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TEN CENTS

THE PENTECOSTAL evangel

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



COAST OF MAINE — NUBBLE LIGHT (CAPE NEDDICK)
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Why Is the House of God

FORSAKEN?

By KENNETH D. BARNEY

Pastor, Heights Assembly of God, Houston, Texas

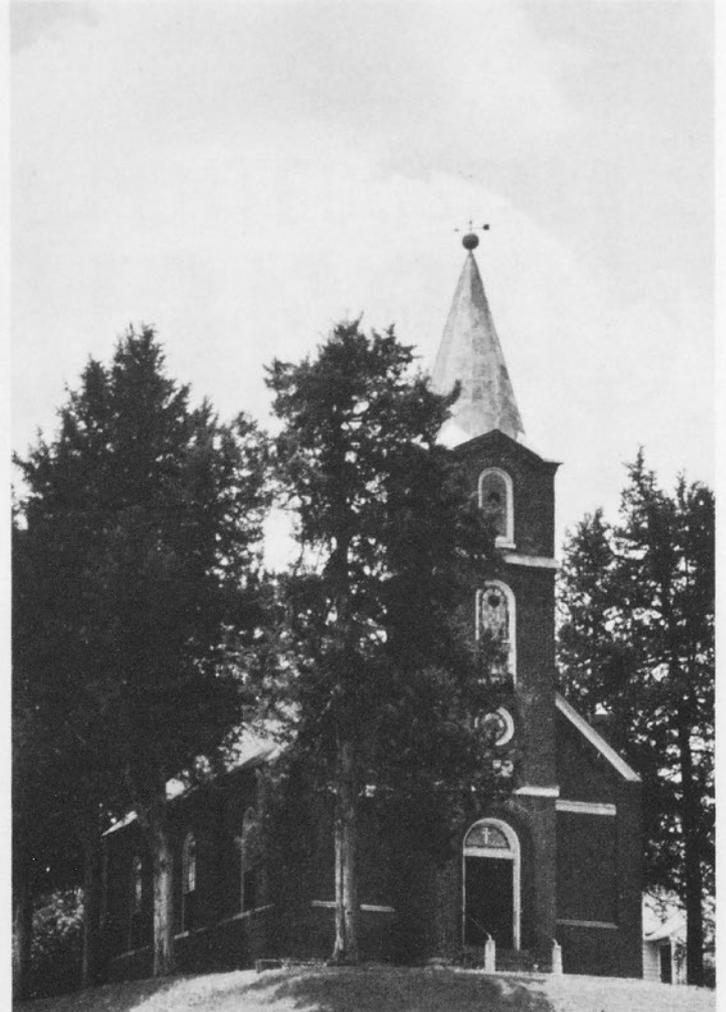


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A PROBLEM OF UNIVERSAL CONCERN TO SINCERE CHRISTIANS today is the matter of church attendance. Even in cases where there is not an actual decline, there is often a struggle just to hold the number where it is. Here and there, thank God, some situations are flourishing, but the picture as a whole is one that brings deep furrows to the brows of men and women truly interested in the work of the Lord.

Seemingly this is not confined to any special area, nor to a few particular denominations. It appears to be general, and although some denominations may be having less struggle than others, none is completely escaping the current virus of lethargy.

Many reasons for these conditions have been advanced. Personally, I do not think we can blame any one factor. I believe there is a combination of reasons, just as there must be a combination of atmospheric conditions to produce certain types of weather.

To me, the 13th chapter of Nehemiah sheds a great deal of light on the matter. Nehemiah and a band of determined people had rebuilt Jerusalem after it had become a shambles following the Babylonian invasion many years before. Since Nehemiah was an official in the Persian government which overthrew Babylon, he had to leave Jerusalem for a time and return to his business in the king's palace.

When Nehemiah arrived in Jerusalem again, he noticed all was not well with the spiritual life of the nation. There was an aura of gloom surrounding the temple. No joyous songs of worship were heard coming from its courts. It was evident that something was wrong. According to verse 11, the devoted Nehemiah uttered a

cry which surely has reechoed in many another heart in our own day: "Why is the house of God forsaken?"

In this 13th chapter there are a number of answers as to why the house of God was forsaken, and I believe they have a definite parallel today. It is my purpose to apply them universally, and since our own beloved Assemblies of God is a part of the church universal this includes us.

First of all, it appears from verse 15 that it was a time of considerable prosperity, for we read, "In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day." This speaks of bountiful crops and widespread employment.

Personally, I feel that right here is the very pulse of our problem today. Easy times do not produce strong Christians nor strong churches. It is natural to be comfortably settled during lush times and at least unconsciously lose some of our feeling of need for God. While we are thankful for all of the good living we enjoy, there is no question that it has hurt spiritually. It is shameful that we cannot be as consecrated when we are well off materially as when we are poor. We should remember that the God who gives prosperity can easily take it away, and I fear He will if there is not some real repentance and turning to God.

Another strong factor in the spiritual breakdown of Nehemiah's time, which certainly has its counterpart today, is this: The people now lacked a *cause*. The walls had been rebuilt; the gates repaired; the city restored. During the dark days when all of this was taking place,

the people were bound together by a common motive and drive. They shared adversity together. They rolled up their sleeves, put on their work clothes, and toiled day and night at what seemed to be an impossible task. They were surrounded by enemies, but even this did not stop them. They worked with a weapon in one hand and a tool in the other. Sleeping and eating were secondary. Comfort meant nothing. They were possessed of a spirit similar to that in England during the Nazi bombings in World War II, and in America following the Pearl Harbor attack. *They had a cause* and it drove them to perform the impossible.

Now all of that is past. No gigantic task faces them. Life has again become routine. The sense of unity born of common hardship has faded. There is nothing now for which to crusade.

I am not as familiar with the history of other denominations as with my own, but I am sure there are many similarities. Our beginnings were small. The Pentecostal movement was despised. Those who left established churches to join our ranks were considered outcasts. Stones and rotten vegetables come flying through many an Assemblies of God church window in those early years. Members were few; finances almost nothing. But we had a cause! And now, 50 years later, the rest of the church world is saying that the accomplishments of our young movement, under God, have been amazing.

But it seems the crusading days are over. We have become accepted. There seems to be nothing to fight for. And so we have lost our militancy, and many who were once in the thick of the battle are now forsaking the assembling of themselves with the worshippers of God.

Can we not realize that we *always* have a cause to fight for if we will only open our eyes. Though times and circumstances do not remain the same, the faith must always be contended for. Souls are still perishing. Satan is ever on the march. The world has not outgrown its need for the gospel. What we need is a spiritual recharging that will put the soldier spirit back in our breasts!

When Nehemiah left Jerusalem, there seemed to be a dearth of men with strong convictions to carry on his great work. What he found taking place when he came back was shocking and tragic. The priesthood had become corrupt. There were no spiritual standards at all. A great breakdown had taken place in the separation of the Jews from the heathen. Jews had married heathen, and Jewish children were speaking a heathen language (verses 23, 24). A lot of cleansing and reforming had to be done by Nehemiah. Some of his actions were a little on the violent side perhaps (verses 25, 28), but when a situation is desperate a little holy violence is sometimes the only solution.

I fear that weak convictions in spiritual matters are a glaring problem in the church today. There seems to be very little clear-cut sense of "right" and "wrong"; no rousing declaration of "This is what the Bible has to say." The church is being shoved around by the world, it appears, and there are few strong hands being raised in protest.

When Nehemiah returned to Jerusalem, he found such unfaithfulness in the matter of tithe paying that the Levites who took care of the temple had to take up

secular work to support themselves (verse 10). No wonder the house of God was empty! I am sure you have known Christians who were faithful tithers when their earnings were small, but began to disregard this Biblical command when fortune smiled on them. How much of the Lord's work is going undone today because of the failure of so many Christians to pay God His tenth! It is another reason that the house of God is forsaken. Spirituality and giving go hand in hand. Where one is lacking, the other will be absent too.

Of course, these nontithers had money to buy things they wanted. When the merchants came to town with "fish and all manner of ware" (verse 16), they did not lack for customers. But when money was needed for the Lord's work, little if any was forthcoming.

A shameful disregard of the Lord's Day is painfully evident today, just as the sabbath was being ignored in Nehemiah's time. The sabbath was a workday like any other day (verse 15). Merchants made a carnival out of the day of rest (verses 16-21). One of the first things Nehemiah did was to correct the flagrant violations of the sabbath.

It is a sign of spiritual decay when an individual or a nation loses respect for the day of worship. While it is true that we are not under the stringent rules of the Old Testament, I am afraid we often have taken advantage of this dispensation of grace and treated Sunday in a common manner, and sometimes even with irreverence. Never forget that the first day of the week is "The Lord's Day," and we need to make it that in every sense of the word. Perhaps some of the old-timers went overboard in their strict Sunday observation, but I can't help but feel that the nation and the church would be better off with a few of these rigid scruples today. When men disregard the Lord's Day, it follows naturally that they will have no great respect for His house.

The last factor which stands out in this chapter is one which probably has not yet become serious in our young denomination, but it certainly has a stranglehold on many older churches, and will always bear watching. It was the strong influence on the nation's religious life of men who were highly influential and powerful, but certainly not saved. The priest, Eliashib, had become a bosom friend of the rascal, Tobiah, who was a sworn enemy of God and His people. This had gone so far that Tobiah was living luxuriously right in the temple itself. His quarters took up the space where the tithes of the crops formerly were kept (verses 4, 5). One of the first things Nehemiah did was to eject the unwholesome tenant from the temple (verses 7-9).

One of the other priests had married the daughter of Tobiah's crony, Sanballat. It did not take Nehemiah long to get rid of this priest (verse 28).

There is no question that the strong influence of these ungodly men, who had maneuvered themselves into a strategic position in the church, provided a great deal of the answer to Nehemiah's cry, "Why is the house of God forsaken?" Tragically, this picture is repeated again and again in our time. In some denominational churches a pastor would not dare preach against liquor unless he was prepared to hand in his resignation. Church membership standards have been lowered at the expense

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STATEMENT OF FAITH

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

Our Daily Cross

It is easy to pray, "Give us this day our daily bread." How many people can pray, "Give us this day our daily cross"?

But the daily cross is as necessary to our spirits as the daily bread is to our bodies. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

What did He mean by a daily cross? A good answer is given by Andrew Murray, who says: "The only meaning the disciples could attach to these words was from what they had often seen, when an evil-doer who had been sentenced to death by the cross was led out bearing his cross to the place of execution. In bearing the cross he acknowledged the sentence of death that was on him. And Christ would have His disciples understand that their nature was so evil and corrupt that it was only in losing their natural life that they could find the true life. Of Himself it was true. All His life He bore His cross, the sentence of death that He knew to rest upon Himself on account of our sins. And so He would have His disciples bear their cross, the sentence of death upon themselves and their evil, carnal nature."

It is a humbling thought, and it is meant to be. Our Lord wants to see in every one of us a spirit of contrition. He wants us to act like people who have been forgiven a great offense, and who owe their life and liberty to His mercy. This sense of obligation will give us the incentive to please Him in all our ways. It will make us careful not to grieve our Saviour in even the smallest matter.

You have heard of people who will carry heavy wooden crosses on their backs, especially on Good Friday, as acts of penance. No doubt you have pitied them for thinking they could merit the favor of God in such a way. Certainly this is not the kind of self-denial God asks of us. On the other hand, the self-indulgence that is evident in the lives of so many evangelical church members must be more abhorrent in the sight of the Lord than the misguided penance of superstitious religionists, for He judges on the basis of the light we have, and we who know the Bible realize that Christianity without self-denial is like a husk without the fruit.

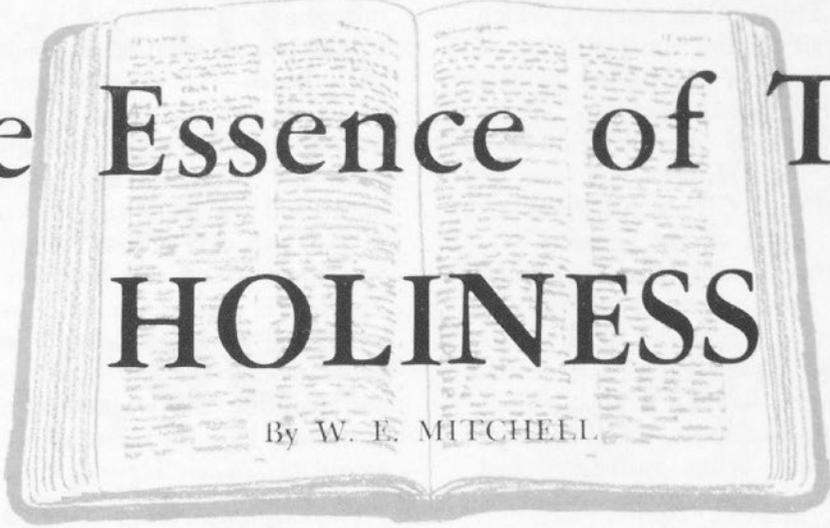
Said John Ruskin: "Taking up your cross is carrying whatever you find is given you to carry as well and stoutly as you can without making faces or calling people to come and look at you. All you have to do is to keep your back straight and not think of what is on it—above all, do not boast of what is on it."

By losing our natural life we find the Christ life, which is the true life. Only then do we learn the exceeding hatefulness of self. It is self that causes all the sin and wretchedness in the world. Self drove out and supplanted the first life of God in man. Self crucified the Lord Jesus. Self puts others on crosses instead of us. Self is willful, proud, greedy, touchy, over-sensitive to rebuke, correction, misunderstanding, being slighted in any way. That is why our Lord said a man must "deny himself." By denying self, renouncing it daily, we make room for Christ to manifest His life of holy love in us.

Let us take up the cross each day and put to death each manifestation of the carnal nature. The Holy Spirit helps us to do this. When we are absorbed in Christlike service we have no time for self-pity or self-pleasing.

—R.C.C.

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The Essence of True HOLINESS

By W. E. MITCHELL

The Christlike ones are the salt of the earth. By the noiseless power of their selfless lives they make all that surrounds them pure and blessed.

DOWN THROUGH THE CORRIDORS OF TIME THERE vibrates the voice of God. As the thunder rolls across the heavens, echoing and reechoing, so the voice of God still speaks to men's hearts. It does not plead or request. It *demand*s: "Be ye holy." In the Amplified New Testament the command reads, "But as the One Who called you is holy, you yourselves also be holy in all your conduct *and* manner of living" (1 Peter 1:15).

We have heard this command of our Lord, and when we have looked within us we have sighed a troubled sigh. Everything we see there is against us. Disappointment and failure meet us everywhere. No faith; no earnestness; no love; no strength of purpose. We see self-spoiling every thought; sin creeping over our holiest things; so much of ill-temper and indolence and worldliness. We think: "This life of holiness is not for me; it is far out of my reach. I am not able to meet the demands of the lowest duty and easiest claims of religion. My life has nothing good, nothing wise, nothing fair; it is a place stripped of everything but confusion and failure—surely this is no palace for the King."

But there at the door stands the King Himself! He says: "This is the place I seek. Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Yes, that is where holiness begins—not in our strength and goodness, but in our poverty and emptiness. Holiness is not a rapturous triumph away up somewhere in vague heights of glory, steadfast and splendid, like a sun. It is just a poor heart that makes room for Jesus.

Jesus said, "Blessed are the poor in spirit." Here is the beginning of holiness—my emptiness answering to His fulness. What God seeks in this world is room in the hearts of men. "There was no room for him in the inn"—so the manger, and the bleak shed where the cattle lay, received Him. Lowliness and poverty cannot

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shut Him out, if there is but room.

This is always the first step toward holiness—becoming low and poor enough. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:17, 18).

Being poor in spirit is always the first condition of holiness. When I am poorest in spirit then I can be fullest of God. How could it be otherwise? If I have nothing, I must beg of Him. If I have nothing, I must accept His gifts. If I have nothing, I must depend upon Him for everything. This is the attitude that pleases God. *Begging of Jesus! Taking from Jesus! Depending on Jesus!*

No man may be able to tell me altogether *what* holiness is, but that is no matter. I know *where* it is—at the Master's feet.

Sit down at His feet; look up into His face. By the height and depth of Calvary, the length and breadth of the cross, try to measure the vast purposes of His love and the immensity of His grace to help. Then from His lips hear the words, infinitely tender and full of power, "Be ye therefore perfect."

Now, if we think of holiness only as something in ourselves, we at once limit it by all kinds of measurements of what we are and are not. We measure ourselves by the tall sons of Anak and by the height of Jericho's walls, and feebleness whispers, "We are but as grasshoppers." But if holiness is a power in our Almighty Lord—His power to help and bless us—where are its limits? Who can measure that? We need to let this truth sink deeply into our hearts. Holiness is all

in Jesus, and we can find it nowhere else. "Ye are complete in Him."

