



JANUARY 12, 1964  
TEN CENTS

# THE PENTECOSTAL evangel

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

*Jesus Said:  
Lift up Your  
Eyes and Look  
on the Fields*

*Missionettes Look to the Future on their 8th Anniversary*

SEE PAGES 8-9



# Shortchanged?

Sometimes a person thinks he receives less than his faith deserves.

**T**O BE SHORTCHANGED IS TO RECEIVE LESS MONEY than you expected or should have received. All of us at some time have been given the wrong change by a cashier.

How do you react when you discover you have been shortchanged? Do you storm up to the counter and demand more money? Do you berate the clerk or the company? Do you vow never to come back into that place of business? Or do you calmly charge it up to experience and go on your way?

Here is a far more important question: how do you react when it seems your *faith* has been shortchanged?

Your little gauge registers strong faith. You declare boldly how great is your faith in God. You know what the Lord has said in His Word. You are conscious of your own pressing need. You also know God can meet

that need. You ask Him to do so and fully expect the answer. Then, in spite of all that, you are disappointed in the results. The expenditure of great faith brings less than you expected. For some strange reason you feel your faith has been shortchanged.

In such a case how do you react? Do you mentally whip and punish yourself for lack of faith after having so recently claimed an abundant supply? Do you search for a scapegoat upon whom to lay the blame? How easy it is to do that. Do you openly question God's Word and allow doubts to prevail? Do you decide that God failed you and permit yourself to become embittered? Do you throw up your hands, leave the church, and forget about spiritual things?

Our attitude and actions in such a time of disappointment are true indicators of our real faith. They are a much better gauge than our mental reasonings, our bold declarations or our feelings. Faith that is steady when it seems shortchanged is that which believes God for what He is, rather than for what He can do for us. True faith weathers the storm of disappointment. It centers in God Himself rather than any specific action He may take, or fail to take. Such faith accepts God's sovereignty, bows to His will and purpose—and then goes right on believing.

On the pages of the Old Testament is a classic ex-



by  
**Don Mallough**

Pastor, Faith Tabernacle, Tulsa, Okla.

ample of the attitude we should take in case our faith appears to be shortchanged. It is found in the words of the three Hebrew worthies who faced a severe crisis in exemplary fashion. To a despotic king whose command had violated their conscience and scruples they said, "If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king, *but if not*, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel 3:17-18).

These young men had a vigorous faith. They shouted, "Our God . . . is able." Such a statement in itself is inspiring. Then they made a bold declaration of what they expected to happen, saying, "He will deliver us." That, too, is positive and clear cut. Then they injected the three little but important words, "but if not." How much these words strengthened their cause. Their loyalty to God and faith in Him did not hinge upon His working a miracle in their behalf. Whether He did or did not do the spectacular would not change matters with them. Their faith was in God and not in His actions.

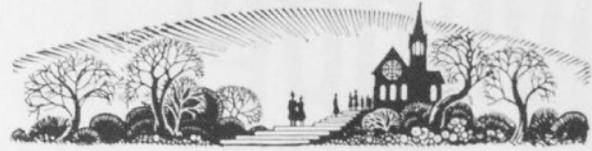
They were determined that disappointment would not lead them into disbelief. God could and would deliver them, they said—but if He did not choose to do so this would not change their convictions. If He made a laughingstock out of them before the world, they would still believe! If He allowed them to burn to a crisp in the fiery furnace, they would die trusting God and believing that He does all things well. Whether they received full deliverance or seemed to be shortchanged, their loyalty would not fluctuate nor their faith diminish.

Then there was Job. This man's experience was indeed a rugged one. He was a man of God, living as he should, and enjoying life, when suddenly a deluge of undeserved trouble swirled about and threatened to inundate him. The average person would have given up and lost his faith. His own wife spoke caustically, saying, "Dost thou still retain thine integrity? Curse God and die" (Job 2:9). He was a man of faith but no deliverance nor surcease from trouble was forthcoming. There was at least circumstantial evidence that his faith had been shortchanged.

Amid the suffering, shame and ridicule to which he was subjected the faith of Job remained constant and unwavering. He not only clung to God's faithfulness and ability to deliver but anticipated the worst that could happen. Even that did not daunt him. He reached a pinnacle of both faith and utterance when he boldly declared, "Though he slay me, yet will I trust in him" (Job 13:15).

Should his faith bring him no earthly deliverance Job's purpose was still undeterred, his obedience unaltered and his trust in God unshaken. His devotion stood the extreme test when to all appearances his faith was shortchanged.

Even the experience of our Lord could be cited as an example of a faith that foregoes personal claims in deference to the better plan of God the Father. In the Garden of Gethsemane He prayed, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39). The "nevertheless" of that statement answers to the "but if not" of the young Hebrews. Christ knew God could do what He



## THE RELIANCE OF FAITH

Faith is *reliance*. It is trust reposed upon Another—the attitude of quiet confidence in Him as able to keep His promises, willing and under gracious covenant to do so.

The emphasis of the idea of faith is upon that point, that it is "looking off" upon our Lord Jesus Christ, away from our own labor and effort. It diverts the soul's attention from the energies of our own will to the energies of His.

It is the look and action of one who, discovering that the disorders of his inmost soul are too much for him, turns in the "confidence of self-despair" to Him who "is able to subdue all things to Himself," and gives over the problem into His hands.

—BISHOP HANDLEY MOULE

asked. His faith did not demand that He have His own way; He acceded to the will of the Father.

True faith is never shortchanged, even though it may appear to be from our vantage point. While it seems to us that something greater should be forthcoming in response to our faith and prayer, whatever He wills is actually the greatest good—the best. Real faith centers in God, not in what He appears to be, nor in what men say He is, nor in what He does or refrains from doing. We may be disappointed in events but not in Him. Faith fixes its gaze upon Him at all times and accepts whatever He sends.

When I visited England for the first time I, like most other Americans, had difficulty with English money. Because it is not based on the decimal system it is most confusing. But after a time I became acquainted with pounds, shillings and pence and usually could produce the right coins if I had the exact amount needed for a purchase. The big problem was in figuring how much change I should get in return from a large coin or bill. Sometimes the amount I received was not what I was expecting.

On one occasion I was so sure I had been shortchanged that I expressed my opinion on the matter. After some explanation I realized I was wrong. I *had* received the right change. My inexperience and limited knowledge of English money had led me into an embarrassing mistake. After that I determined to trust the English shopkeepers to give me the correct change. They know their money much better than I do.

Sometimes I have thought my faith was shortchanged, but as time went on I came to realize that I was wrong and God was right—as He always is. By His grace I intend to trust Him, realizing that regardless of what He sends or does not send, God never shortchanges the faith of His children, ◀◀

# THE PENTECOSTAL evangel

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

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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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EDITORIAL COMMENT

## Filled With God

In this 50th anniversary year our minds go back to earlier days and we recall with nostalgia the many precious hours we would spend in prayer, tarrying before the Lord. As we would wait in His holy presence around the church altar in those days—or in the prayer room, or at a cottage prayer meeting, as the case might be—we learned the inexpressible joy of worshiping in the Spirit. Our hearts flowed out as it were in liquid love to our Lord Jesus, the Lover of our souls. We praised Him with psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord; and one of the songs we used to sing so reverently was:

*"Filled with God; yes, filled with God;  
Pardoned and cleansed and filled with God."*

We do not hear it now. Other good songs have taken its place, but we hope some of those old songs will be revived in the prayer meetings which are being planned to commemorate the 50th anniversary. The reason for our nostalgia is that those songs expressed some ideas that were very important to us. One of those ideas was the awesome fact that our human temples could be filled with God.

The gifts of the Spirit were manifested freely in those days. We welcomed them and encouraged them, but they were not nearly as important to us as the solemn wonder of being filled with God. Messages in the Spirit were common. We listened reverently as God spoke to us through tongues and interpretation, or through prophecy, but the thing that satisfied our hearts was not the spiritual gifts as much as the One of whom the Spirit spoke. We contemplated the holiness and love of God. We drank His presence into our lives. We exposed our souls to God, as one might open the shutter of a camera for a time exposure, to let the divine image fall upon us. We tarried until we were emptied of self and filled with God.

What does it mean to be filled with God? We know what it means for a person to be filled with fear, indignation, envy, or wrath. It means that all his faculties are dominated by these stormy passions. It means that these strong forces urge him to actions which express the spirit which has gained control of him.

Here, then, is the real glory of Pentecost. God the Holy Ghost comes into the lives and bodies of men and women to such an extent that they are filled with God. The Divine Spirit dominates every faculty, controls every power, and uses every energy as He wishes. The Lord suddenly comes to His temple! Human beings become temples of God the Holy Ghost—willingly and gladly so.

What a glorious blessing to be filled with God. Not only does the Lord come to reside in the soul but He fills the whole house with His glory. He pervades every court, as He did on that day of dedication when Solomon gave the man-made temple to God. He manifests His presence in the physical members of human bodies as on the Day of Pentecost when the early disciples dedicated their living temples to Him. "Your body is the temple of the Holy Ghost . . . and ye are not your own." Not your own, for you have been purchased, "bought with a price." Not your own, for you have been occupied, "the Spirit of God dwelleth in you."

May we learn again the unutterable wonder of being filled with God. Pardoned and cleansed and filled with God. Emptied of self and filled with God.

—R.C.C.



1932

# I REMEMBER

BY RALPH M. RIGGS

Former General Superintendent, Assemblies of God



1964

Second in the 50th anniversary series of reminiscences by veterans of faith.

**M**Y FIRST CONTRACT WITH PENTECOST WAS IN HATTIESBURG, Miss., in 1909, when I was fourteen years old. There I attended a short-term Bible school where Hugh Cadwalder, Joe Roselli, William McCafferty, D. C. O. Opperman, and Howard Goss were ministering.

From my home in Meridian, Miss., I later traveled to Fort Worth, Tex., to attend a Pentecostal camp meeting. There I was baptized in water by A. P. Collins, who later became the second General Chairman of the Assemblies of God.

In June 1913 a camp meeting was held in Meridian. Bennett Lawrence from Thayer, Mo., was the camp speaker. He later invited me to go back to Missouri with him. We stopped en route at Malvern, Ark., and there I met E. N. Bell, the convener and first Chairman of the Assemblies of God.

It was while I worked with Brother Lawrence as song leader at Thayer, Mo., that W. T. Gaston came to hold a tent revival. Here I was baptized in the Holy Spirit on August 29, 1913. I can still remember singing, "Joys are flowing like a river, since the Comforter has come." In the church at Thayer I also received my call to preach while simply singing, "I'll say what You want me to say, dear Lord."

I preached my first sermon that summer on the text, "Have faith in God." My partner in this, my first revival, was John Sappington, whose brother Lloyd is still living in Long Beach, Calif. In the meantime we had moved to Memphis, Tenn., and next spring I went with my pastor, L. P. Adams, to Hot Springs, Ark., to attend the organizational meeting of the Assemblies of God. J. R. Flower had stopped at our church in Memphis en route to that meeting. Brother Flower was elected the first (and almost perennial) secretary of the Assemblies of God. I remember well the messages preached by M. M. Pinson and John G. Lake (just returned from South Africa) at those historic meetings in Hot Springs in April 1914.

R. M. Riggs, born June 16, 1895, was not yet nineteen years of age when the first General Council of the Assemblies of God was held at Hot Springs, Ark., but he was present. Later he was to serve 15 years as an executive presbyter of the Assemblies of God. He was General Superintendent for six years (1954-59). At present he serves on the faculty of Bethany Bible College, Santa Cruz, Calif.

There were not many Bible schools in the land in those days but a copy of *Trust*, a periodical from Rochester, N. Y., fell into my hands. On the flyleaf of that little paper was an announcement concerning the Rochester Bible Training School which was conducted in connection with "Elim," a faith home operated by Mrs. E. V. Baker and her sisters, Hattie and Susan Duncan. I left my job (clerking in a grocery store in Memphis) to go "way up north" to Rochester to attend Bible school. As I climbed on the train the newspapers were screaming that World War I had begun in Europe. I arrived in Rochester in September with the only straw hat in town!

For two happy years I sat under the deep spiritual teaching of these godly women (the Duncan sisters) and of John Wright Follette. They left an indelible impression on my life. Just at graduation time a delegate from Syracuse, N. Y., came to the school to find a young man to pastor a little group of saints. Miss Duncan recommended me and off I went to Syracuse. We worshiped in a lodge hall on the third floor of a downtown business building. Eventually we bought an abandoned old-fashioned movie house and named it "Grace Tabernacle." This was the first assembly at Syracuse. "And landing at Syracuse we tarried there three days" (years). J. R. Evans pastored this assembly some years later.

In my Bible reading one morning, I started to read the 49th chapter of Isaiah. Immediately I became aware that the Lord was speaking to me from His Word. The fourth and fifth verses described what I had been trying to do for three years at Syracuse. The next verse was His direction for me. "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." This was my call to the mission field.

I had always been interested in missionary work in Africa, and now I had His command to go. Without money or support I started out. Like most pioneer missionaries of those days I was led step by step. Every need was supplied just as it arose. I had heard of a Pentecostal work in South Africa sponsored by Bethel Pentecostal Assembly of Newark, N. J. This is where Elder E. S. Williams pastored in 1919. I wrote to them

*(Continued on next page)*

volunteering as a missionary. I was accepted and in the spring of 1919 I went overseas.

Those priceless early days hold many precious memories. They were indeed the "good old days" of which Carl Brumback has written so interestingly in his fascinating book, *Suddenly from Heaven*. I bear witness to the truthfulness of his account of the Heavenly Choir which so impressed Professor Wittich at Elim, and the accompaniment of an angel's voice with a duet of boys on two occasions, for I was there and heard. Those were indeed days of heaven on earth.

