



JULY 19, 1964  
TEN CENTS

# THE PENTECOSTAL evangel

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

PHOTO BY H. ARMSTRONG ROBERTS



*Mother, if you are tempted to think you are  
wasting your life, read the article*

**"I'M JUST A HOUSEWIFE."**



# The Test of the Spirit

By ARTHUR H. GRAVES



Delegates from foreign countries joined U. S. and Canadian leaders on the platform during the 50th anniversary convention.

**T**HE PAGES OF THE NEW TESTAMENT WERE KEPT OPEN long enough to make it possible to include one 50th anniversary message. They tell us that when John wrote his first epistle it was 50 years, at least, after Pentecost. John couldn't deliver his message in person as we are doing here; the people couldn't gather this way so he wrote his message, and it was so needed and so appropriate that it was included in the New Testament. So when we were ready for a 50th anniversary, we had a precedent.

We have learned, in our 50 years, that progress creates problems as well as solving them. As the Lord has blessed us and the work has grown, we have spread so far over seas and continents that tonight, in spite of modern transportation and modern communication, it is a long way from where some of us live to where the rest of us live. And because distance has a tendency to foster division, we find that this is a problem at the end of our 50 years. We have discovered, as God has blessed and the work has gone on, that it has encom-

passed different races, different languages, different cultures. And because of these differences of race and language and culture, there are tendencies to division.

The world was never so sensitive to the fact that division is easily produced out of difference of race, of language and of culture. But there is another difference that tends to make itself known at this 50th anniversary time. This is the fact that, by the blessing of God, there are Pentecostal believers living under every government and every kind of government there is in the world. There are Pentecostal believers behind both of the curtains; there are Pentecostal believers living in the satellite countries; there are men and women filled with the Holy Ghost who live in western nations and those whose governments are neutralist.

All these things tend to create and foster and emphasize division and differences, and I think John's world was enough like ours so that the end of his fifty years may have been so similar that it would surprise us.

But with all these differences and these tendencies to division, what is it that unites us? What is it that we are together in? What is it that holds us in spite of all these influences? For remember, all of these influences are related to human conditions and they appeal to human nature. What is it that holds us together? Where do we find our unity?

This brings us to the opening paragraph of John's 50th anniversary message: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full."

Our fellowship is with the Father and with His Son Jesus Christ, and the fellowship of the pioneers is the fellowship that we desire for every convert. Here is our unity—in our experience with God. Here is the thing that binds us and holds us, because He is our center, and He is our all, and He is the One who is the same to everybody, in every language and every color and in every government; our fellowship is with the Father, and with His Son Jesus Christ. After 50 years of tendencies to divide in that Early Church, John could write a message that spoke to the whole company of believers and is still speaking to us in our golden anniversary, after our 50 years.

Did you notice something when I was reading? He spoke about our being united in fellowship—not in membership. I think there is one thing we have to learn and that is, that we have to be content to influence some people with the truth, who will never join us. I think we could go further than that, and say that we have to be content to stimulate with the truth some people who may never want to fellowship with us. And so the basis of fellowship in John's day is the basis of real fellowship in our day—not membership, but fellowship with the Father, and with His Son Jesus Christ.

It must have been, when John was writing these words,



With over 10,000 attending the convention, delegates were distributed all over Springfield and they met friends wherever they went.

that he remembered that they had some pretty big problems in the early days. It may be that John was the only one left who had gone all the way from the beginning through to the 50th anniversary.

Looking back, he could remember that the revelation of Christ, which they saw and heard and handled, presented to them some tremendous problems of adjustment—some tremendous questions to be answered—some required clarification. This Son, is He a replacement for the Father? Is He a substitute for God? Has He now become the successor to the God of Abraham, Isaac, and Jacob? John and all of the other disciples had some big questions that had to be answered. And Jesus, in that marvelous revelation in which He made Himself real through all the avenues of their being, addressed Himself to this need for clarification. For only the Son could clarify His relationship to the Father. And, after all, He made it clear that the final test of the reality of the Son was in His relationship to the Father. So Jesus talked about this.

John could remember, in his Gospel, Jesus' answer to Philip: "He that hath seen me hath seen the Father." "The words that ye hear are not mine but the Father's which hath sent me." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "I and my Father are one." "My Father worketh hitherto, and I work." So Jesus addressed Himself to this need of relating the reality, and personality, and individuality of the Son to the Father whom they had known all their Jewish lives. This was one of the problems of the early days of that first 50 years. It was a problem before Pentecost. This was a problem which constantly pressed upon them for a solution. Jesus marvelously addressed Himself to this clarification that only He could make.

It was this same John who quoted that wonderful verse, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Truly the test of the Son was His real relationship to the Father, and Jesus made this the final test. "I will," He prayed, "that they whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

John is the one who remembered hearing the restoration of the divine plural in the language of heaven. He

knew in his Jewish Bible for all his life that in the beginning God had said, "Let *us* make man." And John was there in Galilee or Judea or in the upper room when they heard Jesus say, "He that loveth me shall be beloved of my Father, and he will love him, and *we* will come and make our abode with him." In the beginning—"Let *us* make." In the new creation—"We will come." Hallelujah! The restoration of the divine plural—an evidence of the relationship between the Father and the Son.

Things seemed to be all settled for John, for he writes: "Truly our fellowship is with the Father and with his Son Jesus Christ." But John knew that some things that were settled for him had yet to be settled for those who were not there in the beginning. And while he doesn't seem to feel that they need any explanation or further comment on this test of the Son in his relationship to the Father, he does know that there is need for a similar clarification in the test of the relationship between the Spirit and the Son, and he is preparing to direct their attention to the fact that the same test that proved the genuineness of the Son of God proved the authenticity of the Spirit of God. The real test of the real Spirit is His relationship to the Son, as the real test of the real Son is His relationship to the Father.

So when John comes to chapter four of his message, he begins like this: "Beloved, believe not every spirit, but try the spirits, whether they be of God." Not whether they be real, but whether they be of God. And then he surprises me. I was all ready to follow him in some things he didn't say. I thought he was going to say, "Try the spirits, because many false *spirits* have gone out into the world." But he didn't say that. He said, "Try the spirits, because many false *prophets* have gone out into the world." This leads me to say (and I hope you will take this home with you) that the test of the Holy Spirit is not what He does for the prophet; it's what He does for the Son of God. The false prophets have gone out and you've got to beware of the spirits because some of the prophets cannot be trusted. Let me say it again—the test of the true Spirit is not what He does for the prophet, it is what He does for the Son of God. For the test of the true Spirit is His relationship to the Son, and the test of the true Son was His relationship to the Father. Hallelujah!

"Beloved, believe not every spirit, for many false prophets have gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now is it already in the world."

I used to think this was a formula that you could apply in any situation and get equal results. But I'm not so sure. I believe the apostle John was applying a principle here to a specific case. He was addressing the attention of these believers to the relationship between the Holy Spirit and the then current error which attacked the deity of Jesus Christ, which questioned the relationship of Jesus Christ to the Father and His rightful place as the Son of God. For in the days when John wrote his anniversary message Gnosticism was already beginning to make its foul attack on the truth as it is

(Continued on page twenty-four)



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WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule 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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## Blessed Loneliness

Loneliness can be one of life's saddest experiences, or one of its richest. Lonely hours can be wasted on self-pity or made to glow with the presence of God.

Someone said: "Man is the greatest marvel in the universe. Not because his heart beats 40,000,000 times a year, driving the blood stream a distance of over 60,000 miles in that time; not because of the wonderful mechanism of eye and ear; not because of his conquest over disease and the lengthening of human life; not because of the unique qualities of his mind; but because he may walk and talk with God."

There is pain in loneliness. The shut-in, the widow, the orphan, the bereaved one who has no family or near relative for companionship suffers a hurt that is real, and needs the healing balm of Christian friendship. Their greatest need, however, is to discover that Christ can fill the vacuum, and that God may have put them in lonely circumstances to make room in their lives for Himself.

It is in the absence of human companions or earthly interests the heart can talk with God and learn of heavenly things. Not until Jacob "was left alone" did the angel come to transform him into an overcomer. Not until Joseph spent lonely years in prison was he prepared to become prime minister of Egypt. Moses became a spiritual leader not in the busy years in Pharaoh's court but in the lonely years in Midian. And the same is true of New Testament characters too. John received his revelations on lonely Patmos, and Paul in Arabia. Even our Lord Jesus had to endure a loneliness of spirit such as we shall never know. Often He departed into a mountain to pray. He spent whole nights in prayer with none but the Father near.

T. T. Munger, writing in *The Fellowship News*, said: "God has put each in a separate body. We should follow the divine hint, and not lapse into the general flood of being. Many people cannot endure being alone; they are lost unless there is a clatter of tongues in their ears. It is not only weak, but it fosters weakness. The gregarious instinct is animal; to be alone is spiritual. We can have no clear, personal judgment of things till we are somewhat separate from them."

Dr. A. T. Pierson once called upon a clergyman who was confined to his bed for six months. He said to him: "You are a very busy man. It may be that God had something to say to you, but you were too busy to listen, so God had to lay you on your back that you might hear His voice and receive His message."

As he was leaving the house it struck Dr. Pierson that he himself was a very busy man, and did not give much time to listening to the voice of God. So he determined to practice what he had preached. "And from that time," he said, "I have sat at the close of each day for an hour in the quiet of my study—not to speak to God, but to listen to what God has to say to me, and to lay the day's life and work open to the gaze of God."

Everyone needs a quiet time each day when he is alone with God. The fellowship of others, even Christians, cannot fully satisfy our hearts. The advice we get from others is not enough. We need the strength that comes from personal communion with Christ and the wisdom that comes from listening to His voice as He speaks by His Word and by His Spirit. Be glad if you feel the pain of loneliness. It is a small price to pay for a personal revelation of Christ's great love.

—R.C.C.



By CHARLES A. BOLTON



# Seeking the Lord and Finding

Testimony of a Converted Roman Catholic Priest

ONCE AS A SMALL BOY I WAS LOCKED INSIDE A ROMAN Catholic church—the janitor had not seen me when he closed the church for the evening. I was obliged to think of some means of escape, and eventually I found a way of opening a door at the rear of the church. Later as a priest I felt that I was locked inside the Roman Church by my training, by so many ties of discipline, by the controls of ecclesiastical authorities, by the pressure of friends and relatives, and by a whole burden of fears that had been placed within me from childhood. I think that fear, and many vague superstitions connected with fears, are the chief drawbacks to the conversion of many Roman Catholics.

Yet the gospel message is the opposite of fear. John the apostle tells us: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18). Paul also instructs us, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:7).

I had the privilege of conversing with an evangelist who had left the Roman Church as a young man. "Brother," he said to me, "only men like you and me who have gone through the ordeal know what it means to escape from that jungle." One of the greatest perils is to be upset by fears caused by the indoctrination or brainwashing that is imposed on young people from an early age by the oppressive Roman system of education.

Fortunately I had the advantage of an education at Oxford, which must have helped my general development and set me off upon a line of study different from that of the average Roman Catholic priest. However, I studied theology at three Roman Catholic universities in Paris, Rome, and Louvain in Belgium.

During my years as a priest I began to study the Bible and also the teaching of the Early Church. I found by degrees that so many of the teachings of my church could not be supported by Scripture or by the writings of the first Christians.

The Roman Church bases most of its authority on the power of the pope. This is supposedly derived from the text of Matthew (16:18), "Thou art Peter, and upon this rock I will build my church." There are some 45 early Christian interpretations of that text, and the majority teach that the rock is not Peter but Christ or faith in Christ. History does not teach that Peter was

the first pope or that he passed on his powers to the popes. The bishops of Rome only began to get some power four centuries after Christ through the influence of Rome as the capital of the Roman Empire.

I found that by trusting the authority of a pope instead of the Bible the Roman Church had been led into many errors. For example, in 1950 it was a great shock to many when the pope announced that for salvation it was necessary to believe that the Virgin Mary had ascended bodily into heaven. There is no Bible text to support this, and moreover no evidence in the writings of the first centuries. Like Mary's "immaculate conception," purgatory, and so many other teachings it is a man-made doctrine. The Roman Church is now trying to promote further glorification of Mary by asserting that she is the Mediatrix of all graces and the only means of salvation. For this they quote Proverbs 8:35, "Whosoever findeth me findeth life"—words about the divine wisdom, but which they falsely apply to Mary because no true Bible texts support that doctrine.

Jesus Himself says, "No man cometh to the Father except by me" (John 14:6), and Paul declares, "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Timothy 2:5,6).

I was sometimes revolted by the worldly ambitions and the desire for money and power shown by the big business directors of the Roman Church. Christ taught, "My kingdom is not of this world" (John 18:36), and no doubt the Roman Catholic faithful have no ambitions to dominate nations, but not so the powerful government of the Roman Church. I often saw on the walls of a church in Rome how the Bible is misused to support the pope's claims to world dominion, as by the misinterpretation of Jeremiah 1:10, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down. . . ." Well might some of us fear the growth of Roman power!

The Roman Catholic Church today is far from the gospel. Its popes and bishops have returned for their dress and ceremonial to the high priests of the Old Testament. The priests claim to offer daily sacrifices for sin, although the New Testament declares that "every priest standeth daily ministering and offering oftentimes

*(Continued on next page)*



the same sacrifices; which can never take away sins" (Hebrews 10:11). The sacrifices of the priests are vain because "we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

So much in the practices of Roman Catholics is adapted from paganism and nature religions. It may be said that the cult of the Virgin derives from ancient goddesses like Isis and "Diana of the Ephesians" condemned in Acts (chapter 19). It is not surprising that at Ephesus in the fifth century Mary was awarded the misleading title "Mother of God."

The use of rosary beads derives from the Moslems—it was copied from the Moslems of Spain during the Middle Ages and consists in the vain repetitions of idolatrous prayers to Mary condemned by Jesus when He said: "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matthew 6:7). The burning of lamps and candles before statues is like the pagan religions and the Buddhists. Holy water was copied from the ceremonial washings of the pagans. Statues and images, medals and scapulars are used like magic totems, sometimes even venerated like idols. Communion bread is worshiped though Paul declared: "They be no gods which are made with hands" (Acts 19:26).

In nearly every Roman church there are pictures or images that represent falsehood. Most churches depict the stations of the Cross—Christ's way to Calvary—but with pictures that are not based on the Bible. For example, "Veronica wipes the face of Jesus." Veronica

is a character of pure fiction recently invented to give support to the false "relic" in the Vatican of the "holy face" of Christ on a towel. Similarly the Michelangelo statue of the Virgin with the dead body of Jesus—now at the World's Fair—is not based on any text of Scripture. It is merely an example of the exaggerated cult of the Virgin.

I labored many years with devotion as a priest and teacher of the Roman Church. Now I thank God daily for my conversion and for the love and example of many evangelical friends. I made a great step forward when I read and meditated upon the work of a great Lutheran teacher, Professor F. Heiler. Himself formerly a Roman priest, he taught me especially by a beautiful book of sermons called *Mysterium Caritatis* the way of salvation through the gift of faith (*sola gratia*, by grace alone).