Here, at His feet, think with loving reverence who He is, and where He comes from—the glorious Son of God, from the eternal throne. Think of the purpose which brings Him here, and how that all the consciousness of Christ is wrapped about this purpose—the glory of His Father in the salvation of the world. For this, He in whom all fulness dwells has emptied Himself. For this, the King of Glory has taken upon Himself the form of a servant. For this, the Lord and Giver of Life is on His way to death, even the death of the cross.

Now, as all within Him throbs and glows with the intensity of this purpose, He looks again upon His disciples. In them He has a new power to glorify His Father and to bless the world. "Ye are the salt of the earth. . . . Ye are the light of the world." He is saying, "You are My disciples, receiving My spirit, that I through you may check corruption, and bring sweetness and purity. I have kindled you that you may be consumed in lighting and blessing others."

Holiness is a likeness to God. Sit again at the feet of the glorious King of kings, and hear Him declare: "Just as the Son of man came not to be waited on but to serve, and to give His life as a ransom for many" (Matthew 20:28, Amplified New Testament). Let us try to enter into the meaning of these words.

We are to surrender ourselves to Christ that this great purpose of His coming shall claim and possess our whole life. We are to live like God, to bless others. "Ye are My disciples," the Master says, "but not for your own sakes; not that you may be safe and comfortable, but that I, through you, may glorify the Father in blessing and saving others." We need to linger awhile and let this sink deep into the soul, musing upon it until the fire is kindled.

It is surely a hard saying. It condemns our easygoing forgetfulness of others, and it should. We turn from this demand to find only failure everywhere.

But come again to the only resting-place. Tarry at His feet, and hear the words from His gracious lips: "Ye are the salt of the earth. . . . Ye are the light of the world." This is what His power waits to do for us. This, too, is the claim of His great love upon us. Do not sigh a weak Yes to the truth of it. Do not think about it and pray about it, without even a passing hope that the prayer will be answered. Do not make great resolutions to be good and useful. Kneel in sight of the Crucified; contemplate the cross of Christ and let your heart feel all the might of the appeal that comes from those torn hands and feet and bleeding brow, from all the dreadful shame and agony of our blessed Lord. Bought and bound by all this, surrender yourself to Him for His great purpose. Take Him as your strength for this life work—to be the salt of the earth and the light of the world.

The first great step in holiness is the Lord Himself coming down to our low level—"Blessed are the poor in spirit." And the second step is Christ lifting us up to His high level—"Ye are the salt of the earth. . . . Ye are the light of the world."

Salt of the earth. It is the noiseless power of a good life, making all about us pure and blessed, not by a great fuss, not even by preaching, still less by scolding,

but just by *being Christlike* in both word and deed.

Salt of the earth. Those who think that religion has nothing to do with politics, with business, with pleasure, and all of life here on earth are ignorant of the whole meaning of religion. It is a power right in the midst of all this, sweetening and purifying it all. Think of this as holiness—not rapture, not glowing and glorious experiences; but in Christ's strength and for Christ's sake, setting ourselves to sweeten and purify all of life about us.

In the Bible we are told that when the water was bitter and the land was barren, the prophet took a cruse of salt and cast it into the spring. At once the fountain was healed, and the land became fruitful. Christ's true disciple is just such a cruse of salt in the Master's hand, one whose presence has power to heal life's bitterness, making the water of life sweet for those about us, and planting the waste and desolate places of life with a beauty like the garden of the Lord. Surely nothing would please our blessed Master more than to see Christians whose noiseless influence is like a breath of heaven, bringing wholesomeness, sweetness, and strength.

Think how Christ must be saddened and hurt when anyone stands forth as His disciple and yet brings no blessing, never healing the springs of bitterness nor turning the barren places into beauty. Salt that is without savor is not salt at all: white it may be, and in the most appropriate saltcellar, but if it is not sweetening the surrounding life it should be flung away in favor of something better.

What of the Master's grief when he who is called by His name is himself a source of bitterness and blasting? A Christian—yet blighting and withering like a desert wind! Called by Christ's holy name, yet always grumbling, envious, suspicious, muttering ill will! A minister, yes, but of what? Not of grace; not of brotherly kindness; not of wholesome truth; ministering only to the burden of the world's unkindness and misery! Let not any such person think he shall be reckoned as the salt of the earth. Salt that has lost its savor is good for nothing; but even bad salt never becomes a source of corruption.

Look up again to the gracious Lord; He says: "*Ye are the light of the world.*" This is His desire and purpose concerning us, "*I am the light of the world.*" He said of Himself. Then He lifts us up to His high level and says of us, "*Ye are the light of the world.*" It is the highest and grandest work conceivable. Is it not the saddest proof of our blind, deaf, dead souls—that we can think of it so coldly, and be so unmoved!

Yet, though it is so high and noble a work, this holiness is to reach down to the lowliest round of life; it gives light in every place. Holiness shines within as well as without. It brightens every room in the house—the kitchen, the nursery, the dining room, the upstairs as well as down. It cannot be hid.

Self-seeking is slain; even self-consciousness is overcome. Who does not long for this happy deliverance? Well, here it is for us, like every other gift, in Christ. We experience it by coming to Him and, in His strength and for His sake, giving ourselves up to Him, for His great purpose.

This is holiness—yielding ourselves to the Saviour for the fulfillment in us of His high purposes; *receiving Him*, and thus having authority to become the sons of God, and true brothers to all men. ◀◀

Speaking with Tongues-

The Gift and the Sign

By W. SWINBURNE SMITH



THE GIFT OF TONGUES MAKES ITS OWN CONTRIBUTION to a common purpose that is shared by all the nine spiritual gifts enumerated in 1 Corinthians 12. This is sufficiently important to justify our earnest attention.

From the earliest times of human history God has been pleased to grant a tangible demonstration of His presence. At the east of the Garden of Eden there were placed cherubim and tongues of fire. A fiery pillar by night and a cloud by day made the Israelites continually aware of the divine presence, and the phenomenon was perpetuated in the brilliance of the sacred shekinah.

The Church in this day of grace is intended to enjoy the same privilege, and the gift of tongues as an integral part of that "manifestation of the Spirit" mentioned by the apostle in 1 Corinthians 12:7. The word "manifestation" is significant. In 1 Timothy 3:16 we read: "God was manifest in the flesh"; or, to put it in other words, God became tangible to man through Jesus Christ. God was manifested!

John says of the Incarnation: "We have looked upon and our hands have handled of the word of life, for the life was manifested." The very word "manifest" is taken from a root which literally means "that which can be handled." So we must understand that by describing the nine gifts of the Spirit collectively as "the manifestation of the Spirit" the apostle was really saying that through these holy administrations (including "tongues") Christian Assemblies would experience a tangible demonstration of the presence of God. Such a means of grace as this must greatly affect the faith and experience of those who are so blessed, and without "the manifestation of the Spirit" church services must be little more than a cold formality by comparison.

It is also true that the possession of spiritual gifts lends authority to the Church: an authority not vested in an individual nor settled upon a special class of persons, clergy or otherwise, but one that may be shared by the most humble member of the communion. The

need for such an authority is as important to the Church of the 20th century as it was to its counterpart in the initial stages of its existence; and possibly, in these days when anti-Christian intellectualism is so militant, the Church has need for this authority as never before.

In the Church the gift of tongues is to be used in conjunction with the gift of interpretation and together these two gifts are equivalent to prophecy. "Greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (1 Corinthians 14:5). "Tongues" then may contribute to the building up of the Church, but only when operated jointly with its sister gift of interpretation.

The gift of tongues has also an important place in private devotion. "He that speaketh in an unknown tongue edifieth himself" (1 Corinthians 14:4). So, to the one who exercises it, the gift of tongues is a means of personal upbuilding and enrichment. It might well have been for this reason that the apostle said: "I would that ye all spake with tongues."

Another function of "tongues" is found in its relation to the hidden purposes of God and the ministry of intercession. "He that speaketh in an unknown tongue speaketh not unto men but unto God, for no man understandeth him; howbeit in the Spirit he speaketh mysteries" (1 Corinthians 14:2). I could not pretend to explain all that is contained in this remarkable statement, but speaking to God is certainly prayer. Prayer in "tongues" is again referred to in verses 14 and 15 of this same chapter; and also worship in the Spirit, an intriguing subject we can only mention in passing. It is my view that by praying in "tongues" evil intelligences are denied the opportunity of understanding and therefore of hindering the purposes of God which have been made the subject of prayer in the Holy Ghost. It is also possible that a person speaking in tongues may be

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"CALL TO THE
FELLOWSHIP"
SERIES

POINT 6—DEVELOPING A
DEEPER PRAYER LIFE

Adventuring in PRAYER

By ROBERT L. BRANDT
National Home Missions Secretary

SPIRITUAL LIFE AND EVANGELISM ARE NEVER COINCIDENTAL or accidental. They are not the product of historical cycles; nor are they the fruit of sovereign determination. They are not the end result of superb planning. The best ordered programs of men cannot incite them. They may be imitated but they cannot be "produced."

Spiritual life is primarily a matter of association—that is, association with God. All true evangelism springs from this fountainhead. Evangelism is but a by-product. For spiritual life there is no substitute. Evangelism apart from spiritual life is like farming in an unirrigated desert.

It is one thing to extol the virtues of association with God; it is quiet another to associate experientially with Him. Prayer is the paramount means of association, but most of us do not believe very strongly in prayer. We are very vocal on its importance, but we are very short on its performance. We would virtually defend our belief in prayer *with* our lives but we don't practice it *in* our lives. Not until professed belief and practice coincide is revival of spiritual life and evangelism possible.

This is enough of diagnosis. What of a remedy? Certainly it is time to rethink our whole concept of prayer. Without doubt, there is room for a prayer revolution. And what a revolution will occur when suddenly prayer is predicated upon a proper basis—the will of God rather than the desires of men.

For the individual the will of God is set forth in the Word regarding the environment and object of prayer. "And thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). Public prayer is no substitute for this.

Many months ago I was impressed with my own lack of a disciplined prayer-life. Of preaching, promoting and traveling there seemed to be no end; but in comparison there was little prayer. Consequently, on January 1, 1963, I determined before the Lord that at least when I was in my office the noon hour would be given to prayer. Matthew 6:6 was my launching pad and has been ever since. Rigid personal discipline was required to maintain faithfulness but the results have more than compensated.

After a year of this discipline I noted a tendency toward sameness in my praying. This led me into a new adventure which I now strongly recommend to everyone. I determined to chart a course. This has not only revolu-

tionized my praying but it has altered my whole outlook on life, and the Word of God itself has become vibrant with new meaning.

For each of the five work days I have a prayer objective. The first half of the period on Monday is given exclusively to thanksgiving, the latter half to meditation on Christ. Tuesday is set aside for concern with general requests. Wednesday is given entirely to concern with the Spirit-filled life. Thursday's praying is governed by the content of some Epistle which is read in entirety during the period. Friday is dedicated to prayer for special needs.

This is the outcome. Monday's thanksgiving, which at the outset required stern discipline, has suddenly become a thrilling experience—in fact so thrilling that it almost insists on replacing certain other periods given to petition. I have found thanksgiving welling up in my heart in behalf of the petitions of the other periods until my soul is as thankful as if the petitions were already answered.

Meditation on Christ has been most delightful and rewarding. It has led down many a pathway of new and glorious revelation.

Tuesday's petitions for general needs have taken an unexpected turn. Instead of the usual praying for physical, material, earthly and temporal needs, I have found myself almost entirely forgetful of these. In place of them I am patterning my petitions after some of Paul's prayers, such as: "That the God of our Lord Jesus Christ, the Father of glory, may give unto (me) the spirit of wisdom and revelation in the knowledge of him: the eyes of (my) understanding being enlightened; that (I) may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead..." (Ephesians 1:17-20); and, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Philippians 3:10, 11).

Wednesday's praying about the Spirit-filled life has led into a broad and glorious field. New vistas of truth continue to unfold. Again I have sought to base all prayer on the revealed will of God. Ephesians 5:18 has

been a fine starting point. There the will of God is revealed in this single, direct statement, "Be filled with the Spirit." But I have discovered in the following verses an elucidation of God's will which has become the basis for more intelligent prayer. For example, verse 19 reveals that the Spirit-filled life expresses itself in "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Since I do not measure up in this area, God's revealed will leads me to pray that I shall. And the two following verses likewise bring into focus certain personal deficiencies which, in turn, become a matter of prayer concern.

Predicating prayer on the content of some Epistle has meant praying on Thursday for things not ordinarily prayed about. One day the Epistle was 2 Thessalonians. That day verse 12 of chapter one governed the entire prayer period—"That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." I have found that every Epistle has manifold revelation of God's will upon which prayer can and should be based.

Friday's period for special requests is dedicated primarily to prayer in behalf of God's children and God's work. There are always urgent special needs which bid for our interest and concern. These could consume all of our prayer time every day but they must not.

You too can chart a course for your prayer life. There will be obstacles to overcome and adjustments to be made. Schedules will differ but this need not deter. God is calling every individual to a revitalized, and in many cases revolutionized, prayer life. Spiritual life and evangelism in our time are dependent upon this. Without it they cannot be. ◀◀

POINTING HEAVENWARD

In Texas there is a plant known as the "compass plant," which grows three to six feet high. New leaves on the plant (standing edgewise to the earth) always point north and south. Indians used the plant as a guide when they needed to find direction. But as the leaves grow older and dust and dew affect them, they are no longer true guides, but may point in any direction.

So when we are first saved, and the shine and glow of heaven is new to our souls, we point others to heaven. Let us watch, lest with the cares of life the dust of sin should settle upon our testimony and we thereby fail to be true guides to the lost who look for direction. Let none lose the way, or fail to find it, because of our neglect. —*Gospel Herald*

THE DIVINE SCULPTOR

Do you recall how Michelangelo, the incomparable sculptor, could take a discarded block of marble, see in it a perfect image, and then chisel it out? This was something only a Michelangelo could do. And it is God alone who sees in your broken life the image of His Son. He sees the possibilities and He has provided for that life most terribly broken. God deals in broken things, friend, and there is no limit to what He can and will do with the broken life that is given over wholly to Him.

—Dwight Hervey Small, in *The High Cost of Holy Living* (Revell)



Your Questions

Answered by Ernest S. Williams

Jesus said, "Many are called, but few are chosen" (Matthew 22:14). Does this mean that many who accept the gospel are not chosen to eternal life and will finally be lost?

Many hear the call of the gospel, but only those who respond are chosen. I do not believe the Holy Spirit ever calls people to salvation only to reject them when they have responded to the call. God's plan is that we be called, and chosen, and faithful.

How do you harmonize verses 2 and 5 of Galatians 6? The one says, "Bear ye one another's burdens," while the other says, "Every man shall bear his own burden."

We should always be ready to help a discouraged brother. Some translators make verse 2 to mean that we who are spiritual should exercise ourselves to help a weak brother who may have fallen.

While showing helpfulness to others, we must know that each of us must carry his share of personal responsibility. Let us not expect others to carry our burdens while we do nothing. "Acquit yourselves like men, be strong" (1 Corinthians 16:13).

To what age should children obey their parents (Ephesians 6:1-3)?

As long as children live with their parents, enjoying the supply of their needs, they should obey their parents. They are residents of their parents' home and should be subject to them. Of course, respect and honor should never cease.

Some parents think children should continue under their control even when they are grown and away from home. This is a mistake. When children become adults, they may still turn to their parents for advice, but they must make and be responsible for their own decisions.

Jesus said, "What therefore God hath joined together, let not man put asunder" (Matthew 19:6). Are sinners included in this? If sinners are divorced are they not free to marry again?

In this passage Jesus referred to God's plan for marriage. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24). Through marriage man and woman unite as one in the production and rearing of offspring, and they ought also to be united in fellowship and love. Whether people are sinners or believers they assume this oneness in marriage, in a union that should continue until they are separated by death. "For the woman which hath an husband is bound by the law to her husband so long as he liveth" (Romans 7:2).

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. 65802. Brother Williams will answer if you send a stamped self-addressed envelope.



At Bethany Temple, Everett Wash., Denise Power, *Revivaltime* soloist, sings while the choir awaits the signal by director Cyril McLellan to join her.



212 Saved on Revivaltime Choir's Tour of Western States and Canada

BY STANLEY MICHAEL, REVIVALTIME FIELD REPRESENTATIVE AND TOUR MANAGER

THE REVIVALTIME CHOIR'S SUMMER TOUR OF THE WESTERN states and Canada brought many thrilling victories for the cause of Christ.

Including an unusual service at the Montana State Prison, in which 26 men were saved, a total of 212 persons made decisions for Jesus as the choir travelled

6,800 miles through 10 western states, singing in 27 cities. The tour also included six appearances in Canada.

