

THE PENTECOSTAL evangel

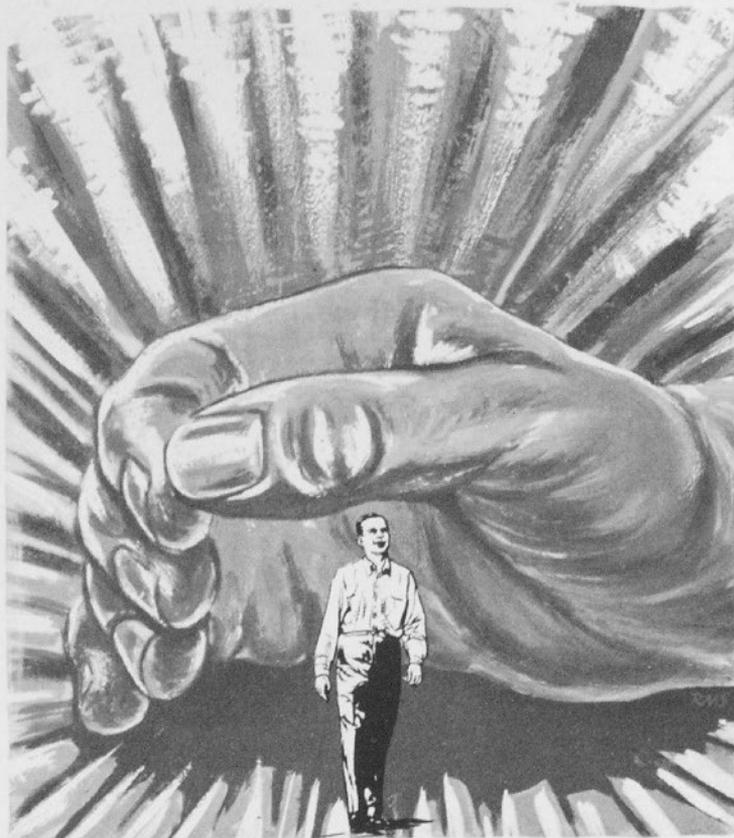
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

Read

**Pentecostal Worship •
Sharing Our Faith With
Our Children • Prayer—An
Indispensable Part of Our
Education Program • The
Church and Its Colleges**

SEPTEMBER 20, 1964
TEN CENTS





A HIDDEN LIFE

By VIOLET SCHOONMAKER

"FOR YE ARE DEAD, AND YOUR LIFE IS HID WITH Christ in God" (Colossians 3:3).

How can one be both dead and living at the same time? We, who have been born again, have experienced this. "Old things have passed away and all things have become new" (2 Corinthians 5:17).

The old life is dead and we have nothing to do with it, but leave it in the grave. The new life we have experienced is Christ's own resurrection life. This life is a hidden life. Even Jesus' resurrection life was a hidden one. He did not show Himself to the unbelieving world or the Pharisees or the Sadducees, but to groups of His own followers. Paul also wrote about being "unknown" to the world but "known" to the church.

1. *Hidden in God*—the "secret place of the most High ... under His wings." What evil can befall us here? John tells us that here "that wicked one toucheth us not."

In that last day when men will cry to the rocks and mountains to fall upon them, and hide them from Him that sitteth upon the throne, there will be no hiding place. God made a hiding place for Moses when he prayed to God that God would show him His glory. God hid Moses in a cleft of a rock nearby and covered

him with His hand. Here we too may hide as we sing—

*"Rock of Ages, cleft for me,
Let me hide myself in Thee."*

2. *Hidden with Christ.* What a Companion is He! We are not alone but with Christ, never to be separated from Him.

3. *Hidden by the Holy Spirit.* We are not able to hide ourselves in God with Christ. This is the work of the Holy Spirit. Have you ever noticed that in the Scriptures where one of the three personalities of the Godhead is present all three are present? They may not be particularly mentioned but a little hunting on our part will find them. In other instances, all three are distinctly described; e.g., at our Lord's baptism in water. God the Father spoke from heaven, and God the Holy Spirit came down upon God the Son in the form of a dove.

When we speak of the dispensation of God the Father, we find Jesus and the Holy Spirit also present. So in the dispensation of Christ and the present dispensation of the Holy Ghost. In all three dispensations, all three are present working together, although one may be preeminent in His working. All three are inseparable—three in One and One in three.

