

A number of years ago a woman lay dying in a northern Illinois hospital. The daughter came to visit and the doctor said, "Don't stay long; she is very weak today." While the daughter sat by the bedside wondering what to say, the mother said weakly, "Ask the man on the radio to pray for me." Before the mother could identify the man she slipped back into semi-consciousness. When the daughter learned that the minister was the pastor of a humble full-gospel church she was reluctant to ask for his prayers. That night, however, the mother once again rallied and weakly inquired, "Did you ask him?"

The next morning the daughter was an unwilling visitor at a packed little church. She did not have the courage to stand and request prayer, but put a little note on the offering plate. It was not long before the pastor was

(Continued on page seven)



PHOTO BY THE ARIZONA REPUBLIC

Given Up to Die 60 Years Ago, Minister Reaches 100

SAMUEL S. SCULL, VETERAN ASSEMBLIES OF GOD MINISTER, celebrated his 100th birthday on July 16 and told a newspaper reporter how God healed his body sixty years ago. Although he has lost his eyesight and must use a hearing aid, Brother Scull has lost none of his keenness of mind.

Born in Pennsylvania in 1863, he went to Phoenix in 1903 to die of tuberculosis. But after he got there God restored his health.

He remembers it very clearly. "I was healed of all my infirmities by faith in the twinkling of an eye," he said.

Relating his experience to Mitzi Zipf of the *Arizona Republic*, the centenarian said: "I had always been inclined to believe in divine healing. Now I was in a corner. I would live or die, I knew, according to my faith."

Brother Scull said he was a Methodist minister but when he went to Phoenix he was too weak to preach. "Right then and there I put my trust in the Lord," he said. "If He wanted me to live, the devil couldn't take me. And in the twinkling of an eye, I knew I was healed."

In 1922, after receiving the baptism in the Holy Spirit, he affiliated with the Assemblies of God. Superannuated in 1943, he now lives in his own home at Mesa, Arizona, with his devoted wife, 88 years old, who reads to him and writes his letters.

He has four children, one of whom is in the ministry. He is Reese Scull, 75, a chaplain in the Salvation Army in San Bernardino, California. Several of his children came to be with him on his 100th birthday. District Superintendent James K. Gressett and many other friends also visited him.

"We had a prayer meeting," says Brother Gressett. "Several church folk attended."

He added, "Brother and Sister Scull are quite an inspiration, living so close to the Other Side."

Brother Scull often puts his thoughts in verse. Here is a little poem he wrote, entitled, "True Riches":

"Though following Jesus no riches I gain,
But walk in the path of the poor,
I yet may be joyous in pleasure or pain,
And riches eternal secure.

For things better far than earth's golden dross
Were purchased for me on the Tree.
If I cling to the Cross I shall suffer no loss,
For Jesus my riches will be."

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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.

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The Bible Way

When sickness comes, we turn instinctively to the one we trust the most. Children turn immediately to their parents. Grown-ups usually rush to their doctors. But Christian believers who trust the Lord and who know their Bibles will take every problem to God in prayer. They know that sometimes God lets His people get sick in order to teach them an important spiritual lesson; therefore they resort to prayer and take the course of action the Bible says they should take, when sickness comes.

A course of action is clearly defined in the Epistle of James, chapter five. It asks, "Is any among you afflicted?" Of such it says, "Let him pray." Prayer will lead us to the reason for our sickness. Then, after we have found the reason and learned the lesson God intended to teach us, prayer will bring us healing.

The Scripture continues, "Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Notice the five simple commands that the Bible gives:

(1) "Is any among you afflicted? let him pray." How simple! Prayer is emphasized again and again. It says, "Let the afflicted one pray." "Let the elders pray." "Pray one for another." The line to God is always open.

(2) "Is any merry? let him sing psalms." How many times the song of victory has brought deliverance! Not songs of the stage and screen, but songs of faith and praise to the Lord.

(3) "Is any sick...? let him call for the elders." It appears that we who are sick should take the initiative in calling for the elders. How will the pastor or church know we are sick if we don't tell them?

(4) "And let them pray." This speaks of united prayer. Sometimes an individual can get victory over an affliction by praying alone, but when sickness comes the Bible directs us to call for help. There's power in *united* prayer.

(5) "Anointing him with oil in the name of the Lord." It doesn't specify what kind of oil. Any oil will do. It's not the oil, but the power of the Holy Spirit symbolized by the oil, that brings God's healing touch.

The following verse is especially significant: "Confess your faults one to another, and pray one for another, that ye may be healed." Confessing our faults and praying one for another will produce the humility and love we must have if we expect God to answer our prayers.

Then the Scripture adds, "The effectual fervent prayer of a *righteous* man availeth much." Elijah prayed "the effectual fervent prayer," but it was not the earnestness of his prayer nor the persistence of his prayer that brought the miraculous answer, so much as the holiness of his life. He was a consecrated man. He had sold out to God.

Above all, we need to remember that it is Jesus, and not the minister, who heals our bodies. The sick must be anointed in *His* name. The prayer must be offered in *His* name.

God gave His Son to be the Saviour and the Healer of all who will believe on Him—and He still answers prayer for those who take the Bible way.

—R. C. C.

THE PARADOX OF OUR CROSS

Our Lord never bribes His disciples by promising them ways of sunny ease. He does not buy them with illicit gold. He does not put the glittering crown upon the entrance gate, and hide the cross behind the wall. No—on the very stage of the sacred pilgrimage there falls "the shadow of the cross." "Let him take up his cross daily, and follow me."

And yet, the Lord's blessing is hidden in the apparent curse. In the act of bearing the cross we increase our strength. That is the heartening paradox of grace. Virtuous energies pass from our very burdens into our spirits, and thus "out of the eater comes forth meat." We bravely shoulder our load, and lo! a mystic breath visits the heart, and a strange facility attends our goings! The dead cross becomes a tree of life, and a secret vitality renews our souls.

How foolish, then, O heart of mine, to avoid and evade thy cross! Refuse the burden, and thou declinest the strength! Ignore the duty, and thou shalt feel no inspiration! Carefully husband thy blood, and thou shalt remain forever anemic! But lose thy life, and thou shalt find it!

—J. H. JOWETT

GOD'S THOUGHTFULNESS TOWARD MAN

Is it not beautiful to notice how God thought of the first man whom He placed on the earth? He did not make man till He had prepared everything for his happiness. The Lord would not rest until He had finished His work, until He had lighted up the heavens and created all manner of comforts and conveniences for His child. Not till He had even prepared the birds to sing to him and the flowers to breathe their perfume upon him, did God create man.

Why did God rest on the seventh day? Because He had thought of all that man wanted, and had made all things good for him.

—C. H. SPURGEON

MORE THAN A NUMBER!

The Christian life is an intensely personal experience because God is intensely personal.

Most of us are accustomed to some form of numerical recognition. To the federal government we are a Social Security number. To the mailman we are a house number. To our business associates we are a telephone number. But we never become accustomed to this kind of insignificance. We want to be known, to be understood, to be appreciated. We are people, not numbers.

The kingdom of God is that perfect relationship in which God calls us by name, and we respond happily to His calling.

We have always used the strongest words in human language to describe this event: *redemption*, *conversion*, *salvation*, and *reconciliation*.

The truth may come to us with startling suddenness. God knows who we are, and He calls us into His presence.

—*Log of the Good Ship Grace*



TAKE TIME

Take time to think—it is the source of power. Take time to play—it is the secret of perpetual youth. Take time to read—it is the fountain of wisdom. Take time to pray—it is the greatest power on earth.

Take time to love and be loved—it is a God-given privilege. Take time to be friendly—it is the road to happiness. Take time to laugh—it is the music of the soul. Take time to give—the day is too short to be selfish. Take time to work—it is the price of success.

—*Squibb Nurses Notes*, 1961

CRUCIFIED ONES

We are crucified followers of a crucified Lord. We are crucified to the world, and the world to us, by the Cross of Christ.

But, besides this, we have to take up our personal cross and bear it. It is not His cross we bear. None but He could bear that. It is a cross of our own, calling us to self-denial and world-denial; pointing out to us a path of humiliation, trial, weakness, reproach, such as our Master trod. Not of our own making, nevertheless our cross, it is the true badge of authentic service.

—HORATIO BONAR



PHOTO BY THREE LIONS

GRACE

Before we eat this food today

Our deepest thanks we would convey.

We take so much for granted, Lord,

Accepting shelter, clothing, board
Without a word of gratitude

To You who gives to us our food,
Protection, comfort, such. . . .

You ask so little, give so much.

—*Thelma Ireland*

Four Kinds of Divine Healing

by Alexander Tee

DIVINE HEALING IS A MOST COMPREHENSIVE REVELATION of God's great heart of love, for it deals with maladies of both body and soul. His provision for needy humanity covers four realms of human life.

HEALING FOR THE SOUL

The Psalmist writes: "I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee" (Psalm 41:4). Here the inspired writer sees sin as a disease. Nowhere could a more accurate description be found. Sin eats in and ultimately brings its victim down into spiritual death. It is like leprosy or cancer. Beginning small and unnoticed, it attacks the soul and slowly takes its grip.

Many a criminal behind the bars can tell how his wicked career began in a small way. Perhaps as a child he stole a little coin, then he took another, and so the habit of stealing was formed.

One famous Bible expositor tells us that the soul is made up of five compartments. There is our conscience which we know, our emotions with which we feel, our conscience with which we know right and wrong, our will with which we choose, and our spirit with which we contact God.

Sin attacks these faculties and seeks to warp, choke, and strangle them. Many a man has a warped mind which drives him on to commit sin. Sin seeks to choke the conscience. How sad it is to think that a man who could be a grand Christian has his soul so doped with sin that he has never felt the blessing of God come upon him. Strangled and riddled with the disease of sin, his soul lies in the grip of a great octopus.

What blessed news we have to tell to such men. It is the news that Jesus Christ shed His blood on the cross for our sins, and that there flows from Calvary a great river of forgiveness. If a man who has sinned will come to the Saviour, he can—not only for time, but also for eternity—have his mind, his conscience, his feelings, his will, and his spirit put right with God!

HEALING FOR THE BROKEN-HEARTED

Bereavement and sorrow are some of the hardest blows ever to be inflicted on one. Ask the young widow who is left with little children what it is like to be broken-hearted. Ask a dear man whose unfaithful wife has

caused him hours of sleepless agony. Ask the parents of any wayward youth what it is like to lie awake in the early morning hours wondering where their son or daughter might be.

Both the Psalmist and Isaiah tell how divine healing can come like soothing ointment to the brokenhearted. Psalm 147:3 declares, "He healeth the broken in heart, and bindeth up their wounds." Jesus said, "He hath sent me to heal the brokenhearted" (Luke 4:18). "What a Friend we have in Jesus, all our sins and GRIEFS to bear." Down through the centuries countless thousands have turned to the comforting Christ and found in Him perfect solace.

HEALING FOR THE BACKSLIDDER

In evangelical circles, a backslider is one who once surrendered his life to the Lord, and served the Saviour for a time, and then, for one reason or another, drifted back to his old life. There are thousands of backsliders in our land today.

Dear reader, if deep down in your heart you know that you are a backslider, my love goes out to you. You are not where God wants you to be. How sad you will be in eternity when you are called before the great bar of almighty God. I know there are many, many reasons why people have gone back. Sometimes a fellow Christian or a church has upset people, or circumstances in life have been difficult, and it has been easier to quit than to stand true. But it is always wrong to backslide!

The Lord Our Healer

THE SCRIPTURES, SPEAKING OF OUR LORD JESUS CHRIST, state that He Himself "bare our sins in His own body on the tree." And the Scriptures also state, "Himself took our infirmities and bare our sicknesses" (Matt. 8:17). The children of God do not want to bear their sins, so they go to the great Burden-Bearer with them, but they do not grasp the fact that He who delivers from sin can also deliver from sickness. The Lord is the One "who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm 103:3).

If the child of God is racked with sin, he gets rid of it by coming to the Cross. But if he is racked by sickness, he thinks to get rid of it himself or through someone else! He goes to the Great Physician for sin and to the little human physician for sickness!

We honor the Great Physician when we call upon Him, and we insult Him when we neglect to call on Him. He is touched with the feeling of our infirmities; and, if He feels them, He wants to rid us of them. He is touched in order that He may touch us. He touched the lepers and they were cleansed. He touched blind eyes and they were opened. He has not lost His healing touch. He can touch a bleeding ear and replace it. He can touch any disease, visible or invisible, external or internal.

If the Lord puts secret sins in the light of His countenance, secret sickness can also be exposed. His eye can

Who Needs the Faith for Healing?

(Continued from page three)

Here is a lovely verse. God says, "I will heal their backsliding, I will love them freely" (Hosea 14:4). You may still come back to the Lord. If you are willing, He is sincerely willing to heal the rift that has come between you and Him. Are you willing? I urge you to come back to the Lord this very day.

HEALING FOR THE BODY

This glorious truth now is getting much publicity. Many have rediscovered this great doctrine which, down through the years, has been lying unnoticed in the Bible. Many ministers are laying hands on the sick of their congregations with amazing results. Miracles of healing are being witnessed in churches of various denominations.

The Bible speaks of *gifts of healings*, and God loves to give these gifts to His servants. Jesus said His disciples "shall lay hands on the sick, and they shall recover" (Mark 16:16). New Testament evangelists saw many healed in body in answer to prayer.

James 5:14-16 reads: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." It adds, "Pray one for another, that ye may be healed."

Does Jesus Christ literally heal people today? Yes, many who have been healed in answer to prayer can say, "Jesus Christ is the same yesterday, and today, and for ever" (Hebrews 13:8). ◀◀

stating the need to the congregation. It was 11:20 A.M. when the believers began to pray, and for twenty minutes concerted prayer was made without ceasing.

When the daughter reached the hospital a smiling nurse said the mother was enjoying a deep, sound sleep. "The turn came about 11:30," the nurse said. The daughter waited impatiently all afternoon for her mother to awaken. Doubts occasionally filled her heart. It was only the deep peace she had felt during the morning service that encouraged her during the hours of waiting.

That evening her mother sat up in bed and had a full meal. When the nurse came and found the wound completely healed, the tape off and the tubes fallen out, she could only exclaim, "Good God!" Two days later the mother went home to recuperate.

Whose faith was responsible for the healing? Possibly no one this side of eternity will know. It could have been the mother's, or the pastor's, or the congregation's faith. The important thing is *someone prayed the prayer of faith*. When prayer is offered for the sick, half of the people should not be spectators while the other half participate in prayer. Everyone should look to God. The Lord may want *you* to be the human instrument who prays the prayer of faith.

see every malignant internal disease and His hand can touch it. There is nothing too hard for Him.