But there were also occasions when imposters came, speaking in tongues. (In those days that seemed to be

sufficient evidence that they were God's men!) They worked their frauds on unsuspecting people and escaped just one step ahead of the Sheriff! Perhaps the Pentecostal Movement has sobered somewhat from those "good old days" but it has overcome many weaknesses too.

One thing more should be said. There was a great evangelistic zeal in the early days and a reckless penetration into unconverted lands and areas, homes and hearts all around us. We must retain this "first love." The fire must never go out. May God help us to win the lost in our neighborhoods and everywhere. May every heart be set ablaze with the Pentecostal flame and may it burn forever. ◀◀



## The Garment of a Saint

By RICHARD E. ORCHARD

*Willmar, Minnesota*

1 Peter 5:5 ". . . be clothed with humility."

**A**MONG THE MANY EARMARKS OF A TRUE CHRISTIAN is humility. It means in its simplest sense a freedom from pride, the act of submission, humble courtesy, or meekness. It is said in the Word of God that "the sacrifices of God are a broken spirit, a broken and a contrite heart," and again it speaks of the "ornament of a

meek and quiet spirit which is, in the sight of God, of great price." This spirit of humility is developed by the Holy Spirit in the lives of God's children, and is the opposite of the haughtiness, arrogance, pompous pride, and superiority complex manifested by sinners and by immature saints.

A strange feature about this ugly thing called pride is that it manifests itself more in the realm of religion than in any other field. A novice seaman would never think of arguing with a learned navigator concerning the course to be taken at sea. A rank beginner in music would never dream of arguing with the virtuoso concerning the manner in which a piece should be played. Nor would the person who paints houses for a living have much to say to a Rembrandt whose pictures are worth a fortune. Yet there are multitudes of novices in the realm of religion who do not know Alexander the Great from Alexander the Coppersmith, but they will argue adamantly for their theories and prejudices against all comers.

Upon being differed with, their defense mechanisms instantly go up to vindicate themselves, and they will argue ardently (and too often ignorantly) over the most trivial things. Some ministers with many years of experience have been known to rise up in anger when their views were crossed in a matter of theology. Rather than listen to the other person and then discourse about their differences in a quiet and orderly manner, they have been known to become hard and caustic and to denounce the other party.

Younger brethren often manifest distress and impatience with their older brethren because the older ones face the problem of the moment with deliberate caution and judgment while the younger will be impetuous and ready to jump to a conclusion. And among all of humanity there has never been generated the heat and passion over the interpretation of art, music, literature, or the sciences as there has over the interpretation of religious doctrines and experiences.

Humility is a garment. It must be worn. True humility is not something that we can pick up and lay aside by whim. If a person has humility in its true and mature form, he will be clothed with it. It will cover all facets of his being day and night. It is so rare and beautiful and delicate that our Father in heaven considers it to be of great price.

A person clothed with humility is continuously kind even under much suffering. The humble person does not

covet anything that is his neighbors, nor is he self-inflated or puffed up when he comes into possession of anything. The garment of humility continually keeps a person from making a spectacle of himself. Such a garment keeps the wearer from being offended regardless of provocations from many sources. Humility causes one to look for the best in the other person, to loathe iniquity in all its forms, and to ever be a lover of that which is good and wholesome. Such a garment in all its beauty clothed the Son of God. He wore it continually. He was quick to help those who were most unworthy, and to love those who were most unlovable, and "when he was reviled, he reviled not again."

The garment of true humility gives a regal bearing to the wearer. To sit and converse with a saint of God in whom this fruit of meekness has reached maturity is to make one conscious of a spiritual fragrance that comes from heaven itself. This fragrance characterized the Early Church. The fear of God was upon them all. They had a united faith, a sense of common ownership, and shared with those of their number who had needs. Their home devotions and public worship were marked by gladness and singleness of heart. Continually they lifted their praises to God for His goodness to them. No wonder, then, that the outside community was forced to acknowledge that "they had been with Jesus."

Humility is an elusive thing. The person who "knows" he has it will awaken to find he has lost it. To boast of one's humility is the height of spiritual folly. A poet has said, "It is such a delicate flower that, if it but look upon itself, it dies." The Pharisee in the temple who said "I fast twice in the week; I give tithes of all I possess; I . . . — . . ." no doubt felt that he was wearing this precious garment and did not realize his nakedness.

The publican who could not lift up his eyes, but who beat upon his breast and begged for mercy, found himself beautifully clothed in the sight of God.

To obtain this garment should be the quest of every Christian. Only by continual submission to Christ, by frequent journeys to the foot of Calvary, by diligent searching for the treasures of the Word, and by much time spent in worship before the Lord can this garment be obtained. Strange to say, the true saint is never aware himself that he has acquired it. For the garment of humility is really an outworking of the Holy Spirit within the person's life. One cannot see humility in himself, because he is occupied with the quest, the warfare, the seeking, the searching. Yet while this is going on, the inner man is being developed, is maturing, is becoming more and more like the perfect Man, Christ Jesus, and the garment becomes evident to those with whom the person comes in contact.

Be clothed with this garment. It is a command and therefore must not be considered optional in our development. No child of God has the true nature of Christ without humility. To be without it shows a deficiency, a lack, a spiritual need.

It is popular in many circles for people to speak of themselves as being independent, not amenable or responsible to anyone, without restraints and without a framework for life and action. The trend is to shrug off all discipline and organized program. By its very nature this trend lends itself to a haughty spirit which in turn must come to its downfall. Let us remember that humility in its essence is the act of submission, humble courtesy, meekness. If it is worth a lot to our Heavenly Father, we should go after it with all of our hearts. ◀◀◀

## Faith's Heritage

And is it really so that I am His,  
Circled with love unmeasured? This is bliss!  
Skillfully guided and at last to be  
With Him and like Him and His face to see?  
In heavenly glory's all-transcending scene  
To dwell in peace without a veil between?

Ah! sure I am, the Cross, and that alone,  
Entitles me to stand before the throne,  
Or how could bankrupt debtor, such as I,  
To sin-exposing brightness dare draw nigh?  
The veil is rent. I bring no purchase price;  
I humbly plead that holy sacrifice.

And, more than this, He bids me claim as mine  
Life, pure and deathless, heavenly and divine,  
Hid in His bosom ere the worlds were made—  
Life which incarnate Love in time displayed—  
A crystal stream in never-ending flow,  
Out of God's depth—what favor to bestow!

And oh! thou soul of mine, I dare proclaim  
His thoughts of love are evermore the same;  
The chain that binds me to His heart ne'er breaks,  
And that in spite of failures and mistakes,  
To wound such love makes sin feel trebly sore—  
Nay, it inspires to hate of sin the more.

His ways in providence that love commend;  
He smites and wounds and heals with gentle hand.  
The mystic fellowship of Calv'ry's cross  
Is reached through earth's transfigured pain and loss.  
To all who follow in the Master's train  
The Cross means victory and larger gain.

Therefore I pray: Lord, fashion all my ways  
To suit Thine own through all my pilgrim days;  
Strength to keep step with Thee, daily renew.  
Grant singleness of eye and purpose true,  
Until, with earth-purged vision, I may see  
The blessedness Thy travail won for me.

—Max I. Reich

# Missionettes Look to Future as They Celebrate Their Eighth Anniversary

By CHARLOTTE SCHUMITSCH

**Y**OUTH IS NATURALLY EAGER, HOPEFUL, ENTHUSIASTIC. To boys and girls the future looks bright; it is easy for them to "hitch their wagon to a star." But unless they are given help in finding that star they may become disillusioned, frustrated, and make shipwreck of their lives.

It is often said that "the hand that rocks the cradle rules the world." The horrible statistics piling up in our day suggest that untrained hands are rocking many cradles. The thought of another generation is frightening. Juvenile officers are coming to look upon the situation as hopeless, and are frantically asking, "What can be done?"

The Missionette program was developed in 1956 to meet a need and now, eight years later, it is thrilling to know that spiritual and social needs are being met in the lives of thousands of girls. Approximately 35,000 girls from nine through 17 years of age proudly bear the name *Missionettes*.

Young people want to be challenged. Late in 1960 the *Stairway to the Stars* Achievement Program was begun. This is not an easy program; it presents a challenge. A girl who has completed all the steps and honor work has a good foundation upon which to build. She has learned scriptures concerning salvation, the baptism

with the Holy Spirit, healing, and the second coming of the Lord. She has learned to witness and invite the unsaved to church and Sunday school.

A STAR (one who has completed the program) has visited the ill and aged. She has made items for foreign and home missionaries and assisted in her local church wherever possible. She has read books that will benefit her in developing strong Christian character. She has developed leadership abilities. Besides all this, she has had plenty of fun in well-planned social activities. An HONOR STAR has completed more advanced requirements.

A Missionette working on the achievement program is preparing for her future life and ministry. Thousands of girls who became Missionettes in those first years are now pastors' wives, missionaries, Sunday school teachers, WMC members and Missionette sponsors. Mrs. A. D. Pyle, pastor's wife of East Side Assembly, Springfield, Mo., says that the young married women of the church who were Missionettes a few years ago now feel a need for organizing their own WMC group. The purpose of Missionettes is to teach girls to win others to the Lord and prepare to take their places in life as active Christian workers.

The future is bright for Missionettes. Judy Haupt

Missionettes from First Assembly, Whittier, Calif., cut out small dresses and shirts to be put in sewing kits for a missionary in Africa who uses the kits to teach the women to sew. Sponsors are Mrs. Pat Green and Adele Nickerson.



Missionettes from Christian Trinity Church in Detroit, Mich., proudly wear their Missionette emblems. They enjoy visiting shutins and they work on many other worthwhile projects. Their sponsors are Mrs. R. Adiska and Mrs. Frank Nagg.



wrote the article on this page, "What Being a Missionette Has Meant to Me," as a part of her honor work in the achievement program. She is just one of thousands who have found a challenge and made a new consecration to the Lord because of what they learned and experienced as Missionettes.

Energy must be used. If it is not channeled in the right direction it will be used for that which is not good. Missionettes provides an outlet that benefits the girls themselves while they serve others. They are living up to the Missionette scripture, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

Life is short. Eternity is long. A Missionette Club gives girls an opportunity to lay up treasures in heaven. Only what's done for Christ will last.



## What Being a Missionette Has Meant to Me

By JUDY HAUPT  
*Petersburg, Virginia*

■ I FEEL DEEPLY PRIVILEGED AND HONORED TO HAVE the opportunities that have come my way since I have been working on the *Stairway to the Stars* program. My spiritual life has deepened greatly in the Lord.

As I have memorized scriptures, tithed, witnessed, and taken part in many activities it has given me a sense of responsibility and appreciation toward the things of God. I have realized more keenly how much I really need God and His blessings.

My love for others has deepened, also. As we visited the old people, sang and prayed for them, I felt honored to be a Christian. Many times as I've stopped and thought how big and powerful God really is it has caused my heart to go out in praise and gratitude to the Creator.

Judy Haupt and other Missionettes from First Assembly in Petersburg, Va., are shown with their sponsors, Mrs. Frances Flood and Miss Emily Crostic. The girls have gathered used clothing for Cuban refugees and completed other useful projects. They also visit a rest home.



### THIS WEEK'S COVER

The two girls shown on page one are Nancy Hamby and Sue Holderby of East Side Assembly, Springfield, Mo. Nancy is secretary-treasurer of the Junior Missionettes while Sue is the Senior Missionette president. The sponsor of these girls is Mrs. Donna Bowman who in 1957 was featured as a Missionette on the cover of *The Pentecostal Evangel*.

Working on this program hasn't been just a contest to see who will win, but each time I have started to memorize scripture or to do anything I've prayed and asked the Lord to show me in reality the meaning of what I was studying. I've asked Him to make me feel His presence in each Word and to help me to live up to what I have learned. And God has done just that! He has blessed me as I've meditated and studied, making all the Scriptures alive and refreshing to my heart.

As I grow older and go my way, I want to keep God's blessings and power on my life. I want people to be able to look at me and say, "There's a woman of God." I always want to be found in the center of God's will; that no matter what comes, God can always depend on me to get the job done.

I don't want to receive any credit for what has been done, because it has only been through the power of the Lord Jesus Christ. I thank God for the faithful Missionette sponsors that He has allowed me to work with. As Missionette president, I thank the Lord for the wonderful Missionettes He has given me to fellowship with.

Being a Missionette is an experience I wouldn't trade for anything. I thank the Lord for every hard-spent minute of it.

I trust that every saved girl who has the opportunity of participating in the Missionette program will do so, because she will find God so real and so near to her.

\* \* \*

Judy Haupt was the first Missionette Honor Star to be crowned in the Potomac District.

Here are some of the Missionettes from Calvary Assembly, Philadelphia, Pa., visiting in the Highway Home for the Aged in Hatfield, Pa. They honored Ida Sheetz on her 84th birthday with a white crocheted shawl and birthday cake. Miss Sheetz is shown wearing the shawl. The girls sang and repeated Scripture verses and then served cake to all the residents. Mrs. Ruth Talacki and Margaret Strang are the sponsors.





## John's Disciples Follow Jesus

Sunday School Lesson for January 19, 1964

JOHN 1:35-49; 1 TIMOTHY 6:11, 12

BY J. BASHFORD BISHOP

Our previous lesson concluded with John the Baptist's startling testimony concerning Jesus. In the presence of both his own disciples and the multitudes who flocked to hear him preach, John had cried: "Behold the Lamb of God!" Our present lesson deals with the effect of that announcement upon John's followers and the chain reaction it caused.