The Holy Spirit hides us in the Father with Christ His Son and teaches us to abide there. Read 1 John 2:27. We sometimes forget how important it is for us to learn to abide in God. Jesus spoke much about this abiding the night before His crucifixion.

Why are we hidden away?

1. *For safety.* None of us has any idea of the great power of our adversary—the devil. He is like a deadly serpent, coiled up, ready to strike—or a hungry, ravished lion seeking for prey and roaring to devour us. He is much stronger than we are. Why does he hate us? It is because we love his enemy—the Lord Jesus Christ. And so he hisses and roars continually, seeking to penetrate the wall of fire God is to us.

2. *For fellowship with the Son of God.* To me, one of the most wonderful verses in Scripture is 1 Corinthians 1:9. God has called us unto the fellowship of His Son Jesus Christ our Lord. What an honor is this! What an honor the King would show us by choosing us to become a companion of His Son. God has chosen us for this purpose.

*"Alone with God, the world forbidden;
Alone with God, O blest retreat:
Alone with God, and in Him hidden,
To hold with Him communion sweet."*

Jesus chose His 12 disciples not only to preach the gospel but also to be with Him—in the boat, on the mountainside, walking the dusty roads of Galilee. Here they learned to know that He was the Christ, the very Son of God. Here they learned to pray, to preach the gospel, and to absorb Him into their lives so that men afterward took knowledge of them that they had been with Jesus.

3. *For service.* The disciples learned to know Him and were thus prepared to preach Him in the villages where they were sent. They were not preaching themselves, nor their church. They preached Christ. They had

learned to know Him. They had no desire to be seen or known. They could honestly say—

*"Oh, to be saved from myself, dear Lord;
Oh, to be lost in Thee;
Oh, that it may be no more I
But Christ who dwells in me."*

Hidden away? Yes! Are you willing to be hidden that He may be known, loved and exalted—"No more I but Christ"? Let us ask the Holy Spirit to hide us

away so completely that He only shall be seen in us, and pray that the anointing shall teach us to abide in Him so that when He shall appear we may have confidence, and not be ashamed before Him at His coming (1 John 2:27, 28).

*"Precious hiding place, precious hiding place,
In the shelter of His love;
Not a doubt or fear, since my Lord is near,
And I'm sheltered in His love."*

It's a 'Must'!



There are some things in life that are not optional

CHRISTIANITY IS BUTTRESSED WITH CERTAIN IMPERATIVES that can be neither evaded nor explained away. The doctrines of the gospel are clear-cut, forceful, dynamic. They are never nebulous. Therefore when the gospel preacher delivers his message he must always mean what he says and say what he means. He must make known God's imperatives.

I

There are three *musts* in John 3 that arrest the attention and challenge one's heart and mind and will. The first is the *must* of the New Birth. It was spoken by Christ in that memorable heart-to-heart talk with Nicodemus: "Ye *must* be born again" (v. 7).

The impact of this word *must* have been tremendous. Nicodemus never expected it. He was a master in Israel, possibly the finest Jewish mind in his day—if you exclude the younger man who came from Tarsus. Born again! How? When? Why? (He should have remembered the words of Ezekiel in chapter 36:26-28.)

Though Nicodemus might question it, dispute it, argue against it, and even try to refute it, this *must* is an immovable rock that forever stands. To his credit let it be said that Nicodemus bowed to the authority of this *must*. He believed in the only begotten Son of God and was born from above.

II

The second *must* is the *must* of the Cross. "So *must* the Son of man be lifted up" (v. 14). The lowly Man of Sorrows had lived sinlessly and toiled ceaselessly in a defiling world. He was holy, harmless, undefiled. His teaching was unique—He spoke as no other man ever spoke. His example was perfect—in Him the Father found full delight.

However, it was not by His sinless life that Christ accomplished our redemption. He had to die; He must shed His precious blood, for it is the blood that makes

an atonement for the soul. Like the scapegoat of the Old Testament, He bore away our sin. As the sin offering He was made sin and became accursed. His was the ignominy and the agony of that shameful death.

The Cross was the greatest of God's imperatives. No historical event could ever supersede it; no happening in God's universe will ever render it null or void. The necessity of the Cross was known before time began; its blessed results will be enjoyed long after time shall be no more.