Souls were saved in every service. The rich spiritual anointing that was to be reflected in the tone of each subsequent appearance, descended on the choir one afternoon near the end of the first week's journey. While



Stan Michael, *Revivaltime* field representative and tour manager, presents the appeal for the *Revivaltime* choir's summer tour project—raising support for stations in the Carribean and Central and South America.



Crowds thronged the altar each night—some seeking salvation, some consecrating their lives to God. Many young people were filled with the Holy Spirit.



Each member of the choir is trained in soul winning and is eager to lead souls to a saving knowledge of Christ. Here at his seat a man is given spiritual guidance by Arland Dwelle.

travelling to Billings, Mont., all the choir members began to search their own hearts, and humble themselves before God. For nearly three hours they experienced a brokenness of spirit as they were moved by the closeness of His presence. This became a vital factor in the success of the tour.

The wonderful prison service at the Montana prison, which came two days after the choir's prayer meeting, was evidence of God's anointing. Guards at the prison informed the choir that of the 179 inmates who volunteered to attend, 15 were the most hardened criminals they had ever seen.

The protective hand of God, felt throughout the trip, was especially evident when driving to Great Falls, Mont. The choir ran into the heavy rains which pelted the area for several days, and it seemed they might not make Great Falls. Finally they reached the destination, and learned that a nearby dam had broken, completely washing out the highway on which the bus had been travelling. Fortunately, even though the choir made a 300-mile detour to get to the next stop, only the service at Kalispell, Mont., had to be cancelled.

Wherever they went, the young radio singers received a hearty welcome. Many assemblies cancelled their Sunday night services so the congregations might attend the choir's rallies. Other denominational churches were also well represented; many came to hear the concert of sacred music and were surprised to find themselves in the midst of a Pentecostal meeting.

One of the most touching and gratifying moments of the tour occurred in Idaho Falls, Ida., when one of the choir members led his own father to the Lord. Needless to say, this was a blessing to all the members of the choir, for they had prayed from the beginning of the tour that it might happen.

Another thrilling victory came when a Catholic woman was healed of a severe pain from which she had suffered for 35 years. She was so impressed with the spiritual anointing of the choir that she came out to see them leave the next morning.

God's abiding presence made this tour an unforgettable experience. The countless little incidents that were so

obviously controlled by Him filled our hearts with thanksgiving.

In one service over 100 teen-agers flocked to the altar to consecrate their lives to the Master. In Boise, Ida., 27 were saved in one service alone!

In Rupert, Ida., the pastor of a small church, averaging a little more than 100 in Sunday school, felt led to schedule the choir's appearance in the high school auditorium despite the heavy financial obligation it would put upon his church. Churches from all over the valley, including a number of the denominational churches, cancelled their evening services, and the choir sang to more than 500 persons—many of whom had never been in a Pentecostal service!

In Auburn, Wash., the choir sang for the annual meeting of the Kiwanis, Lions, and Rotary Clubs. After the concert, one of the officials exclaimed, "I wish my whole family could have heard this!"

Yes, June was a month of constant blessings and spiritual victories. Never before has the choir seen such a tremendous move of God. The 212 decisions made for Christ are a giant step in the *Revivaltime* summer soul-winning crusade. Pray with us that God will continue to move in a mighty way as we strive to win souls this summer.

* * *

The 30 members of the touring group included: Murray Buschert, Pembroke, Ont., Can.; Bruce Dravneek, Asbury Park, N. J.; Sharon Matthews, Pittsburgh, Pa.; John Wilson, Cleveland, O.; Olive Opheim, Edmonton, Alta., Can.; Marianna Schmidt, Fresno, Calif.; Louise Griggs, Springfield, Mo.; John Treherne, Pascagoula, Miss.; Betty Sue Jones, Fort Worth, Tex.; Mary Anne Johnson, Decatur, Ga.; Sheryl Emory, Pueblo, Colo.; Lu Anne Nicholson, Auburn, Wash.; Carol Kornelson, Nigeria; Melvin Kisser, Columbia Falls, Mont.; Bill Lichty, Des Plaines, Ill.; Elaine Smith, Great Bend, Kans.; Ginger Ingram, Tribune, Kans.; Ruth Butler, Sacramento, Calif.; Dennis Young, Westboro, Mass.; Richard Cook, Bloomingdale, N. J.; Jan Pavia, Racine, Wis.; Nancy Hobson, Yakima, Wash.; Tommy Brewer, Oklahoma City, Okla.; John Davis, Moss Point, Miss.; Phil Breithaupt, Pomeroy, Wash.; Arland Dwelle, Garrison, N. Dak.; Dave Richards, Wichita, Kans.; Dean Sherman, Arco, Ida.; Cyril McLellan, choir director, formerly of Vancouver, B.C., Canada; and Stan Michael, tour director, formerly of Berkeley Springs, W. Va.



After the choir is gone, many want to continue to hear them sing. So great interest is always given to the booth featuring the *Revivaltime* Choir records.

River of God

Sunday School Lesson for August 16, 1964

EZEKIEL 47:1-9; JOHN 7:38, 39

BY J. BASHFORD BISHOP

Our lesson today contains a very blessed picture of "Pentecost." Ezekiel was given a vision of a new temple in Jerusalem. From under the very threshold of this temple a stream of water flowed in a southeasterly direction, ever widening and deepening, until it eventually emptied into the Dead Sea.

But this was no ordinary river. It contained unusual properties!

THE LITERAL SIGNIFICANCE OF THE RIVER

Many Bible scholars believe Ezekiel's vision represents a literal temple which will be built in Jerusalem during the millennial period or shortly before; and that certain topographical changes shall take place so that a river will actually flow from the temple to the Dead Sea.

THE TYPICAL SYMBOLISM OF THE RIVER

There is also a much broader and far more practical and inspiring application. This river is typical of the Holy Spirit and of the life and power of God.

The Origin of the River. The waters "issued out" of the sanctuary; that is, they began in the very place where the presence of God Himself was manifested. The release of God's power is made possible by Christ who died, rose again, returned to heaven, and "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear" (Acts 2:33; cf. John 15:26).

The Power of the River. "Everything shall live whither the river cometh." How truly this applies to the blessed Holy Spirit. He is the "Spirit of life," quickening those who are dead in trespasses and sins. "Waters to swim in" remind us of being baptized into the fulness of the Holy Spirit. Again, just as the Dead Sea (so called because nothing can live in it) was healed by the life-giving power of the river and became filled with fish, so we are reminded that the power of the Spirit can heal sick bodies and give physical as well as spiritual quickening! Finally, the river has fruit-bearing power. Ezekiel saw, planted by the river, trees whose leaves never fade and whose limbs produce fruit the year around. Christians are said to be "trees of righteousness, the planting of the Lord." These, as they continually drink from the Spirit's fullness, bear the blessed nine-fold fruit of the Spirit!

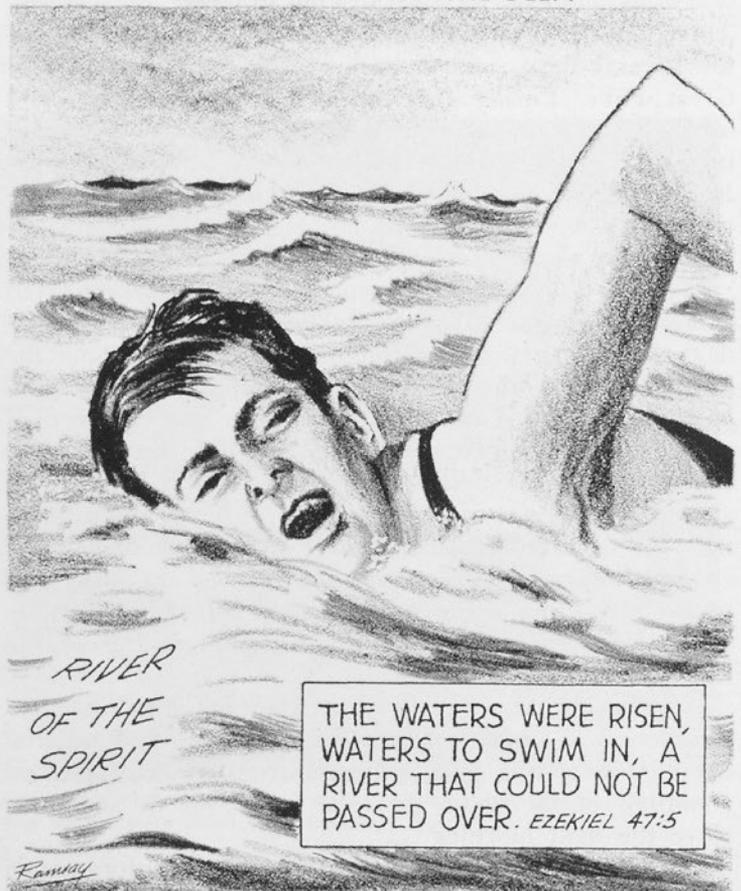
The Flow of the River Through the Centuries. Just

as there was no cessation of the river's flow from its origin under the sanctuary to its destination, the Dead Sea, so a mighty river has been flowing since the Day of Pentecost making power available to every believer. There have been times in the history of the Church when, as far as man's receptivity was concerned, the channels were blocked and it would seem this river had become a trickling stream. Nevertheless, in the darkest ages there were always godly ones who kept the channels clear. And, without stretching the figure, we may say that at the turn of the present century there were again "waters to swim in."

The Flow of the River from the Individual Believer (John 7:37, 38). Certainly the will of God for every believer in relation to the Holy Spirit is one of *inflow* and *outflow*. "If any man thirst, let him come unto me, and drink." It is the privilege and responsibility of every believer to "be filled with the Spirit," meaning not only an initial filling or baptism but a constant re-filling! As this filling is maintained, there is an outflow or overflowing. "Out of his innermost being shall flow rivers of living water." Can anything less than this be a truly Pentecostal experience?

"*This River Must Flow.*" The late W. I. Evans who for many years was principal of Central Bible Institute preached a sermon to which he gave the title, "This River Must Flow!" Is there today anything more urgently necessary? As far as God is concerned, the river of the Spirit flows unabated and is blessedly available! But is it flowing unhindered in our churches and from within our individual lives? God grant that we may clear the channels and let the river flow, both for our own sakes and for the sake of a dying world!

LAUNCH OUT INTO THE DEEP!



RIVER
OF THE
SPIRIT

THE WATERS WERE RISEN,
WATERS TO SWIM IN, A
RIVER THAT COULD NOT BE
PASSED OVER. EZEKIEL 47:5

THE RIGHT KIND OF BROTHER!

A preacher in San Antonio, Texas, was ministering to the poor and stopped in front of a dilapidated shack where resided a Mexican family with two sons. As the minister prepared to leave he saw one of the boys admiring his car, a long black Cadillac. The little boy was caressing one of the shiny fenders.

"How do you like it, son?"

"Fine, where did you get it?"

"I'm a preacher and could not afford to buy such an automobile; but I have a brother who has made a fortune in oil, and he gave me this car."

Whereupon the boy made the challenging comment: "Boy, mister, I wish I could BE a brother like that!"

—DORIS HARRIS (scrapbook)

PROMISE AND PERFORMANCE

There were many anxieties and tensions among the followers of Jesus during the interval between His crucifixion and His resurrection. Most of them resulted in the failure of His followers to believe His promise to rise again.

The Marys and Salome spent time and money to prepare sweet spices for His anointing. And as they made their way sorrowfully to the tomb, one question haunted them, "Who shall roll us away the stone from the door of the sepulchre?"

Had they only believed His promise, they would have brought no spices, nor fretted over the stone, for "when they looked, they saw that the stone was rolled away."

How many of us have fretted just as needlessly over some obstacle that seemingly contradicted God's promise to us? If for us now there is a stone before a door God has promised to open, let us not approach that door in defeat, to give one last look at our buried hopes; but rather let us approach it in living faith that what He has promised He is able to perform.

—ELVA J. HOOVER

YOUTH IS A STATE OF MIND

Youth is not a time of life; it is a state of mind. It is not a matter of red cheeks and supple knees; it is a temper of will, a quality of the imagination, a vigor of the emotions. It is a freshness of the deep springs of life.

Youth means a predominance of courage over timidity, of the spirit of adventure over love of ease. Youth sometimes exists in a person of fifty, more than in one of twenty.

Nobody grows old merely by living a number of years; people grow old by deserting their ideals. Years may wrinkle the skin but loss of enthusiasm wrinkles the soul. Worry, doubt, distrust, fear, and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

We are as young as our faith, as old as our doubts; as young as our hopes, as old as our despair.

As long as the central place of our heart receives the messages of beauty, hope, cheer, courage, grandeur, and power from the earth, men, and from our God, so long are we young. When the heart is covered with the snows of pessimism and the ice of cynicism, then are we grown old indeed.

—The United Brethren



PROGRESS INVOLVES CHANGE

Progress can never be made without change. Our whole spiritual experience is a series of changes—inwardly and outwardly. This does not mean that we are to give ourselves to the pursuit of change—"meddle not with them that are given to change" (Proverbs 24:21). But following the Lord in sweet communion means that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18).

—N. CLEO TAPP

REFLECTING THE DIVINE

I have seen mirrors reflecting rare beauty. I have beheld the charm of mountains and trees reflected in inverted order in a calm lake, and lights of a city shining in a flowing river. I have glimpsed all mankind in the mirror of great literature, and peace and hope in the eyes of the wise.

Yet it was not the mirror, the lake, the river, great literature, or the eyes that enraptured; it was that which they reflected.

Paul said: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). So may our lives be true mirrors reflecting nothing except Jesus Christ.

And let us pray that those who do not know Him will kneel before Him in awe and wonder because they view not us, the mirror, but Him who is reflected in the mirror—the altogether lovely One!

—BETTY BOWLES

PARABLE OF THE WANDERING PLANT

There is said to be a strange wandering plant in South America which finds a moist place and rests there for a while, sending its roots down and becoming green. When this bit of earth dries up, the plant draws itself together and is blown along by the wind until it finds another moist spot, where it repeats the process.

On and on it rolls, stopping wherever it finds a suitable spot and staying until the place dries up. But after all its journeyings, it is nothing but a bundle of dead roots and leaves.

The life of this plant is a parable of those who drink only at earth's cisterns, "broken cisterns that can hold no water." They go from place to place, stopping wherever the promise of pleasure or peace beckons, only to end their lives "like the chaff which the wind driveth away." They burn with thirst and unsatisfied desires.

How different is the life of the child of God! "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither. . . ."

—Adapted



Bible Institute of Malaysia trains students in attractive but crowded facilities.

SAVED FROM DOUBLE TRAGEDY

A Missionary Presents Specific Proof that Bible Schools Pay

BY D. R. GUYNES, PRINCIPAL,
BIBLE INSTITUTE OF MALAYSIA

IN MALAYSIA WE HAVE HAD A STRIKING EXAMPLE OF history repeating itself.

An article in the January 12, 1958, issue of *The Pentecostal Evangel* entitled, "Lost . . . a Church in Malaya," told of a work begun around 1940 in Ipoh, a town of northern Malaysia. The church there grew rapidly and steadily, until the missionaries in charge had to withdraw. They left Ipoh expecting other missionaries to replace them soon. However, unforeseen hindrances made it impossible for these missionaries to fulfill their promise. There was no one else to assume care of this young work and as a consequence a thriving full-gospel church was lost!

In 1960 the Valence Bairds felt a burden to reopen the work in Ipoh. Through their faithful labors a fine congregation was established and God enabled them to erect a good building. In a marvelous way, the Ipoh work was restored.

Then poor health forced the Bairds to retire from foreign missionary service. Promises were secured from other missionaries that Ipoh would be cared for. But amazing as it might seem, events followed the identical pattern of years before. The missionaries scheduled to go to Ipoh were unable to do so. Others went there temporarily but could stay only a few weeks. Once again the important church was left without the care and direction of a missionary.

To this point history had repeated itself. Our Malaysia missionaries felt great heartache at the prospect of such a double tragedy. But, thank God, now there was a difference. The difference was our Bible training program.

Back in 1940 there had been no national workers available, and a vital Pentecostal church was lost when the missionaries had to leave. In 1963, because there were trained nationals, a progressive church was preserved when the missionaries left. I can think of no



BIM students have farewell dinner for H. C. Osgoods. Brother Osgood served till recently as principal of the institute.



Modern church building at Ipoh houses congregation for which trained national leadership makes all the difference.

greater testimony to the value of Bible schools on the mission field.

At present, a capable couple from Ecclesia Bible Institute in Hong Kong are pastoring the Chinese section of the Ipoh work. A fine couple from the Bible Institute of Malaysia, in Kuala Lumpur, care for the English section. Another graduate of our school is directing a full-time literature program.