*The Effect of John's Preaching* (v. 37). "And the two disciples heard him speak, and they followed Jesus." What these men did proved that John had fulfilled his mission, that his message was a success. In fact, these two disciples typified something which has been going on ever since that memorable day—wherever the gospel of Christ's saving power is faithfully proclaimed, men have turned to follow Him!

Yet, strange as it may seem, spiritual success for John meant natural loss! His congregation began to leave him! Did this make him resentful or jealous? Far from it! John knew his place. His business was not to win

men to himself, but to point them to Christ. "He must increase, but I must decrease" (John 3:23-30).

*The Invitation of Jesus* (vv. 38, 39). "Then Jesus turned, and saw them following, and saith, . . . What seek ye?" (1) Whatever we need, Christ can supply. What do *you* need? Forgiveness, peace, comfort, strength, hope? Christ's words may still be taken as a gracious invitation to all seekers to open their hearts to an ALL-sufficient Christ! (2) We need a clear consciousness of just what our aims and objectives really are in life. In order to arouse us to purposeful, worthwhile, divinely inspired living, Christ is saying, "What seek ye?"

Though somewhat reticent, the two men were so impressed by their first contact with Christ that they asked His address with a view to further contact. In answer to their question, Jesus said, "Come and see." To earnest inquirers and to honest doubters, these words present a real challenge, an appeal to experience. We may give glowing descriptions of the tastiness of certain dishes, but "the proof of the pudding is in the eating." Thus it is that after waxing enthusiastic in his testimony to the Lord's goodness, the Psalmist says, "O taste and see that the Lord is good!"

*The Testimony of Andrew* (vv. 40-42). We are not told the sacred details of the visit these men had with Christ. Nevertheless, it is quite clear that a vital change had taken place in the life of Andrew and he would never be the same again. Grippled by the deep conviction and thrilled by his new discovery, Andrew sought out his brother Peter and made what for any Israelite would be a tremendous statement, "We have found the Messiah!"

Andrew never became famous; yet he had the joy of leading to Christ a member of his own family who was destined to be one of the great leaders of the Early Church. Who can estimate the influence of personal testimony?

*The Testimony of Philip* (vv. 43-45). The next day Andrew's experience and testimony was followed by that of Philip. Note the promptness of Philip's obedience to the simple invitation, "Follow me." That his obedience was intelligent and his experience real is evident from the fact he too, like Andrew, hastened to share his experience.

"We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." These words imply: (1) Philip was a diligent student of the Old Testament, and possibly on previous occasions he and Nathanael had discussed the Messianic Scriptures together, for it is certain that they did understand that the Messiah was foretold by Moses and the prophets. (2) Philip had some personal knowledge of Christ for, as a native of Bethsaida, he must have been familiar with Nazareth.

*The Testimony of Nathanael* (vv. 46-51). Nathanael was a sincere, open soul; nevertheless he was cautious, reserved, and somewhat skeptical. He did not accept at once the testimony of Philip. But when it became apparent that Christ displayed supernatural knowledge and insight, he was convinced and gave positive testimony to the deity and messiahship of Christ.

It is impossible to be *conformed* to the world in our outward man, and *transformed* in our inward man.

### LET'S DO IT EVERY DAY



## DON'T MISPLACE YOUR TRUST!

Trust in yourself and you are doomed to disappointment. Trust in your friends and they will die and leave you. Trust in your money and it will be taken from you. Trust in reputation and some slanderous tongue may blast it. But trust in God and you shall never be confounded in time or eternity.

—D. L. MOODY

## WARMING THE SYRUP JAR!

It is a cold winter morning. Dad and the children are anxious to get through with breakfast and be on their way. What a nuisance, then, that the syrup has become so thick and sluggish that it seems to take forever before it finally trickles over the waiting pancakes.

Syrup does two things. It provides sweetness to make pancakes more delicious. But more important, it supplies extra energy needed by a family with a busy day ahead.

On a Saturday morning, with Dad home from work, and the children from school, there is time to set the jar into a pan of hot water. The syrup becomes warm and flows easily, dispensing sweetness when needed.

Christians are meant to dispense sweetness, joy, help, and comfort. But when they are cold spiritually they become sluggish; and whatever sweetness is in them flows so reluctantly and scantily that the need is scarcely supplied.

How blessed is the Christian on fire for God! Like the jar of warm syrup, from his heart there flows a stream of sweetness to bless the needy world.

—ANNE SANDBERG, in *Gospel Herald*

## STUDYING TO BE QUIET

Modern man seems to be afraid of silence. We are conditioned by radio and television on which every minute must be filled with talking or some kind of sound. We are stimulated by the American philosophy of keeping on the move all the time—busy, busy, busy. This tends to make us shallow.

A person's life can be deepened tremendously by periods of silence, used in the constructive ways of meditation and prayer. Great personalities have spent time in silent contemplation.

—ROBERT E. LYONS, in *Grit*

## A CITIZEN OF HEAVEN

I was glad to go to the courthouse with my friend who was applying for a passport. I could testify that I had known her for longer than two years, and was certain of her loyalty to the United States of America. My signature on the application opened the way for her to receive an impressive document, carrying the seal of our nation. This passport promised the protection of her government as she journeyed, and free entrance to many distant ports.

She planned to travel alone, but she was not afraid. She had an American passport.

As we parted, I thought of a journey I must take alone, a journey to a heavenly port. I need not fear this journey. My Friend, the Lord Jesus Himself, made my



passport available by His death. Through faith in Him I made application for it, and in return He has promised me His protection, free entrance in His name. He will testify to His Father, the King, that He knows me; and that, in spite of many failures, I am a citizen of His kingdom. So I am not afraid.

—RUTH I. SIMON

## GOD PUTS US WHERE HE WANTS US

God seeks to mold us by our circumstances, and you must believe that God has put you just where you are because your present position is the very best place in the universe to make you what He wants you to become.

You may be a clerk, a cook, or a housemaid, but God had the whole universe to choose from, and He wanted to do His best for you. He put your soul just where it is because He knew that there you would be surrounded by the best conditions to make you what He wanted you to become.

—F. B. MEYER

## Thy Prayer Is Heard

And hast thou wrestled long before the Throne  
To win some secret triumph through the Word,  
Confiding in God's promise made thine own?  
Thy prayer is heard!

Doth Faith's hand tremble with much holding fast?  
Hath disappointment's tear thy vision blurred?  
See through the gloom a golden gleam at last!  
Thy prayer is heard!

Doth courage fail, hope's ember dimly glow?  
Is spirit faint, heart sick with hope deferred?  
Athwart the cloud, the promise casts a bow!  
Thy prayer is heard!

Fling wide the eastern window once again—  
Shoot all thine arrows, stay not at the third!  
The Lord's deliverance cometh on amain;  
Thy prayer is heard!

Hath no sound pierced the brassy sky above?  
Lies hope all prostrate like a broken sherd?  
Oft God's withholdings are His proofs of love!  
Thy prayer is heard!

Through every desert way some "Cherith" sings:  
To trusting hearts there flies a prophet's bird  
Supplying heaven's meat on sable wings.  
Thy prayer is heard!

Thy "Carmel" rises in the Promised Land—  
A little cloud thy seven-fold cry hath stirred—  
The rain's behind the shadow of God's hand!  
Thy prayer is heard!

Lift up thy head, O soul! Lift up thy voice!  
Strike up the harp! Thy trembling loins regird!  
Awake, my psaltery, and sing! Rejoice!  
Thy prayer is heard!

—HAROLD HORTON

# THIS PRESENT WORLD

## People

### World's Bread Line Growing Longer

Starting from your back door, the hungry people of the world would make up a line—each person two feet behind the next one—that would circle the globe and return to your door 25 times. If you drove a car at 50 miles an hour for 10 hours a day, it would take you three and a half years to pass the world's breadline which grows longer each year.

### Tells How to Live to Be 103

Fred W. Bushner of Yuma, Colo., is a sprightly retired farmer who celebrated his 103rd birthday on December 2, 1963. His secret, in his words: "I've always worked hard and tried to live like a Christian." Mr. Bushner, who was four years old when President Lincoln was assassinated, drove his car until two years ago.

### Ranks of Retarded Increasing Constantly

Mental retardation among Americans is probably higher than in any other nation, and higher than at any time, Lloyd M. Dunn of Peabody College, Nashville, Tenn., told the 375 delegates at a recent White House Conference. The need of providing Bible teaching as well as other kinds of education and activities for these children is beginning to be recognized nationwide.

Dr. Dunn further said that the number of retarded in this country would double to more than 10 million by 1980 if present trends continue. Rise in population, medical advances that save the weak and handicapped who might have died at birth or in childhood, and an in-

creasingly complex society that demands higher intellectual prowess in individuals, contribute to the trend.

## Bible

### President's Favorite Bible Passage Is Cited

President Johnson's favorite Biblical passage is from the 91st Psalm and one, he says, which tells of "the ultimate triumph of a Christian."

A Jewish teen-ager, Nancy Miller of Elizabeth, N. J., determined the President's favorite passage 16 days before the assassination of President Kennedy.

Mr. Johnson, then Vice-President, cited this portion of the 91st Psalm in his letter to the 14-year-old girl:

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and 10,000 at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

Said Mr. Johnson: "I interpret these words not as meaning that those who believe in the Lord shall go through life without trouble. . . . But I do feel that they are an eternal promise that those who truly believe in the Lord shall be given strength to face adversity no matter how great, and to accept the trouble with the sincerity which is the ultimate triumph of a Christian."

Miss Miller and other young people at the Jewish synagogue undertook to determine the favorite Bible verses of famous Americans. She chose the Vice-President, who is now the nation's Chief Executive.

### MF OFFICIALS PLAN "INVASION TEAM" STRATEGY

Two Assemblies of God pastors and three laymen met recently with officials of the Department of Men's Fellowship at Springfield, Mo., to discuss "invasion team" strategy. The purpose and work of the laymen's teams were discussed at this orientation meeting.

It was determined that the MF "invasion teams" should be groups of laymen who go into cities at the invitation of a church or a group of churches and give on-the-job training to local laymen on techniques of personal soul winning. It was hoped that this program eventually will succeed in involving the laymen in every assembly in evangelizing their friends and neighbors.

Photo shows: (seated, left to right) Johnnie Barnes, Royal Rangers national commander; Burton W. Pierce, MF national secretary; Howard S. Bush, assistant general superintendent of the Assemblies of God and executive director of MF; Grace Carroll, secretary to Brother Bush; (standing) D. L. (Sam) Jordan, layman of Ottumwa, Iowa; David Houghton, pastor of Berean Chapel Assembly of God in Des Moines, Iowa; Loren O. Beans, editor of **Team**, the MF magazine; Lloyd G. Young, layman of Council Bluffs, Iowa; Charles Capps, cotton farmer from England,



Arkansas; and Stanton E. Johnson, pastor of First Pentecostal Assembly of God in Ottumwa.

## Colleges

### Communists Active on U. S. Campuses

According to the *U. S. News and World Report*, "the Communist Party is going to try to rebuild its youth movement in the U.S. One major tactic, a Senate internal security subcommittee report said, will be to flood college campuses with speakers.

FBI Director J. Edgar Hoover recently charged that during the 1963 fiscal year Communist party leaders succeeded in making over 40 speeches before students at American colleges and universities. He said the party places so much importance on this drive to influence America's youth that Gus Hall has taken personal charge of the program. Mr. Hoover asked whether this speech-making furthers academic liberty or simply furthers subversion.

### FBI Head Warns of Changed Standards

Materialism, more than anything else, is "responsible for the observable deterioration in basic morals," FBI Director J. Edgar Hoover has charged in a current article in *Campus Ambassador*.

Slanted to recent college enrollees, Hoover's article tells young people they will have to meet "the shock of coming face to face with wholly different sets of standards, values, manners, and morals from those you have known in the past." Doctrines which deny that there are any absolute moral principles father "that sad creature, the beatnik," he states.

The feature appears in the January-February issue of *Campus Ambassador*, the bimonthly Assemblies of God magazine for college youth. Published by the National C. A. Department at Springfield, Mo., the periodical is circulated among students in 40 states.

## Foreign

### Vatican Council Avoids Religious Liberty Issue

The second session of the Vatican Council closed without debate either on Jews or on religious liberty, in spite of the worldwide acclaim with which these issues were greeted when introduced.

The proposal on Catholic relations to the Jews would absolve the Jews as a body from blame in the crucifixion of Jesus Christ. The schema would lay the guilt for Christ's death on the shoulders of the entire human race.

The other issue, for which the U. S. bishops exerted strong pressure, pertained to religious liberty throughout the entire world. It is feared the matter may be transferred to Schema 17 dealing with the presence of the Roman Catholic Church in the modern world, where it would likely die a quiet death and never be brought back to the floor even in the 1964 session. This may leave Spain, for example, without approval for its proposed laws giving limited rights to non-Catholics.

Recently a Baptist church in Madrid was given permission to post a sign outside its chapel door giving the times of its services. Until now, the Spanish Constitution had forbidden "any external manifestation except those of the Roman Catholic religion." During 1963, 13 Protestant churches in Spain were allowed to reopen: five Baptist, four Evangelical, three Brethren, and one independent.



# Your Questions

Answered by Ernest S. Williams

*What does Psalm 148:4 mean?*

The verse reads: "Praise him ye heaven of heavens, and ye waters that be above the heavens." I believe it is a poetic way of saying, "Let the Lord by highest heaven be adored." In space-age language it means, "Let the entire universe praise the Lord."

*According to Matthew 19:28 the twelve apostles are to judge the twelve tribes of Israel in the Millennium. Who will judge the Gentiles?*

In Revelation 20:4 we read of the righteous that "they lived and reigned with Christ a thousand years." These will consist of believing Gentiles as well as Jews. It was to a Gentile church that Jesus promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21).