III

The third *must* was the *must* of Christ's exaltation and John's self-abnegation. "He *must* increase, but I *must* decrease" (v. 30). John was the servant; Christ, the King. John was from beneath; Christ, from above. John was a voice; Christ, the Eternal Word. Christ was the Bridegroom; John, the friend of the Bridegroom, whose joy was fulfilled when he stood by Christ's side and heard His voice.

John marks out for us all the path of true greatness, for the lower we become the higher will God lift us. "I *must* decrease," he said. Have you ever labored hard and felt at the end of your toil and labor that it had all gone past without reward and without recognition? At such times the words of the Baptist may be applied as a healing balm to the soul. *I must decrease. Then let me labor on unnoticed and unrecognized.*

"Humility," said Andrew Murray, "is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to be at home in the Lord where I can go in and shut the door... and be at peace when all around is trouble."

—Indian Christian

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STATEMENT OF FAITH

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

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EDITORIAL COMMENT

Fire on the Altar

The world needs a religion of fire. It always has. The religion revealed from heaven has always been associated with fire from Adam to Christ, and the fire of the Holy Ghost is linked with New Testament Christianity from John the Baptist onward.

Men and women want a religion of fire today. They are tired of chilly formalism and empty ritualism in church life. They are crying out, as did the prophet of old, "The God that answereth by fire, let him be God."

The church with fire on its altar is going to draw the people. Preachers baptized with the Holy Ghost and fire are going to be used of God to revive His Church and awaken the world to righteousness.

Christian people grow weary of worshiping at a fireless altar. They want a holy flame that will consume their dross, warm their hearts, and illumine their lives with the light of God.

The prophecy of John is still being fulfilled today. The living Christ is still baptizing His followers with the Holy Ghost and fire as He began to do on the Day of Pentecost when "cloven tongues like as of fire" descended upon 120 praying believers in an upper room and changed them from timid Christian "hangers on" into flaming gospel witnesses.

The fire from heaven banished their fears, brought them out from behind closed doors, and made them mighty soul winners. It enabled the little group to stand before the Jews and declare that they had slain the Lord of Glory, whom God subsequently raised from the dead and exalted to the courts of heaven.

"Men ablaze are invincible," wrote Samuel Chadwick. "For 50 days the facts of the gospel were complete but no conversions were recorded. Pentecost registered 3,000 souls.

"Hell trembles when men kindle. Sin, worldliness, unbelief are proof against everything but fire. The church is powerless without the fire of the Holy Ghost. Destitute of fire, nothing else counts. Possessing fire, nothing else really matters. The one vital need is fire.

"It kindles the fires of Christ's soul into the souls of men. They receive, realize, and reproduce His mind, His heart, His life. His zeal becomes the all-pervasive character of their lives. They manifest His fervent devotion to the will of the Father, His holy passion for reality and righteousness, His consuming zeal for the salvation of the lost.

"God alone can send the fire. It is His Pentecostal gift." May God kindle this Pentecostal fire within every heart—consuming *our* dross, setting *us* aflame, clothing *us* with a white-hot zeal for Christ fired by a love that will never burn low.

*O for a passionate passion for souls,
O for a pity that yearns;
O for a love that loves unto death,
O for a fire that burns!
O for a prayer-power that prevails,
That pours itself out for the lost;
Victorious prayer in the Conqueror's name—
O for a Pentecost!*

—R.C.C.



It Happened a Century Ago

A Spiritual Saga
of the War
Between the States

I WAS DOWN IN THIS COUNTRY DURING THE CIVIL WAR. Across on the other side yonder there were hundreds of tents where our soldiers were encamped. Measles broke out and many of the brave lads died. The epidemic got so bad we stretched some tents farther down the valley and moved all the measles patients into these tents. This, of course, was done to protect as far as possible the health of the well soldiers.

I was wardmaster in charge of the tents where the measles patients were located. One night while I was on the ward I passed a bunk where there was a very sick soldier lad not more than 17 years of age. The boy looked at me with a pathetic expression and said:

"Wardmaster, I believe I am going to die. I am not a Christian. My mother isn't a Christian. My father isn't a Christian. I never had any Christian training. I never did attend church. I did go with a boy friend to Sunday school just once. A woman taught the Sunday school class. She seemed to be such a good woman. She read us something out of the Bible about a man—I think his name was Nicodemus. Anyway, it was about a man who went to see Jesus one night. Jesus told this man he must be born again. The teacher said all people must be born again in order to go to heaven when they die. I have never been born again, and I don't want to die like this. Won't you please get the chaplain so he can tell me how to be born again?"