Bible Institute of Malaysia stands as a monument to the value of spiritual guidance and faith. First of all, God moved upon the hearts of government officials to grant to Assemblies of God missionaries a beautiful piece of property valued today at more than \$60,000. He then moved upon the hearts of interested people all over the world to contribute sufficient funds for the erection of our first buildings on this property. God gave the institute excellent leadership in its foundational years, plus a lovely group of Malaysian young people who have dedicated their lives to the Lord. In its short history BIM has made a great contribution to the Malaysian

field. The alumni are carrying on responsible work in the Assemblies of God program.

In 1964, Bible Institute of Malaysia had its largest student body with an enrollment of 26. Indications are that the 1965 student body will exceed all previous years. But our growing institute is like a growing boy. There must be longer trousers, larger collars, and bigger shoes.

Right now we are bursting at the seams. Our dormitory facilities are over-crowded. With the present facilities we can accept next year only seven new men students and no young ladies.

Plans are drawn and approval has been given by our Foreign Missions Department for the erection of a new dormitory unit which will accommodate 40 students. It will cost \$15,000. This unit is greatly needed before our 1965 term begins. Your gifts should be designated, "Malaysia Bible Institute—for Building," and sent to the Foreign Missions Department, 1445 Boonville, Springfield, Missouri 65802. A beautiful BIM yearbook will be mailed to anyone who gives \$10 or more.



The Holy Spirit Uses an African

BY PASTOR DAVID WREH, BARCLAYVILLE, LIBERIA

I WAS CONVERTED IN 1927 AT THE AGE OF 17, BUT I did not know anything about the Holy Spirit. My father had died when I was two years old, and so I worked very hard in the daytime to help support my mother. At night I went to school. Because of financial difficulties I was not able to continue my schooling. So, leaving Liberia for Ghana, I found work as a clerk for the Government Club.

After four years I was informed from home that my mother had expired. My heart was broken down for sorrows, and I needed someone to heal me. Then one day my friend burst into my room and said, "Wreh, God is going to heal your broken heart and cure your sorrows." And he told me about the baptism of the Holy Spirit.

One day an evangelist came to our church holding revival meetings and laid his hands on me. Later, during my private devotions, the Holy Spirit came into my life. My broken heart was healed; my sorrows were gone!

Nearly a month later I saw the Lord in a night vision. His face I did not see because His glory filled the room. He touched my head and spoke to me. Now I was challenged to face the fact that God had a purpose for my life.

In 1954 the Holy Spirit kept asking me to retire from the government work and go to Bible school. I felt called to the ministry and determined to obey.

A year later I entered the Kumasi Assemblies of God Bible school. In 1958 I was graduated and given a place of ministry. I pastored several churches in Ghana. Then the Holy Spirit spoke into my heart to return to Liberia. In December, 1959, I received financial assistance from my countrymen and the Lord opened the gate for me.

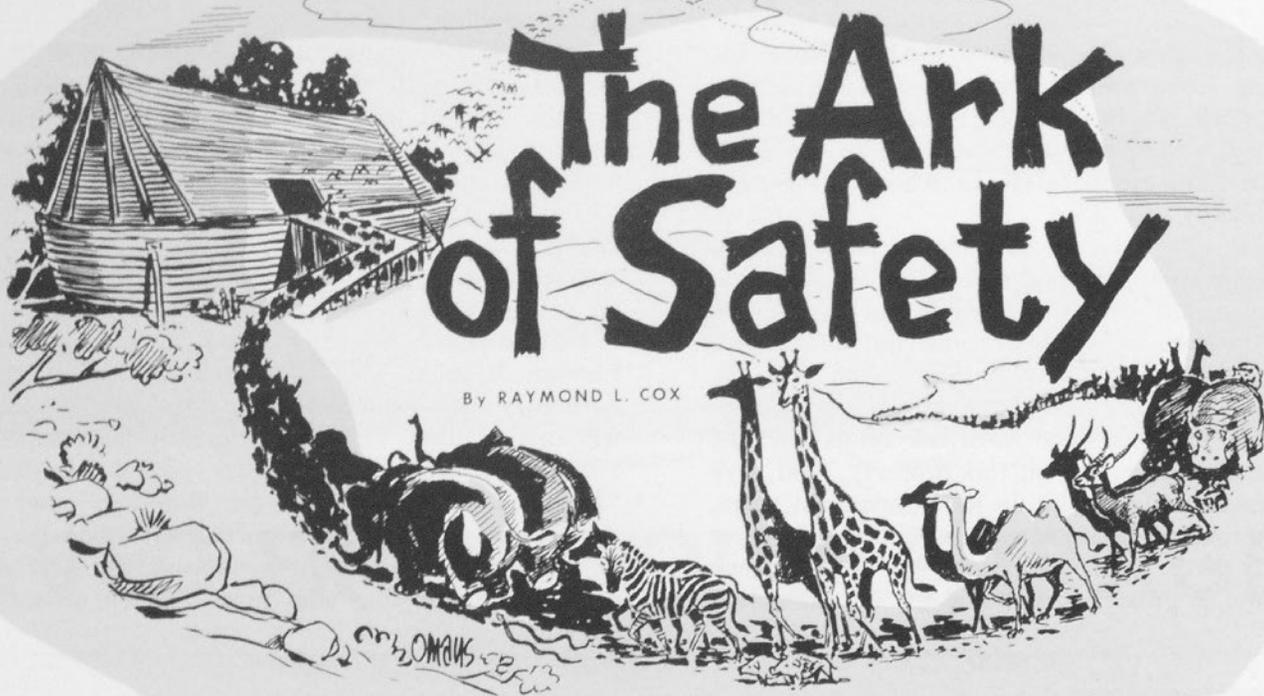
I am now in Barclayville preaching, and the Holy Spirit is working in turning men and women from idol worship to the true and living God. Jujus have been burned, idols have been destroyed, and sick people have found peace in their souls.

The Lord has helped me to establish seven churches and a mission school for the Assemblies of God in the Barclayville area. I am encouraged to see that He is working through me. I remember the Scripture which says, "But ye shall receive power, after that the Holy Ghost is come upon you." Praise God for the giving of His blessed Holy Spirit—with power!

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



Noah's idea is not outdated. Animals—and men—still need a sanctuary for refuge.

SO MANY SPECIES OF WILDLIFE HAVE BECOME EXTINCT in various parts of the world that a number of agencies are at work to preserve what is left.

Britain's Prince Philip, in promoting the World Wildlife Fund, said: "We quite rightly collect vast sums of money and go to endless trouble to preserve man-made treasures. Surely, then, we ought to pay some attention to the living God-made treasures of the world which have a practical as well as an aesthetic value." He referred to the Fund as "the ark built by men and women and children to give the animals a chance to survive the thoughtless acts of mankind."

If animal life may be described as "living God-made creatures," how much greater treasure is man himself, created in the image of God as an eternal being. And mankind is threatened with doom far more serious than thoughtless acts or hydrogen bombs can unleash. The Lord Jesus declared in Luke 12:4, 5: "I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him."

The worst threat that hangs over millions of people is not sudden extinction, but eternal damnation. The tragedy of this is that men do not have to be lost. God cared enough to provide an ark of safety into which all might go to escape His wrath. And we who have entered the ark have a responsibility to those still outside.

What can we do to solve the doom of humanity? We can hardly hope to save everyone. Jesus did not promise that the whole world would fall at His feet in this dispensation. He did not command us to convert everyone, but we are responsible to contact everyone for Him. "Go ye into all the world and preach the gospel to every

creature. He that believeth," said the Saviour, "shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

Some who would believe do not believe because they have not heard, and these are hardly confined to foreign mission fields. Some are here in our own nation, perhaps on the block where you live. "How shall they believe in him of whom they have not heard?" asks Paul.

What would you think of a missionary in Mali, for instance, who simply lived in Timbuktu, obeyed the laws, participated in community affairs, but never attempted to win a single heathen to Jesus?

An American admiral, entertaining the king of Siam, offered prayer before the banquet. Later the ruler commented, "I thought that only missionaries prayed before meals."

"Every Christian is a missionary—or ought to be," replied the admiral.

Would our hypothetical missionary in Timbuktu deserve greater censure than the Christian living in America, among unregenerate neighbors, who failed to make any effort to win his acquaintances to Christ?

The doom facing sinners is greater than the threatened extinction of wildlife. Thousands of people are contributing to the World Wildlife Fund to help preserve brute creatures. How much more ought all Christians to give of their time and resources in the vital project of winning men and women to Jesus Christ!

A deluge of damnation will eventually engulf all unsaved men. But an ark of safety greater than Noah's stands by to carry its passengers above the flood! That ark is Jesus Christ and His redemption. We who have been saved have the privilege and responsibility of directing the lost to Him who alone is able to save them.

Dare we do less?

Should Parents DEMAND or COMMAND?

By ALTHEA S. MILLER

SOMETIME AGO I READ AN ARTICLE WHICH ENCOURAGED parents to be unafraid to *demand* obedience from their children. I have no argument with that train of thought as far as it goes. But after hearing the impassioned cry of a teen-ager, "Stop always demanding of me," I have the studied conviction that there is something better than demanding. I would like to propose: "It is your duty as a parent to *command* your children after you."

A little study of these words will point up the fine line of delineation between the two. I can *demand* obedience or allegiance by virtue of superiority of position or knowledge. Character, or how I live, have no bearing on the demanding.

On the other hand, I *command* by virtue of who and what I am, not by what I may know, and not by what position I may hold by birth or favor. My life should be such that I *command* the respect, admiration, and affection of my children. Thus, to be in a position to *command* I must be individual of virtue with a character above reproach.

This is a *big* order, and the one place of many parental casualties. Since God requires exemplary behavior of parents, and since He never asks anything unreasonable, we must assume this goal is possible of achievement. (Read Ephesians 6:4 and Romans 12:1, 2.)

Commands are no less authoritative because they are couched in terms of example and challenge. Time and experience have proven that the child who learns obedience to demands will have a sure, respectful and early response to commands. The "Want to" mechanism of his character will be well enough developed as to make him responsive to commands with expected alacrity. A commanding example of life will have the power to carry him into an honorable, Christ-honoring maturity.

The first step to commanding is that the parent be a *convinced* and *convincing* person. His basic premise in commanding will be the ultimate good of the child and the honoring of the Lord Jesus Christ.

Commanding also involves the study and eliciting of inherent *creative capacities*. Youth's many-faceted character requires help in its constructive building. Nor should

we parents fear the word "creative." It carries the meaning of "productive" as well as to make something out of nothing. God places a child's life at your disposal. He created that life. Now it is up to you to train the child and produce a character worthy of the Creator.

This calls for work which starts at Calvary. First comes salvation for the child (assuming you, the parent, are a believer); then comes the understanding development of the creative capacities.

Another step to commanding is *consistency*. By this, parents hew to the line with a gradual loosening of the reins as the youth develops a sense of responsibility. Here again is an area of parental weakness. We are often too stringent in demands as our youth try their wings, or else we are too lax in allowances. Daily newspapers spread an ever-growing tale of woe about the "rootless" youth of the day. From this spread there emerges a dark picture of parental indifference and incompetence in rearing children. No believing parent should be found in this picture.

Finally, never underestimate the value of *compassion* and *conciliation*. In a word, parents are often called upon to "remember when" and to respond sympathetically to every effort toward youth's improvement and growth.

As parents remember the agonies of their own growing pains, forgiveness will be blended with understanding and these both will be cemented with firmness of purpose.

When these C's of *commanding* are seen by us parents and we make a deliberate effort to put them into practice, then will God, our Father, be able to say of us as He said of the patriarch Abraham: "For I know him, that he will *command* his children and household after him, and they shall keep the way of the Lord" (Genesis 18:19).

MUSEMENTS FOR MINORS BY DICK CHAMPION

CODE MESSAGE

Can you decipher this code message? It is a statement which God asked the prophet Ezekiel to record.

CODE

A=1; B=2; C=3; D=4; E=5; F=6; G=7; H=8;
I=9; J=10; K=11; L=12; M=13; N=14; O=15;
P=16; Q=17; R=18; S=19; T=20; U=21; V=22;
W=23; X=24; Y=25; Z=26.

MESSAGE

God said, "2-5-8-15-12-4, 1-12-12 19-15-21-12-19
1-18-5 13-9-14-5; 1-19 20-8-5 19-15-21-12 15-6
20-8-5 6-1-20-8-5-18, 19-15 1-12-19-15 20-8-5
19-15-21-12 15-6 20-8-5 19-15-14 9-19 13-9-14-5:
20-8-5 19-15-21-12 20-8-1-20 19-9-14-14-5-20-8, 9-20
19-8-1-12-12 4-9-5.

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



SHIRLEY GABLE SAYS —

Let's Go Fishing!

Fishers of men can learn a few things from anglers.

EVER SINCE I WAS A LITTLE CHILD I have known that Jesus said in Mark 1:17, "Come ye after me, and I will make you to become fishers of men." But only after I became seriously interested in fishing did I realize some of the things involved in Jesus' comparison of soul winning with fishing.

There is more to fishing than throwing a line into the water. First of all, there is the *time* involved. You don't just set aside a few minutes for a sport like fishing. You spend the greater part of the day—or if you're really addicted you might spend your whole vacation on the sport. And you can hardly wait till you have an opportunity to go again. It's fun! But too often, when we fish for souls we feel we have discharged our duty if we witness to one person for five minutes once a week.

Fishing takes *patience*, too. Of course, it's more fun when you catch something without waiting a long time, but just the thought that a big one might be looking your bait over right now is incentive enough to keep trying. So don't give up fishing for souls if you don't win someone immediately. Have patience. What you're fishing for is worth your time.

Now let's examine the equipment a fisherman uses. First of all, he needs a good *line*. How is your "line" as a fisher of men? Is it strong enough to hold your prospect, or will it break down under the slightest pressure? What do you talk about to your un-

saved friends? Is your testimony positive, and strengthened by a knowledge of the Word of God?

Lures are used to attract fish. Now this can be very personal. What about your appearance? Is it neat and attractive? What kind of housekeeper are you? Do those working beside you at the office or plant see that your religion makes you easier to work with, and that you put in a good day's work? How's your general attitude? These things are as important in attracting souls to Jesus as what you say, however voluble you may be.

If the fisherman wants to get down below the surface where some of the big fish are, he fastens weights, or *sinkers*, to his line. Otherwise the line just stays up near the top of the water. And if we are flighty and temperamental, living "surface lives," we will never attract those who need and are looking for depth and stability. These who hide their needs beneath the surface are worth the effort it takes to seek them out and win them.

Now we come to *bait*. If you have gone fishing often, you are no doubt familiar with the greeting, "What are they biting on today?" Some fish will bite on cut bait while others are only attracted to live bait. Likewise, some people will be attracted to a quiet Christian personality, while others see Christ more in the vibrant, outgoing "fisher of men." But everyone responds to love. It is a basic need in every life, and the more we show the

love of Christ in our actions and attitudes as well as in our words, the more successful we will be as soul winners.

Study fishing. It took me a long time to learn enough so that I didn't embarrass myself when fishing with others on a deep sea boat. I'll never forget the time a man fishing beside me yelled, "Bonehead!" Since I had just hit him on the head with my sinker while trying to execute a cast that didn't quite come off, I naturally thought he was referring to me, when all he was really trying to convey was that he had just spotted a *bonita*. That is how I learned that fishermen affectionately refer to bonita as boneheads.

Soul winning is an art, which may explain why Jesus compared it to fishing. One can learn a lot about fishing by talking with experienced fishermen. And there are books and articles on the subject too. But there is no substitute for fishing itself. That is where one learns the most.

It is good for a Christian to talk with experienced soul winners, and hear how they do it. Courses in personal evangelism and Bible doctrine help too. All things being equal, the more you study along this line, the easier it will be to increase your "catch" of souls for Jesus. But you will learn more yet when you begin to put into practice what you know, and trust the Holy Spirit to lead you to the souls you can win with His help.

One simple rule of fishing is often overlooked by fishers of men. It is: *Go where the fish are*. No matter how much a fisherman knows about the art of fishing, or how good his line and lures, if there are no fish where he is fishing he won't catch any. Where I live in California we don't bother much with pier fishing anymore. The fish just aren't there. We have to go out after them. So it is sometimes with churches. The unsaved don't always flock in as they used to. We have to go out where they are.

On a deep-sea boat, live bait is sometimes thrown over the sides of the boat to attract schools of fish. This is called *chumming*. You must "chum" too if you would be fishers of men. Get friendly with folk who need to know Christ. If you associate exclusively with your circle of Christian friends you will find the fishing extremely poor. "He that winneth

souls is wise." Get out where the lost are!

The *gaff* is an extremely important part of the fisherman's equipment. It is used to help land fish which may be reeled in close to the boat, but could get away if one tried to lift them without help. A gaff—for the uninitiated—has a long handle with two sharp prongs on the end to spear the fish. Our gaff as soul winners is the Word of God. "For the word of God is quick, and powerful, and

sharper than any twoedged sword, piercing even to the 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).