*Is it scriptural to pray for the healing of the unsaved? Can they be healed?*

Jesus said: "These signs shall follow them that believe... they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). Healing was mentioned as one of "these signs." I see no reason why unsaved persons might not be healed, especially if they have not known Jesus previously. God might use it as a sign to the unbelieving. It was the miraculous in the ministry of Philip that brought about the revival at Samaria (Acts 8:1-8, 12). The question as to whether God will heal Christ-rejecting sinners in answer to prayer we must leave with the Lord.

*After Christ was arrested in the Garden, why was He taken first to Annas, father-in-law of Caiaphas?*

Possibly it was to honor Annas as the elder, and as one whose judgment would be mature. According to Luke 3:2, both Annas and Caiaphas were filling the high priest's office three years earlier, at the time when John the Baptist began his ministry. Annas evidently sent Jesus bound to Caiaphas who, according to John 18:13, was now the high priest.

*I have received the baptism in the Holy Spirit with the evidence of speaking in other tongues. My pastor is not sympathetic with this experience, and our denomination has taken a stand against speaking in tongues. Should I leave my church where I have so many friends?*

To remain in a fellowship where your experience is opposed may result in hiding your light under a bushel and thereby losing it. Ask God what He would have you do, and obey Him. Now that you are filled with the Spirit, let your life reflect His glory and peace whatever your decision.

*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.*

# HARDNESS IS NOT HOLINESS

BY CHARLES W. CONN



**M**UCH IS BEING SAID THESE DAYS about holiness. That is as it should be, for there is much to be said. We are to be a holy people in a holy cause, serving a holy God according to His holy Word. Perhaps when we have said all we can say, we still will have come short of that which needs to be said.

My heart is broken when I see a lack of holy living among God's people. We cannot disregard the multitude of scriptures that require it of

us. God's strong mandate still stands: "Be ye holy, for I am holy." His eternal requirement is still before us: "Follow peace with all men, and holiness, without which no man shall see God."

The first requirement of God is holiness for all men—true holiness, unfeigned holiness, Biblical holiness. Let that be forever understood.

It must be emphasized that the Devil hates holiness. Not religion, mind you—he loves that, but hates

holiness. There is nothing he will not do to subvert and defeat it. He will fight it on every side; he will scorn it, ridicule it, defame it, or kill it any way he can. Should he fail to hold it back by denying it, then he will get right in the midst of it and push it so hard that it becomes fanaticism and radicalism. If and when that happens, make no mistake about it, true holiness has still been defeated.

What does the Devil care whether Christians miss the mark by falling short of it or by going beyond it? Holiness has been defeated either way.

A strange and morbid thing sometimes happens among holiness believers. Zeal becomes twisted and perverted. Through some misguided notion, hardness becomes confused with holiness. To be holy, some think, we must be hard, unyielding, impatient and intolerant of those not like ourselves.

How often in the past the course of true holiness has been perverted in this way. Note, however, that this harsh disposition almost always appears among those who seem most holy. They somehow become so carried away with their own ideas and notions that they seek to impose them upon all others. They seem to believe that they must be hard in order to be holy. They ridicule all ideas and activities that are not in accord with their own. They snipe at and berate anything they do not themselves enjoy or understand.

What strange thing is it that happens to some people which makes them believe that in order to be holy they must be unforgiving, and that it is a virtue to be harsh and overbearing? What irony it is when holiness goes astray and becomes a domineering, sarcastic, unfeeling, unmerciful radi-



Practically every hometown in America is growing! New communities are ringing our older cities. New stores and new schools spring up wherever the people are. We would like to say the Assemblies of God has moved into every one of these communities. The fact is these "growth rings" around our cities are one of our prime mission fields. *Breakthrough Rallies* scheduled in your district will spotlight aggressive plans to meet this challenge. As every member of our churches and Sunday schools joins, *we can do it!*

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calism. Hardness is not holiness. It is a pretended holiness when we violate the basic precepts of kindness, mercy, gentleness, tenderness and love in order to revile those who do not hold the same views as we.

Mine is a false holiness if I should try to impose my will or ideas upon all others. Mine is a misguided zeal when I infer that all others are back-slidden and I alone hold the torch of truth. If there is a feigned love you may be sure that there is a pretended holiness. It may have started out with high ideals and motives, and it may not even be aware that it has missed the track, but somewhere along the line it has gone astray.

A great case in point is that of the Pharisees. They started out as one of the greatest spiritual movements ever known in Israel—a movement to preserve holiness while the Jews were in captivity. For a while the Pharisees did a great and commendable work. Then they became so fascinated with their own holiness that they forsook the Scriptures and began to impose upon themselves restrictions of their own—just to be “more holy.” Soon they sought to impose these notions upon others. It was then that true holiness ceased and was replaced by a legalistic religion. Though they had once been a commendable order, the Lord had only condemnation for them when He lived on earth.

Jesus steadfastly contended against their cold legalism, their hard exactings, their unspiritual “holiness.” Their pretended holiness won them only the designation “hypocrite.” Notice His scathing words: “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess” (Matthew 23:23-28).

The English and American Puritans had a similar history. Through hardness and egotism they perverted holiness into dogmatic religion. They began to speak where the Scriptures did not speak, and to lash out cruelly at those who did not accept their personal ideal of holiness. They soon

became incensed when anyone dared to disagree with them. In order to gain their way, they were willing to make life hard and unnatural for everyone about them. Before they would be denied in this ambition of theirs, they would even change the law of love in Christ into a law of unreasoning, unforgiving and intolerant hardness.

The extreme of what can happen when holiness is interpreted as hardness is seen in Calvin's putting Servetus to death. Servetus must either bow down to the will of Calvin or he must die. I know that is extreme, but it nevertheless has been repeated many times in the course of history.

Pastors who take advantage of their position to intimidate, revile or injure those with whom they have disagreement can hardly be called genuine advocates of holiness. Vindictive or overlordly attitudes and tactics could well be the mark of those who waste the flock of God. “Be ye holy, for I am holy” indicates a leading, not a driving, into holiness.

Why do some persons try to show how holy they are by showing how hard they can be? They act as if Christ had a fist of iron—as if the face of Christ bore a scowl of disapproval or a sneer of sarcasm even as He spoke of holiness and love.

Now the Pharisees and the Puritans had every right to place upon themselves any set of strictures they wished. They had no right, however, to speak where the Scriptures do not speak, and then berate and belittle all those who could not agree with them. The threat of hardness is always present where holiness is emphasized. Holiness presupposes our anger at sin, our opposition to the world, our conflict with the flesh and the Devil; it also presupposes our acceptance of all the holy Scriptures. Remember, however, that your holiness is not proved by the multitude of things you are *against*, but rather by the reality of *what you are*. When you become perfect in holiness you will also be perfect in love. You cannot separate holiness from love.

These are the last days, beloved. We must be fully aware that the Devil will hinder holiness by holding it back, if possible. Failing in this, he will not hesitate to push it so hard that it becomes “hard holiness.” He would like to push it right out of our hearts and into our fists. He would like to promote it through legalism rather than

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love. He would like to make us demonstrate it through our hardness one toward another.

We must search the Scriptures until they become a part of us. We must pray until the love of Christ dominates the whole of our lives. We must let genuine holiness prevail in our hearts until it is manifested in deeds of righteousness. This is a time of soul searching, of individual praying, of purifying ourselves even as He is pure. When this is done, then God's will for holiness will be achieved in our lives.

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Charles W. Conn is Assistant General Overseer of the Church of God (headquarters at Cleveland, Tenn.). This article is reprinted from the Church of God *Evangel* by permission of the Editor-in-Chief, Lewis J. Willis.

When God filled me  
with His Holy Spirit, I found . . .

# A NEW DIMENSION OF LIVING!

by George L. Warren  
Valley Station, Kentucky



**A** FEW YEARS AGO THE EXPRESSION, "LIFE BEGINS AT forty," was introduced into the common speech of the American people as the title of a popular book. Real life for me also began after I had passed the age of forty, when I received the mighty baptism of the Holy Spirit. In the Pentecostal experience and Spirit-filled life I have discovered a dimension of living I never knew before.

It happened in 1961. The baptism in the Holy Spirit was the culmination of a search for the fullness of God that began very early in my life. Even as a child I had a strong desire to know God and eagerly attended the church services. At the age of seventeen I was definitely converted. I knew that God had forgiven my sins and that through faith in Christ I had eternal life. Soon afterward God called me into the ministry, and I was very conscious of His guidance and provision through the years of college and seminary training.

During sixteen years of ministry I never doubted that God had saved me and called me to preach, yet there were many days when I desperately wished I might be doing something else. Although my work was successful and I was promoted rapidly, I faced many hours of pessimism and defeat. There was a sense of inner guilt and unworthiness that made me feel that whatever good came from my ministry was accomplished in spite of my efforts and not because of them. Wherever I served the congregations grew, people were saved and edified,

but always I was conscious that there must be a deeper experience in the Christian faith than I had discovered.

After the Billy Graham Crusade in Louisville, Ky., in October 1956, I embarked upon a more evangelistic type of ministry which resulted in greater victory, both in my personal life and in the work of my church. Then some friends invited us to visit an Assemblies of God church in Louisville. We went, and were impressed with the depth and sincerity of these Christians, but we did not become active seekers for the Pentecostal experience.

The literature which dealt with the work of the Holy Spirit, given us by these friends, was politely accepted but carefully ignored. Although the deep longing for more of God was still in my heart, I could not at first accept the Pentecostal message.

As the revival continued in the church we served, our bishop moved us to a smaller church. Deeply hurt, I turned to prayer and to Bible study with an unbiased mind and heart. As I reread the Bible in the light of what I had seen and heard, the Book of Acts and indeed the whole New Testament became a new and interesting field of investigation. The result was that both my wife and I became earnest seekers for the baptism of the Holy Spirit.

Our quest covered a period of more than three years, made up of seasons of earnest seeking interwoven with times of less concern, and even apathy. I had begun my quest for the Holy Spirit with the fear that God might require me to speak with other tongues before granting me His fullness. At last I came to the place where I was willing to accept everything He wanted me to have if only the hunger in my heart could be satisfied.

Thus surrendered, I came to the experience of November 30, 1961, when God poured out His Spirit into my life. The victory came as an evangelist laid his hands on my head and prayed for me. God sent to my heart an ecstasy of joy and peace such as I had never known. For more than half an hour I poured out my soul in praise to Almighty God in a language I had never learned! The words were spoken quietly, and without my comprehending what was being said. But I knew beyond any doubt that I was praising God in the way I had always longed to praise Him. The "thousand tongues" of Charles Wesley's hymn suddenly seemed mine to command in order that I might "sing my great Redeemer's praise."

The nearly two years that have passed since this experience have not dimmed its glory, but rather have proved its deep significance. The dimension of depth which I had sought in my ministry came with the baptism of the Holy Spirit. There has been a newer, deeper love for God and man, a readiness to witness, and a consciousness of God's abiding presence.

For nearly 16 months following this experience, the Lord left me at the large suburban Louisville church I was then serving. God gave us revival, with literally scores seeking assurance of salvation, and more than a dozen receiving the baptism in the Spirit. But opposition came also, and in March 1963 after much prayer for guidance I resigned from the ministry in my denomination. Shortly thereafter we formed a community church

at Valley Station, Ky., with 30 charter members, most of whom had received the baptism in the Spirit. The church decided to remain unaffiliated with any denomination for the present, although we use Assemblies of God literature and support Assemblies of God missionaries.

Feeling that I personally should be affiliated with some group of like faith, I sought guidance of the Lord and He led me to apply for ordination with the Assemblies of God. This was granted me by the Kentucky District in July 1963.

Valley Community Church has enjoyed almost con-

stant revival. Our Saturday evening prayer meetings have attracted people from a wide area and from many denominations.

Today I am more firmly convinced than ever before that every Christian needs the baptism with the Holy Spirit in order to live a life of victory in this present evil world. The Holy Spirit is God's precious gift to His children and one we should receive quickly and joyously, remembering the words of Jesus in Luke 11:13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him."



## Bedtime Prayers Are Not Enough

BY EVELYN WITTER

■ LEARNING TO PRAY AT A MOTHER'S knee is a most rewarding experience. It will last a lifetime of Christian thinking and will establish the practice of prayer deep within.

I have learned, with my two youngsters, that the best way to teach prayer is through actual situations. Real situations that come up in a child's life are much more valuable as prayer teaching aids than any number of abstract words.

For example, our six-year-old Louise came home from school one day dangling a jump rope behind her. We had not bought it for her.

"Where did you get the rope, dear?" I asked.

"I found it on the playground at school," she replied.

"What are you going to do with the rope you found, Louise?"

"Keep it. 'Finders keepers, losers weepers.'"

"How do you think the little girl who lost her rope feels?"

"Bad."

"We had better pray and ask God to help us to do the kind and right thing about the rope," I said. So I began:

"Dear Father, please help us to make the right decisions and always do what is fair and what is right. Amen."

Before Louise went to bed that night she told me she had decided to turn

the rope over to Miss Adams, her teacher. She would ask Miss Adams to try to find the owner, and if no one claimed the rope after a time she would ask Miss Adams to give it to her.

Another occasion arose when their grandmother died. Both children were confused, worried and grief-stricken. When we returned home after the funeral, I knew of nothing that would help my children more than prayer. I said, "Would you like to pray?"

"Yes," they both answered, nodding.

We sat down. Jimmy folded his little hands in prayer, shut his eyes tight, and began, "Dear Lord, please let Grandma be happy in heaven, and never be sick again."

Louise followed his example and

said a prayer of her own. "Loving Father, I know You will take good care of our grandma."