You know, in those days I was an agnostic—at least, that is what I called myself. As a matter of fact, I wasn't anything but an old sinner. So I told the boy, "You don't need a chaplain. Just be quiet now. Don't worry, you'll be all right." I went around the ward and in about an hour I came back to the boy's bed. He looked at me out of such sad, staring eyes as he said,

"Wardmaster, if you won't get me the chaplain, please get me the doctor. I am choking to death."

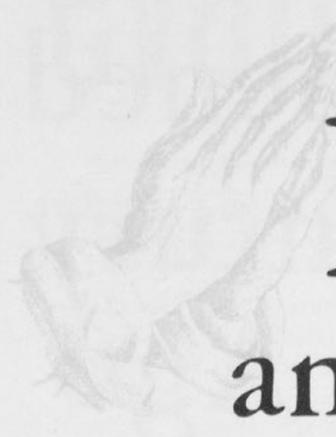
"All right, my son, I'll get the doctor," I said. So I went off and found the doctor. He came and mopped out the throat of the lad so he could breathe a little easier. I knew the boy was going to die. I had seen many other cases just like his. The boy was so sweet he literally climbed into my heart. He thanked me for my kindness. He thanked the doctor for being so good to him. The doctor and I went away from the bed.

In about an hour I came back expecting to find the boy dead, but he was still struggling. As the light began to fade from his eyes he looked up and said, "There is no use, Wardmaster, I have got to die, and I haven't been born again. Whether you believe in it or not, won't you find the chaplain and let him tell me how to be born again?" I looked at him for a moment and thought about how helpless he was in the grip of death. So I said, "All right, my son, I will get the chaplain."

I walked away a few paces and then turned and went back to the boy's bedside. I said, "My boy, I am not going to get you the chaplain. I am going to tell you what to do myself. Now, understand, I am an agnostic. I don't know whether there is any God. I don't know whether there is any heaven. I don't know whether there is any hell. I don't know anything. Yes, I do. I know one thing. I know my mother was a good woman. I know if there is a God my mother knew Him. If there is a heaven I know she is there. So I will tell you what my mother told me. You can try it and see if it works. Now, I am going to teach you a verse of Scripture. The verse is John 3:16: *For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.* My mother said that I cannot save myself, but if I will believe in Jesus He will save me."

(Continued on page fourteen)

This story was told to a Christian journalist by a bearded veteran of the Confederate army as they sat together on a projecting rock on the side of an Arkansas mountain.



PRAYER-

an Indispensable Part of Our Education Program

By CHAS. W. H. SCOTT

Executive Director of Education Assemblies of God

IF THE MEMBERS OF OUR ASSEMBLIES OF GOD FELLOWSHIP fully understood the long-range importance of our Bible and liberal arts colleges, I think they would pray more often for these schools.

Our ministers, missionaries, and leaders of tomorrow are being trained in these colleges today. It is therefore imperative that we as a church support them with every means at our disposal, and particularly with prayer.

These nine schools of the Assemblies of God are strategically located so as to be accessible to students in all sections of our nation, as follows:

Bible Colleges:

Bethany Bible College, Santa Cruz, California
Central Bible Institute, Springfield, Missouri
North Central Bible College, Minneapolis, Minnesota
Northeast Bible Institute, Green Lane, Pennsylvania
Northwest College of the Assemblies of God, Kirkland, Washington
South-Eastern Bible College, Lakeland, Florida
Southwestern Assemblies of God College, Waxahachie, Texas

Liberal Arts Colleges:

Evangel College, Springfield, Missouri
Southern California College, Costa Mesa, California

These Pentecostal schools offer training of academic excellence in a spiritual atmosphere. Directed by wise administrators and staffed with highly qualified teachers, they are equipped to give our young men and women a sound education. They are eminently deserving of financial support by our churches, as well as by private individuals, foundations, and corporations (every church would do well to include the education ministry in its budget) but *more than money is needed*. Prayer support by all our friends throughout the Fellowship is an indispensable part of our education program.

PRAY FOR THE STUDENTS

Another school year is just beginning and many stu-

dents are away from home for the first time. The breaking of home ties involves psychological changes which may be beneficial or harmful to those passing from late adolescence into maturity. These young people need your prayer.