God anointed Jesus of Nazareth to heal all that were oppressed of the devil, and He has never removed the anointing. But He has supplemented it by giving Him the oil of gladness above His fellows. If Christ could do so much with the anointing He had, how much more can He do now that He has been glorified? All power has been given unto Him both in heaven and in earth.

When Jesus Christ gave to His disciples the great commission He told them to go and make disciples of all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." And one of His commands to His disciples was, "Heal the sick." Was this command for the disciples alone? No, for He declared, "These signs shall follow *them that believe*... they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). The command was given for all believers.

The healing of the lame man at the Temple gate was a natural sequence to the upper room experience and the three thousand conversions on the Day of Pentecost (Acts 3). Salvation, healing, and the baptism of the Holy Spirit are all parts of one great gift of grace from God to mankind.

A surgeon sometimes makes mistakes, but Christ has never blundered. A surgeon has instruments and he uses them as he sees fit. The Divine Physician teaches the child of God when to use the divinely appointed instruments—oil for the anointing and the prayer of faith (James 5:14, 15), laying on of hands (Mark 16:18), the power of the blood of Jesus for cleansing, and the

name of Jesus for loosing and delivering.

The cooperation of the patient is important. God says, "Confess your faults" (James 5:16). Behind all this is the promise: "The Lord shall raise him up." This is the divine prescription for every patient. The Holy Spirit directs how all shall be used.

We are provided with the name of Jesus Christ for the casting out of demons. Jesus said, "And these signs shall follow them that believe: *In my name* shall they cast out demons." And demons can be bound also. An earthly physician ties up the torn ligaments of a patient, but the believer can bind the demon himself. "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18). The child of God has the wonderful privilege of binding and loosing. Wonder of wonders that he does not dare to use his prerogative more often.

The hand of Jesus also operates. He touched the ear of Malchus and healed him (Luke 22:51). In this operation there were no bandages and no stitches. Some prefer the surgeon's knife to trusting to the skill of the pierced hands of Jesus. He has complete equipment for every ache and pain and disease in the human body.

God would have the latter end of His people like that of Caleb, who, at the age of fourscore and five (85) years, declared that he was as strong then as at the age of forty. For the man who sets his love upon the Lord, God has promised, "With long life will I satisfy him, and show him my salvation." God puts long life and salvation together. It is His desire that the righteous live out all their days, unlike that wicked who "shall not live out half their days" (Psalm 55:23). ◀◀

God Heals—Not the Devil

By CHARLES TROMBLEY
SARASOTA, FLORIDA

IN SEPTEMBER, 1954, OUR DAUGHTER WAS BORN DEFORMED. The bone specialist told my wife and me that Darlene had "clubbed feet." They were turned inward—much like a chicken wing—so the toes could easily touch the inside of the leg.

I had been taught that faith healing was of the devil. I did not realize that Jehovah had provided the necessary deliverance through His Son, Jesus. Consequently I went to the doctors who devised special casts to encase her little legs and feet for two-week periods. During the off weeks the heavy bandages would be removed from her feet and her legs were given an opportunity to grow.

I was told that later she would need special shoes on metal braces, after which surgical operations would help the condition.

Fortunately God began His sovereign work in our lives as soon as the casts were on. We were actively performing our duties as Jehovah's Witnesses, yet circumstances developed which made us wonder. My mother-in-law sent us a healing magazine. The testimonies and pictures of huge crowds in it impressed us, yet we thought this *could not* be of God. Nevertheless a seed was planted in our souls.

Later one member of the family was visibly broken while listening to a radio program as the minister prayed for the sick to be healed. The remark was made, "If this could only be true!" And another seed had been planted.

A while afterwards my wife called me into the bedroom after returning from the clinic. She said with tears streaming down her face, "Chuck, we pray for other things, let us pray for our baby!" Being upset because of her emotions, I agreed.

We cannot explain why we did what we did, but we laid our hands on the baby and prayed for Jehovah, if it be His will, to heal her. Nothing happened visibly. We did not open the wrappings on her feet immediately; we just waited. In a few days her feet were *perfectly normal*, just as straight as they could be. Jesus had met us on our Damascus road and stopped us dead in our tracks. The miracle was wonderful, but our theological misgivings were terrible.

Withdrawing to our home circle we began to devour everything possible concerning the Scriptures and miracles. As a result my activities with the Kingdom Hall dropped off. We expected a visit from the study conductor, and soon we received it. He called on me one afternoon and wanted to know where I had been. I told him what had happened. "Do you remember when

Darlene was born crippled? Jehovah healed her!"

"He did not," he fired back.

We said, "All we know is this, that whereas she was crippled, she is now well."

"The devil did it," he said sarcastically. By this time my dander was up and I scornfully remarked:

"Don't be a fool, Russell. You are a Bible student and a good one. The Bible says that the devil comes only to hurt, destroy, and kill—if the devil healed our baby, then he isn't so bad after all." Needless to say he left in a huff, and as a result we were disfellowshipped until this day.

My wife and I continued our door-to-door visiting and witnessing. But now we were enthusiastic witnesses for the Jehovah to whom people prayed for the sick, and it worked.

We were invited shortly after this to a revival at the Assembly of God Church in Claremont, N. H., where H. D. Cornelius is pastor. It took some persistence to get me to go. . . . Jehovah's Witnesses do not readily enter the churches of Christendom.

We went. It was the strangest service I had ever attended. Everyone prayed aloud at the same time. They raised their hands and carried on in a way that seemed almost disrespectful.

It frightened us a bit, but we were inquisitive and amazed. I do not remember much that was said. I sat there dumbfounded. Then a little old lady got up and enjoyed some of the blessings of the Spirit. Something seemed to grip and hold me spellbound. No, it was not fear, neither was it mere curiosity, but something deeper—it was in my spirit.

When the altar call was given everyone but us went. The minister spotted us and headed our direction. I braced myself for the shock.

When he neared us he extended his hand and asked me, "Are you a minister?" I replied, "Yes, sir! I am one of the Jehovah's Witnesses."

"God bless you," he said, "I'm so glad to have you here."

Now this I did not expect. It stopped me short. I half expected to be thrown out of the church, accused of proselyting, or at least to be judged as a preacher of false doctrines, and consigned to a hell I did not believe in. This approach was new—not put on, but genuine.

When I left I said I'd never come back again. But the next evening back we came! I was curious to see what would happen next. That evening we heard "sing-

ing in the Spirit," "speaking in tongues," and "prophecy." This appealed to me—it was a sweet prevailing spirit that made me sense the presence of the Lord.

Later that evening after the service I tried to get the pastor into a doctrinal argument while visiting with him in his home. He had such a sweet attitude. He would not argue, nor contend with me at all. I wondered what kind of minister he was that he would not defend himself. Before that month was out (March, 1955), I came to the conclusion that there was at least one decent person in Christendom because of this pastor's living testimony. By gaining my confidence he was able to cause

me to realize that I had bypassed Calvary as an experience. Finally I came face to face with the living Christ and found remission of sins to be an experience and not a mere "hope."

Eventually as a result of this minister's testimony I was filled with the Spirit. How wonderful it was! It assured me that God, not Satan, had healed Darlene's feet. I just knew this was it!

This cost me something. Misunderstood by closest friends, my wife and I literally walked alone. But His Holy Spirit now was our "presence," and what more did we really need? ◀◀◀

Some Facts About JEHOVAH'S WITNESSES

LAST YEAR APPROXIMATELY A MILLION PERSONS SPENT an average of 142 hours each trudging from door to door for the purpose of spreading the false doctrine of the Jehovah's Witnesses. They sold nearly 125 million pieces of printed matter published by the Watchtower Society.

Zealous promotion of their bookselling techniques is paying off. They sold over two million copies of the Watchtower Bible in sixteen months. One of their magazines has a circulation of 4,200,000 copies semi-monthly. Another enjoys a printing of 3,600,000.

Their goal is to open three new Kingdom Halls daily during 1963. What is their motive and drive, you ask? They have been taught that in 1918 Christ suddenly entered His Temple and began judgment. Historic Christianity was found to be Babylon the Great, and the 144,000 are those with a "heavenly hope." Between the years of 1919 and the present (and until Armageddon shall come) Jehovah's Witnesses believe they are assisting in a separation process. The wheat is being divided from the tares, the sheep from the goats. Those accepting Watchtowerism are, of course, the wheat and the sheep.

Driven on by new quotas, new territory assignments, service meetings, book studies, back calls, time reports, theirs is a life of "buying and selling" combined with absolute obedience to the governing body in Brooklyn.

The churches are losing to the Watchtower movement by default. They are not teaching the Scriptures.

Church members are not being grounded and settled in the Word of God. When false teachers approach them they cannot give a Scriptural reason for the hope that is in them, therefore they fall into the error. They are victims of ignorance.

We who serve the Lord Jesus Christ can learn from

the Jehovah's Witnesses. Their methods are effective. They show an outward enthusiasm toward their movement, particularly at their huge assemblies. They work diligently. They impress the public with their devotion to a cause, and with their extensive study program. Notice seven steps of their program:

1. *The initial call*—to feel you out, sell you a book, etc. No mention is made of salvation, aside from obedience to the Society to escape Armageddon.

2. *The back call*—to encourage the purchaser to read their book and stimulate further interest. Records are filed and a monthly call can be expected. Sermons delivered are for the most part memorized from sheets obtained from the Watchtower Society. Individuality is stamped out; mass religious thinking is the ultimate goal.

3. *The home "book" study*—under guise of Bible study. A book (usually *Let God Be True*) is studied, using the Bible as a commentary. It deals with variances and is the first step toward religious indoctrination. Most of it has to do with religious misfits, malcontents, and the ignorant. By it the seeds of doubt toward real Christianity are cleverly sown.

4. *The area "book" study*—usually on Friday. The city is divided into areas. Here again mass thought control is the purpose. A new book each year is studied, always in the same fashion. The questions written on the bottom of each page are asked, the answers "parrotted," and then the paragraph is read. This is the Witnesses' method of so-called Bible study. Theocratic thinking is achieved, organizational consciousness is stressed, and all other thought is debunked.

5. *The Sunday afternoon Watchtower study*—where mass thought again is achieved. The person of "good will" is made to feel very welcome. He is treated as an honored guest until such time as he is fully indoctrinated; then his life becomes a slavish round of "buying and selling" Watchtower books under the guise of worship.

6. *Service meetings* is the next step, and theocratic ministry school. The purpose is to train Jehovah's Witnesses to effectively present their sales pitch (sermon), distribute their personally purchased books, make time reports, etc. It is a strictly commercial operation with no spiritual life whatever.

7. *The point of no return*—baptism and loss of individuality. No one is considered a Jehovah's Witness by the Society until he has submitted to their baptism,

(Continued on page seventeen)

OPPORTUNITY
TO STUDY THE BIBLE AT HOME



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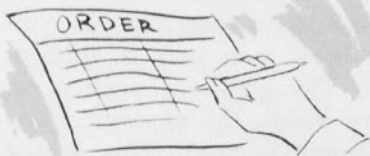
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Answered by Ernest S. Williams

YOUR QUESTIONS

Why do Pentecostal people have pictures of Jesus when God forbids making any likeness of things in heaven or on the earth? (Exodus 20:4)

Exodus 20:5, which follows the forbidding of making likenesses, says: "Thou shalt not bow down thyself to them, nor serve them." In some countries where pictures or images are worshiped, the Christians are very much opposed to having pictures to represent the Lord Jesus. However, we do not worship pictures of Jesus, so we see no wrong in using them. Making likenesses of things on earth is put in the same class as making likenesses of things in heaven.

If any have convictions against pictures of Jesus, let them obey their consciences.

The fourteen-year-old son of a relative of mine did something wrong. I reported this to his father who then disinherited his son. The boy now holds this against me. Did I do wrong?

While you have not told me what the offense was, I think you did right in reporting it to his father, provided you did it in the right spirit and out of genuine concern. Parents ought to be aware of the actions of their children. It does seem, however, that the father acted hastily in disinheriting him at that age, even though he may have needed some kind of punishment. During this time of transition from boyhood to manhood young people need special understanding and guidance.

To whom should we give our tithes? The publications of a certain radio speaker indicate that he alone has the truth and imply that our tithes should be given to him.

We should tithe as unto the Lord, and we give to Him by supporting His Church. A person's first responsibility is to the church which he regards as his church home. He should support its local activities and its contributions to missions. Let him who feels like giving to other causes prayerfully ask himself what his motive is, and to whom he is giving. Anyone who would claim he alone is worthy of our tithes and drain off support from well-organized gospel activities needs to be looked at the second time before we give him any money.

Will you please explain "tithing of the third year" as mentioned in Deuteronomy 14:28; 26:12; Amos 4:4?

The plan of tithing for Israel under Levitical law was more complex than the one we follow.

Cruden's Concordance distinguishes three kinds of tithes: (1) to the Levites for their maintenance (Numbers 18:21, 24); (2) for the Lord's feasts and sacrifices, to be eaten in the place which the Lord should choose (Deuteronomy 14:22, 23, 24, etc.); and (3) every third year, a tithe for the poor, to be eaten in their own dwellings (Deuteronomy 14:28, 29).

The *Pulpit Commentary* says: "The tithe of the first and second year was to be eaten before the Lord at the sanctuary (Deuteronomy 14:22-27). The tithe of the third year was to be set apart, not to be brought to the sanctuary to be eaten before the Lord, but as a portion in their towns for the Levite, the stranger, the widow, and the fatherless."

The *Homiletic Commentary* reads: "Every third year the tithe was to be devoted to works of charity at home."

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.



David Johnston, manager of Merchandising Division, Gospel Publishing House, and Harold Burris, chairman of the Records Committee, National Sunday School Department, examine the new Crown Sunday School Records now available from the Gospel Publishing House.

New Record System Developed for Benefit of Our Sunday Schools

Springfield, Mo.—A forward step is being taken in the area of Sunday school records. The Gospel Publishing House now offers a new Loose-Leaf System which may be used in churches of all sizes.

Harold Burris, commenting on the new Crown Sunday School Records, says, "These forms are comprehensive, compact, easy to use, and real time-savers. Special effort has been made to keep layouts and procedures

simple without unnecessary duplication and detail."

Crown Sunday School Records are the product of extensive evaluation and planning to provide the very best. Records for absentee follow-up are practically automatic with the use of multi-carbon class record forms. The teacher's copy is easily pulled out and given to him for contact assignment. For many churches, this new development will cut hours from the pre-

paration of follow-up reports.