After that, tensions were lessened. The children missed Grandma, of course, but they had experienced the comfort of prayer and a strong renewal of their faith. They felt the security of the goodness of God, and the worries and griefs in their minds were noticeably lifted.

Another prayer lesson came when Jimmy's favorite friend Rodney was stricken with polio. Rodney was taken to the isolation ward at the hospital, and the reports we heard about him were not encouraging.

"I wish I could do something to help Rodney," Jimmy said earnestly.

*(Continued on page twenty-nine)*

MUSEMENTS FOR MINORS

BY DICK CHAMPION

### CODE MESSAGE

Use this key to decode the message below:

A = Z, B = Y, C = X, D = W, E = V, F = U, G = T, H = S, I = R, J = Q, K = P, L = O, M = N.

### MESSAGE

YVSLOW ZOO HLFOH ZIV NRMV; ZH GSV HLFO  
LU GSV UZGSVI, HL ZOHL GSV HLFO LU GSV  
HLM RH NRMV: GSV HLFO GSZG HRMMVGS, RG  
HSZOO WRV.

*(To check your answer, look up Ezekiel 18:4.)*

# Golden Opportunity in West Pakistan

By ROBERT W. CUMMINGS

Associate Professor in Missions and Bible, Central Bible Institute, Springfield, Missouri

**W**EST PAKISTAN DID NOT EXIST IN 1922. This part of the world was then known as the Punjab and was an important province in northwest India.

In 1922 my wife and I were evangelical missionaries assigned to Sialkot, an important city in the Punjab, a center for Christian missions, and site of the famous Sialkot Conventions. We had never heard of Pentecost, nor did we know that anyone believed that the baptism in the Spirit as described in Acts is available today. But when God dealt with us about our need for a more powerful ministry, my wife and I became convinced, from studying the Word and through the guidance of the Holy Spirit, that God wanted us to receive the experience of which we read in the Book of Acts.

We soon found that many others—missionaries of various denominations as well as national brothers and sisters—also possessed a hunger and thirst for this experience. We began holding regular meetings for seeking the Spirit of God. As a result of these meetings my wife and I and hundreds of believers all over India—both nationals and missionaries—received renewal, revival, and the baptism in the Holy Spirit.

Among these people was E. Julian Sinclair, professor at Forman Christian College in Lahore, 80 miles southwest of Sialkot. Lahore is now the capital of West Pakistan. At that time it was already a very large and important city, the capital of Punjab province. Thousands of nominal Christians had been attracted to Lahore by opportunities for employment. These were poor people who took jobs not requiring an education. After Brother Sinclair was filled with the Spirit, God opened to him a ministry among these people. Many of them believed the gospel, experienced the New Birth, and were filled with the

Holy Spirit. They formed several groups of Pentecostal worshippers.

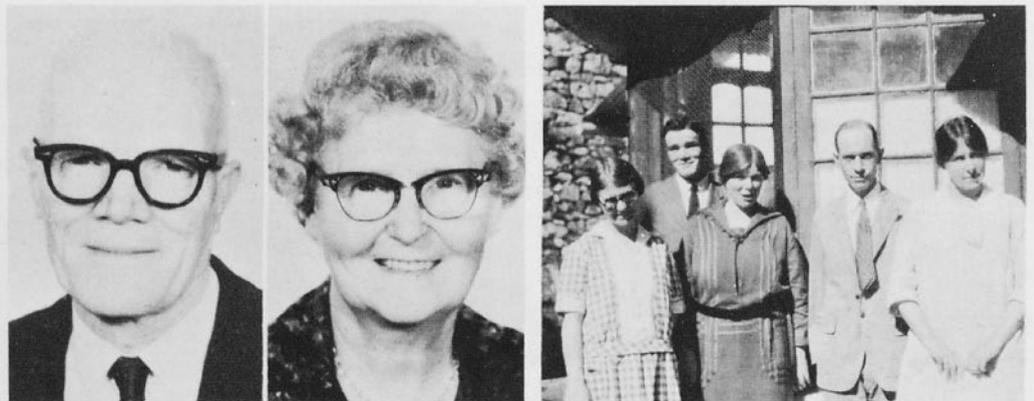
The Punjabis are great travelers and they soon noised abroad the wonderful things that God was doing. Assemblies sprang up in several other places so that today in almost every important city in the Punjab—especially that part of the Punjab which was given to West Pakistan—there is a group of national Pentecostal Christians. Until February, 1962, these believers had not affiliated with any worldwide church.

Brother Sinclair exercised divine wisdom in the leadership and care of these groups. He early realized that God wanted churches to be indigenous. Character and spiritual strength come only to those who are willing to assume the responsibilities that belong to them. Brother Sinclair was divinely jealous that no one rob the flocks entrusted to his care of their opportunities to become strong, self-supporting, self-governing, and self-propagating assemblies. He also taught the pastors, evangelists, and other workers in the church to recognize that, from the standpoint of human relations, they are responsible only to their people under God and that it is only as they discharge that responsibility honorably before all men that the church will

become strong and that they themselves will develop in character and usefulness. Praise God for men of vision like Brother Sinclair!

Recently Brother Sinclair has been concerned about providing continuing leadership and direction for the churches after he is no longer able to care for them. He has been on the faculty of the Forman Christian college through the years; he served for a time as vice-president of the college and two years ago he became president. Because of these duties he has not had time to train young people to become adequate leaders when they no longer have his help and counsel.

Brother Sinclair began to seek the Lord in this regard and to look for a group having the same vision for an indigenous church and the same desire for adequately trained ministers which he has maintained. About this time the Forman Christian College board sent him to the United States to recruit short-term teachers for the college. While in the States he visited the Assemblies of God headquarters in Springfield, Missouri. He was greatly impressed with the ministerial training program at Central Bible Institute and with the dedication of the brethren on the Foreign Missions Committee. He was delighted



Veteran Missionaries Robert and Mildred Cummings (left) are returning to West Pakistan to assist a group of churches which sprang from an outpouring of the Holy Spirit in which they participated 40 years ago. Their home then (right) was a meeting place for other missionaries coming into Pentecost.

to find that Melvin Hodges' thinking about the indigenous church (as reflected in Brother Hodges' books) was parallel with his own. Brother Sinclair felt certain that God had led him to the organization to which he could intrust the training and guidance of the young churches under his supervision. He therefore inquired whether the Assemblies of God could undertake the training of future leaders for the West Pakistani assemblies. The Foreign Missions Department regarded this opening as a golden opportunity for entering a new field and rendering valuable service to the cause of Christ.

There has been a deep consciousness in my heart that God is guiding these events and is working out His purpose and plan. This assurance was deepened when I learned that Elton Hill, new Field Secretary for Southern Asia, could go personally to Lahore and consult with Brother Sinclair and other leaders of the groups. This conference resulted in the organization of the Assemblies of God of West Pakistan.

About twelve small, indigenous churches joined the new organization and asked the Foreign Missions Department to start a program of training future leaders and to organize a Bible Institute as God might open the door. They also requested the Assemblies of God of the United States to help them purchase land on which to build churches. They want to construct their own buildings, but land is very expensive in that country and the believers are quite poor.

A letter from Brother Sinclair states the situation: "The full membership of the Assemblies is between 200 and 250. (Total attendance is about 500.) We have six full-time workers, three of whom are supported fully by the local assemblies. Three are being helped in part by the Lahore Assembly. The Lahore Sunday school has about 70 children. None of our Assemblies has a building of its own. Lahore has a building fund of \$2,000 but land in that city is prohibitively expensive. We *must* have a building, as I may retire soon and our house (which is owned by Forman Christian college) will no longer be available. As you know we are an extremely poor community and matters are not becoming easier by any means."

I know these people. They deserve our help, our prayers, and our finan-

cial assistance in purchasing land on which to erect churches.

Since I was born in the Punjab and speak the language of Pakistan more or less like the Pakistanis, the Foreign Missions Committee has asked my wife and me to spend a few months in West Pakistan conducting a series of ministers institutes and Bible studies. We will take a leave of absence from teaching responsibilities at Central Bible Institute and sail the first of February.

We can only give thanks to the Lord for this great open door in West Pakistan. Having long ago been compelled to leave the Punjab, we never dreamed that we would live to see

## Conference Time in Nyasaland

By MRS. ERNEST JONES  
*Missionary to Africa*

THE HECTIC HUSTLE AND BUSTLE of another conference is past and just the memory is left. But the good that it did the Mzimba church is continuing. It has unified the people and made them feel a part of the work.

For a month before conference they were busy hauling grass for the shelters, cutting poles, and gathering firewood. The women sang and laughed and talked as they took their turns, two by two, pounding the husks off the corn.

We put out advertising all over the town and when we were in the Post Office or one of the stores we often would hear small groups of people discussing the doings of the Assemblies church—people who never knew we existed before. The Sunday school now is larger than it has ever been with a fine group of 20 or more young men attending regularly.

Every evening of the conference, under flickering naked light bulbs, a large group of preachers as well as townspeople heard Morris Williams bring timely and inspired messages from God's Word. The days began with prayer at 6 a.m. and ended with prayer late at night. Because the Lord was with us, and His presence was felt by everyone, even the weightiest problems did not cause too much fric-

tion and were well handled by the African leaders themselves.

twelve indigenous Assemblies there and that we would be able to help guide them.

We thank God for Brother Sinclair and for the brethren who desire to take the full responsibility of making Jesus Christ known to the peoples of Pakistan. We are grateful for the privilege they are giving us of helping train their leaders and strengthen their churches.

*Editor's Note: Friends who wish to assist Brother Cummings and this new project may send offerings to the Foreign Missions Department, 1445 Boonville, Springfield, Missouri 65802, designated: "Southern Asia Account, for West Pakistan work."*

tion and were well handled by the African leaders themselves.

Playing hosts to about 100 Africans and a dozen missionaries was a bit tiring...but well worth the effort!



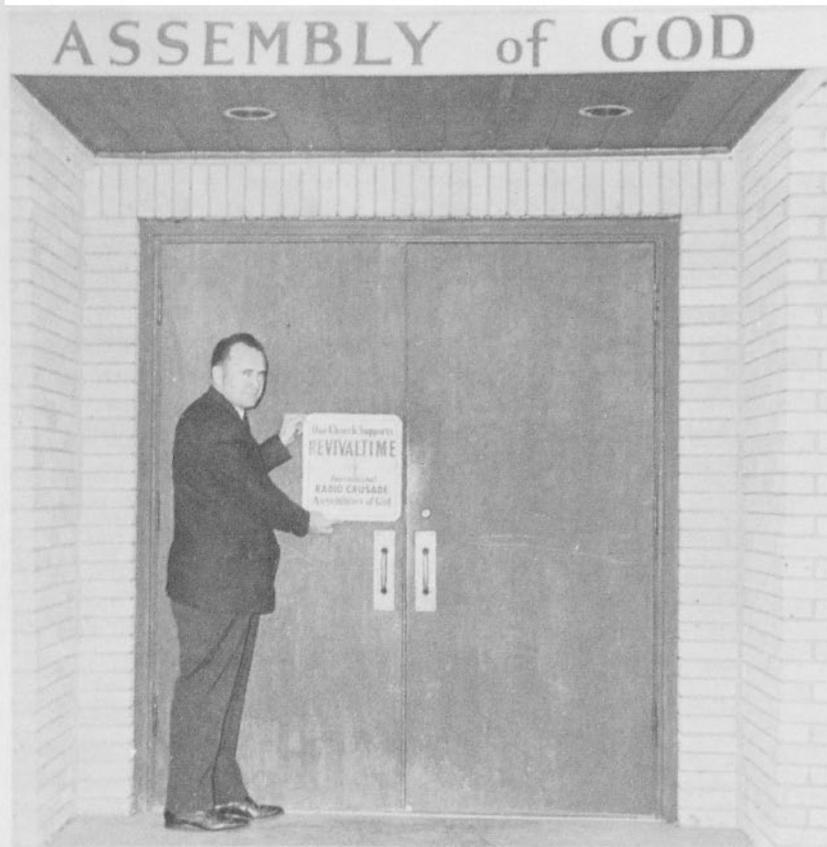
Nyasaland executive committee includes elected missionaries and national ministers.



Conference time provided opportunities of fellowship as well as business.



The ordination service was a time of deep spiritual dedication.



Pastor Harry T. Freeman places the new *Revivaltime* church sign on the door of the Elwood Assembly of God, Springfield, Mo.

## Revivaltime Church Sign Links Local Church to Worldwide Radio Crusade

**A**N INCREASING NUMBER OF CONGREGATIONS are identifying themselves with the broadcast ministry of the national Radio Department by placing a *Revivaltime* sign on their churches.

At the close of each broadcast service the narrator invites the listener to "visit the church with the *Revivaltime* sign." Through this announcement the local church is directly associated with the international broadcast whenever it displays the *Revivaltime* church sign. It is estimated that approximately 12 million persons hear *Revivaltime* each week and are invited to attend the Assemblies of God church near to them.

When placed in a prominent place on the building the sign informs the public of the church's interest in worldwide evangelism. The sign states, "Our church supports *Revivaltime*, international radio crusade (of the) Assemblies of God."

These few words tell a great story.

They say that the church's regular support of the broadcast service makes possible the preaching around the world of the full-gospel message. Great expense is required to release the broadcast on more than 425 stations. Only the help of God and His faithful servants make this endeavor possible.

When your church gives to *Revivaltime* it invests in souls. More than 12 million persons in the continental United States alone hear the introductory strains of "All Hail the Power of Jesus Name," sung each week by the radio choir. Among this vast audience are thousands of lost souls, many of whom attend no other church service. For 30 minutes the Spirit-filled and anointed preaching and singing has an opportunity to reach them for Christ. What a privilege to be associated together in such a cause.