For a long time I had been like blind Bartimaeus begging by the roadside, as described in Mark (at the end of chapter 10). When I called upon Jesus, my friends said, "Keep quiet"—I was expected to keep my anxieties hidden and to remain obedient to the Roman Church. However, I finally found the grace of the Lord and, casting aside my beggar's robe as I called my priestly garments, like Bartimaeus I followed Jesus in the way.

I shall always be grateful to Assemblies of God brethren for their sympathy and spiritual help. With gratitude I think of some meetings in St. Louis, Mo., and of brethren in Pennsylvania and Massachusetts. They have helped me to grow in the Lord and to find the infilling of the Spirit, which brings continual joy and power. Praise the Lord! ◀◀◀

## Baptism Brings Blessing of a Holy Life

BORN TO A DEVOUT CHURCH OF CHRIST MOTHER AND a Methodist father, I was taught that the Holy Spirit was for the apostles only and not for us today. But I cannot begin to tell the many blessings the Lord has given me since I accepted Jesus as my personal Saviour and was baptized with the precious Holy Spirit!

While we lived in Des Allemands, La., my wife was baptized in the Holy Spirit at the Assembly of God here. Then as I listened one night to a prominent evangelist on television, the Lord knocked on my heart's door. I knelt and asked Him to forgive my sins. However, I was still dissatisfied and went to the Church of Christ where I repented again.

I continued to attend the Church of Christ while my family went to the local Assembly of God. Often my wife would tell me of her experiences and how the Spirit of the Lord was moving in the church. Finally, I started going with her to see for myself if the reports were

true. After a few visits I realized my wife had an experience I needed, but I was not ready to follow her example.

When we moved to Crowley, La., early this year my wife and family began to attend the Northside Assembly of God. One Sunday night I planned to take them to the Assembly and to go on to the Church of Christ alone. However, the Spirit of the Lord was so real to me that I just had to go into the church with them.

The next Sunday night I went back, and this time I went to the altar and prayed. I began to read the Bible and to learn about the Holy Spirit. I prayed for Him to come into my life, and the Lord kept His promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

One Sunday night when I had almost given up seeking, one of the elders gave me a word of encouragement. I started praising the Lord and suddenly the power of God came upon me; and as the Lord took over my tongue, I spoke in a language I had never learned.

With the Baptism came deliverance from smoking and other bad habits. It is my prayer that the Holy Spirit may continue to dwell in me, guide me, and help me to witness to others. I want to tell them how wonderful God is and what great things He can do for us if we will trust Him.

—BY BILLY B. KINSEY

(Submitted by Pastor Phillip L. Sharp, Northside Assembly of God, Crowley, La.)





"CALL TO THE  
FELLOWSHIP"  
SERIES

Point 3—Church Membership  
and Sacraments

# YOU ARE AN ADVERTISEMENT

—BY RALPH W. HARRIS  
Editor, Church School Literature

**L**EARNING THAT HIS PARENTS, NEW CONVERTS, WERE to follow the Lord in water baptism, a youngster proudly announced to some friends, "My father and mother are going to be advertised tonight!" This was one of those juvenile mistakes which turn out to be beautifully correct. This ordinance provides a believer with one of the finest possible ways of advertising the gospel, of calling attention to what the gospel really means in the life of a Christian. Observing the Lord's Supper and joining a church are also a sort of advertising for they call attention to your faith.

Let's look at water baptism first. Its "advertising copy" is definitely slanted toward the world of unbelievers. Two important elements of good advertising are pictures and movement. Both of these are found in water baptism. Actually it is a picture of movement, of a change which has occurred. While the audience watches the candidate go down beneath the water and come up again, he is picturing what has happened to him spiritually. As Paul points out in Romans 6, this act is a picture of death, burial, and resurrection. The candidate is dying to the old life; he is rising to walk in newness of life; he plans to reckon the old life dead. He is saying, "Good-bye, old world, I'm through with you."

The Lord's Supper is another means of advertising your faith. Your baptism in water was a testimony slanted toward the world, but the communion service emphasizes your relationship with God. The Lord does not need your "advertising," for He knows your condition exactly, but this act of faith and worship helps you. By it you reaffirm your faith as a child of God.

Notice that it is called "the Lord's Table." You are acknowledging Him as your Master. He requires—and deserves—your unqualified obedience. "This do," He said, and that is command enough.

The Lord's Supper involves three types of looking:

There is the *backward look* to Calvary. The very elements are a picture of the Cross. Look at the wafer you hold in your hand. It pictures Jesus broken for you, crushed beneath the burden of your sins, the Bread of Life broken that you might have life. Look deep into that small cup containing the wine. It pictures Jesus' blood spilled for you. "He poured out his soul unto death," that you might be cleansed from your sins. Jesus paid for your redemption with the red coin of Calvary.

There is the *inward look* toward yourself. We are all

quick to notice the faults of others, but in this kind of analysis the best kind of inspection is introspection. "Let a man examine himself" when he approaches the Lord's Table. And, thank God, the blood which cleansed in the past still "cleanseth [present tense] from all sin."

There is the *forward look* toward the future. "Till he come," the Scriptures tell us, we are to celebrate the Lord's Supper. Each time we partake of communion the "blessed hope" of His return should impress itself upon our hearts.

You also advertise your Christian faith by becoming a member of a local Assembly. In water baptism you proclaim your faith to the world. In communion you reaffirm your faith to the Lord. By affiliating with a local church you advertise your faith in a special way to your fellow believers.

If you are a born-again believer in Jesus Christ, you are already a member of the Church Universal, the Body of Christ. But how does this Church function? Through local units, largely. In a sense each local church is a replica of the great Church. You announce your membership in the Church Universal by identifying yourself with a local Assembly.

The Church is a Body, and by affiliating you tell your fellow Christians: "I'm a member with you of Christ. We have the same Saviour and Lord. Your desires are my desires. Your needs are my needs. Your ambitions and objectives are mine also."

The Church is a Building, and you tell your fellow believers: "I'm part of this building. I stand beside you on the solid Rock. We support each other. You can depend on me."

The Church is a Bride, and you tell your fellow believers: "With you I am waiting for the Bridegroom. With you I want to eliminate every spot and wrinkle. With you I long for His return."

The root meaning of the word *advertise* carries the thought "to turn attention to." When you, as a believer, follow the Lord in water baptism, or partake of the Lord's Supper, or take your place as a member of a local Assembly, you attract the attention of others. These actions stamp you as being different from others. But even more important, because of this their attention is turned to Someone beyond you, the One who has changed your life and made you different. Your "advertising" can help you make a "sale" for the gospel. ◀◀



# 'BRUISES'

Human lives are bruised in the divorce courts. Nothing can equal the sheer unadulterated venom of matrimonial contests. The participants are often ready to gouge out the eyes of the person they once loved.



A bruised apple never recovers. The bruise generates bad and the bad spreads; there is no hope for the apple. But there is hope through Jesus Christ for human lives that have been bruised, for He provides an antidote.

By C. M. WARD  
Revivaltime Evangelist

**J**ESUS "WAS BRUISED FOR OUR INIQUITIES" (ISAIAH 53: 5). He came "to set at liberty them that are bruised" (Luke 4:18).

The *bruise* comes first. Rot and bad follow. Watch it in an apple or melon. A bump or mishandling will leave a bruise, and the bruise will invite decay.

*The greater tragedy is in human lives.* Many a lost soul today is the result of a bruise—a careless jostling by someone that left a man or woman's soul hurt. I see these bruised ones every day—men and women who have been hurt.

Louis Nizer, an attorney, says in *My Life in Court*:

"I have represented defrauded businessmen who fight their deceivers for fortune and power. I have seen them pour out their venom against their opponents until they suffered heart attacks or were ulcerated. I have witnessed struggles for the protection of copyrighted material, where pride of authorship, being dearer than life itself, consumed the creative artist. I have seen public figures, libeled or accused of wrongs which could wreck their life's work, strike back at their detractors. I have observed men with spotless reputations who were indicted, suffer nervous breakdowns. I have witnessed children sue their fathers to deprive them of their businesses, or brothers engaged in fratricidal contests without quarter. I have seen defendants in antitrust suits beleaguered by plaintiffs seeking treble damages or defending themselves against Government actions aimed to break up their enterprise, painstakingly built over a lifetime. I have participated in will contests in which relatives were at each others' throats for the inheritance.

"All these litigations evoke intense feelings of animosity, revenge and retribution. Some of them may be fought ruthlessly. None of them, even in their most aggravated form, can equal the sheer, unadulterated venom of matrimonial contest. The participants are often ready to gouge out the eyes or the soul of the once loved, without any pity whatsoever.

"A man whose sense of honor may be punctilious and whose restraint under extreme provocation may be admirable, will unhesitatingly insist on making charges against his wife which, even if true, would not be entertained by any decent man, particularly against the mother of his children. A woman who all her life has been kindly and gentle may turn so vengeful against her husband that she will write obscene and poisonous letters to his friends, create violent scenes at his office, confront and physically attack him in public places, have him arrested, and write anonymous accusations to the Treasury Department.

"Either may disregard their children's welfare by making them pawns in the battle, filling their ears with loathing for the other. There is no limit to the blazing hatred, the unquenchable vengefulness, the reckless abandonment of all standards of decent restraint, which a fierce matrimonial contest engenders."

Those are *bruises!* Every courtroom is filled with them. How often have you been hurt?

David knew what it was to be bruised. Undermined by his own son, his popularity at its lowest ebb, wearied by years of challenge, he was libeled by Shimei, a distant relative, of the house of Saul. "He came forth, and cursed still as he came, and he cast stones at David . . . and thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial. The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man." *The belittling, lying accusations hurt worse than the stones that day.*

Joseph knew what it was to be bruised. His brothers bruised him early in life. And Potiphar's wife bruised him with a smear and a shakedown that for sheer cupidity are unsurpassed to this day. "And she spake unto him [her husband] according to these words, say-

ing, The Hebrew servant, which thou hast brought into us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison." *The injustice of it all hurt worse than the handcuffs and the leg-irons.*

Not long ago this plaintive cry was published:

"Our mother drinks. I don't mean just a cocktail at parties, I mean all by herself—during the afternoon. Sometimes the woman next door comes in and they get drunk together.

"When my sisters and I come home from school, Mom is usually in terrible shape. Most days she doesn't make the beds or clean the house. We have to do the housework or it doesn't get done. Then I go to the market and beg for credit so I can have dinner on the table when Dad comes home. . . . Please help us."

Those children are being *bruised*. Something is happening to them as children that shouldn't happen. How will it affect their lives? Will they ever recover from these bruises?

Jesus came "to set at liberty them that are bruised." How does He do this? *He provides an antidote for a putrifying action.* A bruised apple never recovers. The bruise generates bad, and the bad spreads. There is no hope for the apple. *But there is hope for human lives through Jesus Christ.*

Peter was badly bruised on the night of Christ's betrayal. "A certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice."

The crash in Peter's soul—the awful vision of his moral weakness, might have catapulted this man into hell. It wouldn't have taken much more to have sent him after Judas. He was hurt, and hurt badly. *He was ripe for Satan's infection.* Condemnation lay heavily on his soul; but Jesus was there to set him at liberty—to lift and pardon and kiss away the condemnation. He set him at liberty. So the man that was "bruised" stood and preached the sermon on the Day of Pentecost.

The woman taken in adultery was bruised. No one but God could possibly know what her unfortunate life had done to her soul. Her ideals had been battered down. Her body had become a common marketplace. Her mind had been sullied. Corruption had spread to her spirit. She had slidden down the ladder of entertainment status until she had been taken in public. *She was plying her*

*(Continued on next page)*



# Your Questions

Answered by Ernest S. Williams

*When Peter preached at the house of Cornelius, did he use one of the keys to the kingdom that Jesus promised him in Matthew 16:17?*

This is one possible interpretation of Christ's words. Many Bible scholars believe Peter used one of the keys at Pentecost, when he opened the door of the Church to the multitude of Jews and Jewish proselytes; and that he used the other key at the house of Cornelius when he unlocked the door of the Church to the Gentiles. The keys represented the privilege and authority with which Peter was honored.

*The Bible says sinners are to be judged. Since this is true, I cannot understand Psalm 1:5 which says, "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous" (Psalm 1:5). How can they be judged if they do not stand in the judgment?*

This verse should be considered with verse 4. The ungodly are there referred to as chaff, to be separated from the wheat, which represents the righteous. In the judgment they will be rejected. Instead of standing among the redeemed they will be separated, condemned, cut off.

*Since the people understood the speaking in tongues on the Day of Pentecost, why is it that people who speak in tongues today do not usually speak languages that are understood by others present?*

People who spoke in tongues in the days of the apostle Paul often spoke languages that could not be understood by the hearers.

Tongues that are spoken in the Spirit may be put in two classes. Some are languages which may be understood by others present. In other cases, the tongue cannot be understood apart from the gift of interpretation.

The tongues spoken on the Day of Pentecost evidently were of the first kind. Similar incidents occur today. The purpose of these incidents is not to convey the gospel; the Jews did not need other tongues to understand, for when Peter stood up to preach they all could understand him. The purpose is to display God's miraculous power as a sign to convince unbelievers and put a proper reverence in their hearts.

It is true that people who speak in tongues today usually speak in languages that the hearers cannot understand and therefore the apostle said, "Let him that speaketh in an unknown tongue pray that he may interpret" (1 Corinthians 14:13). Paul said "he that speaketh in an unknown tongue . . . speaketh mysteries" (1 Corinthians 14:2). He said he who speaks in an unknown tongue edifies himself, and this is good in private devotions; but in the church there should be interpretation also, that others may be edified.

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*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.*



trade on the streets. Only one person could set her at liberty. Thank God, He did!

“So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him cast the first stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning with the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted himself up, and saw none but the woman, he said, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.”

*He lifts the condemnation.* That is how He sets us free. “There is therefore now no condemnation to them which are in Christ Jesus. . . .” He “sets at liberty them that are bruised.”

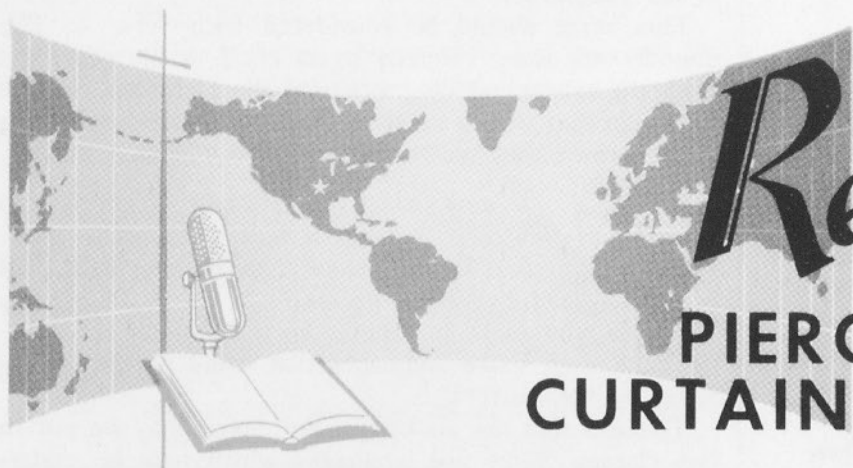
Isaiah says, “He was bruised for our iniquities.” The Son of God was *bruised* as no man has ever been bruised. He was bruised by this world that we have ruined.