Crown Sunday School Records are especially helpful to schools with departmental operation and central files. An attractive class folder portfolio makes it easy to handle and process class information. Summary sheets provide convenient records for department and whole school totals. All forms are prepunched for three-ring binders if notebooks are used.

"We feel these records will stimulate growth and efficiency," says Brother Burris. "I highly recommend Crown Sunday School Records to all our Sunday schools."

David Johnston adds, "While the former records have proved effective over the years, the new system represents a considerable advance in the direction of simplification and ease of operation. As a result of the study that has gone into preparation of these new materials, Sunday school records should be more meaningful and easier to process than ever before."

The existing class book and card systems have been revised to correlate with the new Loose-Leaf System. Other items have been reworked to eliminate unnecessary detail.

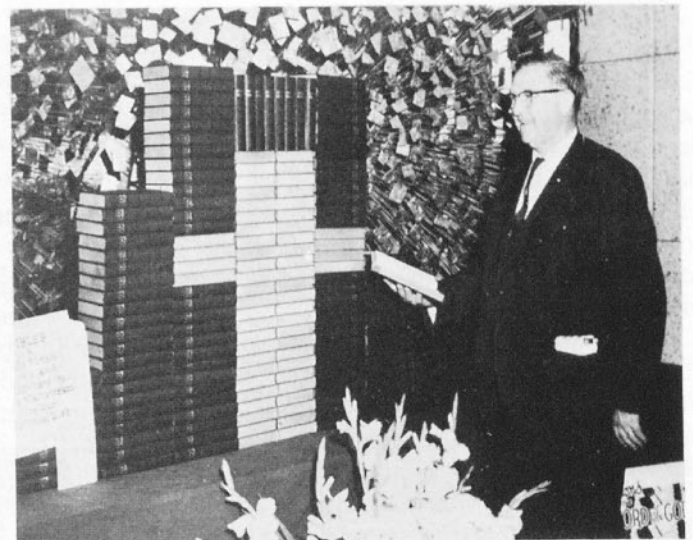
As a special introductory offer, a Loose-Leaf Records Sample Packet is available for 25c from the Gospel Publishing House; order number 7 EV 5316. It is anticipated that many Sunday schools will begin using the new record system on October 1.

RELIGIOUS NEWS SERVICE PHOTOS



150,000 MARCH IN BROOKLYN S. S. PARADES

An estimated 150,000 persons, most of them children, marched or rode in 26 separate units of the annual Brooklyn Sunday School Union parade. The marchers paraded through the streets of Brooklyn and Queens as thousands lined the sidewalks to cheer the youngsters and their floats. Marchers displayed the parade theme, "Christ, the Bread of Life." Photo shows a Lutheran church float depicting the Cross and the Cup. The annual parades, viewed by civic, government, and church leaders, marked the 147th anniversary of the founding of Brooklyn's interdenominational Sunday School Union.



GIDEON BIBLES FORM CROSS IN DENVER

Jacob Stam of Paterson, N. J., president of the Gideons, International, views a Bible display at the organization's 64th annual convention in Denver, Colo. Addressing the 1,300 delegates Mr. Stam declared that the recent Supreme Court ruling against devotions in public schools will not stop the Gideons from continuing their distribution of Bibles to school children. Since 1899 the Gideons have distributed 53,900,000 Bibles and Testaments.

Why Christian Schools?

BY ROGER ARNEBERGH, CITY ATTORNEY, CITY OF LOS ANGELES

WHY SHOULD I BE TALKING AT this installation meeting of the President's Council of Southern California College? In fact, why should there be a Southern California College? In this day of emphasis on public schools with their modern facilities why should there be any private Christian school?

The answer to these questions becomes increasingly important—important to those who are connected with this college, important to its supporters, important to those who are in the ministry, and important to America.

To operate such a college is a big and costly job. Is all this effort and expense really worthwhile? To answer that question requires a background of an important phase of American history.

AMERICA'S RELIGIOUS TRADITIONS

Our nation was founded as a Christian nation. We then recognized our national and individual dependence upon God. Study of the Bible was a part of our daily lives. As indicative of our belief in God in the early history of this country it is interesting to consider some of our historic documents and customs:

The United States Constitution states that it was signed "the Seventeenth day of September, in the year of our Lord, One Thousand Seven Hundred and Eighty Seven."

The California Constitution preamble reads: "We, the People of the State of California, grateful to Almighty God for our freedom, in order

Mr. Arnebergh delivered this talk May 21, 1963, at the installation of the President's Council, Southern California College, Costa Mesa, California.



Mr. Arnebergh

to secure and perpetuate its blessings, do establish this Constitution."

In court proceedings, it has always been our general custom to have a witness take an oath that he will testify to "the truth, the whole truth, and nothing but the truth, so help me God."

Both the federal and state governments have historically employed chaplains for service in the armed forces, in hospitals, and in prisons. Our coins are inscribed, "In God We Trust."

VIEWS OF GREAT AMERICANS

But it is not only our historical documents and customs that are revealing. Famous Americans throughout our illustrious history have recognized their dependence upon the Bible. For example, George Washington stated: "It is impossible to govern the world without the Bible."

President Jefferson said: "I have always said, and I always will say, that the studious perusal of the sacred volume will make better citizens." And further: "The Bible is the source of liberty."

Justice Brewer, an early Justice of the United States Supreme Court, said: "The American nation from its

first settlement in Jamestown to this hour is based upon and permeated by the Bible."

President Grant remarked: "To this Book we are indebted for the progress made in our civilization and to this Book we must look as our guide in the future."

Another President, Andrew Jackson, said: "The Bible is the Rock on which this Republic rests."

The great Abraham Lincoln stated: "In regard to the Great Book, I have only to say it is the best gift God has given to men. . . . But for it, we would not know right from wrong."

Theodore Roosevelt said: "The Bible has been the Magna Charta of the poor and the oppressed. . . . Nowhere is the fundamental truth that the welfare of the state depends on the righteousness of its citizens so strongly laid down. The Bible is the most democratic book in the world."

President William McKinley remarked: "The more profoundly we study this wonderful Book, the more closely we observe its divine precepts, the better citizens we will become and the higher will be the destiny of our nation."

Another President, Woodrow Wilson, said: "There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God."

It should be specially noted that as recently as President Wilson's administration it was recognized that the "Foundation" of our schooling was the Bible.

So said some of the great men of our history. Numerous other quotations could be referred to but these

are sufficient to show the past attitude of leaders of our country with respect to the Bible.

EDUCATION BASED ON BIBLE

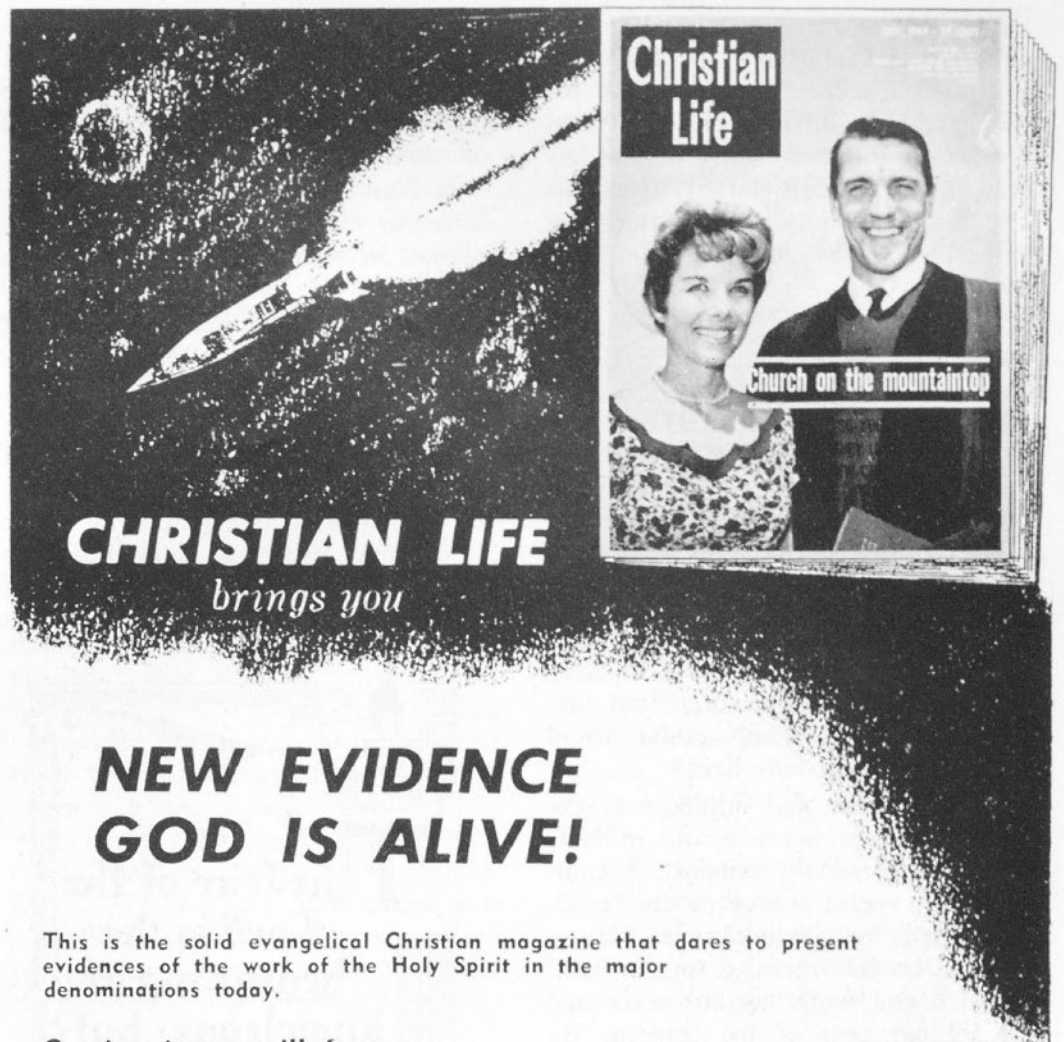
More significant to the point I wish to develop is that the foundation of education in America was laid in schools that not only read the Bible, but also taught their pupils the supreme importance of its message.

Ellwood P. Cubberley, our foremost educational historian, reports: "The most prominent characteristic of all the early colonial schooling was the predominance of the religious purpose in instruction. One learned to read chiefly to be able to read the Catechism and the Bible and to know the will of the heavenly Father." (Ellwood P. Cubberley, *Public Education in the United States* [Houghton-Mifflin Company, 1947], p. 41).

That the religious purpose was dominant in our first schools was evidenced in the textbooks that they used. For the first fifty years the Bible was the only universally used textbook. In 1690 the New England Primer was published. Drawing heavily from the Scripture texts, it also contained both the *Westminster Catechism* and John Cotton's *Spiritual Milk for American Babes*. It has been said that "it taught millions to read, and not one to sin." This remarkable textbook was the chief school and reading book for the next century and a quarter, and was widely used for an additional twenty-five years (to 1840).

When *The New England Primer* yielded its place as the most widely used textbook it was succeeded by the notable McGuffey's Readers, which were likewise saturated with direct instruction in Scripture and moral principles drawn from the Bible. It was in 1836 that Wm. Holmes McGuffey began the publication of this remarkable series of readers that exerted such a tremendous influence on the mind of the American schoolboy until the end of the nineteenth century. Every page of McGuffey's Readers reflects the conviction of their editor that, "The Ten Commandments and the teachings of Jesus are not only basic but plenary." (Minnick, Harvey C., *Wm. H. McGuffey and His Readers* [American Book Company, 1936], p. 89). These textbooks, widely used until 1900, maintained the God-centered atmosphere of the classroom and di-

(Continued on next page)



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rectly and indirectly taught all school children that all truth is of God.

It will therefore be seen that for the first four-fifths of our American history the Bible not only was widely read in our schools, but its teachings also dominated the content of our most extensively used lower grade textbooks.

Further, many of America's great universities were founded by Christians. For example: Harvard was founded in 1636 by John Harvard, a young Puritan clergyman. Yale was founded in 1701 by ten Connecticut clergymen. Princeton was founded in 1746 by the Presbyterian Church.

SECULARIZATION OF PUBLIC SCHOOLS

But something happened: About 1850 an organized movement to secularize American education first became noticeable. This secular trend developed along two lines:

First, the use and influence of the Bible in the schoolroom and in textbooks was gradually reduced: A comparatively recent survey of the "readers" used for textbooks in Massachusetts schools revealed that in 1800 spiritual and moral lessons accounted for 99 per cent of the content. By 1875 the spiritual and moral content of the readers had been reduced to 50 per cent. As of 1946, less than one per cent of the material in the readers used in the public schools of Massachusetts had any moral or spiritual significance. These figures are typical of the trend in the content of American textbooks. As a consequence, pupils began to study the universe and the world we live in with no reference to the Creator; they studied the history of prime ministers and potentates with no mention of the King of kings.

The second line of development to propagate secularized education was through the teacher training schools. Here young teachers were trained in the philosophy that no spiritual values were to be mentioned in the classrooms. As the atheistic philosophy of the new Paganism came to dominate the thinking of professors of education, Biblical faith was sneered at as superstition, and human intellect under the control of science was enthroned.

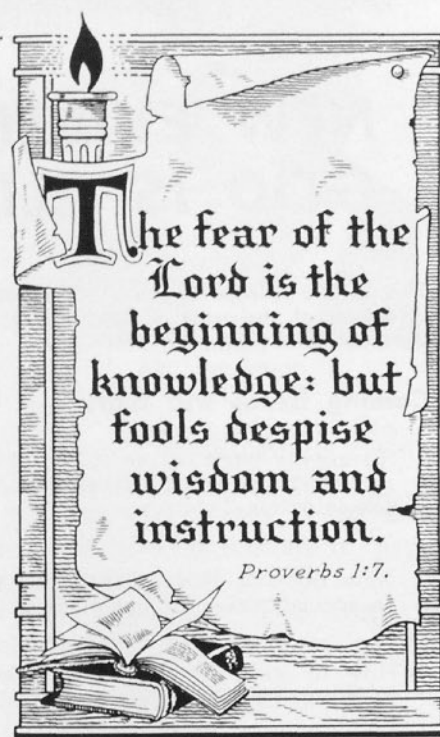
The secularizing of American education was tremendously accelerated during the 1930's, when many of our leading educators visited Communist

Russia. Among these were John Dewey, William Kilpatrick, George Counts, Harold Rugg and Boyd Bode. There these educators saw a society based on three principles:

1. Man's intellect is the supreme force in the world. Science is supreme. In other words, "There is no God."

2. Man is an animal, the product of evolutionary forces. Since there is no God, obviously man is not a special creation.

3. Man is completely the product of his environment. By controlling the surroundings it is possible to create a new man. Economic determinism, as this is called, denies spiritual forces and denies the necessity of supernat-



ural intervention to make man a "new creation."