Souls are saved each week at the *Revivaltime* altar. While the choir

sings, "There's Room at the Cross for You," Brother Ward invites lost sinners to decide for Christ. One of the only altar calls on the air, this decision time has brought great results. A man wrote from Chicago, Illinois:

"Since moving to Chicago several months ago, my wife and I have listened to your radio program every week. Your messages are so filled with the Holy Spirit that even I, an unsaved man, do not hesitate to kneel at your radio altar with my wife. No minister's words have so touched my heart for many years. I would give anything to know and accept Christ as you have. Pray for me."—T.A.R.

Another wrote from Peterborough, Ontario, Canada:

"One thing I especially like about the *Revivaltime* broadcast is the altar call, an appeal for souls to get right with God, immediately after the message is preached. That part of the service gets results!"—E.B.

Here is a testimony made possible because our churches have shared in the support of *Revivaltime*. It comes from Mandaluyong, Rizal, Philippines:

"I am a 'new-born' Christian. *Revivaltime*, which I hear over a station in Manila, greatly helped me. Through your meaningful message of Christ's love and His promises, I surrendered myself completely to Him. I felt joy and peace from that time on. I will never exchange this experience for anything because I know that I have found the most important thing—everlasting life—which Jesus gave me when I accepted Him. There is now a blessed assurance that Jesus will always guide me.

"I am thankful for *Revivaltime* here in the Philippines. It becomes a road for us to see ourselves as sinners who need Christ."—R.S.

By displaying the sign, your church introduces your *community* to a source of spiritual life. The broadcast service makes a point of contact and so helps the congregation win lost friends through personal witnessing. *Revivaltime* converts may live right in your town. These new Christians need a church home to nourish them through their spiritual infancy. Consequently, they are anxious to locate a church home that is associated with *Revivaltime*.

To identify your church with the

broadcast service and to recognize your church's contribution to the worldwide radio crusade, the attractive church sign with black and red lettering on a white background is provided. Made of durable metal, this sign will withstand rough weather.

For those churches which have an old sign, a new one is available. If your church does not have a sign, you may have one to display in front of your church by making a faith pledge to give a regular monthly offering to *Revivaltime* and sending it to the Radio

Department. A new sign will be sent immediately.

Approximately \$10,000 is needed each week to meet broadcast expenses. As the program is not underwritten, its full support must come from free-will offerings. Share in *Revivaltime's* ministry. Show your concern for souls by pledging to pray, to contribute, and to introduce others to Christ through the *Revivaltime* broadcast. Send your pledge, offerings and request for a new sign to REVIVALTIME, Box 70, Springfield, Mo. 65801.

## Revivaltime to Broadcast from Modesto, Calif., January 19

ON SUNDAY, JANUARY 19, THE broadcast service of *Revivaltime* will originate from the Elks Club Auditorium in Modesto, Calif. Sponsored by the Central San Joaquin section of the Northern California-Nevada district, the service will begin at 7:30 p.m., Pacific Standard time, and will be on the ABC radio network at 10:30 p.m.

Participating in the service will be *Revivaltime* team members D. V. Hurst, producer-narrator; C. M. Ward, speaker; Bartlett Peterson, narrator; and Cyril McLellan, choir director. A local *Revivaltime* choir of 50 voices organized by Nathan Fruh, will be directed in the broadcast by Cyril McLellan.

From January 13 to 17 a Workers Training Course will be conducted at Bethel Church, Modesto, with C. M. Ward and D. V. Hurst as speakers. N. A. Gollusin, sectional Sunday school representative, will direct the course.

The Elks Club Auditorium is shown in the accompanying photo. Local committee chairmen shown in the inset photo are N. A. Gollusin, pastor, Community Full Gospel Church; L. B. Lewis, pastor, Bethel Church, sectional *Revivaltime* representative; Don Bogue, pastor, Central Assembly, publicity chairman; and Lee Archer, pastor, Assembly of God, Riverbank, sectional presbyter and coordinator for the broadcast origination. ◀◀



## A Family Trusts God for Healing

ON THE MORNING OF MAY 30, 1958, I awoke very ill. After several days of suffering I went to a doctor, who found that I had a kidney ailment which had resulted in high blood pressure.

A week or so later my nose began to bleed profusely as a result of the high blood pressure. The doctor considered my condition serious enough to require hospitalization.

In fact, he said that unless I had proper care I would not live more than three months.

I was willing to enter the hospital if necessary, but I wanted to trust the Lord for healing. On Father's Day I went to church and the whole congregation prayed for me. I felt that I was healed and began to improve. The doctor soon dismissed me and I did not have to go to the hospital. I was so grateful to God. A complete physical checkup two years later revealed that I was in perfect health with no trace of kidney trouble.

During the Christmas holidays of 1958 our son David was stricken with rheumatic fever. He was very ill and had to be taken out of school for a time. However, we prayed for him and believed God to heal him. The Lord did this and David returned to school.

Now, five years later, David has no trace of rheumatic fever. God has been so good to us, and we praise Him for His wonderful blessings.—Evangelist Wilbur Weygandt, 1326 West 19th St., Tulsa 7, Oklahoma.

*(Some of our readers will remember our brother's testimony of healing from near-blindness, and the healing of other members of his family, which appeared in the May 26, 1957, issue of The Pentecostal Evangel.)*

### NEW STATIONS

The following stations have been added to the REVIVALTIME radio log:

GUNNISON, COLORADO (KGUC)  
1490 kc.—250 watts

BOLIVAR, MISSOURI (KBLR)  
1550 kc.—250 watts

RICHMOND HILL, ONT., CANADA  
(CFGM)  
1310 kc.—10,000 d./2,500 n. watts  
Sunday, 11:00 p.m.

### TIME CHANGES

ROANOKE, VIRGINIA, (WKBA)  
Sunday, 7:30 a.m.

*There are many ways to help a pioneer church get on its feet. If you wish to assist a new work, this article suggests some good ideas.*

## Arizona University Center Gets a New Assembly



Russell J. Cox, pastor of First Assembly in Tempe, Ariz., (right) is pictured with board members Earl Cummings (left) and Richard Catt. Donald Icenogle, another board member, was not present.

**T**EMPE, ARIZ., WITH ITS POPULATION of 35,000, has a university with an on-campus student body of 13,500 (1962-63). The city has light industry, especially electronics. Although there are other full-gospel churches, the new First Assembly of God is the only Assemblies of God church in Tempe. A former Church of Christ building now houses the new congregation.

Russell J. Cox went to Tempe with his wife and three daughters and began services in the Danforth Chapel on the Arizona State University campus, rent free, January 8, 1961. Eighteen people, including the Cox family, attended. The group used this chapel for one year before purchasing a

former Church of Christ building only two blocks away.

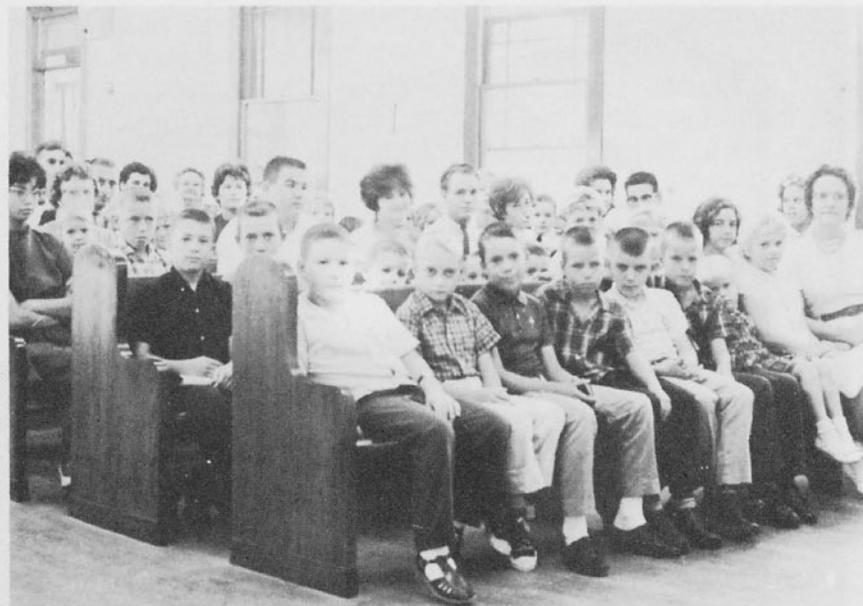
Attendance which averaged 17 during the first month of operation now averages 80. On April 10, 1962, the church was dedicated with District Superintendent J. K. Gressett as the dedicatory speaker. M. R. Hutchinson, former home-church pastor of the Coxes and now pastor of the Assembly in Mesa, was the afternoon speaker.

The Arizona District advanced the down payment for the building of \$7,500 and the District Home Missions Department granted \$2,000. Fellowship meeting offerings amounting to about \$175 were received to assist the church. Several Assemblies as-

sisted on the down payment as follows: Phoenix First Assembly \$1,000; Tucson Central Assembly \$100; Yuma First Assembly \$129; Chandler First Assembly \$116; and Buckeye Assembly \$64.

A number of individuals assisted the pastor financially. The district WMC gave clothes to all members of the family. Phoenix Sunnyslope Assembly and First Assembly in Glendale gave personal offerings and groceries. Phoenix Faith Assembly gave groceries.

Thus every organization, group, or individual that cooperated in launching this new Assembly has had its part in establishing a full-gospel testimony in another university town. ◀◀



The new congregation of First Assembly in Tempe, Ariz., purchased this former Church of Christ building. At right is part of the congregation of First Assembly.

OUR LORD, BY HIS WORDS AND HIS example, taught us the dignity of being servants. An understanding of the privilege involved in serving has come to the Assemblies of God constituency.

Most particularly, from our viewpoint, the understanding of being servants is exemplified in the Prison Division of the Home Missions Department. Through the various arms of this department the love of the Church reaches out and gathers in many who are a part of our institution. A most meaningful Christian experience comes to our men as they feel the outreached arms of the Church seeking to serve them at all times.

*The Pentecostal Evangel* witnesses the Christian faith in service each week. It is not unusual to have men stop in the office and ask whether the *Evangel* has arrived. They anticipate each issue; and, after devouring its material, each passes it on to another who is interested in the message of the "servant" among us. Frequently another man's name is added to the list of those who, in turn, will receive a copy of the *Evangel* each time it arrives upon my desk. And it is not unusual to have someone return to the office, after having read the *Evangel* to discuss with me some editorial or article which stimulated his faith.

# A Servant

By FREDERICK R. SILBER  
Protestant Chaplain, U. S. Penitentiary  
Leavenworth, Kansas



Since there are many ways to serve, the eight basic Bible correspondence courses of the Home Missions Department Prison Division minister in a special way and in a far-reaching manner. These books are exciting experiences for many of the men. There are occasions when men will work together on the courses and share their feelings and understandings with each other. Each man has a different need and yet the courses seem to meet the needs of all. Some find the courses difficult due to their lack of knowledge of the Bible, while others are able to move through them quickly because they have become acquainted with the Bible over the years. The "servant" spirit is there. Many men work through and complete the series of courses, showing their gratitude for this service.

Our men appreciate the prompt and careful attention given to the completed books by the Prison Division

staff. They study the constructive suggestions the staff members make concerning their work. The loving care and personal interest which go into the correcting of these books reflect the compassion of the suffering Servant who loves all mankind.

We are fortunate, on many occasions, to be able to lead our men from these basic Bible courses, after they complete the set, to the more advanced courses offered by the Assemblies of God Berean School of the Bible. Here again we find the "servant" spirit for the Prison Division pays for these Berean courses as well.

In God's harvest fields there must be those who plant, those who cultivate, those who tend, so that there might be those who reap. We who engage in prison ministry are grateful for the help we are receiving from the Assemblies of God in our particular field which, though often overlooked, is "white unto harvest." ◀◀

## ANNIVERSARY CHILD

PASTOR D. F. FERGUSON OF THE North Riverside, Calif., Assembly decided that seven years was long enough for a church to live without giving birth to a daughter church. So on the church's seventh anniversary he invited T. C. Cunningham, Home Missions director of Southern California District, for a service. During the meeting Pastor Ferguson presented the project and raised funds to launch a pioneer church in nearby Bloomington.

Choosing Cecil Barham, a young man who had been working in the church, as the pioneer pastor, they rented a church building and opened April 2, 1961, with a special service attended by pastors and members of Assemblies. Two years later this pioneer congregation purchased a spa-

cious church plant with a seating capacity of 350. Included in the property were 16 Sunday school rooms, kitchen, C. A. hall, fellowship hall, and a three-bedroom parsonage.

Given the solid backing of a strong church for two years, Pastor Barham and the small group he started with now have a growing Assembly. This is proof of what can be done when

a church determines to establish a daughter church in a needy community.

What about the mother church? It has outgrown present facilities and is now engaged in a building program.

In the meantime this Assembly has joined with the other churches of the Riverside Section in starting a new church in Sunnymede, seven miles from Riverside. ◀◀



The North Riverside, California, Assembly launched the new Faith Assembly of God (at left) in Bloomington, California, on its seventh anniversary. Cecil O. Barham (inset) is pastor of Faith Assembly.



Luther examined the list, which included many sins he had long since forgotten, and he had to admit he was guilty.

# LUTHER and SATAN

by Oswald J. Smith

**E**VERYWHERE I GO I MEET MEN AND women who have reformed. They once lived sinful lives but now they have renounced their evil ways. Drunkards have become sober, thieves honest, and the immoral pure. And that is fine, as far as it goes.