God made a good world. We have made it a bad world. The *lies* in this world are our lies. The *hatred* in this world is our hatred. The *greed* in this world is our greed. The *impurity* in this world is our impurity. Our sin bruised Him. He was lied about. His reputation was smeared. His honor was questioned. He was physically attacked. Murderous attempts were made upon His life before His death.

His loneliness is a matter of record. He was misunderstood by His friends and family. He lived by faith. God had to supply His tax money. None ever heaped the riches of this world upon Him. Authorities treated Him with contempt. In the end the crowds forsook Him. He was betrayed and denied by those who had shared His love and confidence. No one pleaded His cause. He was sentenced to die with thieves. *Jesus Christ was bruised for me.*

No one understands the hurt in your soul like the Saviour. He is a refuge for your spirit. Tell Him your heartbreak. Tell Him your struggle against revenge, bitterness, and suicide. He understands as no one else can possibly understand.

“When he was reviled, he reviled not again; when he



# Revivaltime

## PIERCES POLITICAL CURTAINS TO SAVE SOULS

GOD'S GREAT POWER, MANIFESTED THROUGH REVIVALtime's worldwide broadcast services, is stirring the hearts of persons shut off behind political curtains in pagan darkness. From various countries of the world come accounts telling of the effect of Revivaltime's broadcast services.

Requests for prayer, inspiring testimonies, and offerings to help further the gospel to Revivaltime's growing international congregation continue to challenge the Revivaltime team to even greater efforts.

A grateful listener in Korattur, Madras, in the heart of politically ravaged South India, writes:

“It is a blessing to listen to your inspiring sermons every Sunday morning. Your prayers have brought many changes in my life. I pray for you and your gospel workers.”

From North Bihar, India, which lies in sight of Mount Everest, comes this testimony:

“Your Revivaltime program is a real blessing to us here in North Bihar. Thank the Lord for your sound Bible messages—warming, strengthening, Holy Ghost-filled messages.”

Praise God! Our work is not in vain! Not only can listeners across our nation hear the soul-searching Word, but millions of overseas friends can share in His good-

ness through the weekly Revivaltime broadcasts.

Although the Revivaltime team receives numerous foreign letters, many are unable to write because of political and religious pressures behind the iron and bamboo curtains. But many of the 51 foreign stations now releasing Revivaltime send encouraging reports regularly that the broadcast services are effectively reaching people with the precious Word of God.

Missionaries also express their gratitude. A Christian worker in Riau, Indonesia, writes:

“I am writing to tell you how much we, as missionaries here in Indonesia, enjoy your Revivaltime radio program. We hear it Sunday mornings just as we are eating breakfast. While we are taking food for the body we are also getting rich food for the soul as we listen to the inspiring musical numbers and Spirit-anointed messages.

“As missionaries we are always giving out, but we seldom, if ever, have the opportunity to ‘take in’ for our own souls except by radio, so we can't tell you how much we appreciate hearing Revivaltime each week. If the reception is poor (and sometimes we can't tune it in at all) we feel as though we have missed something most valuable to our own spiritual life.”

Another missionary to Indonesia thanks Revivaltime:

suffered, he threatened not; but committed himself to him that judgeth righteously." Jesus is the Friend you need!

That bruise in your soul, Mister, *will turn from bad to worse*. It will eat into your life with death, pain, and punishment. You can't afford that. Let God save you now! Let His grace remove the rancor, the malice, the strife, the envy, the recklessness. Don't throw your life away because you have been hurt. Find a new life. Find a new beginning. That is what God offers you through Jesus Christ, His Son.

Mr. Nizer speaks of a woman whom he defended in a divorce action as one who was "haggard and overthin from loss of sleep and food, her eyes dimmed and rimmed with red because there were no more tears, quivering and shaken, although not a finger had been laid on her."

Are you that woman? Are you that living, tormented, bruised soul? Then this message is for *you*. It tells you that God cares, and is prepared to do something about it through Jesus Christ of Nazareth, who was "*bruised* for our iniquities." ◀◀

"Each Sunday morning we listen to your program as we prepare for our own worship service and enjoy it very much. Thanks be to God for His gift to us and for the programs like yours we can hear weekly."

A minister in Aklan, Philippines, tells how much the radio services mean to him:

"We write to let you know how grateful we are for your radio ministry here in the Philippines. We are very much inspired by your messages in songs and sermons. Our church is supporting you with our prayers and is inviting people to tune in over DZAS."

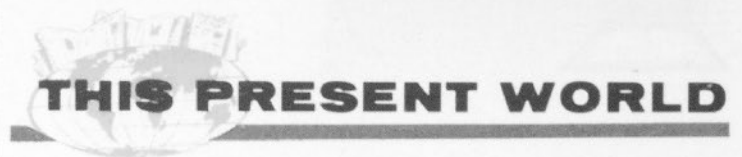
Powerful DZAS, Manila, while focusing mainly upon the Philippines vicinity, does beam directly into communist-dominated lands and is an invaluable outlet for *Revivaltime* to reach millions behind the bamboo curtain.

*Revivaltime's* straightforward, simple messages of salvation, healing and the baptism in the Holy Spirit bring hope and encouragement to many who are oppressed and downhearted. Listeners who have received a blessing through *Revivaltime* write constantly requesting literature so that they might reach friends who cannot hear the broadcasts.

United before our Heavenly Father, *Revivaltime's* congregation is made up of many different nationalities, races and creeds. But one thing is important—the congregation *is growing*. The message *is* reaching the lost. However, we still fall far short of our goal. Millions yet remain unreached by the gospel.

Missionaries and Christian workers alone cannot be expected to support this radio ministry. Like any missionary endeavor it must be financed by faithful Christians in the homeland. The time is short and the need is so great! We must act now!

Make *Revivaltime* a vital part of your prayer ministry. Tell others of this worldwide radio outreach. Share with us the opportunity to reach souls lost in darkness. Send your letters and contributions to *Revivaltime*, Box 70, Springfield, Mo. 65801. ◀◀



NEWS AND NOTES ON OUR TIMES

### Methodists Concerned Over S. S. Dropouts

The Council of Bishops of The Methodist Church has voted to make the Sunday school drop-out problem "a concern of the entire church." Every local church is asked to follow up every Sunday school pupil lost from its rolls.

### Religion Sixth Among Favored Philanthropies

About \$779 million is given away annually by some 15,000 U.S. philanthropic foundations. The foundations have assets totaling \$14.5 billion. The Ford Foundation, biggest of them all, has assets of \$3.3 billion. Education is the chief beneficiary of foundation grants. Next are international activities, followed by welfare, health, science, religion, and the humanities.

### Tourism Now World's Biggest Business

The National Geographic Society says that Americans move farther and faster than gypsies and at considerably more expense. Some 130 million American tourists spend \$30 billion annually seeking "sun and fun" away from home.

Nearly a million Americans crossed the Atlantic Ocean last year in what has been called "the largest mass movement in history." Fast-growing tourism, experts say, has replaced wheat as the world's biggest business—reminding us of the prophecy concerning the "time of the end" which says that "many shall run to and fro, and knowledge shall be increased" (Daniel 12:4).

### Jesus Painted in a Turtleneck Sweater

In a radical departure from tradition, an oil painting of Jesus wearing a turtleneck sweater and a black suit was hung on the wall of a Catholic church in London, England, recently. Christ is shown wearing blue jeans while preaching the *Sermon on the Mount* to 17 persons!

Archbishop John Heenan, who unveiled the work, called it "thoroughly modern with no distortion at all." The artist, a 56-year-old American named Carel Wright, said it showed "a fiery young man burning to tell all the people of the world his message."

### Rioting Youths Fined in Israeli Court

Ten ultra-Orthodox Jewish youths charged with rioting against Christian schools in Jaffa were sentenced in an Israeli court at Tel Aviv. They were given six-month suspended sentences and fined \$33 to \$66 each. The youths were the first to be tried out of a group numbering more than 100 who were arrested in Jerusalem, Haifa, and other Israeli cities for damaging mission properties.

The rioters had been protesting alleged "proselytizing" of Jewish students in Christian schools. The magistrate, in passing sentence, said the youths did wrong in taking the law into their own hands.



## The Den of Lions

Sunday School Lesson for July 26, 1964  
DANIEL 6:7, 10, 16-23; 2 TIMOTHY 4:18

BY J. BASHFORD BISHOP

*Daniel's Disposition* (Daniel 6:1-3). Darius the Mede replaced Belshazzar as ruler over the city of Babylon. He at once appointed Daniel as first of three presidents who ruled under him. "This Daniel was preferred... because an excellent spirit was in him." The word *excellent* as used here means "something that excels, goes beyond, predominates." Not flesh, but spirit, was the chief thing about Daniel. And we might say Daniel had an excellent disposition possessing winsomeness, sagacity, tact, humility, graciousness—traits which are greatly to be desired by every Christian and made possible as the Holy Spirit has right of way.

*Daniel's Devoutness* (Daniel 6:4, 5). "Then the presidents and the princes sought to find occasion against Daniel." Here we see: (1) *Envy Manifested*. These men were jealous of Daniel because of his superior goodness. How often virtue in one person becomes the occasion of vice in another. Some Christians cannot stand to see another Christian prosper. And envy is very energetic in

its search to discover sins in others! (2) *Integrity Exhibited*. "But they could find none occasion nor fault." What a testimony! Even his enemies could find no fault in the way he handled the affairs of his office! If Christian experience is as deep and real as it ought to be, it will affect every area of our lives. If we are not straight in our dealings with men, neither are we straight with God no matter how loudly we shout! But what a grand thing to live for Christ in such a way that every nook and corner of our lives will bear the scrutiny of the Holy Spirit!

*Daniel's Difficulty* (Daniel 6:6-9). The unscrupulous officers of the kingdom told a bold-faced lie in order to appeal to the king's ego and to persuade him to pass an unalterable law forbidding subjects of his kingdom to pray to anyone but himself for 30 days. Thus Daniel faced a predicament.

*Daniel's Decision* (Daniel 6:10). Early in life Daniel had made an unreserved and permanent dedication of his life to God. Thus, he had no difficulty in deciding what to do. (1) He went into his house to pray where he would be free from distraction and disturbance. (2) He was in the habit of praying three times a day. Though he was now about 80 years old, held a responsible position, and was a busy man, yet he was not too old, too busy, nor too lazy to pray. And this, no doubt, was the secret of his years of victorious living and service. (3) He prayed with his window open to Jerusalem. (See 1 Kings 8:44-50.) Though he was a captive in Babylon, Daniel's heart was still in the beloved city which remained to every Jew the habitation of the Most High and the symbol of all their spiritual hopes. So do we, pilgrims in a strange land, pray with our eyes fixed on Jesus who is "the author and finisher of our faith," and upon the heavenly home He is even now preparing. (4) When Daniel prayed he also gave thanks. Prayer and praise go together. Neither one can be quite as effectual when separated from the other.

*Daniel's Danger* (Daniel 6:11-17). Does it seem strange that Daniel was permitted by God to be thrown to the lions? Nowhere in the Bible are we told that because we are faithful to God we shall escape afflictions or be saved from bodily harm. We are assured, however, that God will be with us in trouble, that His grace and power will sweeten the bitter, and that He will give us inward peace and lift us above our circumstances. (See Psalms 27:5; 37:39; 46:1; 91:15; 138:7; Isaiah 43:2; 1 Corinthians 10:13.)

*Daniel's Deliverance* (Daniel 6:18-28). Darius spent a sleepless night in the royal palace while Daniel spent a peaceful night in the lions' den. Does it make sense? To the Christian, yes! Better to have a clear conscience in a lions' den than a guilty conscience in a king's palace! Daniel knew God could deliver him and he knew he was ready to meet God if he was not delivered.

In the morning his report to the anxious king was: "My God hath sent his angel, and he hath shut the lions' mouths." And our God has not changed! When we find ourselves in the "lions' den" of adverse circumstances, and when unbelief would say, "Is thy God able to deliver thee?" then if we have been faithful to Him we may reply: "The Lord stood with me, and strengthened me... and I was delivered out of the mouth of the lion" (2 Timothy 4:17). ◀◀◀

### LION IN A MAN'S DEN



## A SURRENDERED STRAW

Some years ago *Life* magazine carried a dramatic picture of the devastation wrought by a midwestern tornado. In the center of the picture stood a telephone pole with a straw driven through it.

It seemed incredible! How could a flimsy, insubstantial straw be thrust through a rugged, seasoned telephone pole? Here is the answer: the straw was utterly surrendered to the tornado and its awesome power. The weakest of God's children, when utterly surrendered to the Spirit of God, can bring to pass things which are humanly impossible.

—WALTER B. KNIGHT, in *Gospel Herald*

## UNNECESSARY WORRY!

A physician of wide experience analyzed the "worriers" who at one time or another had been his patients. Forty per cent of them, he found, worried over things that never happened. Thirty per cent of the worries analyzed were related to past matters which were now beyond the patients' control. Twelve per cent were anxious about their health, although their only illness was in their imagination. Ten per cent worried over their families, friends, or neighbors, although in most cases there was no substantial basis for the fears that were causing trouble. Just eight per cent of the worries seemed to have some basis in conditions that needed to be remedied.

—PAUL S. REES (Selected)

## HOW ARE YOU WATCHING?

There are two ways of looking at the Lord's coming: looking *for* it and looking *at* it. It is possible to look at it with keen intellect and profound interest, and yet have it mean nothing to us personally. It is also possible to know but little of the theology of the subject, and yet have a deep and holy longing for our Lord to appear. May this theme be not only our study but also our personal hope; for "*unto them that look for him shall he appear the second time without sin unto salvation.*"

—A. B. SIMPSON (*Courtesy Christian Publications, Inc.*)

## MY HEART IS TURNED AROUND

An Apache Indian lady described her conversion graphically by saying, "Now my heart is turned around." She was not a theologian, but she had hit upon the essential difference between the Christian and the sinner.

No matter what our profession, it is the direction in which our hearts are turned that determines our course in this life and in the life to come. The feet may go for a short while in another direction, but if the heart still treasures the things of time, the feet will soon follow the heart. But if the heart has heard the call of the Master, the whole being will "press toward the mark for the prize of the high calling of God in Christ Jesus."

"All we like sheep have gone astray," but we have a good shepherd who calls us back to green pastures and still waters, and a path that does not stop in the valley of the shadow, but leads on to "the house of the Lord forever." And, when our hearts are truly "turned around," we gladly follow Him.