Mentally they are maturing. Ambitions have begun to stir. Objectives are being established. Guidance is being sought. Careers are being chosen. They need proper direction.

It is important that God's hand be upon their lives as they broaden and deepen their social relationships. Faced with questions about courtship and lifelong companionship, they need the proper evaluation of life which Christian schools can give. They need to build on Biblical principles in contrast to the complete lack of moral standards that is found in most circles today.

Spiritually these young people are capable of their greatest growth. With Godly influence and guidance they can be led to new plateaus of Christian experience. They can be brought to a place of complete dedication to the Lord's will.

Prayer then is the greatest contribution you can make to the students who are now enrolling for another school year.

PRAY FOR THE TEACHERS

Daniel Webster said: "Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education."

Realizing this, the men and women who serve on the faculties of our Assemblies of God colleges have dedicated themselves to give our youth a Christ-centered education. They have declared themselves to be in complete harmony

with the doctrines and principles of our Fellowship. We may safely entrust the educating of our young people to their care.

Their responsibility is great and they desire our supporting prayer. These teachers are not just people earning a living; they are architects of the future; their influence is limitless. The teacher places his signature on his pupil, just as an artist writes his in the corner of his painting. The teacher's life and example is an influence which affects the destiny of his students.

The disciples received from the teaching of Jesus not His doctrine alone but also an influence which changed their lives. The students in our colleges are learning in many ways besides lectures and textbooks. Pray for the faculty members in our colleges, that the influence of their lives from day to day may be exerted for God and for good in the lives of the students.

PRAY FOR THE ADMINISTRATORS

The administrators of our Assemblies of God colleges are men of sterling character, whose spiritual relationships with God are reflected in their daily lives. They are godly men with high ideals compatible with the standards and policies of our fellowship. They are conscious of their great need of God's help in fulfilling the great tasks committed to them. They desire your prayer.

Dr. James Forrester, President of Gordon College, says: "The present college age population of over 10 million will increase to 14.2 million by 1970 and possibly reach 17 million by 1980." If the Assemblies of God is to keep faith with the oncoming army of its own youth there must be a great expansion of educational facilities. We must prepare today for what will be needed tomorrow. This burden rests heavily upon the administrators in our colleges.

A recent survey showed that one major Protestant denomination is losing 30 per cent of those students from its ranks who are attending nondenominational colleges, chiefly through lack of adequate contact with the students. If our Fellowship should have a similar experience it will mean that 2,000 to 4,000 college students from our churches will be lost to the Assemblies of God *each year* during the next ten years.

It is imperative, therefore, that our schools expand but educational facilities are expensive. Tuition fees provide only about 60 per cent of the money needed to operate the colleges and contribute nothing toward capital improvements. If our colleges are to expand they need more financial support than they are receiving at the present time. This is one of the problems confronting our administrators.

Pray for the men who must face these challenges. Ask God to make them leaders who are deaf to doubts, dumb to discouragements, and blind to impossibilities.

I appeal to you to pray for the administrators who structure the climate of our schools. I urge you to pray for the faculty members who are shaping the minds and lives of our young people. I call on you to pray for the students. They will be the leaders of the future. The caliber and spiritual effectiveness of their leadership tomorrow depends on the training we provide for them today. ◀◀

The Church and Its Colleges



By PHILIP A. CROUCH
President, Central Bible Institute

The American public has assumed the cost of educating all American young people. Can the Church do less toward its own youth?

THE CHURCH MUST VITALLY CONCERN ITSELF WITH EDUCATION. All too often one encounters a tendency toward separateness here. The attitude that education is somewhat removed from evangelism, missions, or other ministry is unfortunate, both for the Church and for education.

Let it be clearly stated that when we speak of education here we are speaking of Christian education. Secular education may be idealistic and without foundational grounding. Not so with Christian education. There is no humanism here, no atheistic evolutionary structure. Rather, education that is Christian (whether it be in the liberal arts or Bible) places Jesus Christ at its center with the fundamental concept that through Him the world, sin, and death have already been overcome.

Education in the church has point and meaning. Here is a message to proclaim. A world needs this message and the church must assure itself that this message will be given in accents loud and clear and in language that can be understood. Vocational fields must be entered. Demonstration must be made on all levels of life if the *Word* continues to be made *flesh*.