With John Dewey as philosopher-captain, William Kilpatrick as interpreter-lieutenant, and a corps of loyal associates, the movement to take God out of American education has proceeded at an ever-accelerating rate.

Education in the public schools in America is today almost completely secularized. As Dr. C. C. Morrison, former editor of *The Christian Century*, said: "The public schools are creating a secular mentality faster than the Church can Christianize it."

COURTS HOSTILE TO RELIGION

Court decisions have gone hand-in-hand with the efforts of educators to secularize American public education:

1. The United States Supreme

Court says we can't even give away the King James edition of the Bible on school property.

2. Recent decisions of this same Court even prohibit prayer in public schools.

3. State Supreme Courts in various states have specifically excluded the Bible from public schools.

The effect of these decisions, from a practical point of view, is to exclude the Bible, in fact, to exclude God, from our public schools. Insofar as I know, there are only two countries in the world in which it is forbidden by law to teach the Bible in the public schools. These countries are Russia and the United States.

That America was a Christian nation could formerly be taken for granted. Now we have cause to pause and consider: Is America still a Christian nation?

Some time ago I saw the famous statue of the "Pioneer Mother." As you know, this depicts a mother with a Bible in one hand and leading her child by the other. That was true of the pioneer mother. Today many of the mothers I see are holding a cocktail in one hand and a cigarette in the other.

What is the impact of all this on the youth of today? Is education without God complete? And what impression is made upon the minds of youth by secularized or godless education?

DISASTROUS EFFECT ON PUPILS

It is logical to assume that everything important is being taught in school. One goes to school to become educated, to learn everything desirable or helpful, especially in the public schools of today: the three "R's" (to an extent at least) are taught in our public schools; "life adjustment," including "How to act on a date," is taught; "Social Studies," including "How to select good radio programs," are taught; music, arts, drama, dancing, sports are taught—in fact, everything, except religion, is taught.

It is not surprising that the student naturally assumes the Bible is unnecessary and unimportant. As it is not taught, he logically assumes it is not worthwhile.

As has been very ably stated by Dr. T. P. Stevenson of Philadelphia, a minister and editor:

"Consider the effect on the mind of a student of a course of school training from which all, even the sim-

plest, religious ideas are excluded. He sees himself one of a vast army which is passing through the schools to be prepared for the duties of citizenship. He sees that the state has made costly provision for this training—spacious buildings, capable teachers, and the appliances for thorough and rapid instruction.

“By all these tokens he perceives that the state is much concerned and for his intellectual culture, but is wholly indifferent to his religious character; is resolved that he shall know the rules of grammar and arithmetic but does not care whether he believes in God or knows or believes in the Ten Commandments.

“What is this but to deny the value of religious truth in the sphere of citizenship; to disparage it in comparison with other branches of knowledge; to deny that the state itself has any relation to God, since the citizen needs no knowledge of God in the discharge of his duties as a citizen? And what is this but positive teaching against religion and a positive lesson in political atheism?”

This is godless education. The problem of secularized public education is dangerous now and will become increasingly so.

This, of course, emphasizes the desirability of having Christian schools where a student can be given a complete education—one that includes Christian training such as one receives at Southern California College. You will note that I said a “complete” education; one that includes Christian training and instruction. Each day it becomes increasingly important to have Christian schools and colleges which provide this complete education.

In fact, each day private schools and colleges become more necessary if we are to have academic freedom in the proper sense. This is especially true in view of the gradual inroads being made toward federally controlled, standardized, godless instruction. This danger is more insidious and imminent than generally realized.

DANGERS OF FEDERAL CONTROL

We now hear much agitation for more “federal aid to education.” In fact, in my opinion, a vast program of federal aid to education is inevitable. Now started, it will expand until public schools are federally controlled. Then our public school education will

become universally and completely godless.

In my opinion, those who are the agitating force behind the campaigns being waged to get federal aid to education are not motivated by altruism or by public interest. In my opinion, their real purpose is not to provide students a better or a more complete education. Instead it is to provide uniformly controlled instruction—not even “education” in the true sense. This controlled instruction is but a form of “thought control” or “brainwashing,” or call it what you will. It is accomplished by eliminating from the curriculum subjects which those in power deem not in their best interests to have taught, and by instruction which misinterprets, distorts or perverts other subjects.

As Abraham Lincoln said, “That philosophy which is taught in the classroom becomes the philosophy of government in the next generation.”

It is not idle speculation to fear federal or centralized control of education. We in our lifetime have seen centralized control of education happen at least twice: Mussolini knew the political power resulting from con-

trol of education; so did Hitler. If they had not had control of education, Fascism and Naziism would have been impossible! And you know the havoc and chaos these produced. Today you see centralized control of education in Russia, and in various Russian satellite countries. Yet, despite these examples, there are those who are too blind to see, or who want to conceal, the danger of federally controlled education.

And don't think that you can get federal aid without federal control—whether it be housing, flood relief, roads or education.

It would be catastrophic to the America we know—fatal to a Christian America—if our schools consisted only of a nationally controlled public school system. Our education would become totally secular or godless, and ultimately the youth of America would become completely indoctrinated into a standardized mold of political philosophy. This could eventually lead to blind adherence to the whims of an absolute dictator.

But destruction of our present Republican form of government (call it
(Continued on page twenty-nine))



MONTREAL, LARGEST CITY IN CANADA, SITE OF 16TH ANNUAL PFNA CONVENTION

The Pentecostal Fellowship of North America will meet October 29—31, 1963, in Evangel Pentecostal Church, Montreal, Quebec. For room reservations write to the convention chairman, Pastor Robert M. Argue, 1235 Closse Street at Tupper, Montreal, Canada.

The PFNA represents 15 denominations (including the Assemblies of God) and 15,000 local churches. Outstanding speakers from various Pentecostal groups will be heard in the services which begin Tuesday, October 29, at 9:30 a.m.

16th PFNA CONVENTION

October 29—31



PHOTO BY THREE LIONS

Christian Parents and Our Public Schools

BY RACHEL M. WHEELER

THE FIRST DAYS OF SCHOOL HAVE COME AND GONE, and in my heart there is a feeling of great inadequacy. We who are teachers in the public schools of our land need desperately the help of you Christian parents, pastors, and lay members of the church. We need your prayers—but we need more than that.

Are you aware that parents are more responsible for the standards of the schools in their community than any one else? If the school that your child attends has ball-room dancing, it is because parents want dancing for their young people. If spiritual values are stressed in the schools, it is because parents want them stressed. The schools are what the parents want them to be.

May I explain why I say this, by telling you what the Lord has laid upon my heart during the last few years? I realize that we teachers are fighting a losing battle unless Christian parents stand behind us.

In our schools throughout the nation there is an organization which, to a great extent, sets the standard of each individual school. This organization also makes its influence felt as a combined force on a national scale. That influence can be carnal or spiritual, depending upon its individual members.

There is no question but that this organization has tremendous power. It holds within its membership the guiding trend of our educational forces today. The organization of which I speak is the Parent-Teacher Association.

This article is reprinted from the issue of November 4, 1956, at the request of a WMC group in Indiana.

Yes, the P.T.A. has power—power derived from parents. And in many cases its power is *not* being used to uphold a Christian standard. Why? Let me answer that question by asking you this one: Do you, as a Christian parent, attend, belong, and take an active and vocal part in the P.T.A. in your community? I believe that one reason the P.T.A. is not always a force to uphold a Christian standard is that many Christian parents have neglected this great duty and responsibility and are not a part of their local P.T.A.

I can cite instances in my experience which have led me to believe that we need you in the Parent-Teacher Associations to combat evil forces that are prevalent today. Multitudes are making sin legitimate and commonplace. We must place and maintain a high standard against sin in the classrooms of our public schools—for it is in these classrooms that the lives of our children are molded.

In a certain school, a P.T.A. was organized to get rid of a Christian principal and a number of Christian teachers who were on the staff. The basis of their action was that a few parents and teachers wanted to bring dancing into the school—an elementary school. In two years' time every one of the Christians on the staff were either fired or had to resign. Why? *Because godly parents were not on hand in full force!*

I was one of those Christian teachers. God was good to all of us, however, and we found better positions than we had had. It was the school and the children that suffered. The parents and not the children wanted the

dancing. If the Christian parents of that community had rallied and taken an active part in the P.T.A., undoubtedly a Christian standard could have been upheld in that school.

A local P.T.A., by a vote of its membership, presented a certain film to a school. The Christian teachers felt it was very near to blasphemy, but they were few in number and their vote was nothing against the larger vote of the parents. What a pity that there were no Christian parents there to stand up against the film!

Remember the battle the children of Israel fought against the Amalekites—how they were victorious as long as Moses held up the rod of God, but began to be defeated when his arms were down? Well, just as Joshua needed Moses to stand on the hill with outstretched arms, so do our public schools need Christian teachers who can help stem the tide of evil that is relentlessly sweeping in upon our young people in these days.

But it was humanly impossible for Moses to hold his arms outstretched without assistance. Exodus 17:12 records the fact that "Aaron and Hur stayed up his hands." We, as Christian teachers, can not keep a standard pleasing to God unless you, as Christian parents, ministers, and laymen "stay up our hands." We feel certain you will pray for us. But is it asking too much of you even to change the night of your weekly prayer meeting, if need be, in order that we might have your influence in the school through the combined power of the Christians in the P.T.A. membership of your community?

The influence of your local Parent-Teacher Association can be carnal or spiritual. Much depends on you—and indifference is a vote for carnality. Will you accept your Christian responsibility? ◀◀



1963 OUTREACH ISSUE

Coming September 15

The Pentecostal Evangel
1445 Boonville Avenue
Springfield, Missouri 65802

Please send the following quantity of the 1963 "Outreach" issue of **The Pentecostal Evangel** (check one):

..... 100 copies \$2.50 1000 copies \$25.00
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Some Facts About Jehovah's Witnesses

(Continued from page nine)

usually performed at a circuit assembly. It is a sign that they have left historic Christianity and entered God's (?) Organization as a city of refuge. They are now "slaves" controlled in body, soul, and spirit by the Society. A student may arrive at this place within six months of the time he first gives a listening ear to the Kingdom Publisher.

What the Church Should Do

The zeal of the apostles of darkness should constrain us to take a new look at Apostolic Christianity as recorded in the New Testament.

1. *We need to contend* for the moving of the Holy Spirit and a display of God's supernatural power.

2. *We need to renew* our consecration. Christ expects every believer to live for Him, to present his testimony without shame or compromise everywhere.

3. *We need to study* the Bible until we know what it teaches and have a Scriptural answer for everyone who asks why we believe the full gospel.

4. *We need to engage* in New Testament evangelism; namely, house-to-house witnessing, distribution of gospel literature, lifting up Christ on the streets and in the marketplaces, not preaching a denomination but preaching Him.

5. *We need to love* those who are blinded by false cults, and pray for them. If we say we do not have time to converse with them, and dismiss them with a brief statement that "We don't believe that," what answer will we give to Christ when their blood is required at our hands in the judgment?

—by Charles Trombley

Musements for Minors . . . by Dick Champion

Summertime "Who Said It?"

Following are some statements from the Bible about summertime. These statements were made by one of the following: Solomon, Asaph, Jeremiah, Daniel, Jesus, and God. Write the name of the person who made or recorded the statement in the space provided before the statement. You may use a name more than once.

- said: "While the earth remaineth, seedtime and harvest, . . . summer and winter . . . shall not cease."
- said: "Thou hast made summer and winter."
- said: "He that gathereth in summer is a wise son."
- recorded: "The harvest is past, the summer is ended, and we are not saved."
- said: "Like the chaff of the summer threshingfloor. . ."
- said: "As snow in summer, and as rain in harvest, so honor is not seemly for a fool."
- said: "Behold the fig tree, and all the trees: When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand."

ANSWERS:

1—God (Genesis 8:22); 2—Asaph (Psalm 74:17); 3—Solomon (Proverbs 10:5); 4—Jeremiah (Jeremiah 8:20); 5—Daniel (Daniel 2:35); 6—Solomon (Proverbs 26:1); 7—Jesus (Luke 21:29, 30).



Hosea's Message to Backsliders

Sunday School Lesson for September 15, 1963

HOSEA 4:1-6; 14:1-6; 1 JOHN 1:9

BY J. BASHFORD BISHOP

Hosea prophesied during the last years of the Northern Kingdom of Israel. In the two hundred years since the dividing of Israel into two kingdoms, the northern kingdom had seen a succession of wicked kings and a period of spiritual and moral declension. The part of Hosea's message which constitutes our lesson text contains (1) a stern and thunderous indictment of the sins of the nation, and (2) a tender and loving invitation to that sinning nation to return to God.

THE STERN INDICTMENT (Hosea 4:1-6)

The Stern Summons. "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land." God's true messengers do not merely voice their own human opinions and ideals, however lofty and good they may be. They speak with divine authority! And when the voice of God speaks, men are obliged to listen! It is serious enough when men have a legal controversy with each other. How

much more serious and solemn when God has something against man! Those who rebel against God are destined for certain defeat and ultimate ruin. Because He gave His Son, God's redemptive purposes will triumph at last!

The Shocking Indictment. (1) Negatively stated, it was: "No truth, nor mercy, nor knowledge of God in the land"—a terrible situation spelled out in a few words! There was no integrity of character—no uprightness either in word or in deed. Worse still, there was no mercy—that quality which more than any other lifts man above the beasts. And finally, there was no knowledge of God. This lack of knowledge, as verse 6 indicates, was a willful ignoring of the truth which was so available. (2) Positively stated, it was: "Swearing, and lying, and killing, and stealing, and committing adultery." What a picture of the moral decay of Israel during the years since Jeroboam had been king! And it is a picture of conditions today.

The Consequent Judgment. "Therefore shall the land mourn." The language in verse 3 is both figurative and literal. There are many ways in which man reaps what he sows. Nature is always on God's side and against sinning. Verse 4 means that no one needed to attempt to deal with the nation's wickedness—the people were so bent on evil that it would be useless. Verse 5 pointed out that both priest and people were guilty of sin and that both would be punished. Not only these, but "thy mother [the nation]" would fall. God is no respecter of persons!