—ELVA J. HOOVER



## LONGSUFFERING—RARE AND PRECIOUS

"The fruit of the Spirit is... *longsuffering.*" Longsuffering is patience carried to the point of pain; the power to endure; the capacity to bear up under tremendous strain. Love suffers long and is kind. In these complex days this virtue is sometimes in short supply.

We need to heed the words of Luther: "If thou art the lily and rose of Christ, know that thy dwelling-place is among thorns. Only take care lest by thy impatience, by thy rash judgments, and thy secret pride, thou dost not thyself become a thorn!"

—D. M. PANTON

## BURNISHED BY SERVICE

The little daughter of a college president accompanied her father for her first trip on a commercial airliner. She was much attracted by the smart appearance of the stewardesses, and asked her father who they were. Upon being told of their work, she seemed satisfied, but continued to watch them with admiring eyes.

But when a stewardess served their lunch, the little girl said to her: "Daddy says you're a stewardess, but I don't think you are. I think you're only a servant."

Of course, the college administrator had his own interpretation of this incident, but the application of it is not restricted. Elevation to any office within the church, whether it is that of a local trustee or a bishop, carries with it something more than prestige. It means an opportunity to serve, with all its additional duties and responsibilities.

No title has luster unless it is burnished by service!

—*The Free Methodist*



## Prayer at the Church Door

Search deep my heart, O Lord, before  
I worship here today.  
Let me not pass this open door  
Until I pause to pray.

Dear Father, touch my busy mind:  
Make it untroubled, free  
To feast upon the truth I find  
In fellowship with Thee.

Dear Saviour, clothe me with Thy grace  
That, serving, I may bless  
The weak, the sick, the careless face  
With quiet holiness.

Dear Spirit, breathe upon Thy gift;  
Give utterance to my voice.  
In glorious tongues of flame be swift  
To make my soul rejoice.

—*Albert L. Hoy*



# Leper Labor Builds a Church

BY MARGARET SCOTT

Missionary to Ghana



Leper Christians made 1,700 mud bricks for their new church.



They began to build by laying a simple foundation.



Mud brick walls were plastered to make them rainproof.

AT A RECENT PASTORS MEETING, ISSAKA KUSASI, PASTOR of the Yendi Leper Camp Church, said: "You are all happy, but I am happier than anyone else. Some years ago I had two sicknesses—the sickness of leprosy and the sickness of sin. I am still a leper, but one day I was cured of the sickness of sin by the blood of Jesus Christ, who loved me and died for me. He has blessed me in many ways and now He has given me and my Christians a fine new church in which to worship."

I have known Issaka for five years and not once have I heard him complain of the disease which entered his body while he was still in his teens.

Issaka was born in Zibila, a Kusasi village of northern Ghana, about 41 years ago. When he was old enough, he began offering sacrifices of dogs, goats, and chickens to the fetishes his people worshiped—to a clay pot for healing, to a sheep's horn for help in fighting his enemies, to a cow's tail to help him get the things he desired, to a bracelet of cowrie shells for protection from harm, and to a calabash for successful farming.

After he contacted leprosy he made many sacrifices, especially to the clay pot, but his leprosy was not cured. He lived in the darkness of this dread disease and of sin.

Issaka had heard that some of the people in his village were Christians, but he paid little attention to them and knew nothing about Christianity himself. Then one day he heard a young man named Afaago, a lay worker in a nearby Assemblies of God church, preach about Jesus who forgives sins and gives peace of heart.

Issaka believed Afaago, repented, and began to serve the Lord. I asked Issaka if at any time since he was saved he had turned back to sin. He answered: "Of course not! After I repented, I began to study the reader [prepared by Assemblies of God missionaries] which Afaago gave me. It stated that Jesus is our Saviour and that everyone should believe in Him. After I had learned to read it, I went out and told people what it said. I have not wanted to turn back!"

Ten years ago Issaka came to the Leper Camp in Yendi. There were no Christians so he began to preach to the lepers. Soon several repented and together they built a little zonomat church where they could worship.

OFFERINGS FOR ANY OF THE FOREIGN MISSIONARY PROJECTS MENTIONED IN THIS MAGAZINE SHOULD BE MAILED TO:

**ASSEMBLIES OF GOD**  
**FOREIGN MISSIONS DEPARTMENT**

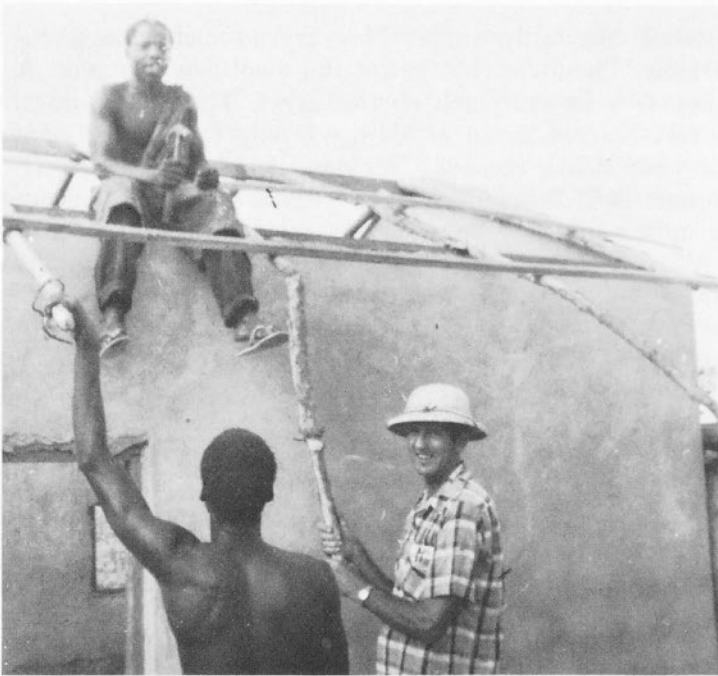
1445 BOONVILLE AVE. SPRINGFIELD, MO. 65802

# Our Nationals Help Themselves

*But They Need Help!*

By ARTHUR LINDVALL

Missionary to El Salvador



Missionary Franklin McCorkle helped the roof carpenter.



The lepers now are happy with a church of their own.

They held services in this grass hut until it collapsed several years later. The officer in charge of the camp allowed the Christians to use a round mud house until they could build another place of worship.

It is difficult for the lepers to work because many of them are without fingers and toes. But these determined Christians made 1,700 mud bricks for a new church building. Through many prayers, through the sacrifices of several churches in Ghana, and through the hard work of the leper Christians a nice building has been completed. The first service was held on Easter Sunday, 1964.

"How we thank God for our new church and for those who were willing to help us!" Issaka says. And *we* say, "Thank God for a pastor like Issaka and for sincere, faithful Christians like those at the Leper Camp. God bless them!"

## A NEW COOK

"Luisa, will you fix dinner for us? We can't take this other woman's cooking any longer." Several months ago the men who were working on our new Bible school building made this request of Luisa, wife of our C. A. president. It was handy for them to buy meals from her, since she lives next to the Bible institute. And she only charged 20 cents a meal! With five small children to take care of we wondered how she would manage, but we felt she could use the extra money.

A couple of days ago Luisa came with an offering for the Bible school. "Here are 18 *colones* (\$7.20) for the new building. It is the profit on the dinners I have been making for the workers the last two months."

## SACRIFICE

George met me in Santa Ana a month ago. "I haven't any money but I would like to help with the new building. Is there anything I can do?" "Yes," we told him, "we need workers." Last week George went back home after giving two weeks of time as a laborer in the heavy concrete work.

A member of Valentin Cortez' little church up in the mountains 70 miles west of the capital came in and worked 36 hours without stopping last week as we poured concrete. He was offered wages for his time, as others were getting paid. "No," he replied, "this is my offering for the Bible school."

## PASTORS


Fifteen of our pastors in the capital have given two full nights of time this month when we have been pouring concrete. It took 73 continuous hours to pour the big second-floor slab last week. Sterling Stewart, the missionary in charge of the construction, was off the job only seven hours of that time!

## OFFERINGS

In the last six weeks *over a thousand dollars* has come in offerings from our native churches for the Bible school building. Twelve to fifteen hundred of our Christians have pledged to give a *colon* (40c) a month. But the need is urgent! We will need another \$15,000 in the next three-months to be able to have the building ready for classes. We are doing our best! Our Christians are sacrificing to have a place to train their pastors. Will you help *now*? While the need is urgent?

Your offering may be sent to Foreign Missions Department, 1445 Boonville, Springfield, Missouri 65802, designated "El Salvador Bible School, for Building."





# ***HIS HAND STUCK TO THE SWORD***

Baccalaureate Address  
Central Bible Institute, Springfield, Missouri

By **PAUL E. LOWENBERG**  
*Kansas District Superintendent*

**M**Y TEXT IS 2 SAMUEL 23:10. CONCERNING ELEAZAR, one of David's "three mighty men," it says: "He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil."

England had its Nelson, Italy its Garibaldi, the Alamo its Travis, Gettysburg its Armistead, and Israel its Eleazar. When the roll call of the world's battle heroes is called, Eleazar will stand in the front ranks to receive a distinguished service award for service above the call of duty. Look at him: outnumbered, out-armed with no defense but his sword. All alone with God's might he slashes, he strikes, he swings his two-edged sword with a solemn fury that beggars description. The enemy falls on every hand like ripened wheat before the harvest scythe.

Oblivious to personal danger, impervious to his own wounds, with lionlike tenacity, with determination set on fire by a sense of divine mission, he does not cease until he completely annihilates his foe. His whole being now aflame with an agonizing weariness, his legs no longer capable of sustaining his weight, his arm paralyzed with an excruciating agony, Eleazar falls to the ground utterly exhausted like one mortally wounded. Someone rushes to his side to minister help, to wet his

parched lips with water. They try to make him comfortable. They stretch him out full length on the ground. They seek to straighten out his arms. They reach down to take his sword out of his hand, only to discover what the Holy Spirit records, "*his hand stuck to the sword.*" Samuel used the word "clave," which in Hebrew means to adhere to, fuse together, or weld into one piece.

What a picture! Hand and sword are one; fingers and haft fused together: welded in a death grip in which the soldier and sword are so integrated that it is impossible to separate them. What more can be said? What more need be said? Only the Holy Spirit can say it so eloquently, "*His hand stuck to the sword.*"

Young people are looking for heroes. You who are planning on entering the ministry could do no better than adopt Eleazar as your model. His life can be summed up in three brief sentences; (1) he fights alone; (2) he fights against imponderable odds; (3) he fights until the battle ends in complete triumph.

But you are up against a much more treacherous foe than Eleazar was. Paul says you are not wrestling against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places (Ephesians 6:12). And this formidable foe cannot be successfully routed by ordinary, everyday instruments. For again we are told, "The weapons of our warfare are not carnal [or earthy], but mighty through God to the pulling down of strong holds" (2 Corinthians 10:4).

While our country is armed with an astounding plurality of weapons for both defense and offense, you are limited to just one: the Word of God, which is the sword of the Spirit. But it is a mighty weapon. It is what Jesus used. Peter, Paul, and John used the Word of God. With it they shook the Roman Empire to its foundations. It was before the Word of God that Felix paled and trembled, and Agrippa confessed that it almost persuaded him to become a Christian. And with this Word, Jesus our Lord routed the devil on the mount of temptation.

It was this Word that pricked the multitude on the Day of Pentecost and made them cry, "Men and brethren, what shall we do?" The writer to the Hebrews said: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the



Paul E. Lowenberg preaches to Central Bible Institute graduating class at baccalaureate service in Central Assembly, Springfield, Mo.

dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). *This is the sword which the royal David commits into your hands today.*

Today the Word of God is no longer accepted or treated as the twoedged sword of the Spirit. It has become a magical wand, heavily perfumed with all the enchanting aromas of humanistic apothecaries to bewitch and draw men to a Christless, crossless, godless, faithless, new-birthless ecumenicism. It has become a diamond-studded chalice filled with the sweet wine of a hundred Christ-dishonoring compromises. This strange concoction dulls the spiritual brain, rendering it insensible to the lurking dangers, intoxicating it with rosy dreams of one superchurch into which all the world will flow, all the while keeping men ignorant of the fact the enchanting goblet is filled with deadly poison drawn from the polluted streams of liberalism, rationalism, existentialism, willing to crucify Christ afresh and put Him to an open shame in the interest of a so-called "church unity."

You are locked in mortal combat with an enemy who has a thousand diabolical weapons with which to destroy the church of Christ. There can be no armistice, no truce, no negotiations. It is a fight to the finish. You are living in a different age than some of us have lived in. The home, the school, and even the community life all made a certain moral and spiritual contribution to our lives. Today the family altar is an anachronism. The school is an incubator of skepticism. Community life is corrupted by immorality and licentiousness. Sad to say, even the church is no longer that moral and spiritual Gibraltar that it once was. The floodtides of rationalism, the winds of higher criticism and the termites of dead orthodoxy have eroded this once famous mountain to a mere molehill, without a clear voice from and for God, and totally at a loss to know what direction it wants to travel.

It is in this hour the sword of the Spirit is committed into your hands. The sword is new and shining, your hands soft and uncalloused, your life sheltered and guarded. But from today, from this sheltered sanctuary, you will be thrust out into the thick of battle. Wrap your hand around the sword. In the name of the Lord declare a war that shall not end until the day you fall in the heat of battle, weary and exhausted, wounded and blood-stained, but with the sword still tightly clasped in a hand that will not let it go.

The Word of God and history abound with glowing examples of splendid courage from which we can learn and profit.

There was Joseph, lied against, sinned against, betrayed by his brothers, seduced by a prime minister's wife. Thrown into a filthy dungeon because he would not defile his morals, he cried, "How . . . can I do this great wickedness, and sin against God?" Imprisoned, but spiritually free; locked in filth, but morally clean; stripped of his official garments, but clothed in God's holy righteousness; his sceptre of authority removed, but *his hand stuck to the sword.*

During the battle of Yorktown a young soldier's leg was shattered by a bullet. The doctor said he must have it amputated. "Don't strap me down," he begged. "And no whiskey either. Give me my old violin and while you operate let me play." While the surgeon worked, he

tucked the old instrument under his chin and gently coaxed from that old music box the songs of his childhood, of mother and home. He played songs of the better land where men learn war no more. So obsessed was he with his music he was unconscious of the pain he was experiencing.

We can forget ourselves, our little aches and pains, in the music of God's glorious gospel. There were Paul and Silas in the filthy Philippian dungeon. At midnight they sang and praised God. It is of this experience that Paul declared, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Just before the martyrs were brought out from the colosseum dungeons to face the roaring and the ravaging of the hungry lions, they would join in singing the praises of Christ their King. The heathen king would hear this and scream at the top of his voice, "Why do these fools sing? Don't they know that in a few minutes they will be fed to the lions?" Coming out of the dungeon singing the songs of faith, *their hands stuck to the sword.*

I think of Old Uncle Bud Robinson. What an inspiration he was to many. Here is one of his little prayers:

"O Lord, give me a backbone as big as a sawlog, and ribs like the sleepers under the church floor. Put iron shoes on my feet and galvanize my britches. Hang a wagonload of determination up in the gable end of my soul and help me to sign a contract to fight the devil as long as I have a vision, fight him as long as I have a tooth, and then gum him till I die. For Jesus' sake, Amen." It is men like this who cling to the sword, who make an impression upon a world that has lost its sense of dedication.