We never need worry about the strength of our gaff. It is quick, powerful, and sharp. But we do have to be familiar with it and use it. God has promised that His Word will not return to Him void, so *get your tackle in order and let's go fishing for souls.*

church) will be filled out on this day and mailed to the National Sunday School Department, telling of campaign results.

Churches will do well to highlight soul winning before October. During September you might devote the mid-week services to a course of study in personal evangelism. Alert your members to soul-winning opportunities during campaign visitation.

Campaign materials were mailed to churches in July so plans may be laid during August and September. Each church should have received a Campaign Packet containing a number of helpful items. Among them are: (1) an Enlargement Guide, a 24-page booklet to assist in organizing the details of the campaign, (2) a campaign poster and weekly theme strips, (3) an order blank for campaign material, (4) samples of Sunday school membership cards, doorknob hangers, and letterhead paper appropriate for letters to prospects. There will also be (5) a pamphlet on "Community Witness" and (6) a poster for recording efforts in outreach during the entire year.

Seven Sunday school tracts are available, addressed to the various age groups contacted in visitation: adults, youth, children, and the entire family. Mats for newspaper advertising, community survey report pads, and a special outreach issue of *The Pentecostal Evangel* (which will have no date on the cover, so will be appropriate for distribution any time of the year), are among the helps available for your campaign.

Make October merely the "kickoff" for a continuing effort of community witness. It is suggested that home meetings for informal Bible discussion and prayer be held throughout the month. This sharing of the message with neighbors might be continued throughout the year.

Those who have worked together during the month of visitation may wish to remain "Outreach Partners." The contacting of new families may be made a part of the visitation and follow-up program of the Sunday school. Set class and department increase goals, and then strive to reach them by the end of the year.

We cannot wait for the unreached to wander into our churches. Let us go "from house to house" with the message of eternal life. ◀◀

'FROM HOUSE TO HOUSE' is 1964 ENLARGEMENT THEME

THE HOME IS AN IDEAL PLACE TO win men and women to the Lord. A Christian often is better able to make his testimony meaningful when he sees the home environment of his new friends than when he speaks to a person only by chance or even in the confines of the church building.

Jesus used this method to win others: "He went into the house of one of the chief Pharisees to eat bread" (Luke 14:1). "As Jesus sat at meat ... many publicans and sinners sat also together with Jesus" (Mark 2:15).

We cannot effectively reach the lost by calling from our church doors, "Come and see." We must take to them the Bread of Life. As we share our joy with them in their own environment, they will likely be ready to accompany us to church to receive more.

"From House to House" (Acts 20:20) is the theme for the 1964 Enlargement Campaign. This year's emphasis will begin a two-year outreach effort of "Community Witness." The purpose is to stimulate neighborhood witnessing during the month of October and then to keep the evangelization emphasis alive throughout the months that follow.

The first week of October will be

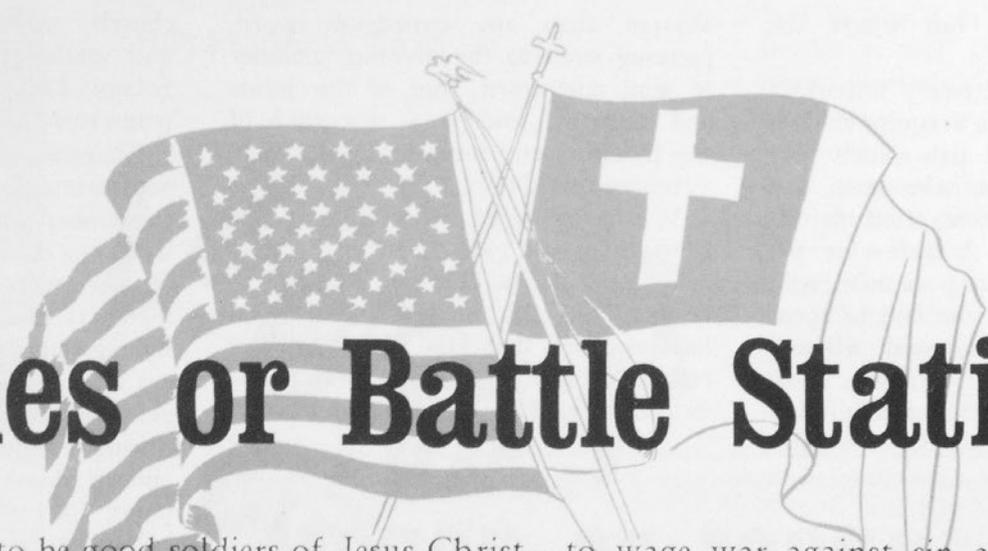
used for a community survey to get acquainted with neighbors, leave gospel literature in their homes, and make a brief listing of prospects. "*Hello, neighbor*" will be the key word of the week.

The second week will be devoted to follow-up of families located in the survey who do not attend church regularly. This is the time for a more leisurely visit in which there is greater opportunity to witness; to obtain additional information about prospects; and, if needed, to arrange transportation for families deciding to attend. "*Come, neighbor*" is the theme for these activities.

Give special recognition to visitors on the third Sunday as you stress the theme, "*Welcome, neighbor.*" Encourage them to continue in Sunday school and church attendance.

During the last week, new folk will be encouraged to share in the benefits of the Sunday school and church ("*Share, neighbor*"), and all members will be reminded of their obligation to share the good news of salvation with others.

The last Sunday may be a special Rally Day when each class will seek to reach its attendance goal for the month. A report card (contained in the Enlargement Guide sent to each



Shrines or Battle Stations?

We are called to be good soldiers of Jesus Christ—to wage war against sin and set men free from spiritual tyranny. This calls for prayer battles, not pretentious buildings. Our emphasis should be on authoritative, Christ-centered preaching, not on authentic colonial architecture.

BY EVANGELIST JACK MURRAY

ISN'T IT STRANGE? A GREAT MANY pastors are trying to get people *into* their churches for larger attendances, while Bible evangelism is trying to get Christians *out* of their buildings to go from "house to house" winning men and women to Christ.

Let's put it another way: so many church leaders are happy merely to have a building full of spectators—people who attend and pay attention to the "program" being presented on the platform. Instead of walking across the room in their homes to turn on the television set, the church members drive to church to sit in modern comfortable surroundings to "view" the proceedings. On the other hand, since the program in the living room is professional as compared with the amateur one in the church building, in many cases people prefer to remain in the living room!

A gorgeous velvet curtain, brazen crosses, lighted candles and ascending steps at the front of some auditoriums contribute more and more to the growing "spectatoritis." Even the church architects are cooperating by planning structures where audience participation, even general congregational singing, is discouraged by an accoustical "hush." The man who likes to sing sounds to himself like "the only one singing." Voices in harmony from the audience become a thing of the past.

Of course, the man "at the front"

can be heard through the public address system; therefore one does not need to have a natural speaking voice anymore. As long as he can sing or speak in a good "mike" voice, he is acceptable. One wonders how John the Baptist's "voice in the wilderness" or Jeremiah's "wailing" would sound in such a situation!

More and more, we become spectators in a place which consciously or unconsciously becomes a shrine. In reflection, we wonder how important the "place" was in Philippi? The "place" where Christians gathered was probably Lydia's house. In fact, throughout the apostolic accounts we are not shown any emphasis upon church buildings as we know them today.

We trust that the emphasis of this article will not be misunderstood. We are certainly not against church buildings as such. However, when a church building becomes a shrine, it becomes a false end instead of a legitimate means. If God has given a building, then by His grace that building is to be used as a literal battle station from which we must evangelize the entire community. Instead of spectators to a false emphasis on place we become participants one with another, joining hands and hearts to go out to win men to Christ.

But we are witnessing another sad phenomenon. Many people once stood

against modernism, worldliness and other errors; they joyfully "let goods and kindred go" and walked into temporary buildings, tents, old mills, vacant stores and fire halls. These places, even with their noisy folding chairs, poor pianos, and dingy atmosphere became scenes of revival and soul winning.

Their congregations had no "shrines to pat." There could be no boasting about their gorgeous plant. There was no advertising about air-conditioned facilities. The emphasis was on Christ and the Word of God. God was honored and exalted. One left the service not with remembrance of authentic colonial architecture but with the conviction of an authoritative Christ-centered emphasis.

In the process of time, God increased the size of the congregation and a new building was erected. In many cases (and we say it with broken hearts) the dear people settled down to enjoy their sanctuary, placing more emphasis upon the place than the Person.

The financial hill had been climbed. They now had their building, and with it they were gaining the "respect" of the community, for there was now evidence that they were a "substantial" people. After all, how can one be a respectable Christian without pointing to a respectable building? The invitation "come to our church" completely

took the place of "come to our Saviour." And people began to come. And because the only thing that the church people told them to do was to "come to our church," these visitors thought that coming to the church was the criterion for being a good Christian.

I once heard the great Bible teacher William R. Newell say: "I wish that every church in America would burn to the ground. Then perhaps people

would begin to learn that the building is not the church!" This may sound drastic to many of our readers, but that day may come.

May God help us in this day of deepening darkness to present the Person, the Light of the World, instead of the place. Let us seek to present a seeking Saviour and not a sacred shrine.

—From "Word of Life Lines" by permission

Remarkable Healing in Norway

EVANGELIST HOWARD ANDERSON OF Stamford, Conn., conducted a series of evangelistic campaigns in Scandinavia between 1960 and 1963. Among the miracles of healing that took place in answer to prayer was that of Asta Traldal which was reported in the March 1964 issue of the Norwegian Pentecostal monthly, *Livets Gang*.

Miss Traldal had been an invalid for seven years. She suffered a back injury as a result of a fall at the age of 22, and was confined to bed for 14 months. When she was able to be up for a little while, she soon fell again from weakness. This time an operation was performed but it was not successful. Seven years of suffering and misery followed, and during that time she became unable to eat or sleep normally. She lost 63 pounds, and her nerves were "completely broken."

While in this trial, she wrote in her diary, "Here I lie. God desires to teach me patience. This is a hard lesson to learn."

She was in and out of the hospital and convalescent homes. When the doctors could do no more for her she was sent home to her mother, apparently to die. A doctor came to give her injections as needed since she could take no more medicine by mouth.

After a few more months, arrangements were made to place her again in a hospital. But, recalling those desperate days, Astra Traldal feels that this is the point at which the Lord intervened and said, "Thus far . . . and no farther." For it was the very next day that Howard Anderson and

some of the Norwegian brethren came and offered to pray for her.

"I answered, 'Yes,'" she says, "but if I had had strength to say more, I would have added, 'Pray that I might die.'"

They prayed, and while she did not feel any change, she asked the Lord within her heart, "If anything has happened, let me sleep tonight." She went to sleep quickly and slept all night—the first normal sleep in seven years.

She had fully resigned herself to the fact that she would never walk again, but the next morning after they had prayed for her she got up, went to the table and ate four slices of toast, giving thanks to God for the miracle.

"Two days later I went to church. The next day I helped with the Saturday cleaning, baked a cake, and went about two miles to the store on an errand.

"A few days later I received a call from the hospital to remind me I was to be admitted that day. I told them I was well and could come to the office so they could see me. I took a bus to the hospital, but there was no talk of admittance—only amazement. They examined me and found no sign that I had been sick, except the scar



Asta Traldal

of the incisions in my back and a little muscular weakness as a result of my lying in bed seven years."

During the next 14 days she gained a pound a day and is now her normal weight. The glasses she had worn because of her injuries were no longer needed.

Mr. Kare Rinholm, a public school-teacher and interpreter for Brother Anderson in Norway in 1960, wrote concerning a recent visit in the Traldal home: "When I arrived last week, Asta was leaving for her duty as a night nurse. She was evidently in perfect health, beaming with a happy smile. After she left, her mother told me the great news that Asta soon would start out as an evangelist in company with another sister of the church!"

DELIVERED FROM SIN, SICKNESS, CIGARETTES

The birth of my baby girl in August 1963 left me with a back injury. I suffered for eight months and the doctors could not help me. Then I was invited to Parkway Assembly of God in Indianapolis. There I was saved, healed, and baptized in the Holy Spirit.

God also delivered me from cigarettes, which I had been using for 21 years, and on May 10 I was baptized in water. Now I am praising God for His blessing.—Mrs. Pauline Carper, Indianapolis, Ind.

(Endorsed by Pastor M. L. Callo-way, Parkway Assembly of God, Indianapolis, Ind.)

EYES HEALED BY FAITH

After I suffered a brain concussion on April 15, I was in the hospital for 10 days, part of the time on the critical list. As a result of this injury, I began to have difficulty with my vision and it seemed I might lose my sight.

How I thank God for a good wife and family and a praying church! Psalm 62:8 says, "Trust in him at all times." So I went to church and asked the people to pray for me.

As a result, my eyes were healed. I see better, and the doctor says my eyes are all right now.—James A. Par-ton, Tampa, Fla.

(Endorsed by Pastor Maude E. Dilly, Egypt Lake Assembly of God, Tampa, Fla.)

UNITED TO BREAK- THROUGH

BY T. C. CUNNINGHAM

Assistant Superintendent of
Southern California District

MAY 17, 1964, WAS A MEMORABLE Sunday for the Granada Hills (California) Assembly of God, a *Breakthrough*—8000 project. It was ground-breaking day for the new church.

This was the culmination of more than a year's planning by Pioneer Pastor Sam Eubanks, Presbyter Leslie Hodges of the San Fernando Section, and the district home missions director.

Early in 1963 Sam Eubanks made known to me his burden to open a church in this community of 48,000. We called Presbyter Hodges for a



T. C. Cunningham (left), Home Missions director for Southern California, Sam Eubanks, pioneer pastor, and Leslie Hodges (right), presbyter, participate in the ground-breaking ceremony for the new Granada Hills Assembly.



Signs like this one are making their appearance in various states across the country.

conference. In April I met with the ministers of the section and presented a plan for opening the church with sectional cooperation and financing the program through the sale of church bonds. The approval was unanimous, and the cooperation of the pastors later showed they followed their vote with action.

Presbyter Hodges set the pace. His church bought \$2,500 of the bond issue and members of the congregation purchased an additional \$6,500 in bonds. Other pastors invited us to their churches to present the program, and members purchased bonds. Churches of the section pledged a monthly contribution to help meet expenses of the new congregation.

Recently the churches of the section, under the direction of a neighbor pastor, Cameron Wilson, made a survey of the immediate neighborhood of the church. They contacted 600 homes in a radius of less than one mile of the church. This produced 75 families who are prospective Sunday school members.

Under the district's new pioneer evangelism program, Evangelist Willard Cantelon has agreed to preach the first evangelistic campaign in the new church. "Youth with a Mission"

is mobilizing a force of young people to devote a week to literature distribution and personal witnessing immediately preceding the campaign.

Granada Hills presented a challenge that could not have been answered without the cooperation of other churches in the area. Land and building costs were beyond the means of a pioneer pastor and his small congregation, but the combined resources of the churches of the section were sufficient.

Now a new church has been born. Their first offering was taken for others—*missions*. Soon they will be strong enough to join the family of churches of the San Fernando Section in opening another assembly.

Great is the *breakthrough* potential of a people who will say, "Let US arise and build."

Offerings for Home Missions (including Indian, Alaska, Deaf, Blind, Foreign-Language, Prison, Teen Challenge, and Jewish ministries) should be mailed to

Assemblies of God
HOME MISSIONS DEPARTMENT
1445 Boonville Avenue
Springfield, Missouri 65802

First Sites-for-Souls Church Dedicated

By PASTOR DONALD BRASCO
Aliquippa, Pennsylvania

MARCH 22, 1964, MARKED A MILESTONE in the national *Sites for Souls* program as the Aliquippa Assembly of God was dedicated to the glory of God. This service of dedication was the first in our *Sites for Souls* program which has been developed to assist with the purchase of strategically located sites for pioneer churches.

Less than one year from the beginning of this *Sites for Souls* project, the Lord had blessed us with a new church, and we were enjoying the ministry of R. L. Brandt, national Home Missions secretary, and Eastern District officials, including Superintendent Russell Williams, at the dedication service.