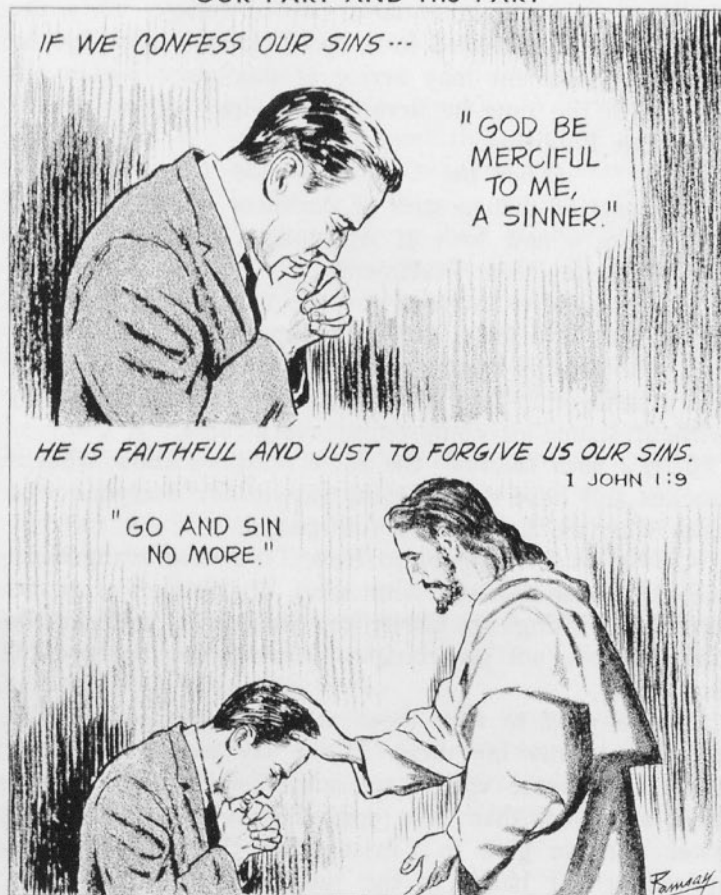
THE STIRRING INVITATION (Hosea 14:1-6)

The Plea of God. "O Israel, return unto the Lord thy God." Hosea 4 through 13 contains wave after wave of thunderous and wrathful denunciation of the sins of the people. But chapter 14 flows with infinite tenderness, grace, and love. God invited His adulterous wife to come back home and graciously opened His arms to her. On the grounds of her iniquity, He urged her to repent.

"Take with you words"—here God gave Israel the "Lord's Prayer for Backsliders." "Take away *all* iniquity"—thorough repentance was urged. The "words" Israel was to use were words which renounced: (1) dependence upon the arm of flesh—"Asshur [Assyria] will not save us"; and (2) her besetting sin—idolatry (v. 3).

The Promise of God. God offered: (1) *Love*—"I will heal their backsliding, I will love them freely." His love is free, unmerited, without cost! (2) *Refreshing*—"I will be as the dew unto Israel." Dew refreshes, revives and makes things grow. So the supply of the Holy Spirit is promised to those who fully surrender to God. (3) *Growth*—"He shall blossom as the lily" (Berkeley Version). Where the Spirit flows, where the dew falls, there is growth. The "lily" speaks of rapid growth and of purity, beauty, stateliness, and fragrance. "And cast forth his roots" indicates stability. "His branches shall spread" suggests expansion and enlargement. How marvelous is the grace of God and the transforming power of His Spirit!

OUR PART AND HIS PART



O unutterable exchange! The sinless One is condemned, the guilty go free. The Blessed bears the curse, the cursed bears the blessing. The Life dies, and the dead live. The glory is covered with shame, and the shame is covered with glory.

—Lefevre, 1512



New loose-leaf system...



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Effective follow-up is recognized as the key to Sunday school growth. The new CROWN Loose-Leaf Record System offers a simple, efficient way to follow-up success. The basic Class Record form provides complete follow-up information in addition to recommended 4-6 point grading, with carbon copies for the teacher to take home each week. No need to wait to introduce the new forms either. Begin now, in one department, or in your whole school—the new form is completely compatible with both the card and the class book record systems.

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CLASS FOLDER Designed as a companion item, this portfolio-type container will effect easy handling of the Class Record, Visitor Record, and other class materials. It also contains instructions on how to use the Class Record. Made of durable stock to last throughout the year. Can be used in files. Order one per class.

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VISITOR RECORD These single-sheet forms, 8½ x 11, provide a running account of visitors to the Sunday school class and follow-up activity following their visit. If desired, carbon copies may be prepared. The Visitor Record is to be retained with master copy of Class Record for permanent class information. Space for 25 names and addresses.

7 EV 5325 50c for 25 (\$1.00 per 100)

SUMMARY SHEET Department and whole-school totals will be easily compiled with this utility item. Forms are single sheets, 8½ x 11, punched for three-ring notebooks. Layout is compatible with Secretary's Record Book. May be used to provide carbon copies of department records or the whole-school totals for pastor and superintendent.

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VISITATION ASSIGNMENT FORM This three-ply snap-out form will be used for visitor and prospect follow-up contacts, or other special visitation assignment. The three copies may be used by teacher, department superintendent, or enrollment secretary. One copy must be retained in central file for permanent record of assignment. Usable with all systems.

7 EV 5328 \$1.50 per 100

SECRETARY'S RECORD BOOK This 96-page record book for the General Secretary has been completely revised. Provides permanent record for attendance and follow-up totals by classes or departments, register of workers and achievement, checkup data, and monthly, quarterly, and annual summaries. New features include spiral binding and fingertip tab division.

7 EV 5318 \$1.00 each

The Story of a REVIVALTIME Tape

By JAMES L. TATE

REVIVALTIME'S OUTREACH DOES NOT stop when the radio switch is turned off!

God's dealing with two Roman Catholic boys illustrates how He uses *Revivaltime's* ministry to work miracles of salvation in human lives. A glorious harvest of souls was won to the Lord as a result of tape recordings of the *Revivaltime* broadcast.

For John Green and Dominick DiLuigi alcohol, women, narcotics, bootlegging and the underworld rackets were dominant parts of their lives. God did not enter the picture. After traveling from New York to California and back, they finally settled down with their families in Vineland, New Jersey.

In Dom's life, the turning point came in September, 1962. While under the influence of alcohol, he engaged in a barroom fight and suffered a broken jaw. An operation was performed, and the jaw was wired to-

gether. For six months he was allowed only baby food and liquids. Doctors predicted that his face would be permanently disfigured.

In December, John and Dom began again to attend the Catholic church regularly. Tom DiGregorio, proprietor of a bookstore where they stopped to look for Christian literature, witnessed to them about Jesus Christ. Both consented to attend the following morning's service at the Full Gospel Assembly of God where Fred C. Packer is pastor.

Dom surrendered his life to Christ on January 6, 1963. John could not understand the change. Their association had taken them through all kinds of sin, but now that Christ had changed Dom's life things were different.

Two weeks later, Dom's wife, Betty DiLuigi, was saved. At the time Dom's jaw was broken, Betty had almost left him. Now their homelife was strengthened. They began to attend services regularly and became acquainted with Paul Radzevich, a serv-

iceman stationed on Governors Island, New York, who came home on weekend passes. Paul writes:

"On Saturday, February 2, I felt led to go to Dom's trailer and play some of C. M. Ward's taped sermons to encourage him and his wife in their Christian life. The Holy Spirit arranged the meeting, and we spent four hours listening to the sermons and reading Scriptures.

"The following day, Dom and I took the tapes to John's trailer. Again the Holy Spirit had prepared the way, for we were welcomed to play the tapes for John's family. When we left, seven hours later, John had been stirred by the timely messages of C. M. Ward. On Thursday, February 7, he gave his heart to the Lord.

"Arrangements were made to meet at John's trailer the following Sunday to listen to more of the *Revivaltime* tapes. As Brother Ward began to give the invitation, we bowed our heads in prayer.

"Suddenly," Paul continues, "I felt led to go over, lay hands on John and Dom, and pray that they would receive the Holy Spirit. I encouraged John to yield and allow the Holy Spirit to give utterance through him. Instantly a beautiful language poured forth. At the same time, I encouraged Dom to speak in tongues. His speaking in English ceased, and he began speaking in unknown tongues. Simultaneously one of the wires holding his jaw together broke allowing him to speak freely. Those witnessing the incident were amazed.

"From that hour miracles were noted. When John arose from the floor, he began to read from the Bible of Joel's prophecy regarding the latter-day outpouring. He had the equivalent of a ninth-grade education, but the Lord had touched him, and he read with speed and accuracy.



Revivaltime tapes played by Pfc. Paul Radzevich (kneeling at right) and Dominick DiLuigi in the John Green trailer home began a great harvest of souls. Left to right: Dominick DeLuigi, Betty DiLuigi holding little Dino, Donna Green, and John Green.

"Dom began to read Acts 2 and to expound the Scriptures to us. Prior to his baptism in the Holy Spirit, he knew very little about Pentecost or the Bible.

"Dom felt assured that his jaw was healed. Several days later the doctors were astounded that the wires were removed from his mouth without the facial disfiguration they had feared.

"The Holy Spirit was speaking to John's wife, his mother, and a Catholic man. I asked them to repeat the sinner's prayer after me. Their lives were changed."

Volumes could be written of the miracles related to these conversions. John and Dominick were able to see a literal fulfillment of the promise offered in Mark 16:17: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues." Each began to testify with boldness to everyone he met.

Fellow workers at the clothing factory where Dominick is employed took notice of his life. One day Dom asked his foreman, who was complaining of terrific pain in his leg, if he could lay hands on him and pray for him. During the lunch hour prayer was offered. At two o'clock Dom heard a commotion and went to see the cause. The Jewish foreman was exclaiming, "The pain is gone. It must be God."

Another time, as Dom was pressing, a spring broke, and the hot iron dropped on his hand. When fellow workers removed the iron, Dom's hand was neither burned nor broken. The foreman again had witnessed a miracle and again remarked, "It must be God."

Driving a delivery truck for a dry cleaning establishment affords John unlimited opportunities for witnessing. Every day is unique as the Holy Spirit guides him to relate his testimony to others.

John stopped at an elderly woman's store to see about some repair work being done. She had never trusted him in the past because of his stealing from her, but this time she noticed a change in his face; he looked so happy. When he explained that Jesus Christ had changed him, she wanted to accept Christ as her Saviour also. They knelt in the store, and she confessed her sins to Jesus. She is now attending the Full Gospel Assembly regularly. She testifies that she was sixty-eight years old and had traveled

all over the world, but had never found such peace and joy.

"Every weekend when I return home," Paul says, "John and Dom have arranged for me to play C.M. Ward's tapes at homes in which they have witnessed during the week. We play these tapes on Saturdays and on Sunday afternoons. For many, this is the first time they have heard *Revivaltime*, and we encourage them to listen to the broadcast over the local radio station."

The lives of John and Dom have been an inspiration to the congregation of the Full Gospel Assembly in Vineland. Weekly cottage prayer meetings are held at different member's homes. People of other denominations attend to witness the working of the Holy Spirit.

These are but a few of the many miracles John Green and Dominick DiLuigi have witnessed since they have accepted Christ as their own Saviour. They are being invited to give their testimonies in denominational churches, and now desire to become full-time workers for Jesus Christ. Their plans for the future are in the Lord's hands.

This is the story of taped *Revivaltime* services. The broadcast ministry goes far beyond the single half-hour a week heard on the 446 network and independent stations. Your offerings for the support of *Revivaltime* will help us to reach an ever-increasing audience, most of whom have never heard the full gospel. Send your letters and offerings to *Revivaltime*, Box 70, Springfield, Missouri 65801.

REVIVALTIME NEWS ROUNDUP

▶ ITINERARIES

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

C. M. Ward

September 4, 5: DOVER PENNSYLVANIA—Rohler's Pentecostal Tabernacle.

September 6: POTOSI, MISSOURI—MF sectional rally, First Assembly of God.

September 10-13: BIRMINGHAM, ALABAMA—Dedication services, Huffman Assembly of God.

September 17-22: KANSAS CITY, KANSAS—Crusade and Origination, First Assembly of God.

September 23: KANSAS CITY, MISSOURI—MF rally, Sheffield Assembly of God.

September 24-27: PASADENA, CALIFORNIA—*Revivaltime* rallies.

D. V. Hurst

September 17-22: KANSAS CITY, KANSAS—Crusade and Origination, First Assembly of God.

Stan Michael

September 18: SIDNEY, MONTANA—Rally, Assembly of God.

September 19: GLENDIVE, MONTANA—Rally, Assembly of God.

September 20: BILLINGS, MONTANA—Rally, First Assembly of God.

September 22: GREAT FALLS, MONTANA—Rally, Central Assembly of God.

September 22: BUTTE, MONTANA—Rally, First Assembly of God.

September 24: ANACONDA, MONTANA—Rally, Assembly of God.

September 25: DEER LODGE, MONTANA—Rally, Assembly of God.

September 26: MISSOULA, MONTANA—Rally, Pentecostal Assembly of God.

September 27: HAMILTON, MONTANA—Rally, Assembly of God.

September 30-October 16: NORTHERN CALIFORNIA—Ministers institutes, Santa Cruz, California.

Lee Robbins

September 24-29: BECKLEY, WEST VIRGINIA—Youth revival, First Assembly of God.

NEW STATIONS

The following stations have been added to the *Revivaltime* radio log:

HOT SPRINGS, ARKANSAS (KBHS)

590 kc.—5000 watts

Sunday, 8:30 a.m.

LEADVILLE, COLORADO (KBRR)

1230 kc.—250 watts

Sunday, 8:30 a.m.

AUGUSTA, GEORGIA (WBBQ)

1340 kc.—1000 watts (days)

250 watts (nights)

Sunday, 6:30 a.m.

GRAND ISLAND, NEBRASKA (KRGJ)

1430 kc.—1000 watts

Sunday, 9:30 p.m.

FINDLAY, OHIO (WFJN)

1330 kc.—1000 watts

Sunday, 8:30 a.m.

SAN ANTONIO, TEXAS (KMAC)

630 kc.—5000 watts

Sunday, 9:30 p.m.

Time Changes

YANKTON, SOUTH DAKOTA (WNAX)

570 kc.—5000 watts

Sunday, 9:30 p.m.