When King Alfred the Great lay dying he asked for his sword. Clutching it in a weak and trembling hand he said; "With this sword I have liberated England from tyranny, from the enemy. When I am dead put it in my hand, laid across my heart. I want to be buried with the sword that liberated England." How many Christian warriors can say the same thing at the end of life's grueling battles. Their sword is still with them; their last request, "Bury me with the gospel sword in my hand."

When the saints of Madagascar suffered one of their most serious persecutions in 1849, many of them were killed by being hurled over a precipice by drunken soldiers. But before they were hurled to their doom, they were swung out over the canyon so they could see their fate—the stones, the jagged rocks in the canyon below. They beheld their fate but refused to recant. These intrepid warriors of the Cross lined up at the edge of the canyon and before they were shoved over by these brutal men they sang:

*"Jesus, lover of my soul,  
Let me to Thy bosom fly."*

And as they were hurled over the edge, the eye of faith could see the sword of God stuck in their hands. Their heart was too big for compromise; their spirit too strong to wilt, even under martyrdom.

To this list could be added many more. Martin Luther  
(Continued on next page)



dared to take his life in his hand and face the enemy of his day and declare, "Here I stand; I can do no other. So help me God." It was when George Matheson was disappointed in love, deserted by the girl to whom he was betrothed to be married, because he was becoming blind, that he wrote:

*"Oh, Love that will not let me go,  
I rest my weary soul in Thee.  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."*

Think of Paul. Couldn't he have said, "Haven't I suffered enough? Let someone else take my place now. It is time for me to retire and take it easy." Listen to his lament: "Only Luke is with me. Demas is gone. All have forsaken me. Bring my parchments; I'm lonely here, I need some reading."

Listen to him: "I have fought a good fight; I have finished my course; I have kept the faith." And on his way to the Roman chopping block, his sword was still *stuck in his hand*.

When Garibaldi and his nondescript army marched to Rome to liberate it, his friends cried, "You will be imprisoned; you will be killed." He answered, "Let 50 Garibaldis die; Rome must go free."

Let me close. Dr. Duff, the veteran missionary to India, was back in his favorite city in Scotland—Edinburg—for a missionary meeting. During the service he pleaded so intensely, so passionately for men and money for missions he fainted during his message. Loving friends carried him into the anteroom where he revived. Upon reviving he said, "Where am I?" They told him. He said, "Where are the people?" He was told they were still in the church. He said, "Take me back." They said, "No, it will kill you." He said, "It will kill me if you don't." They carried him out in a chair and that dear old man sat before that crowd and begged and pleaded until it seemed his heart would break. Finally he closed his eyes and cried, "O God, Scotland has no money; Scotland has no men to go; Scotland has no love to give. Let me go back. I'll die on the bank of the Ganges to prove to the Indians that I love them." *His hand stuck to the sword.*

So it was with Dr. Livingstone. When he did not appear at his regular hour, the native friends, the helpers, stood outside his tent waiting for him. An hour passed; Livingstone did not appear. One of the men tiptoed to the tent and looked in. There was the great missionary on his knees with his face toward a land across the river to which he had wanted to go for many years to preach the gospel. For some reason he just knelt there without moving. The helper became a little suspicious, tiptoed inside the tent, and touched him. Livingstone was gone. His heart had played out. Upon his knees, facing that savage land across the river, his heart still cried, "God, let me tell them about Thee!" *His hand stuck to the sword.*

And so with you. When life's journey is ended and the battle is over, when you are called upon to give an account, though scarred and wounded, weak and weary, may the sword of God still stick in your hand when the roll is called up yonder. Amen!

*When I am dead, the snow will still fall  
and the leaves will drift aimlessly down as they*



# 'I'm Just a Housewife'

BY LEONA ROCHELLE

I AM A HOUSEWIFE, MOTHER OF FOUR CHILDREN, GRANDMOTHER OF FIVE. I am middle-aged, frankly so, slightly overweight and only moderately attractive. I hold no college degrees; I would be lost in the fast-moving world of business. But I am not neurotic, I am not frustrated, and I do not take tranquilizers!

Often when I finish reading an article telling what's wrong with the average housewife, I'm downright disgusted and I'm surprised that I've ever had the sense to come in out of the rain. According to the writers of

*in winter, autumn will still follow summer,  
have for centuries; but I will not have lived in vain.*

these articles, I should be mired down in self-pity, constantly running to men of medicine for pills that do not help, seeking a cure for ills that do not exist.

How can I be happy when I have none of the things I'm told are necessary for me to lead a full life, to know myself and to become a whole person? I feel that I have a duty to be happy, an obligation to myself as well as to those around me. Power, peace, and good health are the natural products of a happy disposition, and a single spiritual idea can give poise and confidence.

Happiness does not in any measure depend upon material possessions. I've never owned a Renoir, but I've walked with my children to the top of a high hill to look down on the breath-taking scene below and the splendor of a winter sunset. I've never been to the opera, but I've listened to the songs of birds, the laughing chatter of the brook, the chirping of the crickets in clover and the sighing of the wind in the pines. I've never been applauded by the masses, but I've shared with God the wonderful miracle of creation and I've had the thrill of hearing a tiny, lisping voice whispering, "You are the bestest muvver (or gwandmuvver) in the whole world."

Life has not been easy for me. I've weathered several major illnesses, among them cancer and two heart attacks. I've held a sick baby in my arms all night, not just one night, but many, expecting every breath to be her last. I've walked the floors for hours while my husband lay under the surgeon's knife, hoping and praying that something could be done before his life-blood all drained away. I've stood helplessly by and watched my home and all my earthly possessions burn.

My four children often wore clothes to school that were made of feed sacks, but no one knew. I early learned to use my hands and my little girls' dresses were the envy of their classmates. The fact that their clothes were homemade did not keep any of them from being among the top 10 per cent of their respective classes, scholastically speaking.

Often it seemed to me that I was spending years just washing and ironing. But my clothesline was an inspiration: little girl dresses became rainbows and little boy trousers were wind-filled balloons, and I've had many poems published that I composed while hanging the wash on the line. The money received from the sale of these poems was often used to buy insulin for my oldest, who was and is a diabetic, or tonic for my youngest, who was and is a chronic asthmatic.

So what if I don't have a college degree? Once I was told that the greatest university in the world was not enclosed by four walls but by an inquiring mind, a loving heart, an eagerness to learn and by a deep faith in God. To these I would add a good dictionary, and access to a public library.

I do not feel that I am indispensable. Certainly my part in the great drama of life is small, like a pebble carelessly tossed into a whirling pool—for a moment only

is the rhythm disturbed. When I am dead, the snow will still fall in winter, autumn will still follow summer, and the leaves will drift aimlessly down as they have for centuries; but I will not have lived in vain!

I'll leave behind no great masterpiece of art, no deathless prose, no soul-stirring poems. But I will leave behind children and grandchildren with a deep and sincere faith in God and an appreciation of all His handiwork. I know that often when they see a lovely sunset, or stark bare tree branches etched against a winter sky, or the heart-stopping beauty of wild plum trees in bloom, or wild geese flying over, or smell the pungent odor of burning leaves, or freshly turned loam, they will pause and say: "Mother loved this so."

God in His infinite wisdom, knowing my capabilities and my limitation, chose for me this station and this time. He granted me leisure to sit and look at the wonders of His world. I've seen the patience of the robin and the sparrow as they labor to build their nests; I've observed their loving care as they fed their babies and taught them to fly. I've watched a fern uncurl, a flower unfold, a tiny seed push its way up through the moist earth. And in all of these things I've caught a glimpse of the unseen hand of God.

I'm just a housewife; but if I had my life to live over and could choose any position in the world, I would choose no other way!

—Farm and Ranch (reprinted by permission).

MUSEMENTS FOR MINORS BY DICK CHAMPION

START	T	E	A	R	N	G	P
H	T		S	I	Y	A	
S	A	E	D		R	I	
O	R	R	O	W	C	N	END

**NO MORE**

When God creates a new heaven and a new earth, some of the things present in this earth will be "no more," He has promised.

The puzzle above indicates the things the Bible says will be "no more." Can you discover them? Start at the upper left-hand corner, taking one letter at a time. Move either across or up and down—do not move diagonally. Gray squares indicate the end of a word. The end of the puzzle is at the lower right-hand corner.

If you need help, read Revelation 21:4.





# CASA BLANCA INDIANS GET A NEW CHURCH

BY MARCIA McCORKLE  
Chandler, Arizona



Missionary Marcia McCorkle and Peter (at right) are pictured with the J. O. Brown family who assist her in the work at Casa Blanca.

WHEN I WAS CALLED TO CASA BLANCA, ARIZ., IN 1959 to keep the Indian church going, there were only four regular members. The enemy of men's souls had entered the flock of God and divided it. What a blow this was to the Teagles, who had worked so hard to build up the church, and to the Caleb Smiths who had gotten the work off to such a good start in 1951.

Before I came, Edna Griep had pastored the remnant of believers for three years. She held services out in the desert, making a 50-mile trip for each service. She came from the nearest town and picked up members from two communities for each service.

It was not easy for Sister Griep and others to care for this work. They persevered in spite of dusty roads, mud, sand storms, tarantulas, rattlers, scorpions, and black widow spiders. In summer the temperature would shoot up to 115 degrees in the shade. Though the air is dry, the heat saps a person's vitality.

Sister Griep raised the money to build a new church; but since most of her congregation was from Stotonic (sometimes called Santan) about eight miles away, the new church was built there.

The Lord had burdened me with the needs in Casa Blanca, so when Sister Griep asked me to come and pastor the handful of Indian believers at this place I responded. When I moved to the Gila River reservation I found the people willing to work and pray, and the church began to grow.

In 1961 Brother and Sister J. O. Brown and family came to the reservation to work with me and they have been a great blessing. So has the bus which they brought, supplied by the West Texas Assemblies.

Steadily through the years the Lord has added such as should be saved. In this community the powers of

darkness fight each step of the way. However, God's Word is ever true: "Where sin abounded, grace did much more abound" (Romans 5:20). Precious Indian saints who daily have to contend with drunkenness, fighting and vandalism on every hand are standing true to the Lord. Often they give as fully as the widow mentioned in the Bible who gave "all that she had, even all her living."

For a couple of years it had been evident that the congregation was outgrowing the little church. A year ago the Home Missions Department loaned us \$1,000 on a new church. This loan, with \$250 from the Arizona District and \$50 from the First Assembly of North Kansas City, Mo., have been all the outside funds used for the building. The Assembly of God in Scottsdale, Ariz., donated some seats and the First Assembly of Mesa provided a rug. The balance of the finances and the payments on the loan have come from the community.

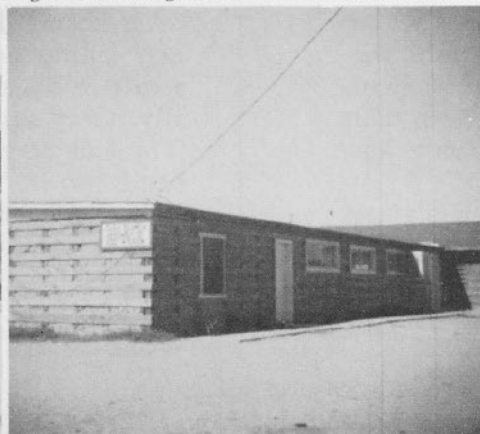
About a year ago, with the help of Floyd Wilson, a layman from Mesa, Brother Brown acquired used telephone poles for the studding. Brother Brown poured the floor with the help of the Indian men. Then the Browns and the Indians set the poles and put on the lumber. This was to be a "sandwich" structure of the type used for Indian houses, one the people could help to build.

The auditorium is 36 by 72 feet and took many handfuls of mud. Even the children helped. The Missionette group worked a few hours before the first official work day. Most of the Indians and the lady missionaries helped.

The Indian men helped Brother Brown with the roof and the inside plastering. The WMC's (Indian) and I painted the interior. We thank Lonnie Thomas, missionary at the All Tribes Bible School, for helping one day.

This reservation with over 8,000 population has about

The members of the Casa Blanca Indian congregation are proud of their new church (shown at right) which they helped to build. Even the children had a part in erecting the building which has an auditorium 36 by 72 feet.



five communities as yet unreached by the full gospel. When someone asked Brother Brown, "What is the greatest need in order to start an outstation?" he promptly replied, "Time!" for there just isn't enough time to do all we would like to do.

Too many hours each week have to be spent keeping the vehicles in working condition. Speed-the-Light helped the Browns to get a used Jeep a year ago. This has been a great blessing, but many miles of travel over washboard roads have taken their toll; and the last few months Brother Brown has been kept busy buying and installing new parts.

We plan to stucco the outside of the new church when funds are available. Some finishing work on the interior remains to be done. A piano is needed. But the greatest need at present is more financial support for the Browns

so they can devote more time ministering to the Indians.

Our Indian members support the work faithfully according to their ability. Ranch work pays from 80 cents to one dollar per hour and is usually from 6 a.m. to 6 p.m. (if the Indians can get on). Cotton chopping pays from 60 to 85 cents an hour but requires three to five hours of travel to and from work each day.

Sunday work also presents problems. Most jobs require it. Those who refuse to work on Sundays lose their jobs. This makes it very hard to get the working men to attend church, and leaves mostly the unemployed men in our services.

Pray that God's kingdom will be extended on this reservation in spite of all the hindrances. We are thankful for all who have been won to Christ but we can see so much more to be done here for the glory of God.

## Another Navaho Indian Church Completed

By

LYLE and ETTA WOLVERTON  
Chambers, Arizona



These people attended the first service held in the new Indian church in Chambers, Ariz. The Lyle Wolvertons (right) are missionary-pastors.

THE NAVAHO INDIAN PEOPLE IN THE WIDE RUINS AREA near Chambers, Ariz., have a brand-new church in which to worship. Except for a few furnishings, finishing touches and a steeple, it is completed.

It is advantageous to the missionaries that Chambers is located at the edge of the Navaho reservation. The restrictions of the reservation are not imposed upon it, yet the missionaries have access to approximately 5,000 Navaho in this immediate area.

Beulah Bills ministered among the Indians at Chambers for several years. At her request, the Arizona District sent us to take the work.

In the past 10 years we have seen changes in the Navaho living conditions. More and more they are fixing up their homes, stuccoing the outsides and sometimes even painting them. Many now have pickup trucks to replace the horsedrawn conveyances. But little has been done to change their heathen beliefs or moral conditions. They still practice the "squaw dances," the "yeibasha" and "sings" through which they hope to drive away evil spirits or sicknesses. The peyote religion is also prevalent. How thankful we are for those who have responded to the gospel and have been set free from evil bondages.