But reformation is not regeneration. You may dress a private in the uniform of an officer but he is still a private. To put a pig in a parlor does not change its nature; it is still a pig and it will soon prove it. As a matter of fact, the old nature cannot be patched up, for there is no spark of divine life in any man.

Suppose you run up a bill at the grocery store and then start to pay cash—will the fact that you are now paying cash settle your debt? Of course not; it is still on the books and you will have to do something about it. Reformation, I say, is not regeneration.

Men talk of “turning over a new leaf,” which is absolute folly. The schoolboy makes a blot of ink on his notebook and at once turns over a fresh page, clean and white. His teacher comes along to see his work, and the new leaf is splendid. But she wants to see what has been done already; and when she turns back the page, she sees the awful blot of ink.

It is all very well, my friend, to turn over a new leaf, but what about the old ones? Each must be accounted for; every one will be turned back. “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Ecclesiastes 12:14).

“But what about *your* record?” exclaims someone. “Have you no blots of sin on your life, and are you not afraid to have God turn back the pages?” Yes, my friend, I have, for “all have sinned.” And yet I am not afraid.

“Why?” you ask. Well, let me tell you about Martin Luther.

The devil, so the story goes, at one time came to Luther with a great scroll in his hands, written on both sides.

“What is this?” asked Luther.

“This,” replied Satan, “is the record of your sins.”

Very closely Luther examined the document, and found the devil’s answer to be true, only too true. In fact, sins he had long since forgotten were there recorded, and he had to admit that he was guilty.

“Well,” responded Luther, at length, “and is this all?”

“Oh, no,” exclaimed his satanic majesty. “There is yet another.”

“Go,” said Luther, “bring it to me.”

In a few moments the devil returned with a second scroll similar to the first. And again the great reformer had to plead guilty.

“Is this all?” inquired Luther.

“No, there is one more,” said Satan.

“Go, then; bring it too,” commanded Luther.

Soon the devil returned with a third scroll, which Luther scanned.

“Yes,” admitted he, “these are all my sins. I committed them, every one. Are there more?”

“No,” answered Satan, “these are all.”

Quietly Luther reached over to his desk, took up a pen, and dipped it in a bottle of red ink. Then, taking the scrolls one by one, he wrote triumphantly across each one these words:

“The blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

With a look of disappointment and rage, the devil turned and disappeared.

So, my friend, I too have sinned, and I like Luther am guilty. But, thank God, years ago I accepted Jesus Christ as my Saviour and He washed my sins away. And now I too can write across the pages of my poor, unworthy life those wonderful words: “The blood of Jesus Christ his Son cleanseth us from all sin.” My sins are blotted out and they will never again be remembered against me. God sees me in His Son, clothed in the faultless righteousness of Jesus Christ. My sins are all under the Blood.

What about you? Has God dealt with *your* sin? Have you been regenerated? Have you been born from above? Or have you merely reformed? When you meet God, will it be in the filthy rags of your own righteousness or in the spotless robe of Jesus Christ?

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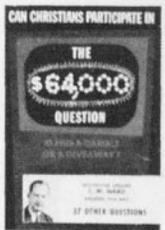
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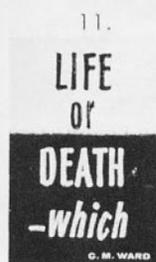
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### MISCELLANEOUS

WHEN IN NORFOLK, VIRGINIA, visit Calvary Assembly of God, 739 Yarmouth Street. Servicemen welcome. Write Frank Mays, pastor.

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

CHARITY is—

SILENCE when your words would hurt.  
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COURAGE when misfortune falls.

—World Christian Digest



General Walker Hotel in Berchtesgaden, Germany, where Assemblies of God Servicemen's Retreat will be held March 9-13.

## Army Schedules Annual Retreat for Servicemen

THE U. S. ARMY IN EUROPE HAS ASSIGNED March 9-13, 1964, as the dates for an Assemblies of God Servicemen's Retreat at the General Walker Hotel, Berchtesgaden, Germany, according to word received by the Assemblies of God Commission on Chaplains.

Chaplain (Lt. Col.) James H. Woods, post chaplain at Kaiserslautern, Germany, has been assigned by the Army as the retreat coordinator. He will plan and supervise the five-day religious convention which begins with an evening chapel service Monday, March 9, and closes with a morn-

ing devotional meeting on Friday, March 13. Military personnel overseas are allowed leave and travel time to attend such functions.

Bert Webb, chairman of the Commission on Chaplains and an assistant general superintendent of the denomination, has been selected as the retreat master. The associate retreat master is to be Emil Balliet, pastor of First Assembly of God, San Diego, Calif., and a member of the denomination's foreign missions board. The retreat program will also include discussion groups, children's services, and tours to scenic locations in Bavaria.

Servicemen and dependents from across Europe are expected to attend the 1964 retreat which will be the eighth conducted by the denomination in Army retreat facilities there. The annual retreat usually draws an attendance of nearly 450 servicemen and dependents.

Details on the retreat are available from the Servicemen's Division, 1445 Boonville Avenue, Springfield, Missouri 65802.



Chaplain James H. Woods  
Retreat Coordinator



Bert Webb  
Retreat Master



Emil Balliet  
Associate Retreat Master

## BEDTIME PRAYERS . . .

(Continued from page seventeen)

"You can," I told him. "You can pray for him."

Jimmy and I sat down that very minute, and I prayed aloud, "Dear Father in heaven, help Rodney to face his illness with courage and with faith in Thee, that he may recover from his illness."

Jimmy prayed many times in the days that followed. Finally Rodney was back home. One leg was damaged from the ravages of the disease, and it was many months before he could walk about again—and then only with the aid of a stick. But Jimmy thanked God often for Rodney's recovery.

There were, and still are, many situations similar to the jumping rope, the death of someone near and dear, the severe illness of a friend, which offer concrete experiences in which prayer is vital and meaningful. This way prayer became a practice which was firmly established. Prayer, through meaningful situations, aided understanding of grace said at meal-time and the prayers offered at bed-time.

## God's Hand Was on the Wheel

IN THE SUMMER OF 1962 OUR FAMILY received a wonderful demonstration of God's personal interest in us.

We had driven from our home in Haleiwa, Hawaii, to the Honolulu airport to see some good friends off. The Walter Barnards from Bakersfield, California, were going to another island to minister. Before leaving, they had a strong urgency to lay hands upon us and pray for us. Then they boarded the plane and we left for home.

On the way home my husband stopped to get a bus we had arranged to borrow, and he followed as the children and I drove ahead in our car.

Going down hill toward Haleiwa, a strong impression came to me that the right front wheel of our car was going to come off. I brushed the thought aside, but it kept returning. Finally, I told my ten-year-old daughter about it.

"Maybe you should try to stop," she said. I applied the brakes and

Very young children often need help in expressing their own thoughts. Sometimes if the parent will suggest a way to start a prayer, the children find it easier to go on.

In our family I often started the children's prayers by adapting some simple Scripture to an opening sentence.

"O God, who causes the grass to grow for the cattle" (from Psalm 104:14). This was good for my children because we are a farm family and my children appreciate the importance of good pastures.

Or, "A child is known by what he does" (Proverbs 20:11) forms a silent prayer beginning. "Dear Father, since I am known by what I do, help me to do better."

Or, "It is good to give thanks to the Lord" (Psalm 92:1), is also a logical prayer beginning for a child. "Dear Father, I give thanks to Thee for all my blessings."

Sometimes a child can find his own words with which to pray if the parent suggests just a salutation beginning, such as, "O God of love," or "Dear loving Lord." Children learn to pray very readily with just a little coaching.

the pedal hit the floor—completely broken! There were no brakes.

We called on God to take control and guide us to safety. We were traveling at a moderate rate of speed, but were now entering heavier traffic. I relied wholly on the Lord to help us, and as I held the wheel, it seemed that two big hands were holding mine.

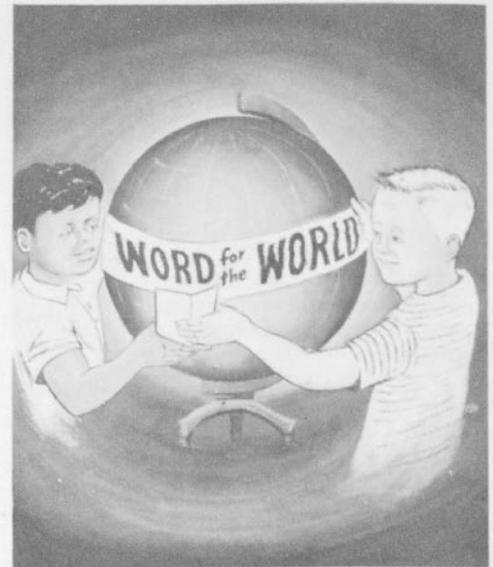
At the foot of the hill we came to a dirt road. I turned into it, and the car immediately stopped. As it did, the right front wheel fell off and the car slowly and gently tipped forward! My husband was close behind us and came quickly to put out a small fire around the axle.

We all praise the Lord for His wonderful protecting hand upon our lives!—Mrs. Don Landers, Haleiwa, Hawaii.

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### FEBRUARY 2 IS BGMC DAY

This is a special day. Mark it on your calendar. February 2 is the only day that adults can help BGMC children tell the story of Jesus' love. Boys and girls give the year round but every age group in the Sunday school can give this one day only, and all offerings received will go to the Far East.



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# Evangelism **BREAKTHROUGH**



CAROLINA, W. VA.—Evangelists Don and Sharon Parker of the Potomac District concluded a two-week revival on Oct. 6 at the Assembly of God here. Four were saved, three received the Baptism, three were refilled, and several sought God for healing. The revival spirit continues in the regular services.

—Olan Knotts, Pastor

\* \* \*

PHOENIXVILLE, PA.—A six-day crusade has just been concluded with Evangelist Nate Killian at the Grace Assembly of God here. Sinners came to the altar with tears streaming down their faces, and a number received the baptism in the Holy Spirit. Even while the congregation was standing and singing, the power of fear and the habit of cigarettes were broken. The attendance was the best in the history of the church.—Harold N. Imes, Pastor

\* \* \*

PADUCAH, KY.—People were helped in many ways through the ministry of Monty Garfield, missionary to the Jews in Philadelphia, when he conducted a revival for ten nights at the Bethel As-

sembly of God here. Visitors from many denominations attended. Numbers were saved, healed, baptized in the Holy Spirit, or refilled. The sermons on Jewish feasts and customs, showing how Jesus fulfilled them all, gave the church a greater burden for the Jewish people and for home missions in general. God is pouring out His Spirit in the regular services of this eighteen-month-old pioneer work.

—D. A. Raynor, Pastor

\* \* \*

MELBOURNE, FLA.—C. G. and Mrs. Enticknap of Australia conducted an "Every Believer Evangelism" crusade at Bethel Assembly here. Twelve young people were saved and the church was inspired by the unique pattern of New Testament soul winning.—Stafford Anderson, Pastor

\* \* \*

HATTIESBURG, MISS.—In a revival conducted at Victory Assembly of God here by Evangelist Freddie Salisbury, 17 were saved and two received the baptism in the Holy Spirit. Sister Salisbury's preaching on practical holiness was a blessing too.

—Iva Harris, Pastor

NEWCOMERSTOWN, OHIO—There was a constant growth in attendance and spiritual emphasis throughout the services conducted by Evangelist James Tucker of Medina, Ohio, at the Assembly of God here, Oct. 8 to 20. Four were saved, four baptized in the Holy Spirit, and four refilled. The highlight of the meetings was Friday night when the building was decorated with autumn fruits, trees, and colored leaves, and the evangelist preached on "Harvest Time."

—Clifford C. Sutton, Pastor

\* \* \*

SKAGWAY, ALASKA—For two weeks the "Gospel Evangel-aire," Bonnie Green and Marialice Smith, of Inglewood, Calif., ministered at the Assembly of God here. Hearts were inspired by the ministry in music and the Word. Visitors were present at every service including the mayor and businessmen.

*The Pentecostal Evangel* is going into at least ten *unsaved* homes each week, as an effective gospel witness.

—Gil A. Meroney, Pastor

\* \* \*

KALAMAZOO, MICH.—Night after night there was a real move of God in a two-week meeting conducted at the Northside Assembly of God by Evangelist Glenna Byard of the Southern Missouri District. Three were saved, five reclaimed, three baptized in the Holy Spirit, and four refilled. Christian experience was enriched, financial needs met, and the attendance was good.

—George Hempton, Pastor

\* \* \*

VENICE, FLA.—The Assembly of God here is grateful for a spiritual refreshing experienced during the ministry of Evangelists Michael and Peggy Lord. The presence of God was manifested from the very first service. A family of four received Christ as Lord and Saviour.

—Victor Maurice, Pastor

\* \* \*

SPRINGFIELD, MO.—An old-fashioned Pentecostal revival, reminiscent of some 40 years ago, was experienced at Eastside Assembly of God this past October. Large crowds attended nightly to enjoy the ministry of Evangelist Cecil Welch who ministered under a rich anointing of the Holy Spirit. The power of the Lord was present

at each service causing spontaneous bursts of praise and worship. Sinners were saved, backsliders reclaimed, believers filled with the Holy Spirit, and the sick were healed in answer to prayer. God be praised for this outpouring of the Holy Spirit.

—Albert D. Pyle, Pastor

\* \* \*

LOWELL, ARIZ.—A soul-stirring revival was recently enjoyed at First Assembly of God under the ministry of Evangelist Carl W. Brown. Two individuals were saved and many testified to divine healing. A number of visitors attended. A noticeable impact was made upon this community as the Holy Spirit moved upon the people.