Cancelations

HOT SPRINGS, ARKANSAS (KAAB)

AUSTIN, TEXAS (KOKE)

MOAB, UTAH (KURA)

A Layman Goes to Mani

BY RICHARD S. WORKMAN, MALVERNE, NEW YORK

ABOUT A MONTH AGO, MISSIONARY DAVE WOMACK WAS in my room in Bogota, Colombia, where my business had taken me. He kept talking about the "Escuela Biblica De Mani," a Bible school he wanted me to visit with him on his next trip. Mani (Peanut) is a small cattle town on the Colombian plain or llanos. As I was able to take time off from work, I decided to go.

After prayer on Friday afternoon, we started north on what was to become the hardest and roughest road trip I have known since World War Two.

Bogota to Sogomoso is all good road and we arrived at the Sogomoso church with only minor motor trouble. Saturday we repaired the gas pump, light switch, leaky gas tank, and emergency brake.

Sogomoso is the last mountain city before going down to the Mani section of the llanos. The city is about 8,000 feet high and has a cool climate, though in the tropics. Here the Assemblies of God has a fine church, grade school, and parsonage. Juan Tapia and his wife pastor this church and its outstations.

On Sunday morning we left Sogomoso and good roads. We headed the jeep east and up. After half an hour the cowling around the radiator fan broke and hit fan and radiator. To keep going, we prayerfully removed the cowl, for we had services to attend. We had a leaky radiator all the way.

We arrived shortly at the Lago De Tota church, pastored by Brother Norberto Chaparro. This church is about 10,000 feet high. We had a wonderful service. The Lord blessed in real Pentecostal fashion, though the temperature in the church was close to 40 degrees. As we left for Pajarito, a number of people stayed to pray for our journey.

Again we drove east and up—over the pass at about

12,000 feet—and started down the eastern slopes of the Andes. From here the streams flow to the Orinoco River and then to the Atlantic Ocean. After a little way we came to a place where a landslide had blocked the road with huge boulders. Dave said, "We have to go through—we have services to attend!" But only a bulldozer could have cleared the road quickly and there was no bulldozer for miles. To the side of the road was a rain ditch, seven or eight feet deep and four or five feet wide, completely blocking any effort to drive around the slide.

But soon several trucks and a bus arrived. Now we had enough people to do something! Dave got labor gangs organized, filled the ditch with rocks, and cut new approaches with pick and shovel. About one hundred people worked for two and a half hours. Then we drove triumphantly past the place where many people had expected to spend the night waiting for help.

We sang, "Hallelujah, Thine the Glory," as we passed some of the most magnificent mountains and most verdant valleys I have ever seen.

We arrived in Pajarito (Little Bird) after 4 p.m. and were welcomed by Pastor Vincente Amaya and his wife. The service had been scheduled for later in the evening, but the people were so hungry for the Word of God that we did not wait. We had a good group for services at 5 and one more name was added to the Book of Life.

In the gathering dusk we filled the radiator for the "umpteenth" time and headed for Monteralo farther down the mountain. A short-circuit finished the light switch and we continued by flashlight, driving around many small landslides and hugging the mountain where part of the road had fallen away.

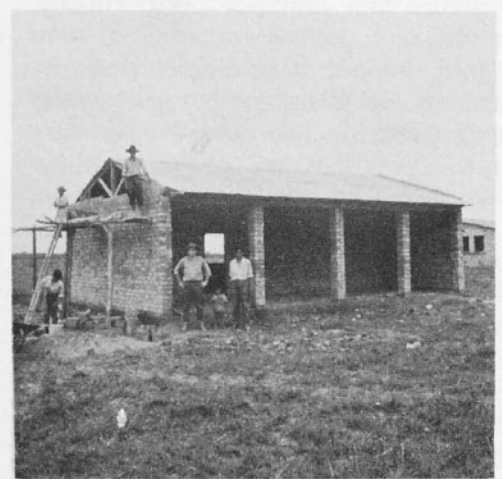
Arriving at Monteralo was like coming home, the



Missionary David Womack and jeep at a ford.



Improved pulpit at the Mani church.



Unfinished Bible school building at Mani.

welcome we received was so warm and genuine. And at last we could relax! A wonderful dinner was ready—soup, rice, eggs, potatoes, meat, and yucca. Then we had another glorious service—giving praise to God for being with us along the way. When the people had left, we hung our hammocks from the roof beams and slept.

Also pastored by Brother Amaya, Monteralo is a very important center because the farmers from miles around bring their products here for transport to Sogomoso. They take the gospel back home with them. Church is held in a store as there is no other building available.

On Monday morning we started down again, the temperature ascending as we descended. We arrived at Aqua-Azul, where the plain meets the mountain, for lunch. There are a number of Evangelical families here but no church, no pastor, no Christian worker available. The harvest is great—the workers few.

We started to cross the flat grassland, two ruts for a road. As far as we could see was grassland and cattle—brahmas—the beef of Colombia. Here and there we had to ford small rivers. It got hot, then hotter. Lines of jungle palms bordered the water courses. Many new types and colors of birds flew about.

We arrived at the Dumagua River about 4 P.M. This stream was swollen from rain in the mountains. Luis Samaniego, pastor of the Mani church, had come to greet us. He helped us as we carried all our gear on foot before attempting to drive through. The water was waist deep.

We prayed, believed the Lord, and drove into the river. Soon we were sitting in water inside the jeep! Water actually covered the headlights as we plowed along for almost one hundred feet. But the Lord showed His power; we drove through and out, safe and sound. Praise His name!

One-half hour more and we arrived in Mani, unpacked, and had a good meal. At 7 P.M. the people came for service. After the preaching one more was saved. When the people left we hung our hammocks from the roof beams and slept till almost 5 A.M., the time of the morning prayer service.

In Mani the Assemblies of God has almost an acre of ground, with a church and a partly finished Bible school building. The Bible school now lacks about \$400 to finish. It will serve twenty students at a time. This school is for students from the plains area of Colombia, about one-third of the country. (Do not be ashamed of sending small offerings for this work; the Lord will bless you and the school.)

Please pray for the Bible school. The only way this country can be reached for Christ is by national workers trained here in Colombia preaching to their people. Pray also that the Lord will provide a more powerful and slightly larger vehicle for the missionaries. It must have four-wheel drive and should have room to sleep in case it is necessary to spend the night in the jungle.

I hope the story of my trip to Mani will stir you, as I was stirred, to rejoice in what God is doing and to support His missionary servants.

If you want to help finish the Bible school building, send your offering to the Foreign Missions Department, 1445 Boonville, Springfield, Missouri 65802. Designation: *David Womack, Mani Bible School.*

COLQUIRI

Has a New Church

BY T. O. JOHNSTON

Missionary to Bolivia

TEN FEET WIDE BY TWELVE FEET LONG. THE BEDROOM-living room of a Bolivian family. Jammed into the room fifty-five people listen to the joyous news that Christ came to save them. Week after week they meet in different homes. This congregation needed a church!

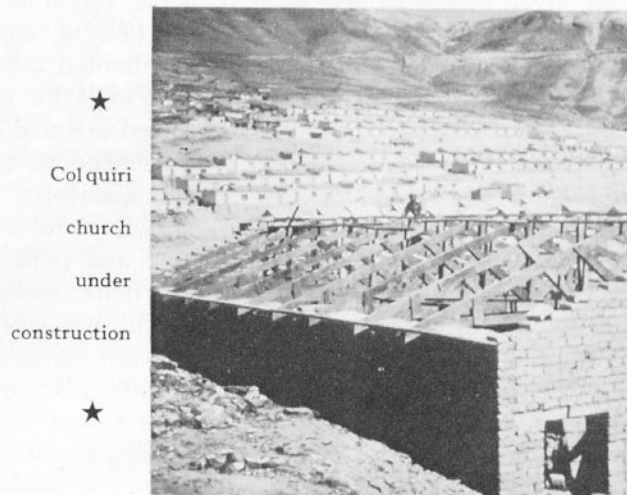
Colquiri, Bolivia, is a mining town of about 16,000 people. All property is owned by the mining company. The only way to get a church is to apply to the company for permission to build. I presented the application and about one year later received permission.

Rejoicing, the Christians began getting stones ready for the foundation. However, the people who lived in the neighborhood were not pleased to have an Evangelical church in the community. They gathered in groups discussing ways to stop construction. In a body they went to the main office of the mining company protesting the advance of the Assemblies of God.

In answer to their request, mining officials asked us to look for another lot, which meant moving all the stones to a new location. But they let us begin building without further delay.

We moved the stones with the help of trucks belonging to the mine, and a Christian builder contracted to do the construction. Suddenly the builder became ill—too ill to work. For more than six months he suffered a complete mental relapse. The Christians in Colquiri and Oruro prayed continually for him so that by the time the foundation was in he was able to build the church. The entire congregation sacrificed and worked untiringly to help complete construction.

Twenty-four feet wide, fifty-four feet long. Seats for one hundred people. Space for additional benches. One hundred seventy present for the dedication. Colquiri has a church! ◀◀◀



★
Colquiri
church
under
construction
★



Let's Have a MISSIONARY CONVENTION

HERE IS A THOUGHT-PROVOKING ARTICLE POINTING
UP THE OPPORTUNITY TO PRESENT HOME MISSIONS AT MISSIONARY CONVENTIONS



BY NORMAN SHAWCHUCK
Truesdale, Iowa

SHOULD WE HAVE A MISSIONS CONVENTION? I pondered this question almost from the first month I came to pastor Truesdale Assembly in March, 1962. As I studied the records of the church it was apparent that this was no ordinary church missions-wise. With a membership of less than 40, they had rated in the top ten churches of West Central District for missionary giving for years—often numbered in the top five.

I was bothered by the fact that the church was giving nearly nothing toward *home missions*. I determined to find out why by talking personally with various men of the church. This was a revealing experience! As I asked them of their interest in home missions I received such answers as:

"One of our former pastors tried to tell us where to put our missionary money and he didn't last long."

"If we send to foreign fields someone else will take care of the home missions needs."

"Home missions? Do we need home missions?"

"Preacher, one time we gave \$200 to fix up a home missions church. It was like pouring money down a gopher hole."

"We have given money to help start home missions churches but after about six months or a year they are closed. We just don't want to waste our money."

This was food for thought sufficient to occupy my mind for several days. The painful part lay in the truth of their statements. In every district of my acquaintance, laymen could point to home missions failures. But why these failures? And are there no failures on the foreign field? Eventually I reached what I thought was a satisfactory answer.

First, we have so often failed in

our home missions efforts because we have purchased or erected buildings but have failed to provide for the man to work the field. Someone has gone to the new field only to become discouraged and leave after a few months because of financial pressure. Net result—another home missions failure.

No doubt, failures occur on the foreign field as well, but our people hear only of the successes. As they view the failures of home missions in comparison to the reports of successful foreign missions efforts, they come to look upon foreign soil as a missionary utopia where every dollar invested brings the greatest returns in churches and souls.

I had an answer that satisfied my own mind; but a vast gulf lay between my thinking and the sentiment of the church. How was this to be bridged? I began by going personally to some of the men and asking them to give an offering to some home missions pastor in our section or district. Some responded with generous amounts. We had grocery showers for home missions pastors. I utilized a practice of our foreign missionaries and invited a home missions pastor to Truesdale for a rally. (We have continued this and each time it has proven a tremendous blessing to the church.) We sponsored a revival meeting for a local home missions church. In private and public I talked of the need for home missions.

All this was good, but I knew it was not enough. Should I have a missionary convention? In arranging to have a convention the biggest obstacle I had to overcome was myself. I pondered: *Would a convention work in*

such a small church? Would it be worth the trouble? Who would be willing to come to a small church and conduct the convention?

Following my decision to have a convention, I met obstacle number two. My church board met the suggestion coldly; but finally, with some persuasion, reluctantly agreed.

Next I met obstacle number three. Our missions secretary greeted the news with, "A convention, what for? We are doing more for missions now than most other churches twice our size. Let the churches who are doing poorly in missions giving have a convention." But with some persuasion he also agreed to cooperate.

In planning the convention, we invited R. L. Brandt, national Home Missions secretary, and Morris Williams, missionary to Africa, then home on furlough, to be our guest speakers. Each of them was to present his particular area of missions work. Our only request was that home and foreign missions be presented on an equal plane of importance. Both of these men accepted our invitation and in September of 1962 the convention became a reality.

Was it a success? One thousand dollars cash and one thousand dollars in pledges were received but that was not the only blessing of the convention. It completely revolutionized the thinking of the church toward home missions and further broadened their vision for foreign missions. Through the ministry of our guests, doubts and misconceptions of our Assemblies of God missionary program were removed. The entire church became convinced of the fallacy of neglecting the home base. They came to realize that in order for us to expand on foreign soil we must first expand at home. The new home churches must become

the financial source for our expanding foreign efforts.

At the close of the convention our missions secretary stood, weeping, before the congregation and said, "When I heard we were going to have a missions convention I thought it was unnecessary, but I have changed my mind. Every church in America should have a convention like we have had." Today when you mention home missions in this church you touch a subject in which they are vitally interested—and they are informed.

I could find no better way to describe the feelings of this church toward a missions convention than to give you a statement by Duane Hoferman, our church secretary:

"As secretary of the Truesdale Assembly of God I was called to help plan for the missionary convention. I was willing to go along with the plans for this meeting but was some-

what skeptical of the outcome and the effect it would have. I will have to say I was thoroughly amazed and gratified with the far-reaching effect of the three-day convention.

"Although our church is not large the services were well attended, drawing visitors from other surrounding churches and communities.

"I am proud to have our church named as the first 'Sites for Souls' church in the nation. This is a direct result of the convention. I believe that 'Sites for Souls' is one of the greatest means of church extension. Also other finances were raised for the cause of missions for which I am indeed grateful.

"As a layman of a full-gospel church, I would earnestly urge each church to hold a convention similar to the one we had last fall. I am sure you, too, will be amazed and gratified with the results." ◀◀

Christian Era) they became more aware of the vital significance of sin, repentance and submission to God. They rebuilt the Temple where the holiday had formerly been celebrated for centuries. On the first day of Tishri (the seventh month) they brought the first offerings for the newly built altar. It was also on this date, decades later, that Ezra the Scribe read the Torah of Moses to a great congregation of the Israelites and reconsecrated them as "a kingdom of priests and a holy people."

Just as the piercing sound of the shofar proclaimed the coronation of the kings of ancient Israel, so on Rosh Hashana the shofar reaffirms the sovereignty and kingship of God. The shofar also recalls the giving of the Torah at Sinai and the need to perpetuate the covenant by righteous living. It is a stern reminder of the need for soul-searching and repentance, and heralds God's judgment of men. The shofar also reminds Jews that the kingdom of God can be reached in their personal lives and hearts. Thus, Rosh Hashana has become a day of profound self-assessment which could affect a person's future.