In July 1963 Brother and Sister Charles Kumley came to work with us. Their ministry reached out to the Burnt Water community from which for six months they brought the people to the Chambers church for all the services. Then God made available a deserted trading post at

Burnt Water where the Kumleys now hold services.

On Palm Sunday 1964, the first Sunday our congregation met in its new building, nine Missionettes of the Assembly of God of Hawthorne, Calif., visited the reservation to see the missionaries in action. Their sponsor, Mrs. Charolette Sheridan, and their local WMC president, Mrs. Arline Chastagner, accompanied them.

The girls and their sponsor had planned carefully for the trip, preparing food for them and us and even taking frozen meat in a chest to be put in our deep freeze. They all brought sleeping bags.

The Missionettes' illusions of glamor soon dissolved when they saw first-hand how the missionaries must live and the conditions under which they serve the people they love. The Missionettes participated in the Navaho church services and enjoyed the sweet fellowship of a hogan service another evening. Mrs. Chastagner wrote later: "When the girls left the station, the words 'home missionary' and 'missions' had a new meaning for them. They have come to realize that all of the United States does not necessarily look like 'home.' The girls received spiritual benefit from the trip, as well as an education in home missions."

We need a well at our mission as we still have to haul all our water. We will appreciate prayer that this need may be met. But most of all, we would request prayer that many more souls in this area will find the "living water" and drink from the wells of salvation.



# MATCHING THE

Valedictory by Gretchen Lehman

Bethany Bible College, Santa Cruz, Calif.

**H**ISTORY'S RECORD IS THE UNALTERABLE PROOF THAT "No man liveth to himself." Today's world is the product of yesterday's generations: a product of their beliefs and what they did about those beliefs. This is also the record of the Church. There has too long been a vast difference between her teachings and her testimony; between her convictions and her commitments; between her beliefs and her enactment of those beliefs. Too few have been wholly impassioned, totally committed and fully dedicated.

The tragic results are framed in the godless ideological enslavement of half the world, and the careless indifference and moral enslavement of the rest. Like lava cooled to a rocklike hardness, the aspirations and passions of the past generations have cooled and these have produced our world. We cannot recast the mold of history, but we can, with godly fervor, shape the mold of the future and fill it with white-hot zeal.

Kenneth Scott Latourette has described the 19th century as "the great century of Protestant missions." At its opening there were almost no missionary societies; at its close numerous groups were recruiting their youth with the slogan, "Evangelize the world in our generation." But despite men's elaborate plans it was soon evident that the task would not thus be accomplished. Although 60 generations had already passed since Christ issued the Great Commission, the work still languished. The motive was present, but the divine enablement was lacking.

Suddenly, on the first day of the 20th century, God, in a fresh outpouring of His Spirit, began to reveal what *He* had planned for our age. In His sovereign schedule this century was to see the Church revitalized by the Holy Spirit and endowed with divine dynamics equal to her task. It began in Topeka, Kans., where a little group had been seeking to discover the power which would make them effective witnesses and would enable them to meet the challenge of the new century. The gracious Spirit came in all His fervent fullness. Individually, and in groups, they were filled—and, wherever they went, revival sprang up. The tide rose and swept on; Houston, Galena, Baxter Springs, Los Angeles. Prophetic in pronouncement, miraculous in ministry, and evangelistic in endeavor, it bore the stamp of God that linked *this* with "all that Jesus began both to do and to teach." The Comforter had come! He had come to *our* century! He had come with an endowment of power for the unfinished task!

Upper Room transformations took place. The change

was dramatic. These 20th century Pentecostals, upon receiving the promised power "after that the Holy Ghost had come upon them," felt the compulsion to become witnesses in their Jerusalem, and in their Judea, and in their Samaria, "and unto the uttermost part of the earth." No cost was too high, no sacrifice too great. Possessed with an unrelenting drive, they pushed back the barriers of sin and pressed on to all corners of the globe to proclaim the redemptive message.

This outpouring of the Holy Spirit was not intended for the Assemblies of God alone. Other Pentecostal groups were raised up, were blessed, and were expanded. Finally, within the last decade this ever increasing surge of the Spirit of God has reached many in the denominational churches. We join Peter in declaring, "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:16, 17). So widespread, so effective has been this remarkable manifestation of God's power that those who chronicle church history have affirmed this 20th century to be "the century of the Pentecostal movement."

The year 1964 has come—indeed, is half gone. Stirring events have transpired and are continuing to transpire. As a church we see all of these in their social aspect, for this is the level on which we serve. We have seen change and sensed the turmoil and tragedy of these days. We have felt the hurt of the Civil Rights issues as they have torn at the heart of our nation. And we have sensed that the cleavage of loyalties in the communist camp some way presages changes for the whole world.

But to the millions of Assemblies of God adherents around the globe, 1964 is a Year of Jubilee! Our 50th anniversary is a year of rejoicing. We have come a long, long way since that day in April 1914 when Spirit-filled men met to set the course of an evangelistic and missionary movement. God has raised up thousands of churches in 72 countries of the world. At this very moment there are 832 foreign missionaries under appointment to carry this message to the farthest reaches. With only the one consuming desire to please Him, they have swept "across the nation and around the world," for Pentecost is missions in operation and scope.

In the face of such victory, it may seem totally out of character to suggest that the task still remains unfinished. Yet the challenge of this hour is greater than ever before. The burgeoning world population, swelling and surging up past the three billion mark, is not the problem of the social scientists alone—it is *our* problem. The very nature of Christianity makes it so and should force us to see these three billion not as impersonal statistics of the Census Bureau but as individual souls

# HOUR

who cost the price of Calvary! The figures mount. For every four persons on the earth in 1950, there are now five. Ninety persons were born into the world within just the past thirty seconds. *And Christ died for each one!*

This is not to strike fear of failure to our hearts. The mounting needs are not insurmountable. The needs are greater—but so, too, are the resources to meet these challenges. If we, the Pentecostal church of this day, would accomplish the still unfinished task, we must enter the arena of faith with the same godly abandonment as the first Pentecostal church. Let us be reminded of the effect of Pentecost on those first believers: so persuaded were they of their God-given purpose, and so untiring and relentless was their devotion, that only the sword could cut short their path to the “uttermost part of the earth.” Wherever they went, they proclaimed their love with a resounding testimonial of vibrant service—and often with the mute testimonial of martyred blood. Theirs was a singleness of purpose, repeatedly phrased throughout the Book of Acts. Note their passion: “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”

Stirred though we may be by their sacrifice, their devotion cannot suffice for this hour. *We* must take our place in the eternal program of the Church. In such a position, how fittingly could we apply the words of President Lincoln at Gettysburg: “The world can never forget what . . . they did. It is for us, the living, rather to be dedicated here to the unfinished work which they, thus far, so nobly advanced. It is rather for us to be here dedicated to the great task before us, that from these honored . . . ones, we take increased devotion to that cause for which they gave the last full measure of devotion . . . that this work not perish from the earth.”

The degeneracy and the lostness of our world is a testament of despair. It is a testament *to the great need of this hour!* God felt it. For this reason, God gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. It is either “perish” or “everlasting life” for every man. There is no other choice.

As Keith Falconer has stated: “If Christ is our life, if there is no other Name given under heaven whereby men must be saved, if vast continents are shrouded in almost utter darkness, if millions suffer the horrors of heathenism, if the Saviour of the world included these millions in His love and sacrifice, if they are the children of the Father who would not that any should perish, and if life is to us not a play and a trifle but the solemn doing of our Father’s business, then I ask, in the Master’s Name, *Is there not cause that we give ourselves to the world’s need?*”



Gretchen Lehman delivers valedictory at Bethany Bible College commencement, Santa Cruz, Calif.

We dare not overlook any soul for whom Christ died. For everyone from the sin-chained delinquents of New York’s slums to the elite of our nation’s capital, Christ is the only answer. He is the only answer for the rich and the poor, for the famed and the unknown, for the young and the old, for the pagan and the orthodox. We must beware lest we neglect the millions of socially accepted yet spiritually destitute all about us. By our proximity, we have become accustomed to their material security and have too often forgotten that they are really “wretched and miserable and poor and blind and naked. . . .” “There is none righteous, no not one!”

We have soothed our spirits with the promise: “Whosoever shall call upon the Name of the Lord shall be saved.” But how many know the words which follow this: “How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?” May these words haunt us! The evangelization of our world is *not* optional. It is imperative! Men without Christ are lost! We must be guided by this conviction—not by convention.

Against the backdrop of our impatient generation—restless, unsettled, uncommitted—*this hour demands total commitment.* Such commitment may begin with a single emotional assent, but it must find its completion in the redirection of our life’s course until with Paul we say, “Necessity is laid upon me; yea, woe is unto me if I preach not the gospel!” “. . . As much as in me is, I am ready to preach the gospel.” The motive for missions must be more than the need, or even the words of Christ. As George Peter has written, “The words of Christ did not create new duties: they revealed eternal duties.” The motive for missions is embodied in the very nature of Christ Himself. We must become so “one” with Him as to reverberate the urgency of His heartcry: “I must work the works of him that sent me, while it is day. The night cometh when no man can

*(Continued on next page)*



work." "Say not ye, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest." While we acknowledge that this gospel is "to the Jews a stumbling block, and to the Greeks foolishness," we glory in the assurance that it also brings light to those in darkness, hope to those in despair, joy to those in sorrow, faith to those in doubt, peace to those in torment, strength to those in weakness, pardon to those in sin.

This is the hour of victory! With confidence and calm the Prince of Peace moves on, inspiring hope and instilling peace. In mighty triumph Christ, the King of Kings, the Mighty God, overrides every hindrance and obstacle. Now we are the body of Christ. We share His victory as we share His promise: "I will build my church and the gates of hell shall not prevail against it." As the Church remains faithful it need not, and does not, labor alone nor unaided. In His tripartite fulness God has equipped us to fulfill Christ's redemptive purpose—His function—in the world. We claim the same

promises that sustained the prophets: "Thou art my servant: I have chosen thee. . . . Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness."

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Instinctively our thoughts recall the poignant charge of Mordecai, the Jew, to his niece Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" To the Spirit-filled in this audience, and to those of us about to be graduated, could we not speak the same words today? "Who knoweth whether *thou* art come to the kingdom for such an hour as this?" As another has said, "Now God be thank'd, Who has match'd us with His hour!"

This is the hour for the church of God. This is the hour for the completion of the unfinished task. This is your hour . . . and mine. ◀◀

## THE TEST OF THE SPIRIT

*(Continued from page three)*

in Christ Jesus. They were beginning to say that when Jesus is the Son of God, He is not truly the Son of Man; and when Jesus is the Son of Man, He is not truly the Son of God. The particular problem of the day was an attack on the incarnation of the Son of God, on the fact that He was the Son of God when He lived and died and rose again. This was the test. He was using a particular situation in which these believers must learn to trust and follow the Spirit of God, for the Spirit of God, Jesus said, would be the Spirit of Truth, and He would glorify Jesus, and He would take the things of Christ and show them unto them.

I ran across another case where this same principle had to be used, but where the circumstances were different. You remember that Paul wrote to the Corinthians: "No man speaking by the Spirit of God calleth Jesus accursed." So that every believer approaches every doctrine, every error, every theory, every claim with the question: "What does this do to Jesus? What does this do to the Son of God? What does this do to the truth as it is in Christ Jesus?"

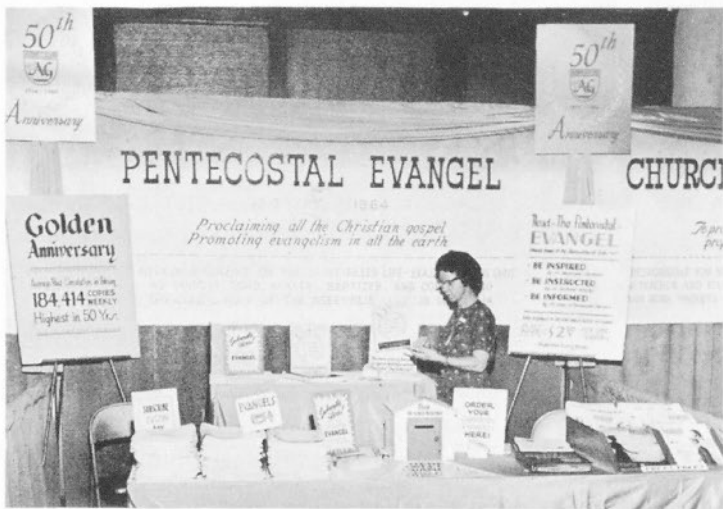
Jesus prepared them for this, for as fully as He talked to them of His own relationship to the Father, He talked to them also of the Spirit's relationship to Himself. John remembered, in his Gospel, words like these from Jesus: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Jesus said 'He comes from Me, and He comes from the Father, and He's the Spirit of truth.' Hallelujah! Jesus went on to say that when He came He would lead them and guide them into all truth. He called Him the "Spirit of truth." Jesus said that the Spirit would take the things of Christ and show them

unto them. So John is remembering that back in those early days they solved both of these problems. How do you know the true Son? By His relationship to the Father. How do you know the true Spirit? By His relationship to the Son. And Jesus made this the final test.

If you will go back to John's Gospel, listen to these words: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." Now listen. When some spirit or some prophet under some spirit came along and said that Jesus Christ didn't really come in the flesh, John was another witness of the fact that He did. And John, as a witness who saw and heard, as well as the Holy Ghost saw and heard, was equipped to cross examine every false prophet and every false spirit because he could authenticate from his independent experience the truth that Jesus did come in the flesh. "He shall testify of me," Jesus said of the Spirit; "and ye shall bear witness," He said to John and the others, "because ye have been with me from the beginning."

Do you remember Jesus making His relationship to the Father the final test when He said, "Father, I will that those whom thou hast given me may be with me where I am, that they may see my glory, the glory which thou hast given me." And Jesus Himself made this same acid test applicable to the Holy Spirit, for He said concerning the Holy Spirit: "When he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more." When He is come "He shall testify of me."

Now Jesus' prayer was to be answered early for the apostle John, for after the 50th anniversary John did not retire from the ministry. He didn't go on Social Security because it was so hard to get government checks delivered on Patmos. He had another whole revelation to receive. He had another whole book to write, and in this book he proved by the final test the truth of the



Among the dozens of exhibits was this one for *The Pentecostal Evangel*. Almeda Elliott is seen getting the booth ready for visitors.

Son and the truth of the Spirit and the truth of the Father Almighty.