In October of 1961 I came to Aliquippa to minister. It was to my advantage that a small flock had already been formed as a result of the ministry of Ben Richter and W. T. R. Chapman. Services were conducted in an old Jewish synagogue on Church Street. Recognizing that the location and building were inadequate to meet the needs of the community, the pastor and members of the sectional home

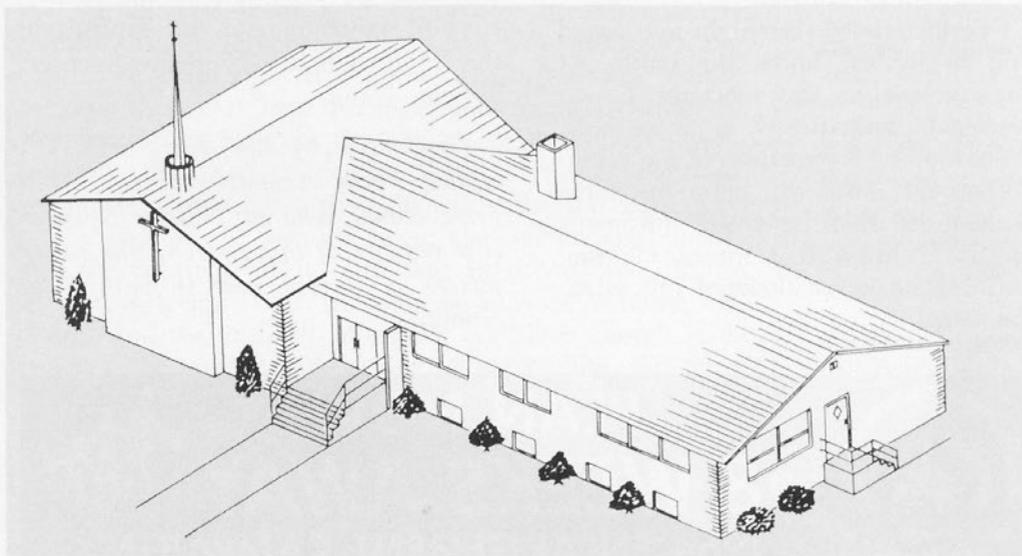
missions committee agreed that the church should relocate.

There were few available sites in the urban area of Aliquippa, so I began looking in the outlying section of the city. After inspecting many locations, among which were properties priced in the \$30,000 to \$45,000 range, I was led of God to an excellent site in this same area owned by a Christian man, Frank Fisher. The sectional home missions committee approved the purchase of the site at \$8,500. Brother Brandt, who was in the area for a rally at the time, was invited to visit the site. He was very impressed with the property as a *Sites for Souls* location. Shortly thereafter the *Sites for Souls* committee allocated \$7,000 to the Aliquippa Assembly toward the purchase of this property.

The groundbreaking service was held on August 18, 1963, and three months later the congregation had its Thanksgiving service in the new building.

The present sanctuary, with foyer doors opened, will seat 200 people. The parsonage adjoins the church, but is separated by the foyer. It has six rooms and bath. The entire interior of the church building is finished in three shades of wood paneling. The exterior is brick and stone. The building cost \$35,000.

As I sat in the dedication service, I thought of God's goodness to us and of all who had so kindly cooperated to bring this church into existence. I felt that my congregation and I could join the psalmist in saying, "This is the day the Lord hath made; we will rejoice and be glad in it."



The attractive new Aliquippa Assembly was dedicated March 22, 1964.

NOW TILL THE END OF 1964

THE PENTECOSTAL EVANGEL

... is a gift your friends will really appreciate because it comes to their door every week filled with spiritual blessing. It is just as if you had a ministry of helping people know Christ better—Just think, for only

\$1.00

you can send them the "Evangel," beginning with next week's issue (August 16) until the end of this year. Where could anyone get a better, and give a better gift to a friend, and at such a low cost?

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MAIL TO:
THE PENTECOSTAL EVANGEL
1445 Boonville Avenue
Springfield, Mo. 65802

Former Alcoholic Now Serving Christ

THOSE WHO HEARD ME PLAY AND sing as a boy in evangelistic meetings where my brother preached probably predicted a bright future for me. But I had not been born again, and soon the very gospel I shared in proclaiming turned its searchlight upon my own heart.

I was 16 when I left my brother in rebellion against everything religious. He had faithfully prayed for me, much to my discomfort at times; and as we parted he said: "There will come a time when you will need help. Remember that you can always turn to God."

I began drinking and going the way of the world. At 18 I married and we did not make church a part of our lives. In fact, the only time I went to church was when my preacher brother died and I attended his funeral. I became an alcoholic and after 11 years of marriage my wife left me. During another drinking spree I married again, and my new wife joined me in drinking. After four years we were divorced.

I had with me the two daughters of my previous marriage, and it was necessary for me to take them to their mother in Laurel, Miss. After leaving them, being alone once more, I began to drink heavily. A few hours later I awakened sober and with the feeling that someone was watching me. I searched the room and could find no one, so I started to get more whiskey from my suitcase. But I could not drink it; instead I sat down and began to cry, and my brother's prayers came back to me.

By morning I had decided to fly back to Atmore, Ala. As the plane left the ground I was determined to find God as my Saviour, or to commit suicide on the plane. There in that plane, high in the sky over Mississippi, I called on God and He answered. I remember little else about the trip but when we landed I went to my home and began to pray.

I prayed for two days and was delivered from the grip of alcohol and

tobacco. God delivered me from the filthiness of worldly desires and cleaned my life up.

I asked Him to help me find a place of worship, where I could learn what to do to be a Christian.

On Monday morning I went to my office and later to the bank. As I stood in line the cashier said, "Hello, preacher," to the man behind me. Instantly I knew that I must speak to this preacher. I waited outside the bank till Pastor Robert Rogers, then

pastor of Atmore First Assembly, came out. We went to the church and talked and prayed together.

I shall always be grateful that God saw fit to answer my dead brother's prayers, and to seek a miserable sinner like me and love him. I never cease to marvel at how good God has been to me. I know that what He did for me He can and will do for anyone.

—Bonnie L. Chisholm,
Atmore, Alabama.

(Mr. Chisholm has a crop-dusting business, and has been put in charge of the new commercial airport at Atmore, Ala. His pastor, Paul R. Jech, says, "Mr. Chisholm has lived a faithful and consistent Christian life ever since his conversion several years ago. His Christian influence in this town is remarkable. Everyone who knew him before his conversion says that he is a changed man since Christ came into his life.")

CHURCH ADVERTISING HELPED HER FIND SALVATION AND HEALING

ALTHOUGH I WAS PAST 50 YEARS OF age and had been a member of a modern church for 40 years, I was *unsaved* and did not know it.

One Saturday evening when I was looking in a newspaper for a place to go dancing, my attention was called to a picture of an evangelist who was ministering in one of the Baptist churches. I went and was saved in that meeting.

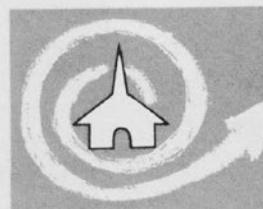
About two months later I told my experience to a young relative who was in a false cult. He said I could not know I was saved and that only members of his church would be saved. Not knowing my Bible as well as I do now, I was confused.

I really prayed that night and asked God to let me know the truth. At four o'clock in the morning I was awakened and heard a voice say, "Whosoever." I remembered the verse: "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). I knew that meant me too. And I have never doubted my salvation since.

The Lord also used the newspaper to send me to a revival sponsored by the four Assemblies of God churches here. I had had polio when four years of age, and later on arthritis. One leg was an inch shorter than the other. In this meeting my leg was lengthened in answer to prayer. I also heard about the baptism in the Holy Ghost and was filled with the Spirit four months later.

Before I was saved, I had been listening to a radio evangelist. His sermons on holy living and tithing became my convictions. I am very thankful that God used the newspaper and the radio to bring me to the knowledge of salvation and the baptism in the Holy Ghost.—Emilene Spencer, Topeka, Kans.

(Endorsed by her pastor, O. W. Hollis, Faith Assembly of God, Topeka, Kans., who says Sister Spencer is a member of this church. She never misses a service and is faithful in giving.)



**PLAN NOW
8 WEEKS AWAY
1964 ENLARGEMENT CAMPAIGN**



SPEAKING WITH TONGUES

(Continued from page seven)

used to pray for those things about which he has no knowledge.

Finally, "Tongues are for a sign" (1 Corinthians 14: 22), and as such it must be considered as distinct from the "gift." The instructions given about "tongues" in 1 Corinthians 14 evidently refer to a phenomenon quite different from that which is described in Acts 2. In 1 Corinthians 14:2, Paul plainly says of one exercising the gift of tongues that "No man understandeth him"; whereas the "sign of tongues" may well be understood as on the Day of Pentecost. On that occasion the manifestation of tongues was not given for the purpose of preaching the gospel in other languages, as some have supposed, but as a sign that the Holy Spirit had been outpoured.

The speaking in tongues at Pentecost invoked the question, "What meaneth this?" Interest had been aroused, and nothing more. It was Peter's sermon, preached in a language understood by all present and fully recorded in Acts 2, that brought conviction of sin and inspired the question, "Men and brethren, what shall we do?"

According to the New Testament record the *sign* of "tongues" was given at subsequent outpourings of the Holy Spirit; and it is true to say that without the accompanying sign to establish the fact, no one can rightly claim to have had a New Testament baptism in the Holy Spirit.

—Redemption Tidings

HOUSE OF GOD FORSAKEN

(Continued from page three)

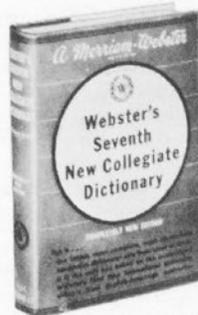
of spirituality. Let us not be duped into thinking that we will let the unsaved into our membership and then get them saved. To do this is not to help them, but to confirm them in their hypocrisy. Remember that church membership involves voting privileges, with the right to elect church boards and pastors and establish church policies.

It is wrong—utterly wrong—to cater to a person in the church just because of his wealth or influence. It certainly is to the church's detriment to come under the control of men who have gained their positions simply because they can lend prestige and financial strength. We want everybody in the church, of course. We welcome the rich and influential along with the poor, but we must forever insist that all men come the same way—the way of the bended knee, the surrendered heart, and the penitent spirit—and that in the church all the ground is level. There must be no alliance between the church and the unsaved. We must not allow church leadership to be bought with money or personality, but must insist on true spirituality as the primary qualification.

It is a sad cry, this tearful question that burst from the heart of Nehemiah: "Why is the house of God forsaken?" It is just as heartbreaking to see a similar situation today. May God help us to renew our vows so that once again the house of the Lord will be the most important place in the community!

dic'tio·nar'y

(dĭk'shŭ-nâr-ĭ), *n.* [*pl.* -ries (-riz)], **1.** a valuable back-to-school gift for high school, college and Bible school students; **2.** an essential tool in education; **3.** a reference book to help students learn the meaning, usage and spelling of words.



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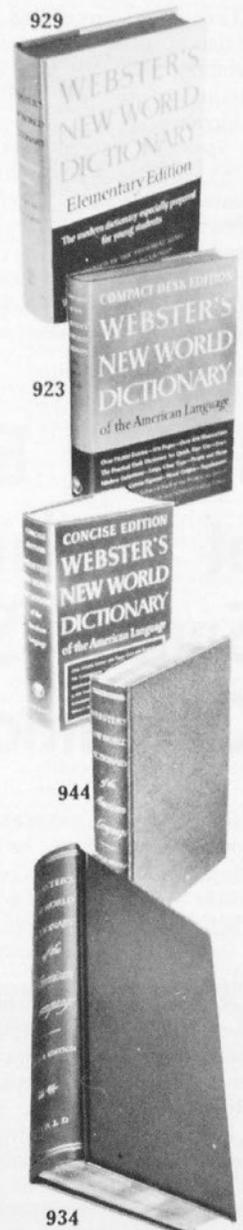
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PFNA Convention to Be Held in Springfield

"Principles of Pentecostal Purpose" to Be Convention Theme

THE 17TH ANNUAL CONVENTION OF THE Pentecostal Fellowship of North America, representing 15 groups and 15,500 churches, will convene at Central Assembly of God in Springfield, Mo., Oct. 27-29, 1964.

Beginning Tuesday morning, four services will be held daily. In addition, films will be shown prior to the evening services to acquaint delegates with the work being done by various Pentecostal groups.

The first session each morning will be "Testimony Time" led by Gayle F. Lewis, assistant general superintendent of the Assemblies of God, and E. J. Fulton, former chairman of the Open Bible Standard Churches.

Speaking in the daytime sessions will be J. A. Synan, Pentecostal Holiness Church; Stanley Bursey, Pentecostal Assemblies of Newfoundland; G. Raymond Carlson, Assemblies of God; Herbert Carter, Pentecostal Free-Will Baptist; and Herbert Barbour, Pentecostal Assemblies of Canada.

The sermon topics will be: "The Force

of Love in Missions," "Prayer and the Ministry of the Word," "The Place of Education in the Pentecostal Ministry," "The Priesthood of Believers," and "In Spirit and in Truth."

In the evening services, Pastor Ivan Rogers of First Church of the Open Bible, Waterloo, Iowa, will speak on "The New Generation in the Old Paths"; Pastor Danny Drake of the Church of God, Cincinnati, Ohio, will speak on "Pentecostal Preaching"; Pastor Kenneth Erickson of the Foursquare Church, Decatur, Ill., will preach on "Pentecostal Ministry—Compassion or Career?"

Other activities during the convention will include a Youth Banquet on Tuesday (5:30 p.m.) and a Women's Luncheon on Thursday (12 noon). Kentwood Arms will be the convention hotel.

For further information, write to: T. F. Zimmerman, PFNA Convention Coordinator, 1445 Boonville Ave., Springfield, Mo. 65802.

LETTERS

EVANGEL READERS WRITE

"EVANGEL" IN DEATH HOUSE

For some time we were receiving 40 copies of *The Pentecostal Evangel* each week, but during the past several months we haven't been receiving any except one copy addressed to the Chaplain.

I have been asked and asked by inmates and especially in the Death House for copies, showing how much they were appreciated.

If it is possible to have at least 25 copies sent, I would greatly appreciate receiving them. Even then, some inmates would miss reading it.

LUTHER K. HANNUM, JR.
Resident Protestant Chaplain

Editor's Note: Thanks to friends who contributed to our "Free Evangel" Fund. We are now sending a large supply of *Evangel*s to Chaplain Hannum each week. This is just one example of what readers accomplish when they send an offering for the "Free Evangel" Fund.

MODEST BUILDING BEST

If our churches would be content with simpler, more modest buildings, could we

10,000 Expected at Portland Sunday School Convention

THE NATIONAL SUNDAY SCHOOL CONVENTION scheduled to be held in Portland, Oreg., Oct. 7-9, is expected to draw 10,000 people from over the U.S. and Canada. This great interdenominational convention is sponsored by the National Sunday School Association (NSSA).

Representatives will be in attendance from more than 50 Protestant evangelical denominations at the conclave which will feature eight major sessions utilizing the facilities of Portland's Memorial Coliseum.

Five headline speakers, each a well-known leader in his field, will be taking part in the major mass meetings. In addition, over 100 workshops on subjects ranging from "Teaching Children to Pray" to "Laws of Sunday School Growth" will be offered using the facilities of the Memorial Coliseum as well as the headquarters hotel, the Portland Hilton.

The convention is patterned after the national Sunday school conventions sponsored in the 40's by the Assemblies of God. Workshop leaders, experts in various fields of Christian education, are being made available by the Assemblies of God and other cooperating denominations, publishers, and kindred organizations.

Governor Mark O. Hatfield will be the key speaker. He will address the convention on Wednesday evening, Oct. 7, on the subject, "For Times Like These...Vote Sunday School." Governor Hatfield is national chairman of NSSA's "Citizens for Sunday School" movement.

Other speakers will be Dr. Robert B.

Munger, Presbyterian pastor in Seattle, and Ethel Barrett of Glendale, Calif., well known for her unique story-messages.

Presiding at convention sessions will be Dr. Harold H. Etling, NSSA President. Dr. Etling, who is Sunday School Board Director of the National Fellowship of Brethren Churches, will speak on Oct. 8.

Speaking on Oct. 9 will be George S. McNeill, newly appointed General Director of NSSA. A minister in the General Baptist Conference, Mr. McNeill was chairman of the New England Sunday School Association before joining the NSSA staff and replacing Dr. Clate A. Risley who resigned the post of General Director.



Mark O. Hatfield



George S. McNeill



Harold H. Etling

not save millions of dollars to be used for missions?

History reveals that the decline of decadent religions is marked by two signs: they build bigger and more splendid cathedrals, while their worship services become more and more formal. Worship becomes a lifeless ritual in these beautiful temples which are tombstones marking the final resting places of once-thriving congregations.

May this never happen to our beloved Movement. May the Pentecostal fire fall as in the beginning and may we be more zealous to win souls than to promote extravagant building programs.

D. E. SPENCE
Bakersfield, California

THE BECKER AMENDMENT

I would like to express appreciation for the two articles on the Becker Amendment in the May 24 issue of the *Evangel*.

It is high time we Christians express ourselves on issues of moment such as this. Research of so many aspects of the issue as were presented in these articles would be difficult for the average man to carry out. But, when about one out of every 200 people in this nation is an Assemblies of God person, we represent a significant number of voters. It suggests that two members of the U. S. House of Representatives should represent us exclusively. We should be informed and should exert influence for good upon the government.

With the help of these two articles I was able to compose a letter which I sent to Representative Becker. I hope others did the same.