The ram's horn is also symbolic of Abraham's near-sacrifice of Isaac, for whom, at God's command, a ram was substituted at the last moment. This story of the birth and sacrifice of Isaac has been a central theme of Jewish thought through the ages.

There is a brighter side typified by the sounding of the shofar, for the Bible tells us that "On that day (ushering in the Kingdom of God) a *great shofar* shall be sounded; . . . and they shall come . . . and they shall bow down to the Eternal One on the holy mountain of Jerusalem" (Isaiah 27:13). This refers, of course, to the time of Christ's second coming which will usher in the new day for both Jews and Gentiles. Let us pray for the Jews of our nation and of the world, that many will come to believe in Christ and acknowledge Him as their own Messiah *now*. Just as Joseph longed to be united with his brethren who had betrayed him, so Christ longs to be acknowledged and loved by His people who have so long rejected Him. The blessings of God attended the dedicated workers who seek to bring the true knowledge of Christ to the Jews. ▶◀◀



★
Three aged men celebrate the Jewish New Year. At the left, one holds the Torah; in the center is the reader; and at the right, one blows the ram's horn.
★

Happy New Year in September

BY RUTH LYON

ROSH HASHANA (MEANING "FIRST of the year" in Hebrew), the Jewish New Year, will occur September 19-20. It is primarily a day of spiritual significance when Jewish people resolve to live better, God-fearing lives and pray for a year of peace for the world. *Yom Kippur* (Day of Atonement), the most solemn day in the Jewish calendar, will be observed ten days later.

The sounding of the ram's horn (shofar) on these two most important holy days called the High Holidays represents the traditional call to repentance. Bible reading and prayers are an important part of Rosh Hash-

ana. Jewish people exchange New Year greeting cards during this season. During meals, on Rosh Hashana, they eat pieces of apple sweetened in honey as they pray, "May it be Thy will that a good and sweet year be renewed for us." Some Jews still observe the "Tashlich" ceremony which imitates the Biblical scapegoat ritual.

The Bible refers to Rosh Hashana as "the day of blowing the shofar" (Numbers 29:1 and Leviticus 23:24), which emphasizes the significance of this ritual.

After the Jews returned to Palestine from their Babylonian exile in the fifth century B.C.E. (Before the

Evangelism **BREAKTHROUGH**

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



HUNTINGTON STATION, N. Y.—The Assembly of God Pentecostal church here reports a successful revival conducted recently by Evangelists Dan and Anita Bogdan of Philadelphia, Pa. Sinners were saved, and several testified to divine healing.

—Charles Shaffer, Pastor

* * *

GARRETT, IND.—The entire town felt the impact of a recent three-week revival conducted at the Bethel Assembly of God here with Evangelist Carrie Hunsberger of Indiana. Several persons were saved, 9 reclaimed, 3 baptized in the Holy Spirit, and 1 refilled. The healing power of God was noted in the healings of a goiter, inner ear infection, eczema, and a 30-year affliction involving a loss of feeling in a leg. Two complete new families have been added as a direct result of the special services. An excellent attendance was maintained

throughout the meeting. A genuine revival spirit continues, with believers challenged in a greater way to reach the town for God.

—Charles C. Smith, Pastor

* * *

KERMIT, TEX.—Eighteen were saved, 20 baptized in the Holy Spirit, and many others were refilled during a union revival sponsored by the Bethel Temple and First Assembly churches of Kermit and the First Assembly of Monahans. The three-week meeting conducted by Evangelist Alfred Allen of the Mississippi district was concluded June 23. Some 40 persons responded to an appeal for fasting and prayer. Crowds were outstanding for this section of the country—especially at this time of the year. Finances for the radio broadcasts made each morning were raised quickly in one service alone.

—Chas. Ogdon, Sponsoring Pastor and Secretary

ST. JAMES, MO.—Twelve were saved and one person received the baptism in the Holy Spirit during a recent tent revival sponsored by the Assembly of God. The evangelist for the two weeks of meetings was Evangelist E. D. Bagwell of Oklahoma City.

—T. B. Conway, Pastor

* * *

HAVRE, MONT.—The Assembly of God here recently concluded a four-week spiritual life campaign with Evangelist Leonard Matz of Edmonton, Alta., Canada. People were saved, filled with the Holy Spirit, and healed. Some were delivered from bondages of long standing. The Word of God was opened afresh to believers and revealed to them their position in Christ with all its privileges and opportunities. The work God did in the church continues now that the services have been concluded.

—Don S. Ashmore, Pastor



HYATTSVILLE, Maryland—More than 100 non-members attended revival meetings at Faith Tabernacle conducted by Evangelist Jim and Tammy Bakker of Minneapolis, Minn. Sinners were at the altar for salvation each night. Many testified to healing and deeper experiences with God. Pledges totaling \$1,625.00 were received for new church furniture.

—B. M. Slye, pastor



ALTON, Illinois—A record Sunday school attendance of 683 is pictured here at the Edwards Street Assembly of God in a recent revival with Evangelist and Mrs. Jimmy Swaggart. For seven weeks the church was filled to capacity as Evangelist Swaggart played and sang the gospel hymns and preached under a mighty anointing of the Holy Spirit. More than 75 received the baptism of the Holy Spirit. Many were saved, others were healed, in answer to prayer.

—Lloyd Shoemaker, pastor



KANSAS CITY, Kansas—This was the view at Victoria Tabernacle in Kansas City during a recent week of revival services with Evangelist Tommy Barnett. More than 100 persons were saved and the Sunday school reached a high of 902. (H. W. Barnett, father of the evangelist, is pastor.)

ROCK ISLAND, TEX.—Bethel Assembly of God experienced an upsurge of the Spirit in recent revival services conducted by Evangelist Charles W. Hyde of Vidor, Tex. Some were saved and others reclaimed. The Christians received a fresh endowment of power.

—Harold D. Adkins, Pastor

* * *

SEBEWAING, MICH.—Thirty-five decisions for Christ were made in a two-week revival with Evangelist Wanda Bain at the Assembly of God here. On the last night of the revival, June 16, 22 came forward for salvation. Many believers were revived and filled with the Holy Spirit. During the services a new Sunday school attendance record of 95 was established. There were frequent visitors in these services.

—Douglas R. Clair, Pastor

ANNOUNCEMENTS

1ST ANNUAL MISSIONARY CONVENTION—Sept. 20-22 at First Assembly of God, 2608 Genesee St., Utica, N. Y. Missionaries from various fields will be speaking.—by William H. Douglas, pastor.

HOME COMING—Sept. 8 at Minnetonka Assembly of God, Highway 110 N., Mound, Minn. G. Raymond Carlson, speaker.—by David L. Nelson, pastor.

MF CONVENTION TO BE AT HOTEL NEW YORKER

A Tri-District Men's Fellowship Convention will be held September 20-21 at Hotel New Yorker, 34th St. and 8th Ave., New York City. Participating districts will be Southern New England, New York, and New Jersey.

The opening rally Friday night will feature a civic, patriotic, and spiritual challenge to men with David Wilkerson, Teen-Age Evangelism director, as the speaker. Clinics dealing with various phases of MF will be conducted Saturday morning and afternoon with National MF Secretary Burton W. Pierce and National Royal Rangers Commander Johnnie Barnes participating.

There will also be an MF musicale Saturday afternoon with talent from churches in all three districts participating. A Saturday night banquet (wives invited) with Sam Cochran, *Light for the Lost* national council president, as the speaker, will conclude the convention.

Convention registration including banquet ticket will be \$10.00 per person. For further information and reservations write David Cook, 8 Lyncrest Terrace, Wayne, N. J.—by John Reinhardt, convention publicity chairman.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Birmingham	First	Sept. 1-15	Woodrow Oxner	S. F. McManus
	Mobile	Orchard	Sept. 10-22	Alfred Allen	J. D. Williams
Alaska	Skagway	A/G	Sept. 15-27	Gospel Evanel-aies	Gilbert Meroney
Ariz.	Phoenix	A/G	Sept. 17—	Jimmy & Lenete Merritt	E. E. Franks
Ark.	Hot Springs	First	Sept. 15—	Carl L. Tillery	C. E. Chambers
	Mt. Pine	A/G	Sept. 8—	Hazel Burns	Lyndale Harberson
Calif.	Costa Mesa	First	Sept. 1-15	Doug Payne	M. C. Cronie
	Daly City	A/G	Sept. 17-22	John French	Donald Sholey
	Lancaster	First	Sept. 10-15	Gary Archer	Fred Cottriel
	Lodi	First	Sept. 15-22	James Pearson	Gene Forrest
	Manhattan Beach	First	Sept. 8-22	Fisher-Cheek Team	Donald Hedges
	Paradise	A/G	Sept. 15-20	Charles Senechal	Glen W. Park
	Sacramento	Thirty-fifth Ave.	Sept. 10-22	Sam Klein	Hazen Chester
	Van Nuys	A/G	Sept. 10-22	W. F. Morton	Leslie Hodges
Colo.	Boulder	First	Sept. 10-22	Lee & Bonnie Krupnick	Glenn R. Kelly
	Colorado Springs	First	Sept. 8—	Lee & Bonnie Krupnick	George Smith
	Craig	*A/G	Sept. 10-15	Billy & Kathy Long	Raymond Raley
Conn.	Willimatic	A/G	Sept. 16-22	Lynn & Becky Wickstrom	Norman Suhl
Fla.	Bartow	A/G	Sept. 8-22	Armando Valdez	D. N. Asbury, Jr.
	Holt	A/G	Sept. 16—	Bobby & Mrs. Jackson	F. H. Wesley
	Mulberry	A/G	Sept. 17-22	Michael & Peggy Lord	T. A. Williams
Ga.	Columbus	Central	Sept. 15—	Nettie Parham	Ulus Luker
	Griffin	First	Sept. 18—	Jimmy & Mrs. Swaggart	Ernest Pruett
Ill.	Des Plaines	Northwest	Sept. 10—	Walter & Ruth Lascelle	DeVore Waltherman
	Granite City	Tri-City Park	Sept. 10-22	Harry Vibbert	R. D. Shaw
	Litchfield	**First	Sept. 1-13	Victor Etienne	Woodrow W. Gillespie
	Mattoon	First	Sept. 1-15	Ron Prinzing	Jim Drysdale
	Quincy	Bethel Church	Sept. 4-22	A. R. Vanderploeg	E. E. Austin
Ind.	Anderson	First	Sept. 8-22	G. A. & Mrs. Snavelly	Robert Bayless
	Greentown	A/G	Sept. 1-14	J. E. Friend	Jerrel Galloway
Iowa	Clarinda	First	Sept. 11-22	DeGreef-Cooper Team	G. R. McHughy
La.	Oakdale	Calvary	Sept. 15—	Joey Laird	Clarence E. Teagle
Md.	Grantsville	***Maranatha	Sept. 1-22	Paul & Mrs. Graban	Bill Ferguson
Mass.	Abington	Glad Tidings	Sept. 10-15	Lynn & Becky Wickstrom	Frank Lenentine
Mich.	Clare	A/G	Sept. 10-22	Callahan Party	John K. Wibley
	Muskegon	Central	Sept. 8-13	J. G. Hall	Bernard Ridings
Minn.	Minneapolis	Fremont Tab.	Sept. 10-15	John Everett	Harry E. Myers
	Rochester	A/G	Sept. 10-22	Arthur & Anna Berg	O. E. Carter
Miss.	Brookhaven	First	Sept. 10-22	Alfred Allen	E. M. Davis
Mo.	Fredericktown	Cornwall	Sept. 8-15	N. B. & Mrs. Rayburn	M. O. Wampler
	Kirksville	*First	Sept. 15-22	Dick & Nancy Messner	Harold Scott
	Puxico	A/G	Sept. 8-22	Samuel Calk	C. M. Roberts
	St. James	A/G	Sept. 8-22	Glenna Byard	T. B. Conway
	Webb City	First	Sept. 9—	Loyd Middleton	R. P. Woodruff
Mont.	Cut Bank	A/G	Sept. 10-15	Bob & Pat Ludwig	Clyde A. Walden
	Hamilton	A/G	Sept. 17-22	Bob & Pat Ludwig	Willard R. Leisy
Nebr.	Lexington	A/G	Sept. 11-15	E. G. Rasmussen	Dale Eden
N. Mex.	Albuquerque	First	Sept. 8-22	R. G. Batson	F. Rudolph McAdams
	Lovington	First	Sept. 1-15	James H. Black	Orel Boteler
Ohio	Maumee	A/G	Sept. 17-22	Culpepper-Gourlas Tm.	Bernon Graves
	Ravenna	A/G	Sept. 10-15	Paul Hild	Robert Soderberg
	South Lebanon	*Calvary	Sept. 16-20	Dedelow-Friederici Tm.	Wayne S. Amburgy
	Springfield	*First	Sept. 9-15	Culpepper-Gourlas Tm.	Arthur Parsons
	Wilmington	*First	Sept. 9-13	Dedelow-Friederici Tm.	Marie Moore
	Youngstown	Bethel Temple	Sept. 11-23	Ernie Eskelin	Charles Mooney
Okla.	Oklahoma City	South West	Sept. 10-22	The Musical Rogers	H. H. Palmer
Oreg.	Jefferson	A/G	Sept. 10-15	Paul & LaVonne Clark	Bob Roberts
	Madras	A/G	Sept. 3-15	Linfield Crowder	C. W. Butterfield
Pa.	Lancaster	*Glad Tidings Tem.	Sept. 9-15	Brosey-Buchwalter Tm.	Herbert L. Jones
	McKeesport	First	Sept. 10—	Harold W. May, Jr.	Paul Wislocky
	Mifflintown	A/G	Sept. 11-22	Andrew & Mrs. Basell	H. A. Christopher
	York	Taxville F-G	Sept. 10-22	Charles Trombley	Homer Peterson
Tenn.	Kingsport	First	Sept. 10-22	Frank Martin	Edward Roush
	Memphis	Central	Sept. 15—	Bob Watters	Ron Loy
Tex.	Houston	Lake Forrest	Sept. 8-22	Dan Kricorian	D. R. Johnson
	Killeen	First	Sept. 16-22	The Roland Hasties	R. J. Miller
	Lubbock	Faith	Sept. 9—	Al Davis	Sam Waganer
	Mesquite	First	Sept. 1—	Sara E. Sharp	Hulon Hood
Va.	Banner	A/G	Sept. 3-15	Frank J. DePolo	Earl Bentley
	Leesburg	Full Gospel	Sept. 10—	L. K. Dodge	George Gowans
	St. Paul	First	Sept. 11-22	John & Faith Stallings	Bob McCutchen
	Shenandoah	A/G	Sept. 17—	John Higginbotham	Linwood Ball
Wash.	Lind	A/G	Sept. 17-23	Gaidies-Wagner Team	J. Earl Cowley
	Tonasket	A/G	Sept. 1-15	Gaidies-Wagner Team	Wesley Nelson
W. Va.	Parkersburg	First	Sept. 10-22	Dave & Jan Olshevski	Clarence W. Roberts
Wis.	La Crosse	First	Sept. 10-22	Bob & Jeri Winford	Donald Skags
	Wauwatosa	Calvary	Sept. 15-20	J. G. Hall	John Wannemacher
Wyo.	Casper	A/G	Sept. 17-22	Jim Chandonnet	H. R. Kennedy
Canada	Montreal, Que.	Evangel Church	Sept. 8-15	Watson Argue	Robert M. Argue

*Children's Revival

**Youth Revival

***Area-Wide Tent Rev.

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MISCELLANEOUS

WHEN IN WASHINGTON, D.C., attend the Arlington Assembly of God, 4501 North Pershing Drive, Arlington, Virginia. Write: Claude Qualls, Pastor.