He saw a door open; he heard a voice saying, "Come up here"; and when he got up there he saw the throne. He saw Him who sat on the throne; and then he saw before the throne a Lamb that had been slain. He watched, fascinated, as the Lamb came to the One seated on the throne, and the Father handed to the Son the book that no one else could open. He saw that the fellowship of the Father and the Son was perfect, was complete, was heavenly, not just earthly. He saw the final test put to the relationship between the Father and the Son. This was the thing John wrote on the 50th anniversary as being the center of their fellowship, as being the point of union against all things that would divide them. He saw the answer to Jesus' prayer. He saw the glory which God gave Him. John was there where He was. The final test has been made! And in our excitement we interrupt John. We say, "John, how did you get in here? John, how did you come close enough to see all this? John, how did you get here before your time?" And he answered, "I was in the Spirit on the Lord's day and I saw the Son and I saw the Father and I was brought in by the triune God, into the eternal realities of the soul and of all the glory of God. And when I saw the Father, and when I saw the Son, I did it because the Holy Spirit brought me in there!"

The test of the Spirit is His relationship to the Son. The test of the Son is His relationship to the Father. And John wrote after 50 years, not only of experience, but of observation: "Beloved, believe not every spirit, but try the spirits whether they are of God." Every spirit that confesses that Jesus Christ is what He said He was is of God, and his witness is true, because the Spirit passed the same test that the Son had to pass. And John was graduated with the combined ministry of Father, Son, and Holy Ghost, in the presence of eternity, in the glory of the throne of God.

We are at the end of our 50 years, and the question is pertinent today. Is this Spirit that we hear so much about, that is being outpoured—is He real? Is He true? Does He pass the test? Having come into the fellowship with the Son, do we leave that now when we follow the Spirit? Having been bought by the Son, do we stop following Him and go somewhere with the Spirit?

The same problem they had with the Son and the Father, we have with the Spirit and the Son. And I know that this truth is needed today. There are some who seem to have found a spirit so unrelated to Jesus that the moral standards are not the same; the consecration called for is utterly different; the objective is not His objective. Hear me, my friend; the test of the Son is His relationship to the Father, and the test of the Spirit is His relationship to the Son. And this is applicable to our day, to our anniversary, to our world, to our need, to our understanding. Only the Son could clarify *His* relationship, and only the Spirit can clarify *His* relationship. And we had John among us long enough to tell us that when he was in the Spirit, he arrived in the presence of the Father and in the presence of the Son. He was there because it was the true Spirit with the true witness to Christ.

Will you bow your heads with me and lift your hearts to this Father, to this Son, to this Holy Ghost? Will you accept the challenge of these tests in your life, in your world, in your day, in your experience, in your ministry? Will you accept the challenge? Will you apply the test? Will you trust the results of that test?

"Our Father in heaven, we cannot understand the mysteries of Thy triune Being, but we can know that they are real. We thank Thee for Jesus who came, and that every test of His genuineness He passed with flying colors. We thank Thee for the Holy Spirit whom the Son and the Father sent, and that in the real test the Holy Ghost was a true witness to the Son and to the Father. And that He bases His reproof of the world on His relationship to Jesus. He bases His dealings with human lives and human hearts—He applies the conviction for sin, He calls men and women to account to God, on the basis of His relationship to Jesus, the Son. And He is doing it because He is in the world and Jesus, for the moment, is in heaven. And so the true ministry of the Spirit of God is centered in His relationship to Jesus Christ and to God the Father.

"We are glad, dear Lord, that this 50th anniversary message is included in Thy Word, and we realize how remarkably pertinent it is to our anniversary time. And we pray that, tonight, in Thy holy presence, in an atmosphere in which our fellowship is truly with the Father and with His Son, that Thou wilt teach us to make this same demand of every spirit, of every prophet, of every doctrine, and realize that the test of the Spirit is His relationship to the Son, as the test of the Son is His relationship to the Father. We know we need this, Lord. In these days there is such a coalition of error and darkness and deception. There are some so new to the faith. We pray that out of this convention we may know the Spirit better because we know His relationship to Jesus better, and we know that the One who opened heaven to those who see the final reality is the One who can take them, in the Spirit, on the Lord's day or any other day, straight to the throne of God.

"We pray that in our hearts we may be united in a new way. May our fellowship with Thee dominate all the divisions, and wilt Thou clarify for us the relationship of the Holy Spirit to Jesus and to God. Guide us in the real Spirit, because He is the Spirit of God. Amen." ◀◀



# Three Simultaneous Conferences to Be Held in August

SPRINGFIELD, MO.—A trio of conferences will be held in Springfield, August 17-21. The National Youth Conference, the Advanced Christian Training School, and the National Music Conference will all be

conducted during the same week. This will make possible the bringing of a car-full from a church since there will be classes and gatherings for those of various age groups and interests.

## A.C.T.S.

The Advanced Christian Training School (A.C.T.S.) will be conducted again this summer on the campus of Central Bible Institute. It has special courses for district and sectional Sunday school leaders, ministers of Christian education, superintendents and officers, and Sunday school teachers.

E. E. Krogstad, guest speaker and instructor, is pastor of First Assembly of God, Dallas, Texas. His topics include, "How to Start a Chain Reaction" and, "How to Stop a Chain Reaction." Among the courses offered at A.C.T.S. will be: attendance building, archaeology and Bible customs, church and the home, child evangelism, cults, group dynamics, missionary education, the pastor's wife, storytelling, classes for teachers of each age level, for secretaries and records.

A fellowship banquet will open the school Monday evening. Workshops will be held in the afternoons on camps, Christian day schools, and other topics of interest.

As with the other two conferences, the price is low: \$25 a person for room, board, tuition, and insurance; or \$10.50 for those living off campus.

## MUSIC CONFERENCE

At the same time as A.C.T.S., a Music Conference will be in progress at the new headquarters building in Springfield. Workshops will cover such areas as choral music, instrumental music, song leading, song writing and arranging, the pianist and organist, and the graded choir.

The inspirational speaker for the gathering will be G. W. Hardcastle,

Jr., pastor of Evangel Temple, Kansas City, Mo., who will speak on Biblical foundation for sacred music, music and worship, and music and evangelism.

James Boersma, a staff arranger for Rodeheaver Hall-Mack Company, will have charge of sessions on choral music. Dave Yoder, a former teacher at Bethany Bible College, will instruct in instrumental music.

There will be special activities such as sight reading of new choral music, sessions for ministers, ministers' wives, ministers of music, and composers.

Groups such as the Wannemacher string trio will provide music. Composers and their music will be introduced.

The cost of attending the music conference will be \$12. Each person will be responsible for his own housing and meals.

## YOUTH CONFERENCE

The National Youth Conference will be conducted on the campus of Evangel College. During the morning, a chapel service and class sessions will be held. After lunch, a singspiration and drill work for the finals of the Corinthians Bible quiz will take place. Talent Time will precede each evening service. Kenneth R. Schmidt, pastor of First Assembly of God, Grand Junction, Colo., will be the evening speaker.

The climax of the week will be a trip to a large cave near Springfield on Friday morning. A service will be held underground.

Some of the classes to be offered during the youth conference are: counseling teen-agers, soul winning, attendance building, the C. A. newspaper, organizing a C. A. group, socials, song leading, the C. A. library, inducing reverence in services, securing participation in services, and service planning.

A special package price is available for the first 650 registering for the youth conference: \$25 for meals, lodging, insurance, tuition, and notes. Those beyond the first 650 will arrange for their own meals and housing and will pay \$12 tuition.

All three conferences will conclude with a combined A.C.T.S., Youth, and Music Rally at Central Assembly on Thursday evening. Outstanding music will be followed by the C. A. quiz finals and a message from the A.C.T.S. speaker, E. E. Krogstad.

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# TESTIMONIES OF HEALING



*Jesus Christ the same yesterday, and today, and forever (Hebrews 13:8).*

## Healed of Many Diseases

I AM A RETIRED MINER, NOW PAST seventy years of age. Looking back over our lives, my wife and I can see where God has blessed us and given us much for which to be grateful.

I was baptized as an infant in the Lutheran church, and at the age of 16 I attended catechism classes at the Reformed Church and became a member. I thought I must surely be ready for heaven, but I had not repented nor had a change of heart. I just went along with the crowd.

But as I attended various revival meetings where people were saved and rejoicing in the Lord, I realized something was lacking in my life.

I became deeply convicted one night in a Methodist meeting at Lanes, Pa., through the testimony of a dear old saint of God. That night I could not sleep, but my wife prayed with me and I knew by the peace that flooded my soul that the Lord had forgiven me.

When we moved to Rossiter, Pa., we came in contact with Pentecostal believers and I was filled with the Holy Spirit. I thank God for preachers who encouraged us to keep on praying until we received the promise of the Father with power from on high! After being filled with the Spirit my greatest desire was to lead souls to Him.

In 1950 I became ill and was sent to the Miners' Hospital in Spangler, Pa. The tests showed I had silicosis, bronchiectasis, and a tumor in my throat which was nearly choking me to death.

I got permission to leave the hospital and go home where I prayed and fasted for some time. The dear Lord healed me of all the chronic diseases and took away the tumor. When I took my social security papers

to the company doctor to fill out, he read my diagnosis and asked who operated. I told him it was the Lord! This was hard for him to believe, but it showed the power of our God.

Mark 16:15 lists the "signs" that shall follow "them that believe." Surely Jesus is confirming all these signs as He promised.—Vincent Hauck, Punxsutawney, Pa.

*(Endorsed by Pastor Philip Bongiorno, Pentecostal Tabernacle, Punxsutawney, Pa., who says, "Not only has Brother Hauck had wonderful healings, but his wife also has been miraculously healed of leukemia.")*

## Raised from Deathbed

MONEY COULD NOT DO IT; THE BEST of doctors could not help me; only the love of God could heal me when I was stricken last winter with bronchial pneumonia, hardening of the arteries, and a failing heart.

I could hardly breathe as I called my pastor and his wife. They came and prayed for me and stayed the entire night with me.

The next day (Dec. 9, 1963) I was rushed to the hospital and the doctor told my daughter there was no hope for my recovery. For two nights I had a special nurse.

But much prayer was made by the church, and God touched my body. I had a long convalescence, but God has thoroughly healed me and I am receiving no medication whatsoever! The doctor is amazed to see how well I am doing when I go back for check-ups—he cannot understand why I am still alive, and calls me his "miracle patient."

Now I am back in Sunday school and church testifying to His great power and love. Only my Lord could have done this marvelous thing.—Mrs. Verlie Schreiber, Miami, Fla.

*(Endorsed by Pastor L. G. Grice, Revival Tabernacle, Miami, Fla.)*

## Healing Brings Other Blessings Too

On July 20, 1963, I became very ill and could not do my work. I went to the doctor, who told me I had serious heart trouble and would have to stay in bed and rest.

While lying in bed I began to pray and read the Bible more, and found where Jesus had healed so many people. This strengthened my faith.

There was a healing service at the Pleasant Ridge Assembly of God a few days after I became ill. My husband, who was not saved, insisted that we go. I knew in my own heart that my only help must come from God, so although I was very weak we went to the service. When they prayed for me I put my faith in God, and in seconds I was healed! From that time on I did not take any more medicine or have to go to bed from weakness.

That same night my husband was saved, and a few days later both of us received the baptism of the Holy Ghost. Now two of my children are saved. I can never praise the Lord enough for what He has done for me and for our home.—Mrs. Eliza Vanosdol, Waynesboro, Miss.

*(Endorsed by Pastor James A. Cooley, Pleasant Ridge Assembly of God, Waynesboro, Miss.)*

## Healed of Allergy

FOR NINE YEARS I HAD SUFFERED from an allergy which at times caused my hands to dry, crack open, and bleed. Although I went to several doctors, including a skin specialist, nothing helped my hands.

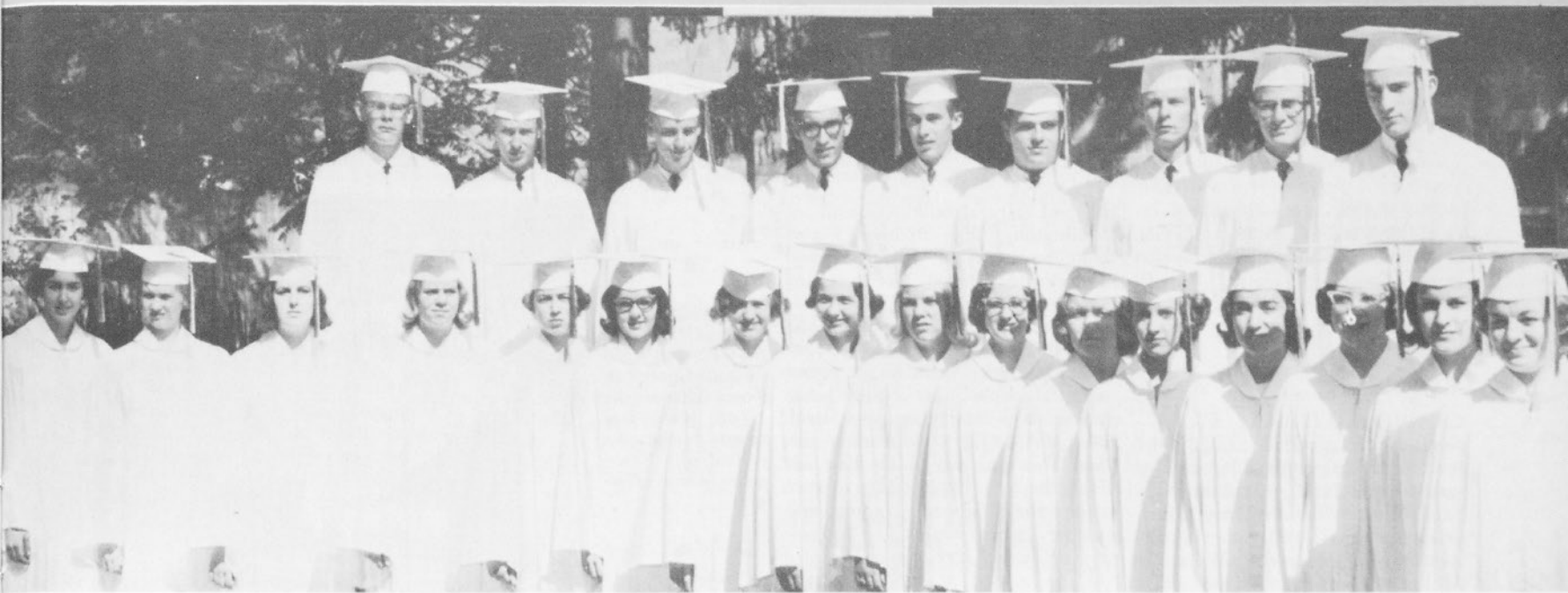
One night about a year ago, while our church was in a revival, my pastor encouraged the evangelist to anoint my hands with oil and pray with us for my healing.

Thank God my hands were healed, and they are still healed! I promised God I would witness about my healing in *The Pentecostal Evangel*.—Mrs. Lavina Mosier, O'Fallon, Mo.