—Ralph E. Hilton, Pastor

\* \* \*

MATEWAN, W. VA.—First Assembly reports a very successful two-week revival with Evangelist Frank J. DePolo of Canonsburg, Pa. Ten accepted Christ as Saviour, two were filled with the Holy Spirit, and several received divine healing. The congregation was thrilled by the instantaneous healing of a woman whose hand had been blistered by a cup of boiling grease. The church rejoices in the moving of the Holy Spirit upon the services. Nathan Maynard is pastor.

—Verda Varney, Ch. Secy.

\* \* \*

AUGUSTA, GA.—A third revival conducted at First Assembly of God by Evangelist Don Carroll of Evansville, Ind. was acclaimed by members as one of the greatest in the history of the church. During the three-week campaign many sinners were saved; believers were filled with the Holy Spirit, and the needs of hungry hearts were met.

—John F. Moore, Pastor

\* \* \*

CARIBOU, ME.—The Pentecostal Assembly here closed a meeting on Nov. 15 with Evangelist Joseph DeGrado of Dallas, Tex. Six were saved, eight reclaimed, seven received the baptism in the Holy Spirit, four were refilled, and the church helped in many ways. There were a number of healings—one, a rupture of many years' standing; another, deafness in one ear. The average Sunday school attendance for November was 223, the highest of the year. In spite of bad weather here in Northern Maine, the attendance



GARDEN GROVE, CALIF.—The Watson Argue campaign at First Assembly of God here was one of the best (in attendance and results) in the history of the church. Many received the baptism in the Holy Spirit. Six adults were filled the first Sunday morning. Night after night the altars were filled with people seeking salvation. The church choir shown at the top sang during the campaign. (R. G. Markey is pastor.)

was very good. The last three services were held in the National Guard Armory. On the closing Sunday night seven pastors co-operated by canceling their own services and over 500 were present.

—Arthur Bristol, Pastor

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OROVILLE, CALIF.—The First Assembly of God here was blessed recently by the anointed preaching and inspiring songs of Evangelist Billy Young. Several were saved or reclaimed.

—Charles R. Shuss, Pastor

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SANTA MONICA, CALIF.—On Sunday, November 10, God poured out His Spirit at the Central Assembly of God here, in a remarkable way. About seven received the Baptism, and others were anointed. The glory continues. Evangelist Zelma Argue was an instrument of blessing in this mighty move of the Holy Spirit.

—Philip Hawtin, Pastor

### EXPANSION PLANNED AT BETHANY RETIREMENT HOME

The Board of Directors of Bethany Retirement Home, Lakeland, Florida, and the Executive Presbytery of the Assemblies of God have authorized preliminary planning for a separate nursing-care unit adjoining the present structure which has a 55-bed capacity. Bethany is operating at full capacity and is unable to meet current demands.

A contemplated 30-bed unit will feature semi-private and private rooms, and present infirmaries will be remodeled to provide additional private rooms. When the added unit is completed the original structure, completed in May, 1960, will house only ambulatory residents.

Bethany Retirement Home is primarily provided for aged and infirm Assemblies of God ministers, missionaries, and widows. Laymen are accepted as space permits, and on a paying basis.

### TEXAS ASSEMBLY OVER 54 YEARS OLD

PILOT POINT, TEX.—The Assembly of God here had its 54th anniversary and homecoming on Sunday, Nov. 17. Approximately 175 former pastors and members were present for the all-day services at the church and the noon meal in the community building.

One charter member, Mrs. Belle Price, is 93 years old. She was present for the happy occasion. People came from Dallas, Fort Worth, Aubrey, Denton, Decatur, Wichita Falls, Gainesville, Valley View, and other nearby towns with the result that all records were

broken for Sunday school attendance.

R. F. Baker of Dallas, the first preacher who brought the Full Gospel to Pilot Point in 1908, was guest speaker.

### SPONTANEOUS REVIVAL IN MASSACHUSETTS ASSEMBLY

WORCESTER, MASS.—God began moving upon the congregation at First Assembly here recently in a manner which Pastor Allen E. Mitchell describes as "extraordinary."

An agonizing cry for God's mercy punctuated the spirit of worship on a Sunday morning. A soul in spiritual distress wanted Christ as her Saviour.

A testimony to the goodness of God in filling another believer's

heart triggered the final surrender and yieldedness of a young man sitting in the pew. He received the fullness of the Spirit at that moment.

An unsaved woman (a newcomer) was saved and filled all at once, while moving along in a prayer line.

These are but a few of the 29 people who received the Holy Spirit's fullness. The number of those who received Jesus as Saviour was not recorded.

During this period of revival people of diverse backgrounds (Baptist, Congregational, Lutheran, Presbyterian, etc.) have had a confrontation with the Holy Spirit. "They will never be the same again," says Brother Mitchell. "The entire church has experienced a spiritual renewal and quickening as a result of this revival."

### WITH CHRIST

WILLIAM B. SAFFELL, 78, of Powderly, Tex., went to his eternal reward October 24. Ordained in 1937, he was a member of the North Texas District, Besides serving as evangelist, Brother Saffell pastored churches in Benson, N. C., and Sulphur Bluff, Tex. He was superannuated in 1956. Survivors include his wife Sinda.

SIDNEY E. WALLER, 58, of Brooksville, Fla., was called Home on October 15. Ordained in 1936 and affiliated with the Peninsular Florida District, Brother Waller served as evangelist and pastor. Churches he ministered in were Milton, Branford, Mulberry, Lithia and Brooksville, Fla. He is survived by a daughter, Mrs. Francis L. Nixon, and a son, Sidney E. Waller II.

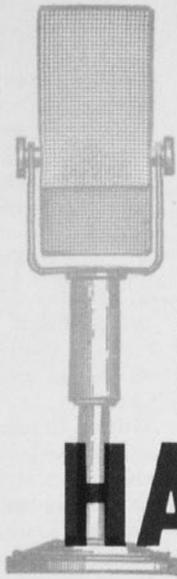
## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	Hot Springs	First	Jan. 15-27	Ernie Eskelin	G. E. Chambers
	McGehee	First	Jan. 14-26	H. M. & Mrs. Lednický	Dibrell Helton
	Natural Dam	Grandview	Jan. 13-26	Tommy & Mrs. Carpenter	Ray Frost
Calif.	Auburn	First	Jan. 5-12	Lynn & Becky Wickstrom	Paul Keeth
	Brawley	A/G	Jan. 19-Feb. 2	Ward & Mary Popejoy	Byron Owens
	Downey	Emmanuel	Jan. 14—	Knouse-Stovall Team	Donald Gladson
	El Centro	First	Jan. 7-19	Tommy & Darlene Beard	Claude White
	Fairfield	Glad Tidings	Jan. 14-26	Don Merrill	Eugene W. Ness
	Fresno	Easton	Jan. 19-Feb. 2	Marvin Schmidt	J. W. Erxleben, Sr.
	La Habra	Bethel	Jan. 19-26	Garfield J. Unruh	George A. Niccum
	Pismo Beach	A/G	Jan. 19—	David Bunch	Ted Masters
	Richmond	Full Gospel Tem.	Jan. 19-Feb. 2	O. E. (Gene) Vaale	Boyd Wolverton
	Santa Clara	*Glad Tidings	Jan. 19-24	Charles Senechal	Esther Brady
Fla.	Victorville	First	Jan. 14-26	Gary & Sharon Archer	Vernon Nybakken
	Jacksonville	Calvary Temple	Jan. 15-26	Ernest & Mrs. Berquist	Harold Schmitt
	Orlando	Pine Hills	Jan. 14-26	James S. Boettner	R. J. Butler
Ga.	St. Augustine	First	Jan. 14-26	R. S. Peterson	C. R. Inman
	Vidalia	First	Jan. 14-19	Michael & Peggy Lord	E. L. Gilliland
Ind.	Wrightsville	First	Jan. 19-31	Russell Peavy	Morgan Sapp
	Clinton	A/G	Jan. 19-26	J. E. Friend	Ed Summerfield
	Elkhart	Bethel	Jan. 8-19	J. B. Woolums	G. A. Uldin
	Hammond	Hessville	Jan. 14-26	G. A. & Mrs. Snavelly	Ron Hembree
	Marion	First	Jan. 19—	Don & Mrs. Lunsford	Ed Howe
	Michigan City	First	Jan. 8-19	Musical Lebacks	Stewart Robinson
Kans.	Medicine Lodge	First	Jan. 19-Feb. 2	Floyd L. Dennis	Leon Coffey
Md.	Baltimore	Eastern	Jan. 14—	John Higginbotham	George Raduano
Minn.	Willmar	A/G	Jan. 7-19	Jerry & Joy Spain	Richard Orchard
Miss.	Columbus	First	Jan. 19-Feb. 2	B. R. Minton	Norwood Seymour
	Lee's Summit	First	Jan. 15-26	Don Carroll	Robert E. Palmer
Mo.	St. Louis	Friendly	Jan. 13—	Loyd Middleton	L. C. Ramsey
	St. Louis	Revival Tab.	Jan. 19—	Colman McDuff	A. L. Burnett
	West Plains	First	Jan. 12-26	Robert Holland	G. A. Gaddis
	Windsor	A/G	Jan. 19-Feb. 2	Glenna Byard	Everett Kelly
	Lexington	A/G	Jan. 12—	C. M. Smitley	Dale Eden
Nebr.	McCook	First	Jan. 14-26	Mel Jennings	C. A. Sailors
	O'Neill	A/G	Jan. 19-Feb. 2	Dewey L. Heath	Gene Arnold
N. J.	Elizabeth	Trinity	Jan. 15-26	The Kudra Musical Tm.	E. A. Dawe
N. Y.	Jacksonville	Murray Hill	Jan. 19-Feb. 9	Jack Peters	Harold L. Tyus
Ohio	Vermilion	A/G	Jan. 15-19	John French	Danny Betzer
	Buffalo	A/G	Jan. 14-26	Steve & Pat Rexroat	R. J. Blair
Okla.	Catoosa	A/G	Jan. 13—	Erwin Moore	Walter Leppke
	McAlister	First	Jan. 14-26	Bob & Jeri Winford	Jack L. Robertson
S. Dak.	Murdo	A/G	Jan. 19-Feb. 1	W. L. Serdahl	J. L. Glass
Tex.	Lavon	A/G	Jan. 13-20	Eddie Wilson	D. Wayne Hanks
Wyo.	Lander	Trinity	Jan. 15-26	Louis & Mrs. Neely	Elmo Meloy
Mexico	Santa Ana, Sonora	**A/G	Jan. 16-Feb. 2	Paul A. Clark	Stuart Cox, Chm.

\*Children's Revival

\*\*City-wide Revival

Due to printing schedule, announcements must reach *The Pentecostal Evangel* 30 days in advance.



**Fluctuating Network Coverage Affects Response.  
Receipts Off! Airtime Costs Up!**

**DEFICIT \$18,450**

**REVIVALTIME MUST  
HAVE YOUR HELP NOW!**

BY THOMAS F. ZIMMERMAN

General Superintendent

**A**T THE END OF 1963, THE RADIO DEPARTMENT FACED an accumulated deficit of \$18,450 for the year. Now, in addition to meeting its current expenses, *it is necessary to recover this amount.* We must balance the books in order to keep our radio ministry strong!

Already some key station releases have been dropped to effect every economy possible. We may have to drop more stations. However, it does irreparable damage to the service to drop stations recently gained that are in the process of gathering an audience. But *when receipts do not meet costs, there is no alternative.*

For ten years *Revivaltime* has been on the ABC radio network and on hundreds of independent stations. It has provided a great evangelistic outreach for our whole fellowship. God has used *Revivaltime* to bring salvation, healing and blessing to many around the world. It is the leading broadcast in the world preaching the full-gospel message and we have a responsibility to maintain it. With your help we can keep the *Revivaltime* network strong.

We are able to announce that *Revivaltime* is to remain on the ABC network for another year. This is encouraging. However, as of last September 1st, the network's major stations in New York City, Chicago, Los Angeles, San Francisco, and Detroit cancelled *Revivaltime*. These powerful stations had produced strong financial support. The loss of this support has seriously affected the service and requires a major rebuilding of coverage and financial backing.

We have regained New York City through WOR. We have also regained somewhat in Los Angeles through KGER. We are looking for stations in the other major cities. *This is a prayer target for our movement.*

The letters received in the Radio Department each week indicate the value of this broadcast service. From every strata of society response has come—giving testimony of God's help, requesting prayer, inquiring for spiritual guidance and seeking personal counseling. *In no other way is it possible to reach so many persons at so low a cost per capita.* The audience of *Revivaltime* has been estimated in the millions each week at home with millions more abroad. The weekly cost for maintaining this radio ministry on nearly 425 stations is just a little more than \$10,000.

Of the 8,473 Assemblies of God churches, less than three thousand contributed to *Revivaltime* in 1963.

Many churches are making plans for their monthly giving now. I urge you to consider the value of *Revivaltime's* evangelistic ministry to reach lost souls and to increase the outreach of our fellowship. Please allocate a monthly contribution to *Revivaltime*. *We can do together what we cannot do alone!*

Pray earnestly with us about our present need of \$18,450 and respond to it as the Lord speaks *to you.* As we as a fellowship share in meeting this need, we will also share in the rewards of this worldwide salvation broadcast service.

*I urge each church to prayerfully consider giving a special offering in the next 30 days to meet our present critical need.*

Also, I urge each *Evangel* reader to prayerfully consider sending a personal offering to *Revivaltime* to help now. Send the amount the Lord lays on your heart. Send it as a sacrifice and as an act of faith in the efforts of our fellowship to reach the lost—\$2, \$5, \$10, \$25, or more.

***Give a special offering to assure continuation of our worldwide ministry.***

**SEND OFFERINGS TO: REVIVALTIME, BOX 70, Springfield, Mo. 65801**