Why Christian Schools?

(Continued from page fifteen)

a democracy if you prefer) is not the only hazard involved in elimination of private schools. Even secular educational standards would inevitably drop.

BENEFITS OF CHRISTIAN SCHOOLS

It is our private schools that are largely responsible for our public schools doing as well academically as they are doing today. Public schools cannot permit private schools to be overwhelmingly superior. But, eliminate private schools, and what would be the result? Without the competitive standard furnished by private schools, our public schools would have no basis of comparison, and, as with everything else under such conditions, would become less efficient and adopt lower standards.

Now I am not attacking our public schools as such. My point is that if we have only public schools, then a serious danger exists, even aside from the spiritual values lost because of their secularization.

Actually, this particular danger would be present were all schools controlled by or through one private agency. Of course, our present private

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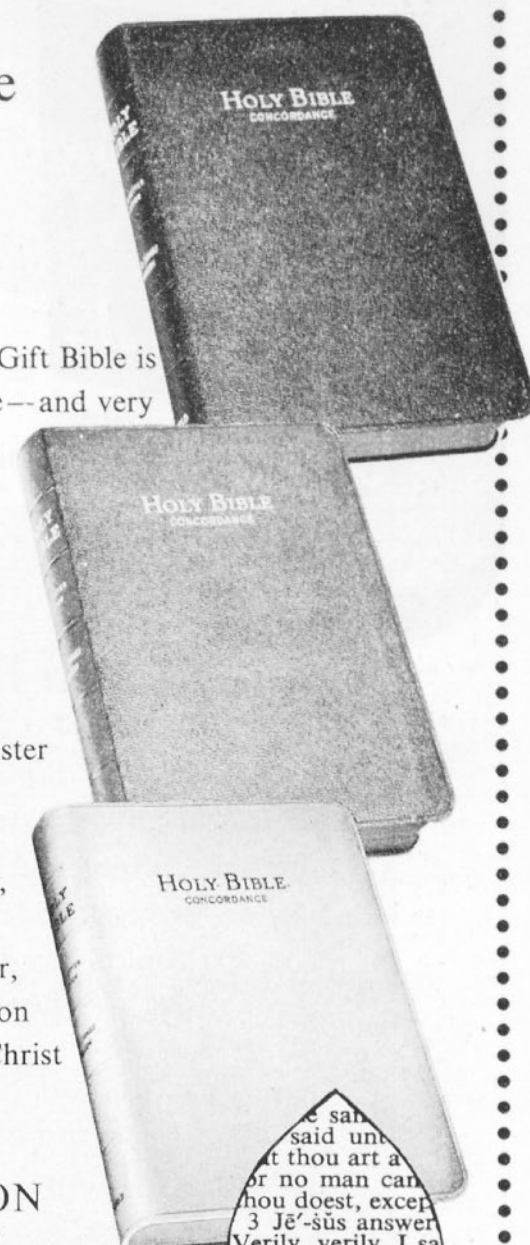
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 3 Jē'-sūs answer
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 kingdom of God.
 4 Nic-ō-dē'-mūs
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 he enter the second
 womb, and be born
 5 Jē'-sūs answer

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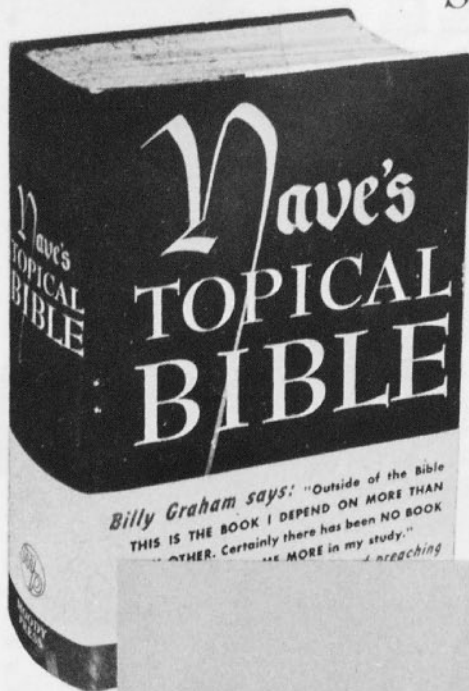
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schools are not controlled by any one agency. Numerous different organizations, churches and individuals control various different schools.

But the hazards of standardized indoctrination to a particular political philosophy, and a general lowering of educational standards, are not the only reasons for Christian schools.

Consider those who contemplate full-time Christian service—and many students in Southern California College are preparing for such service.

It would take years of study for the average public school graduate to acquire the Bible training and spiritual background which the Southern California College graduate has already received. Should a public school graduate decide to enter full-time service he would lose some of the most energetic and productive years of his life obtaining the Christian training which here is a required daily subject.

But probably the most important fact is that when attending school students should prepare not only for a class, but, far more important, they should prepare for life!

And how can a Christian prepare for life without God? For a Christian youth to fully prepare for life requires the coordinated impact of home, church and school.

The social pressure of the school which excludes God from its program, and the subtle undermining of the Christian faith resulting from a secularized education, are tremendous forces driving our people away from their Christian heritage.

Many of you who are concerned about the spiritual welfare of your children—and of the nation—are convinced that the Christian school is God's answer to this problem.

In this hour of crisis, let us turn to the Christian schools and colleges to prepare a militant body of believers who will have the courage and the training to support the cause of Christ and His Church! This Southern California College has done. This, with your help, Southern California College will continue to do in the years to come. ◀◀

Freedom is negated if it does not comprehend freedom for those who believe as well as for those who disbelieve. Freedom for nonbelievers in God but denial to believers in a deity would be a mock liberty.

—New York Supreme Court



CAMPUS COLUMN

Hardy W. Steinberg

NATIONAL EDUCATION SECRETARY

MONTE VISTA CHRISTIAN SCHOOL ACCREDITED

Monte Vista Christian School, a boarding high school operated by an Assemblies of God board and faculty at Watsonville, California, recently received accreditation by the Western Association of Schools and Colleges. Monte Vista offers grades nine through twelve. D. R. Price is the principal.

NCBC STUDENT HAS FREE TRIP TO AFRICA

Second-generation students are no longer a novelty at North Central Bible College, Minneapolis, but Daniel I. Lund, son of missionary Merlin I. Lund, has other distinctions as well.

Daniel's high-school education was received in two English-speaking schools in Africa, and at Waukesha, Wisconsin.

In the fall of 1961 Daniel registered simultaneously for classes at NCBC and the Graphic Arts Technical School. He continued his classes in printing at the latter school for four months and now plans, upon graduation from NCBC in May, 1964, to resume his training at Graphic Arts. On Sundays Daniel teaches a class of Junior Boys at the City of Lakes Assembly and ministers in other churches also. In his efforts of personal evangelism Daniel has won to the Lord a mechanic at North Central Airlines. This man now attends an Assemblies of God church in St. Paul.

In February, 1962, Daniel secured a job with North Central Airlines at the Minneapolis-St. Paul International Airport. His nearly two years of service with North Central Airlines entitled him, in June, to a trip to South Africa to visit his parents. Daniel recalls that he left Minneapolis June



David Drake, registrar at Central Bible Institute, illustrates to students the procedure used at CBI in scheduling the 108 classes now offered in the curriculum. President Philip Crouch is on extreme left.

PRACTICAL MISSIONARY COURSE POPULAR AT CBI

Summer school at Central Bible Institute in Springfield, Mo., provides a unique opportunity for missionary training to students interested in the foreign Bible school program. "Organization and Administration of National Bible Institutes" is offered in the graduate division of CBI and taught by Philip A. Crouch, newly elected president of the college.

The course is designed for missionaries and missionary candidates who may be called upon to organize and administer schools for training national church leaders. The philosophy of the course coincides with Assemblies of God policy to build an indigenous church.

In studying the administrative phases of the course the offices of Central Bible Institute are used as laboratories for practical study and planning. Admission forms and procedures, transcripts and other records, business office routines, and financial policies are studied under the guidance of CBI administrative personnel.

The final portion of the course focuses on the teacher in the Bible school. Each student has as a project the task of laying out a complete course of thirty-two sessions with written lectures, reference materials, and tests. This work is done in class under the direction of President Crouch.

27 at 12:30 noon and with stops in Chicago, New York, London, Rome, and Leopoldville (in the Congo) landed in Johannesburg at 5:40 A.M. June 29.

During his two-week visit Daniel shared in his parents' plans for the establishment of a new Assemblies of God press in Johannesburg, utilizing new equipment recently purchased in Sweden. The new offset press can print both sides at once of 12,000 pieces of literature per hour. Daniel, who has had some training in Afrikaans, the language of early German and Dutch settlers, hopes upon the completion of his work in printing to return to Africa to carry on in the tradition of the Lund family.

BBC HONORS RALPH D. WILLIAMS

Bethany Bible College in Santa Cruz, Calif., chose its commencement exercises this spring as the occasion to honor one of its illustrious alumni—Ralph D. Williams, class of 1924.

Each year the college faculty elects seven per cent of its graduating class to membership in Delta Epsilon Chi, the honor society of the Accrediting Association of Bible Colleges, providing they have a grade point average of at least 3.5 and at the same time are representative students.

In addition to the regular members, the faculty is permitted to elect an alumnus as honorary member to the Delta Epsilon Chi providing he has been out of school at least ten years and, in the opinion of the faculty, has made a genuine achievement in his field of service.

In the citation, President C. C. Burnett lauded Brother Williams for his missionary service in El Salvador, "a field that has won renown for its Scriptural indigenous character." He praised the veteran missionary for devotion to his calling as "an able administrator, teacher, author, evangelist," and for his "efforts in establishing Bible schools in the republics of Central America."

PRESIDENT OF NORTHEAST BIBLE INSTITUTE TO BE INAUGURATED SEPTEMBER 14

The inauguration of Paul J. Emery, Sr. as president of Northeast Bible Institute, Green Lane, Pennsylvania, will be at 2 p.m. on September 14, 1963, in the Maranatha Park Tabernacle. Thomas Johnstone, General Superintendent of the Pentecostal Assemblies of Canada, will give the address.



Daniel I. Lund



Ralph D. Williams

the haunted heart



By WARREN WIERSBE

LIVING IN A HAUNTED HOUSE—IF THERE IS SUCH A thing—is bad enough. But *being* a haunted house is even worse!

Is such a thing possible? According to the Bible, it is; or haven't you ever read Christ's story about the "Haunted Heart"? It goes like this: "When an evil spirit has left a man, he wanders about in dry places seeking rest, but not finding it. Then he says to himself, 'I will return to my house from whence I came,' and when he comes back, he finds that there is no one there, but that it has been swept and put in order. Out he goes again and then returns with seven other evil spirits more wicked than himself, and they go in and dwell there. Thus, the last condition of that man is worse than the first. Just so will this wicked generation fare also" (*The Simplified New Testament*, Matthew 12:43-45).

Quite a passage, isn't it? And the lessons aren't too hard to learn.

For one thing, *everybody has a tenant living down inside*. If you've received Christ as your Saviour, then Christ lives in your body; but if you've never been saved, then you have the most dangerous tenant possible residing inside—Satan.

"Hold it!" I hear you protesting. "Do you mean that a clean, nice, law-abiding citizen like me has Satan living down inside?"

Well, that's what the Bible teaches. Ephesians 2:2 calls Satan "the spirit that now worketh in the children of disobedience." That makes it pretty plain, doesn't it? You know when Satan is working in a person's life because that person is *disobedient*. People get the idea that Satan makes folk into dope addicts or delinquents, when really he operates a lot more subtly than that! He just gets them to disobey the Bible, reject Christ's offer of salvation, and he has them.

"But I'm living a better life than I used to live,"

you reply. "Why, I even read my Bible and go to church!"

Sure, that's what happened to the fellow in Christ's story. Satan moved his demon out for a short time, and the fellow really cleaned house! He stopped using bad language; he quit lying; he started reading good literature; he even went back to church. "My, Joe's sure taken a change for the better!" everybody said. Then—whamo! Joe took a turn for the worse. The devil came back, and this time he had reinforcements!

What does it all mean? It means just this: trying to reform your life will never save you or make you the person Christ wants you to be. Sure, the house was cleaned up; but it was empty! Reforming just doesn't last; you need Christ to move into your life before you can have real salvation and lasting peace. A haunted heart is bad, but an empty heart is worse. It's an invitation to Satan to make things worse than they were before.

Maybe that "salvation experience" you went through wasn't really Bible conversion. You merely cleaned up the house, left it empty and never actually invited Christ to come in and take over. Watch out! Satan has plans for your real estate! He'll move back in and make your life a wreck, and people will say, "Too bad about Joe! Something happened to his salvation!" Maybe Joe never had it to begin with! He was a counterfeit; he had never honestly received Christ into his life.

Nobody's frightened by haunted houses these days, but if you've never been saved you ought to be frightened about that house you live in. If Satan is your tenant, you'll pay a tragic price for all eternity. If you let Christ move in and save you, you can be sure of eternal life and the forgiveness of your sins. Don't let a superficial reformation fool you. Let Christ turn your "haunted heart" into His home, and do it before it's too late.

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