*(Endorsed by Pastor Ilene Yackley, First Assembly of God, O'Fallon, Mo.)*

*If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. 65802.*

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# Evangelism **BREAKTHROUGH**



WINFIELD, MO.—The best revival Calvary Assembly of God ever held was led by Evangelist James Counts of Dante, Va. In two weeks 34 were saved, and on the closing Sunday 17 were baptized in water.

—A. D. Wright, Pastor

CRAWFORDVILLE, FLA. — Souls were saved or filled with the Spirit, and community interest was stirred during a recent "God Save America" crusade with Michael and Peggy Lord at the Medart Assembly of God here. When the auditorium was crowded out, extra pews were brought in. People were moved by the messages concerning the menace of communism, and so many responded to the altar call that they were asked to kneel at their pews for prayer.

—Forrest Whaley, Pastor

ODIN, ILL.—The Assembly of God here enjoyed the ministry of Evangelist and Mrs. L. L. Ferguson of Hartford, Ill., in April. Two ladies were reclaimed, a man and his wife were baptized in the Holy Ghost, many were healed in answer to prayer, and the entire congregation was inspired. On Sunday, May 3, the Centralia Assembly of God (George Brace, pastor) joined the assembly here for a water baptismal service, and each pastor baptized seven candidates.

—R. L. Farquhar, Pastor

CLARENDON, TEX.—Beginning as an Easter revival, services continued for three weeks at the Assembly of God here with Evange-

list and Mrs. Franklin Burns of Wellington, Tex. Brother Burns spoke in the evening services and his wife conducted meetings for the children. Thirteen came forward for salvation, some for the first time and others to be reclaimed. Among them was a young married couple with a new baby. A few days later they gave their baby to God in a dedication service. This was one of the best revivals here in years. Many were around the altar each evening, and numbers were healed.

—Roy and Mrs. Eason, Pastors

MILLER, MO.—A revival spirit remains in the Assembly of God here following a meeting, April 22 to May 3, with the "Gospel Melody Team," Evangelists Bob and Joan Brantley of the Louisiana District. At each service someone was either saved or filled with the Holy Spirit. In all, nine were saved, nine received the Baptism, many were refilled, seven were baptized in water, and several received outstanding healings. Attendance was above the average. A children's crusade also was held. A number of children were saved or filled with the Spirit.

—Imagean Mosher, Pastor

ARVIN, CALIF.—A mighty move of God was experienced by the Meridian Assembly of God here in a two-week revival with Evangelist E. J. Stufflebeem of Tallahassee, Fla. Seven were saved and 14 or 15 were reclaimed. Outstanding healings occurred, and people were delivered from tobacco and other habits. Two peo-

★  
The youth choir directed by Joe Beard of the Evangel Church in Fort Lauderdale, Fla., was featured during the revival with Evangelist Gene Burgess.



★  
ple from denominational churches, during prayer for their healing, were baptized in the Holy Ghost. Members made confessions to one another and repented of hard feelings. Gifts of the Spirit were in operation in many of the services.

—Tom Melroy, Pastor

BANDON, OREG.—A stir of God was experienced by the Assembly of God here in April during a revival with Evangelist Lloyd Portin. There was a good response to the altar calls—several were saved, two were filled with the Holy Spirit, and others were reclaimed or refilled.

—Karl S. Becker, Pastor

BETTENDORF, IOWA—A two-week meeting with Evangelists Betty Hoop and Marcella Stevenson was enjoyed at the Gospel Community Chapel here in May. Several came forward for prayer.

—Edna Watson, Pastor

FORT LAUDERDALE, FLA.—During a two-week revival with Evangelist Gene Burgess of Tennessee in April the blessings of the Lord were very real to Evangel Church here. Nine were saved—among them an entire family of six. Church members and visitors alike enjoyed the singing by the youth choir and other groups. The evangelist devoted part of the Sunday school hour to discussion with the youth concerning their problems. He also led seminars in personal work and some of the folk who had never witnessed to the lost are now engaging regularly in soul-winning visitation.

—John A. Starbuck, Pastor

ODESSA, TEX.—Revival fires continue to burn at Hiway Temple following meetings with Evangelist and Mrs. E. C. Briggs of Fort Worth, Tex. People prayed through at their seats, in the prayer rooms, and around the altars so that it was almost impossible to keep an accurate count, but many souls—both sinners and backsliders—found peace with God, and several were filled or refilled with the Holy Ghost.

—G. L. Gillock, Pastor

ELIZABETH, N. J. — During March and April, First Assembly of God here enjoyed a seven-week meeting with Evangelist Richard Vinyard. A conservative estimate is that 500 people attended for the first time. A number were saved or reclaimed, and at least 54 persons were baptized in the Holy Spirit. Twenty-eight ministers from several denominations visited the meetings. Stiff backs, curvature of the spine, short legs, and



HOLTVILLE, CALIF.—The crowds were above average during the two-week crusade conducted by Evangelist Glen Shinn of Fort Worth, Tex., at the First Assembly of God in Holtville. Pastor W. D. Rice stated the entire church program was helped during this meeting. Souls were saved, young people filled with the Holy Spirit and sick bodies healed.

deafness were among the many afflictions healed. A Catholic lady, seeing the healing power of God for the first time, stood and desired to accept Christ as Saviour. The next night she brought her husband; he was saved and both received the Holy Spirit. Later their daughter received the Baptism. An alcoholic who had spent over six of the past nine years in jail was saved, delivered from an evil spirit, filled with the Holy Ghost, and continues in the church.  
—William F. McPherson, Pastor

WILMINGTON, DEL. — The blessing of God came down in real Pentecostal fashion in the evangelistic meetings conducted at the First Assembly of God here by the "Musical Vanns." The meetings had been preceded by prayer, and the results were gratifying. At least 45 came forward for salvation.  
—Jacob Heinrich, Pastor

PHENIX CITY, ALA.—The Girard Assembly of God here enjoyed one of the best-attended revivals in years during the ministry of Evangelist David L. Grant of Pensacola, Fla. Twelve were saved.  
—Emory Andrews, Pastor

ATMORE, ALA.—First Assembly of God has just concluded an outstanding revival under the Paul Graban Evangelistic Team. Souls were saved or filled with the Holy Ghost. A number received God's healing touch in their bodies. On the closing night several children received the Baptism. Gifts of the Spirit operated for the first time through many of the Christians.  
—Paul R. Jech, Pastor



COPLEY, OHIO—The Assembly of God here celebrated its 12th anniversary on February 17 by burning the church mortgage. Howard R. Davidson, Ohio district secretary-treasurer, held the container while Pastor and Mrs. Charles L. Jones ignited the mortgage. Brother Davidson brought an inspiring and appropriate message. The church, valued at \$40,000 including land and furnishings, was established and erected under the ministry of Brother Jones.

PORTERVILLE, CALIF.—An old-fashioned revival has just been concluded at the Pentecostal Tabernacle here with Evangelist Viola Duncan and daughter Mary of Lancaster, Calif. Ten were saved, eight filled with the Holy Spirit, several backsliders reclaimed, and several remarkable healings occurred. Each night God's power was present to meet the needs of the people.  
—C. A. Pollock, Pastor

DEXTER, GA.—The recent ministry of Evangelist and Mrs. John Wetzel of Augusta, Ga., was a blessing to the Glad Tidings Assembly of God here. Several were saved and two received the Holy Spirit. God is stirring this church with the fires of Pentecost.  
—Paul Wetzel, Pastor

PUYALLUP, WASH.—A revival at the Pentecostal Assembly of God here with Evangelist Lloyd Perera of Ceylon, India, came to a close on May 31. Many were saved or filled with the Holy Spirit. Sunday school enthusiasm was kindled and the attendance reached an all-time high for 24 years with 325 present on the last day of the meetings. Good crowds attended right along with about 350 present on Sunday mornings and 250 in the evening meetings.  
—Eric M. Johnson, Pastor

PANAMA CITY, FLA.—In each service of Michael and Peggy Lord's "God Save America" crusade at the Bear Creek Assembly of God here the presence of the Lord was felt, and people were challenged to draw close to Him. Testimonies to salvation and to infilling of the Spirit were given. The church has shown good progress in the past few months.  
—Fred E. Rogers, Pastor

### WITH CHRIST

MINNIE COBB, 91, of Crestview, Fla., went to meet her Lord on May 22. Sister Cobb was ordained in 1924 and was affiliated with the West Florida District. Besides doing evangelistic work, she pastored in Brewton, Ala., and Milligan, Fla. Survivors include four daughters and one son.

MRS. FRANCES S. SNELGROVE, 66, of Webster, N.Y., passed away March 20. In 1926 Sister Snelgrove was licensed with the Northern California-Nevada District where she ministered. For three years she served as a missionary to India. Survivors include her husband Harold J. and six children.

THOMAS M. GRAY, 71, of Modesto, Calif., went to meet his Lord March 29. Brother Gray was an ordained minister with the Northern California-Nevada District for 40 years. Pastorates he

### TEACHERS NEEDED

There are openings in Assemblies of God high schools for a principal, coach, and teachers in music and commerce.

Persons interested in these or other teaching opportunities are invited to contact the Department of Education, 1445 Boonville, Springfield, Missouri 65802.

held were in Oklahoma, Arizona and California. Survivors include his wife Bertha, two daughters, and one son.

GEORGE SKEE, 80, of Huntington Park, Calif., went to his eternal reward May 22 after suffering several strokes. Following his ordination in 1948 Brother Skee served the Southern California District as an evangelist. In 1959 he was superannuated. Survivors include two sons and two daughters.

FRANKLIN L. ADCOCK, 74, of Hot Springs, Ark., went to be with Christ May 2. Ordained in 1927, he was affiliated with the Arkansas District. Brother Adcock served as an evangelist, and pastored at various points in Arkansas and Mississippi. He was superannuated in 1956. Survivors include his wife Macie Ann.

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Enterprise	First	July 21-Aug. 2	Joel Palmer	Howard P. Trawick
Ark.	Lonoke	Brownsville	July 21-Aug. 2	H. L. & Mrs. Carroll	Doyle Johnson
Calif.	Lindsay	A/G	July 19—	Dan Kricorian	Roy Lee
Conn.	Meriden	A/G	July 23-Aug. 2	Ernest & Mrs. Berquist	G. J. Flokstra Jr.
Fla.	Jacksonville	Evangel	July 21-26	Musical Wellards	Harold Tyus
Ga.	Atlanta	Bethel Temple	July 26-Aug. 23	Marvin & Velma Smith	Grover M. Langston
	Cairo	First	July 22-Aug. 2	David Grant	Young J. Bolin
Ind.	Hedrick	* A/G	July 19-24	Marie Smith	Edna Phelps
	Medaryville	A/G	July 19-Aug. 2	Jerry Stegall	Elsie Boze
Kans.	Independence	First	July 20-26	Lolita Thompson Varner	Charles W. Shumway
Ky.	Louisville	Evangel Tab.	July 21-Aug. 2	Frank J. DePolo	W. L. Rodgers
La.	Vivian	First	July 12-26	C. B. & Mrs. Anderson	Cecil Fussell
Minn.	Mound	Minnetonka	July 24-26	The Tanner Team	David L. Nelson
Mo.	Silex	A/G	July 19-Aug. 2	Glenna Byard	William Hill
N. J.	Elizabeth	Evangel Church	July 26—	Diehl Family	Frederick Huber
N. Y.	Farmingdale	* A/G	July 20-24	Rose Marie Meringola	Irving Stevens
Ohio	Kent	Kent Assembly	July 21-Aug. 2	Duane Wessman	Gene Speich
Okla.	Bixby	First	July 21—	J. B. & Mrs. Essary	Billy Guthrie
	Eufaula	A/G	July 21-Aug. 2	B. R. Minton	Paul Spinden
	Oklahoma City	Southside Faith	July 19—	Al Davis	John Newby
	Okmulgee	First	July 19-Aug. 2	Bob Watters	Hershel Brummett
	Tipton	A/G	July 21-Aug. 2	Bob & Paughnee Bornert	David H. Moore
Pa.	Central City	** Pent. Tab.	July 27-Aug. 2	Irving & Mary Howard	Stanley Cosner
	Manheim	A/G	July 21-Aug. 2	William Caldwell	Howard Pfoutz
Tenn.	Whitehaven	A/G	July 19—	J. W. & Mrs. Walker	Bobby H. Bowen
Tex.	Dallas	Memorial	July 21—	Jimmy & Lenete Merritt	J. E. McDowell
	Marshall	First	July 19-Aug. 2	Paul Emerson	J. C. Hilburn
	Winnsboro	Harmony	July 21-26	Tommy Wilson	Dwain Jones
Wash.	Vancouver	* Glad Tidings	July 19-24	Christian Hild	Wayne Adams
Wyo.	Cheyenne	Calvary Temple	July 19-31	Victor Etienne	H. W. Thiemann
Bahamas	Nassau		July & Aug.	Bob Hoskins	Stephen Van De Merwe

\* Children's Revival

\*\* Youth Crusade

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





# MOOSE ON THE RAMPAGE

BY ARTHUR H. TOWNSEND

**M**OOSE ON THE STREETS OF SMITHERS, BRITISH COLUMBIA, are not an uncommon sight in the wintertime. The deep snows drive them down from the hills, then dogs and cars make them nervous and out-of-sorts.

They get confused, too. A dog may look like a wolf, and a plate glass window may not look like a barrier at all.

This probably explains why one day last winter a bull moose, chased by dogs, plunged through the plate glass window of a Smithers department store. Once inside, he did an amazing amount of damage, smashing and overturning goods in every direction.

On surveying the damage, the people of Smithers were convinced that if anything is worse than the proverbial bull in a china shop it must be a moose in a department store.

However, sin in the human heart is more destructive than either of these. Because its ravages begin in a less dramatic way than the shattering of a plate glass window, man is often deceived by sin at first. But he learns sooner or later that "the way of the transgressor is hard," and, "Sin, when it is finished bringeth forth death" (Proverbs 13:15; James 1:15). The spiritual havoc wrought in human lives is infinitely worse than the material destruction brought about by a fear-crazed moose on a rampage.

The tragedy of sin is that for all its small beginnings its destructive force is felt not only in this life but for all eternity. "It is appointed unto man once to die, but after this the judgment" (Hebrews 9:27). "And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15).

The wild antics of the unfortunate moose were ended

by a shot from Peter Sawickie's rifle. There was no alternative, for the animal was completely out of control. Delay, or lesser measures, in dealing with the animal could only have increased the damages.

And sin also is beyond human control. "There is none righteous, no, not one" (Romans 3:10). "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6). Delay in dealing with sin in our own lives only increases its power over us. We cannot control it. Only an outside force stronger than sin can stop its ravages in the human life. "Without shedding of blood is no remission" (Hebrews 9:22).

Thank God, when we were not able to save ourselves, He made a way by sending His Son, who "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (1 Peter 2:24). "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:4, 5).

"The blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John 1:7).

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

If you have been trying to solve the sin problem in your own life apart from God, and if you have seen the futility of it, then turn to Jesus. Sin is a destructive force beyond your control. Christ is the answer. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). ◀◀