ALTON C. SMITH
Flint, Michigan

A READER FROM THE BEGINNING

I have been a constant subscriber to our Pentecostal paper, beginning with E. N. Bell's *Word and Witness* which was taken over by the General Council in 1914. The changes in name and publication address have been progressive, so that today *The Pentecostal Evangel* is peerless among religious magazines in my opinion.

Our family came into the Pentecostal light through the direct influence of Mrs. Agnes Crouch who lives on a farm about two miles from our place. In February 1911 I went to Anniston, Ala., where Daniel C. O. Opperman, a dear man of God, was conducting a Bible school. Here I received "Pentecost" in a real way. Here I first met Hugh Cadwalder and the late Roy E. Scott.

To me it has been very interesting to watch the fast changes of a lifetime in the light of Bible prophecy.

EUGENE N. HASTIE
Perry, Iowa

GRATEFUL FOR SISTER'S GIFT

Just want you to know I enjoy the *Evangel* so much. I have read it for 10 years and have renewed my subscription for another year. Reading God's Word is the joy of my life.

My sister in California gave me several copies of the *Evangel*. I fell in love with it and have never missed an issue since.

MRS. MYRTLE E. YAW
Terre Haute, Indiana

A HOSPITAL CHAPLAIN WRITES

I am writing to ask if you can send us 10 complimentary copies of your fine magazine, *The Pentecostal Evangel*, each week. I have read your magazine with great blessing and would share its message with others.

These periodicals will be placed in the waiting rooms of the hospital and also be made available to our patients.

ALFRED J. JOHNSON
Hospital Chaplain

Editor's Note: The Assembly of God in this community was informed of the above letter. The pastor responded by sending a check to the Gospel Publishing House to supply this hospital chaplain with 10 *Evangel*s each week.

CARRY A BIBLE IN YOUR CAR

Every Christian family would be wise to carry a Bible in the glove compartment of their car. One purpose, of course, is to read it on trips. It can be read while waiting in parking lots.

Another purpose is for identification. Names and addresses can be written in the Bible; also the name of the church and pastor. This would be useful in case of an accident.

Some have medals and statues in their automobiles. I prefer the Bible. I carry one all the time and I've been able to read many chapters while sitting in the car waiting.

JOHN LOUIS NAGY
Davison, Michigan

A READER FOR 30 YEARS

Just a line to say how I enjoy the *Evangel*. I would not want to miss a single copy. I have taken it for over 30 years. I used to attend the camp meetings and all the revivals, but now I am 82 and I can't go like I used to, so you can understand why the *Evangel* means so much.

Will you please pray for my eyes. They are not too good; but thank the dear Lord, I can still read my Bible and my *Evangel*.

MRS. ALBERT KLINE
Dover, Ohio

OLD PEOPLE'S MEETINGS

It's fine to have young people's meetings just for the youth. We also need old people's meetings just for the elderly ones.

I have had the need of the older people on my heart for some time. These dear men and women who have served God for many years need an opportunity to share with others the truths and blessings God gives them. Everyone needs an outlet. The fact that some elderly people have no outlet of expression contributes to mental imbalance in many cases.

It is not healthy to bottle up what is inside. Old people need opportunity to express themselves the way the young people do in their C. A. meetings. I tried this in one church. We had special songs, poems, sermonettes, and the old folk just loved it. It gave them an opportunity to participate, to express themselves, which they had not had in years. To watch the old folk conduct their own meetings and hear the gems that fell from their lips was a real blessing.

MRS. REEDA WHITE
Tulsa, Oklahoma

Classified Ads

This column is offered as a service to our readers. All ads are carefully screened before acceptance, but publication of ads does not necessarily indicate endorsement of the advertisers.

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MISCELLANEOUS

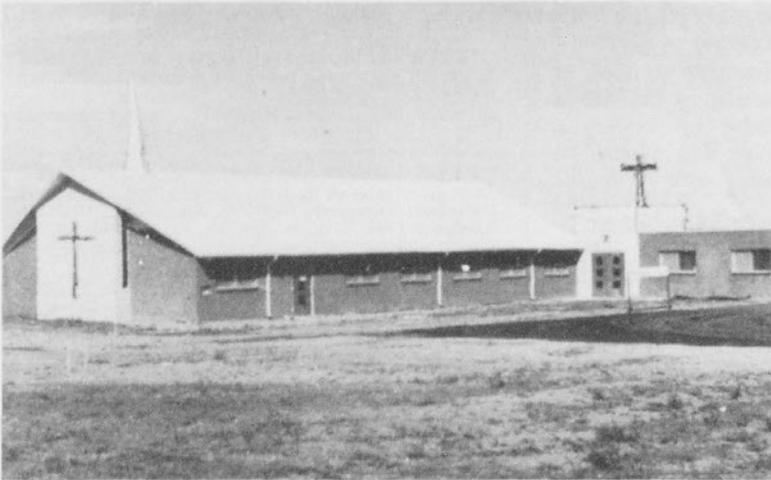
WHEN IN WASHINGTON, D.C., attend the Arlington Assembly of God, 4501 North Pershing Drive, Arlington, Virginia. Write: Claude Qualls, Pastor.

HAVE YOU HAD DAILY FAMILY ALTAR THIS WEEK?

USE GOD'S WORD FOR TODAY



Evangelism **BREAKTHROUGH**



The new brick church in Boulder, Colo., is adjacent to the University of Colorado campus. The sanctuary shown at left seats 300.



tion of the Sunday school, a fellowship hall, etc.

The edifice stands on two acres near the heart of the city of Boulder and adjacent to the University of Colorado campus. The church has just purchased an adjacent acre of ground and completed a brick parsonage with 1,400 square feet of living area. The present estimated valuation of the property is \$120,000.

The church is 45 years old. Its first services were held in 1919 as a nondenominational group in downtown Boulder. In 1930 a small frame building was purchased and it housed the services until the move to the new site. It was set in order as an Assembly of God in 1937, with 17 charter members. The present Sunday school attendance averages 156. Glenn R. Kelly is the pastor, and Violet Bluhm the educational director.

BOULDER, COLO.—The congregation of the First Assembly of God now worships in a new building. The beautiful structure is of deep red brick trimmed with white merle stone and cathedral glass. The sanctuary, with seating capacity of 300 and space for overflow crowds, is 40 by 80 feet and has laminated arches, decking, and furnishings finished in natural wood. The choir loft houses a baptistry.

The one-story educational unit houses 11 classrooms. One wing of this unit is divided into classrooms by mahogany accordion walls which allow for departmentaliza-



JACKSON, MISS.—The new Faith Assembly of God is located on a beautiful plot in a fast developing area of East Jackson. Dedication was held June 7 with F. L. Langley, district superintendent, as main speaker. The church is constructed of hand-chipped, pink buff brick. Interior of the auditorium is finished with oriental ash paneling and the ceilings are acoustical stipple. The Sunday school annex has mahogany paneling. The church, which is air-conditioned, is appraised at \$50,000 with an indebtedness of \$16,000. John Griffith is pastor.

ATHENS, ALA.—A successful "God Save America" crusade was conducted at First Assembly of God here by Evangelists Michael and Peggy Lord. Attendance was good, and new dedications were made to the Lord. The church received good publicity when the Lords appeared in an interview on WJMW's contact program which is designed to cover current events in the city.

—Harold R. Griffin, Pastor

* * *

CAPE GIRARDEAU, MO.—People sought God in every service of a two-week meeting at Bethel Assembly of God with Evangelist Lowell Lundstrom and the "Message for America" team. Ten were saved; eight reclaimed; seven baptized in the Holy Spirit; and eight refilled. Some services lasted until after midnight. The attendance was very good. Extra chairs were brought in one night.

—Joe V. Shoults, Pastor

* * *

BROCKVILLE, ONTARIO, CAN.—Evangelist Jack West held revival services in Highway Temple here, May 12-24. Twenty responded to the invitation for salvation or restoration, and six received the baptism in the Holy Ghost.

The evangelist was invited to return for a tent crusade commencing June 14. For two weeks

God's blessing was poured out; 40 responded to the invitation, and sick people testified to the healing power of Christ. Several received the Baptism, and the Sunday school record was broken the closing Sunday of the crusade.

—J. G. McElhoes, Pastor

* * *

ADAMS, N. Y.—In this town where Charles Finney was saved and filled with the Spirit, a two-week Pentecostal revival has just been concluded at the Assembly of God under the ministry of Evangelist William Caldwell of Tulsa, Okla. Over 60 were saved or reclaimed, and nine received the Baptism. Attendance was excellent, and a good number visited the church for the first time. Remarkable healings took place. The community responded favorably with folk in need requesting help.

The church here was started eight years ago following a union revival conducted by Evangelist Caldwell in a Watertown, N. Y., theater. In the present crusade, folk who are going on with God today testified to being saved and healed eight years ago. On June 16, the first night of revival, New York District Superintendent Joseph Flower and District Secretary-Treasurer Paul Buchwalter participated in the dedication of the church building.

—Kenneth Choflet, Pastor



Many were saved during the tent crusade with Evangelist Jack West in Brockville, Canada.



Photo shows some of the district officials at the dedication of the Assembly of God in Davis City, Iowa.

IOWA CHURCH OVER 50 YEARS OLD

DAVIS CITY, IOWA—The Assembly of God at Davis City, now over 50 years old, recently had 109 in Sunday school. Pastor A. E. Hollingshead reports that 43 persons have knelt at the altar for salvation since last October.

The history of this church goes back to the winter of 1913-14 when Brother and Sister Earl Hastie discovered Davis City and its fine city park. They reported it to the brethren, thinking this would be an excellent place for a camp meeting. As a result, the first camp meeting began here on July 31, 1914, with D. C. O. Opperman in charge and T. K. Leonard as the main speaker.

Several months before this date a Pentecostal revival was conducted in the old brick Union Church in Davis City. The evangelists were Hardy Mitchell and Walter Battered. Many were converted and filled with the Holy Spirit during these revival meetings.

The West Central District Council was organized in the old



Pastor and Mrs. Hollingshead

city park of Davis City. The first district midwinter convention was held here, and for many years Davis City was the most prominent place on the Pentecostal map of Iowa. Six of the first 12 annual camp meetings were held here.

The local Assembly suffered a decline but revived in recent years. Four years ago a new church building was dedicated. Brother Hollingshead, who became pastor in 1957, reports the church is now flourishing in this town of around 300 people. The average Sunday school attendance is 75. There were 40 in the VBS this summer.

QUINCY, MASS.—Glad Tidings Church here recently purchased a four-seater limousine. Use of the former airport vehicle for Sunday school transportation, unique in Southern New England, has proved to be a real asset as well

as an effective means of advertising. Attendance has reached 195. The church also uses a bus.

—Hugh M. Corey, Pastor

* * *

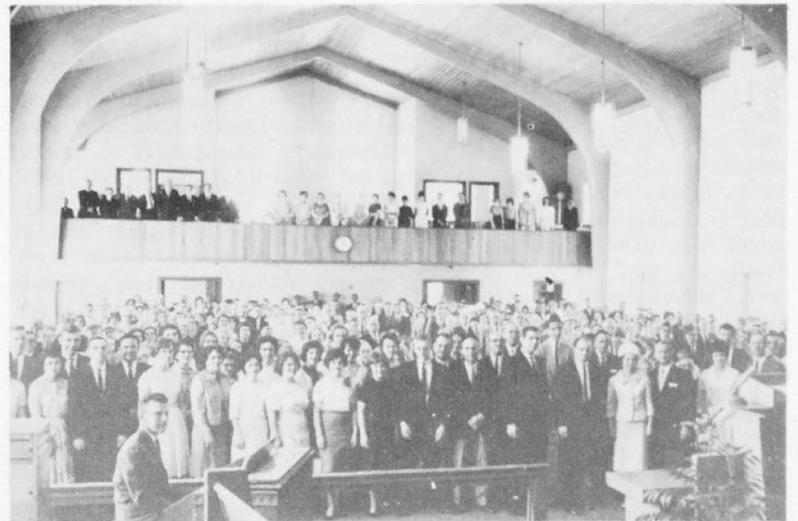
DAVENPORT, IOWA—Calvary Assembly of God here (Charles Huffman, pastor) was refreshed by the ministry in music and preaching of Evangelists David and Joyce Goodwin of Ottumwa, Iowa, in a recent two-week revival. The evangelists made an appearance on one of the local TV stations. On the closing Sunday morning, a Flag Day service was conducted by the Royal Rangers. In the evening an illustrated sermon on "The Judgment" was given.

—G. L. Barker, M.F. Sec'y



CALDWELL, IDAHO—The First Assembly of God here mailed 2,500 copies of the Crusade Issue of *The Pentecostal Evangel* to the people of the city. Church volunteers copied the addresses from the local telephone directory. The photograph shows Pastor E. S. Caldwell and three of the volunteers—Duane Jordan, Pat Gould, and Eileen Klapel.

"We have received favorable comments from various persons in our community about this effort," says Pastor Caldwell. "Ministers of some non-Pentecostal churches accepted copies for distribution among Spirit-filled members of their congregations. The date of the mailing was well timed in that it coincided with the May 16 issue of *Saturday Evening Post*, the issue which contained McCandlish Phillips' remarkable article on the spread of Glossolalia (speaking with tongues) among Baptists, Presbyterians, Lutherans, Episcopalians, Methodists, Congregationalists, and others."



The anniversary services of the First Assembly of God in Lancaster were well attended as shown by the photo.

Pennsylvania Church Celebrates 50th Anniversary

LANCASTER, PA.—"50th Anniversary Emphasis" at the First Assembly of God here revolved around two special meetings—a "Youth Week" Crusade with Evangelist Bobby Black of California, May 10-17, and services with Radio Evangelist C. M. Ward, May 26-28.

The messages of Brother Black, a former Golden Glove contender, resulted in the salvation of at least eight teen-agers, and several young people received the Holy Spirit. The meetings with Brother Ward were attended by many from other assemblies in the area, and other denominations. His messages enlarged Christian thinking and nurtured a desire for deeper experiences with Christ.

On Sunday morning, May 24, many members of the church filed past the altar emptying individual coffee containers into a large basket. The resulting offering of \$8,000 had been a "year in savings" with a goal of \$50 per member, made easy by depositing a dollar each week. It was applied to the church mortgage.

First Assembly had its beginning in 1914 in a hall above the Farmers' Market, and was chartered with the Assemblies of God in 1922. Ira Stanphill has been pastor for the past two years.



This former airport limousine is used for Sunday school transportation in Quincy, Mass.



Pastor J. Steffens (left) and Evangelist Lewis beside projection screen

EAST NORTHPORT, N. Y.—Evangelist David Lewis and family of Fairmont, W. Va., held a revival at the Gospel Church here June 2-14. The evangelist showed 100 or more slides with each message on "the signs of the times" and other subjects. This approach through the *eye gate* captured the attention of the audience and was much appreciated.

—James Steffens, Pastor

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INDIANAPOLIS, IND.—Calvary Assembly of God here was greatly blessed during a four-week meeting just concluded with Evangelist Eddie Barg of St. Paul, Minn. Many came to the altar for salvation and many received the baptism in the Holy Spirit. As God worked in their hearts, lukewarm Christians came to a place of total dedication. The last night of the campaign 21 were baptized in water and 23 received into the church as members.

—William Moorman, Pastor

* * *

BELOIT, WIS.—The Spirit of God moved on the congregation from the first service of the two-week revival conducted by Evangelists Arthur and Anna Berg. Every department of the church participated in the crusade. Several came to the altar for salvation. Seventeen were filled with the Holy Spirit, including six deaf folk who received a glorious Baptism according to Acts 2:4. A fine group of deaf friends attend the church regularly. The services were interpreted in the sign language by Dale and Hedy Miller and other assistants.

—Harley Olson, Pastor

* * *

LAKE WALES, FLA.—In a recent two-week campaign held by Evangelist David Fernandez at Victory Assembly of God here, 36 persons were saved and six baptized in the Holy Spirit. Ten

members were added to the church. The Sunday school record was broken twice with 130 and 134 in attendance. The average for the month was 112—an increase of 35 over the previous month. Several week-nights over 100 were present. It was the best attendance the church has known during its past year and a half as an Assembly of God.

—James F. Ferrell, Pastor

* * *

GULFPORT, MISS.—A move of God was experienced in a recent revival with Evangelist Paul Graban of Vineland, N. J., at the First Assembly of God here. Around 20 were saved, 18 baptized in the Holy Spirit, and 14 baptized in water. There were several miracles of healing. Since the meetings closed 17 have been saved, one has been filled with the

Holy Spirit, and the revival continues with healings taking place every week.

—Eugene H. Hassler, Pastor

* * *

JENNINGS, FLA.—Evangelists Michael and Peggy Lord conducted a "God Save America" Crusade at the Assembly of God here, June 9-14. Several professed Christ as Saviour, one received the Baptism, and a good number each night responded to the altar call. The Sunday school record was broken.

—J. Randall Redding, Pastor

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MOORHEAD, MINN.—At least 30 were saved or reclaimed and numbers filled or refilled with the Holy Spirit in a gospel crusade conducted by the Lowell Lundstrom "Message for America" Team at the Assembly of God here, May 13-24. An appearance over a popular Fargo TV program and a radio interview helped to publicize the meetings. Upon the invitation of a Lutheran youth leader, the evangelist ministered one night after service to over 75 young people at a midnight gospel meeting in a barn. The team sang and testified and a number of young people raised their hands requesting prayer for salvation.

—Alex Karmarkovic, Pastor

* * *

PASCO, WASH.—Consciousness of time was lost as people sought the Lord and reveled in the Word until the early morning hours during a 14-week revival here. The meetings with Evangelists Fuchsia Parrish and Thelma Drye at the Assembly of God continued from

March 4 until June 7 with one week taken for rest. Some were saved, over 40 were baptized in the Holy Spirit, others were refilled, 11 were baptized in water, young people received calls to the ministry, and 27 joined the church.

—Leonard J. Philp, Pastor

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PORT ARTHUR, TEX.—Like a refreshing shower in midsummer was the one-week revival at the Central Assembly of God here led by Evangelist Jack Pruitt of Dallas, Tex. One or two were saved, and many refilled with the Spirit.

—C. L. Musgrove, Pastor

* * *

QUEEN CITY, TEX.—An old-time revival has just been concluded at the First Assembly of God here with Evangelist and Mrs. Billy Jones of Linden, Tex. Souls were saved and believers filled with the Spirit.

—Jack Venable, Pastor

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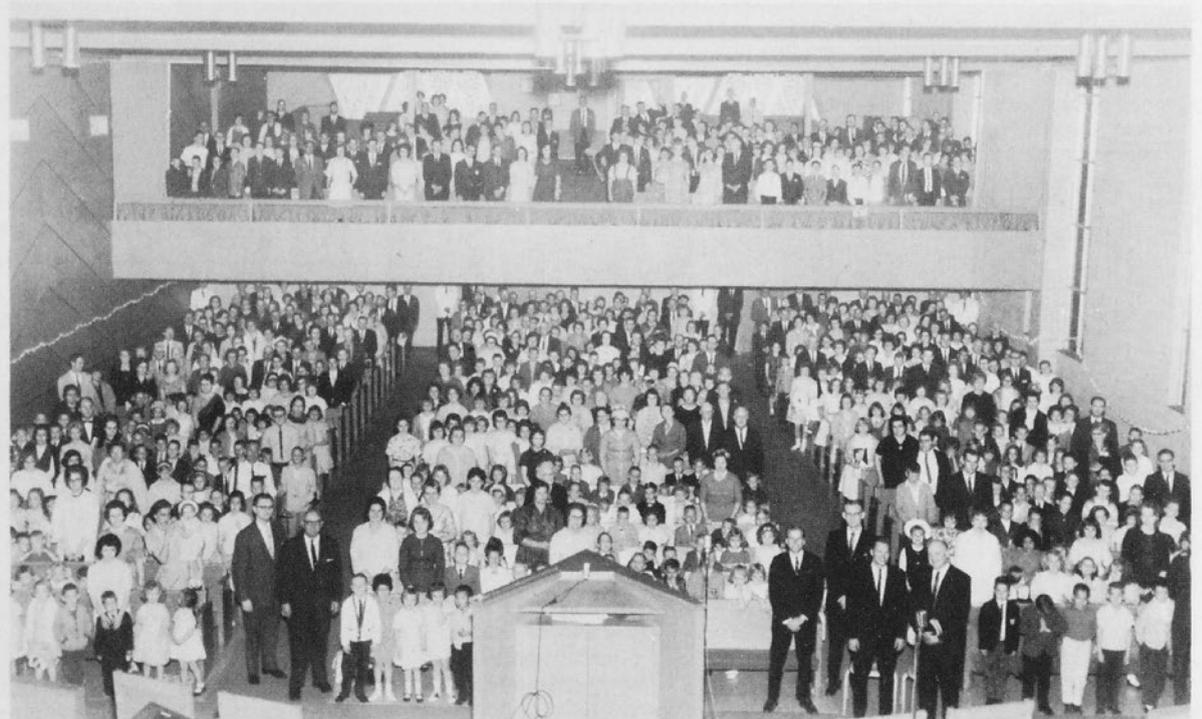
ASHFORD, ALA.—The First Assembly of God here had a profitable meeting with Evangelist and Mrs. L. C. Eldridge of Bakersfield, Calif., June 8—21. Nineteen came to the altar for salvation and four received the baptism in the Holy Spirit.

—Lowell D. Philp, Pastor

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WICHITA, KANS.—Central Assembly of God here enjoyed a great evangelistic crusade on April 19 with Evangelist Tommy Barnett. Decision cards were signed by 130. Sunday school attendance was the largest for any Sunday except Easter when there were 1,057 present.

—Victor Trimmer, Pastor



Pastor Trimmer and Tommy Barnett (right front) and crowd at Wichita revival meeting

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	Leachville	Happy Corner	Aug. 9-14	A. G. Calaway	Eugene Dunn
	Little Rock	Central	Aug. 9—	Johnny Barton	B. H. Campbell
	Murfreesboro	* First	Aug. 9-14	Mrs. A. G. Calaway	Earl R. Teeter
Calif.	Escondido	Faith Chapel	Aug. 9-16	Doug Payne	S. L. Davis
	Fresno	** Highway City	Aug. 4—	Don Merrill	E. M. McKim
	Loomis	* A/G	Aug. 10-16	Lynn & Becky Wickstrom	Jack Vierstra
	Los Gatos	* First	Aug. 9-14	Christian Hild	Kelsey C. Prinzing
	Rincon Springs	A/G	Aug. 9—	Don Calvin	V. M. Hinshaw
Conn.	Danbury	* First	Aug. 9-14	Dave & Pat Johnson	John Wesley Thompson
Ga.	Columbus	No. Highland	Aug. 11-16	Paul Hild & family	Jack W. Ellsworth
	Macon	Houston Avenue	Aug. 9—	Nettie Parham	Earl Crawford
Fla.	Lake Worth	Trinity	Aug. 11-16	Musical Wellards	A. L. McCray
Ill.	Joliet	First	Aug. 12-17	Ernie Eskelin	J. L. Duncan
Ind.	Elkhart	* Faith	Aug. 10-14	Dedelow-Friederici	Oscar Beadle
	Gary	Miller A/G	Aug. 3-16	Wilburn H. Fisher	Floyd Petrucci
Iowa	Portage	* A/G	Aug. 9-14	Marie Smith	Robert Hawkins
	Mount Ayr	A/G	Aug. 11-23	Norman & Evelyn Hays	Clifford Gerard
Kans.	Arcadia	A/G	Aug. 11—	James & Beulah Pepper	A. R. Nichols
La.	Mansfield	First	Aug. 9-23	C. B. Anderson	Forrest Helton
Mich.	Wyandotte	A/G	Aug. 8-16	Kenneth L. Tracy	Warren B. Tyler
	Monticello	A/G	Aug. 11-21	The Tanner Team	Omer Kallevig
Mo.	Jefferson City	First	Aug. 9—	David O. Bunch	Norman F. Brewer
	Kirkwood	A/G	Aug. 9-23	Glenna Byard	C. A. Pankey
N. Mex.	Roswell	First	Aug. 12-23	Edgar Bethany	Edgar Newby
N. Y.	Elmira Heights	Glad Tidings	Aug. 11-23	Diehl Family	Eddie Lowmaster
	Hubbardsville	W. Brookfield	Aug. 11-16	Perrello Brothers	Stephen L. Reese
	Richmond Hill	* Bethlehem Ch.	Aug. 10-16	Mrs. Duane Wessman	William Behr
Ohio	Girard	* Summit	Aug. 9-16	June V. Cook	Richard L. Barth
Okla.	Ada	First	Aug. 12-23	James H. Black	Frank Jones
	Cushing	First	Aug. 9-16	Bob & Jeri Winford	Keith L. Belknap
	Miami	First	Aug. 12—	Glen & Faithe Shinn	Daniel T. Sheaffer
Pa.	Central City	Pent. Tab.	Aug. 9-16	Curtis Sample	Stanley Cosner
	Mercersburg	* A/G	Aug. 9-14	Rose Marie Meringola	Paul Baughman
	Strasburg	* A/G	Aug. 10-16	Buchwalter, Brosey Team	Harold Zuch
Tex.	Austin	Grace	Aug. 11-23	Tommy Wilson	J. T. Bayless
	Denver City	First	Aug. 12-22	Tommy & Esther Lance	Edward Way
	Houston	Braeswood	Aug. 9-23	Colman McDuff	N. L. White
Wash.	Morton	A/G	Aug. 11-21	Edgar Rasmussen Family	Leo Lovin
	Peshastin	A/G	Aug. 9-14	Lowell & Andrea Wood	Raymond Weaver
Wis.	Seymour	A/G	Aug. 9-16	Darryl & Mrs. Olson	Joseph Pedigo
Ont.	St. Catharines	Pent. Assemblies	Aug. 9-30	Kudra Musical Team	E. C. Williams

* Children's Crusade

** This is an outdoor meeting

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

SEDRO WOOLLEY, WASH.—Bethel Assembly of God here experienced a blessed revival during the ministry of the Tanner Team of Willmar, Minn. Their music, combined with good preaching, drew the people in. Many were saved or reclaimed, and a number filled with the Holy Spirit—most of whom were teen-agers.

—Carl O. Gunderson, Pastor

* * *

LITTLESTOWN, P.A.—The Bethel Assembly of God here has just concluded one of the best revivals in its history, under the ministry of the Freddy Clark Evangelistic Team of York, Pa. During the two-week meeting there were 23 decisions for Christ and 22 were filled with the Holy Spirit. The altars were filled with young people seeking a reality with God.

—Samuel A. Garrett, Pastor

* * *

WILLIAMSPORT, PA.—Over 50 made decisions for Christ at the Faith Tabernacle here during meetings with the "Musical Vanns" (A. R. Vander Ploeg). This four-year-old church had been growing steadily with a record attendance of 269 the week before the special meetings, but when the Vans came it was broken with 334 present.

—Robert A. Kulzer, Pastor

* * *

DUMAS, TEX.—A high spiritual tide was enjoyed by the Bethel Assembly of God here in a recent three-week revival with Evangelists Tommy and Esther Lance of Mexia, Tex. Many were saved and several backsliders prayed through. A good number were filled with the Holy Spirit, and several testified to healing. As the revival progressed, there were good crowds every night, and the Sunday school record was broken twice.

—Glen H. Lester, Pastor

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FLINT, MICH.—The deepest revival seen for many years at the Full Gospel Church (Hungarian) here was conducted by Evangelist Glenna Byard of the Southern Missouri District, in June. One backslider was reclaimed, many Christians made rededications, two received the Holy Spirit, and several are continuing to tarry for the Baptism. The attendance was better than usual, and the revival spirit reached into the Sunday afternoon Hungarian service.

—Charles Szabo, Pastor

* * *

CARBONDALE, PA.—Evangelist Ralph Creider of Butler, Pa., had a unique ministry, May 14-31, at the Assembly of God here. Each night he played some of his twenty

standard and novelty instruments, and this attracted over 50 first-time visitors. At least six came forward for salvation, and some who had not been at the altar for a long time sought the Lord. Sunday school attendance went from 54 to 76.

—Harold M. Ladd, Pastor

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WILMINGTON, CALIF.—One of the best attended revivals in the history of the church has just been closed with Evangelists Jimmy and Carol Snow at the First Assembly of God here. Many souls found Christ as their Saviour.

—Thomas M. Ming, Sr. Pastor

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VALDOSTA, GA.—The Glad Tidings Assembly of God here enjoyed God's blessing during Evangelists Michael and Peggy Lord's "God Save America" crusade, June 2-7. Preceded by prayer and much advertising, the meetings drew many visitors. Several nights the altars were filled with people seeking God. Even professional people of the city showed interest

in the evangelist's talk on Communism.

—H. E. Nation, Pastor

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DELHI, CALIF.—A successful children's crusade was conducted by Evangelist and Mrs. B. H. Givens from Live Oak, Calif. at the Good Tidings Assembly of God here, June 7-14. Thirty-two children attended the first day; 148 the last. The daily average was 81. Many of these were children without a church home. Several women dedicated their time and cars for transportation.

At the WMC rally and fellowship meeting on June 1, a new annex with space for Sunday school rooms, kitchen, and social hall was dedicated with Sec. WMC Rep. Viola Golusin as speaker. The pastors are Otto J. and Mrs. Bell.

—Thelma Venoble, Sec'y-Treas.

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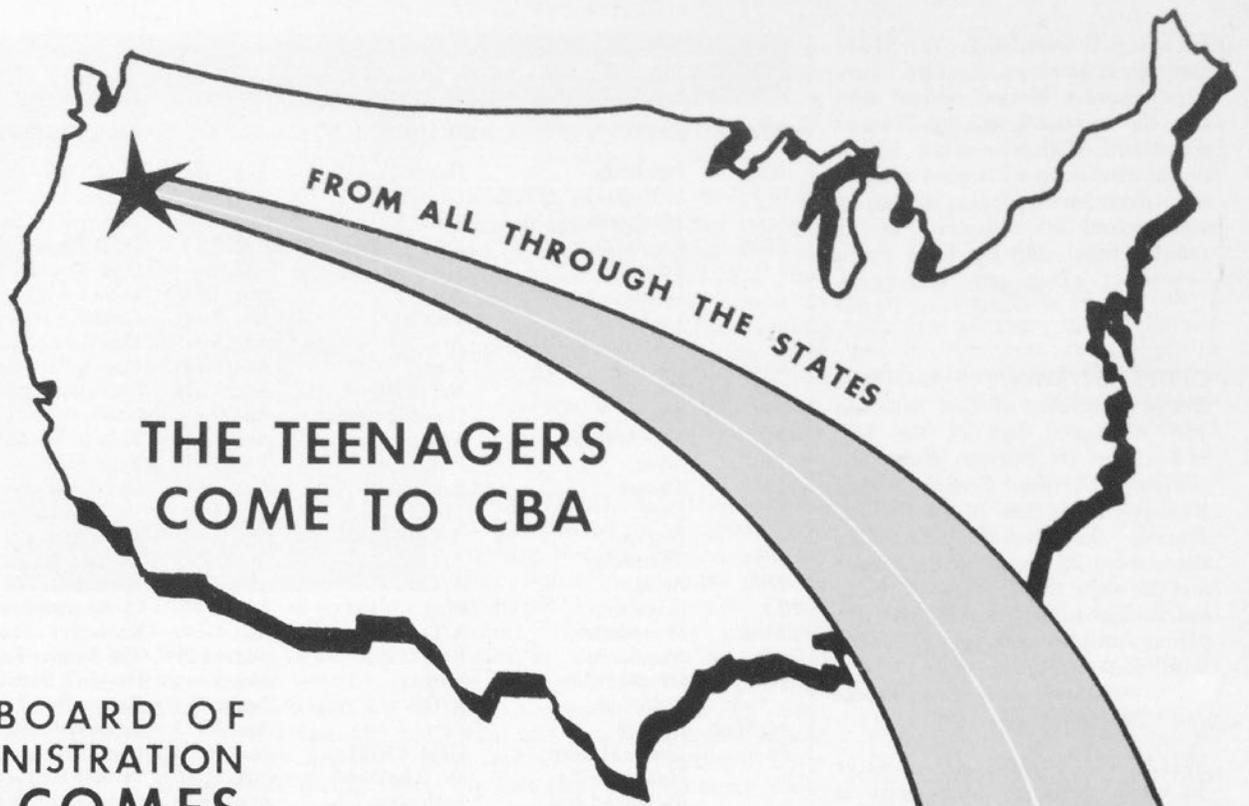
LOUISVILLE, OHIO—First Assembly of God here was blessed in a recent three-week tent revival with Evangelist Quentin Edwards

of Dallas, Tex. Much interest was created by the evangelist's accounts of his overseas evangelism. New visitors came every night, and the attendance doubled. Night after night souls sought God. A number were saved and several filled with the Holy Spirit. One outstanding healing was that of a lady suffering from heart trouble and hardening of the arteries. Prayer was offered for her and within two days she had regained her strength, the heart trouble disappeared, and she has been well and strong ever since.

—James W. Millsaps, Pastor

WITH CHRIST

JENNIE O'BRIEN, 71, of Arlington, Va., went to be with the Lord June 25 after a heart attack. Sister O'Brien had been ordained 29 years with the Northern California-Nevada District. She served as an evangelist and was greatly interested in home missions and WMC work. Surviving are 2 daughters.



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