Right now there are hundreds of young people longing to prepare themselves for this ministry who are hindered by financial problems. Education is expensive, even in church-related, church-sponsored or church-endowed institutions. In our own church-related institutions the expense of one year's education will be a thousand dollars or more. Costs have been rising at a rate that is literally pushing many of our young people out of the educational field.

Of course, there are those who say that if a student wants to go to college and does not have the money he should borrow it, or work his way through, or qualify for a scholarship, because after all he is the one who benefits from the education. The American public does
(Continued on page nine)

DROPOUTS ARE NOT ALONE THE CONCERN OF HIGH SCHOOLS AND SECULAR COLLEGES . . .

WITHOUT YOUR HELP THERE WILL BE TOO MANY DROPOUTS . . . FROM ASSEMBLIES OF GOD COLLEGES

The dropout is equated in some minds with the delinquent. The truth is, the dropout may be very capable and dedicated. He is simply at the end of his financial rope. Our church cannot afford to lose this potential leadership. We cannot afford to write off young people simply because circumstances block their further training. If you are interested in encouraging dedicated young people to prepare themselves as ministers or Christian business and professional people, you will want to consider assisting them as part of your stewardship. Clip a coupon and attach an offering for the school of your choice. (The coupon will assure its use for student aid.) Your offering is tax deductible.

FOR INFORMATION CONCERNING ASSEMBLIES OF GOD COLLEGES, WRITE:
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not take this position toward the education of American youth. Why should the Church take such a narrow position? Let's look at these possibilities.

A student may borrow for his education but he will seldom be able to borrow the entire cost. If he borrows he will have a heavy burden in the early years of his ministry, especially if he enters pioneer work. Even if he enters teaching or business, his income may be small at first and it will take years to pay back this indebtedness. The young lady who borrows to pay for schooling is the one who is really in a predicament. Her stock on the marriage market drops! She would be a bride with a reverse dowry!

Or let us consider the young person who plans to work his way through college. This has been done in the past and is being done today, but a student's irregular hours and shifting assignments often impose on the kindness of an employer. School employment opportunities are very limited. And the more serious disadvantage concerns the student himself. He is often deprived of proper rest and sleep.

Well, what about scholarships? Unfortunately there are not many scholarships available from church-related schools. Those offered are mainly for upperclassmen. Entrance scholarships are few and far between. And scholarship qualifications require academic excellence which eliminates many worthy students.

Dr. Alphas Christensen, in his inauguration message when installed as president of Rio Grande College last year, said: "Studies show that the college graduate will probably earn, during his lifetime, two to three times more than the high-school graduate." Would this ratio not hold true in the area of the Christian's usefulness as well? Might we not expect a greater yield from the trained and dedicated than from the untrained?

Continuing Dr. Christensen's illustration: "It is difficult to measure the pervasiveness of additional income but let us cite a specific example. More than 10 million took advantage of World War II GI Bill. That act cost the American Government 14 billion dollars, a staggering sum. However, it has been conservatively estimated that this additional educational opportunity has more than paid for itself through increased income taxes to the tune of a billion dollars a year, and in one way or another the effects of the GI Bill will be felt as long as mankind survives." Applying this spiritually, it would seem that were the Church to use every means possible to bring its membership to the highest educational level and therefore to its highest potential effectiveness in the world it would produce a tremendous round of benefits not only in the area of education itself but in the ministry, and in all areas of evangelism, including the foreign mission field.

There is danger that unless the Church does support the various colleges that are serving it, these colleges may not survive, and eager young people will enter secular colleges instead. They may be lost completely to the

Pentecostal movement or at least absorb ideas, philosophies, and ideals which conflict with our doctrines.

This is not a new problem. The educational need of young people of our church has always challenged us. There was a time in my own life when, feeling the call of the Lord to service, but facing a lack of finance, I reached a point of great perplexity. I shall always be indebted to a church in northern Missouri and its members who assisted me in the early years of my educational pursuits. Unless a small church had felt the burden of my call I never would have been able to leave my hometown and prepare myself for Christian ministry.

A number of very rudimentary questions might be asked. Some of these have already been answered, but let me ask them once again.

Question: Why do we have church-related colleges?

Answer: Mainly because the church-related college places the Bible at the center of its curriculum. Christian atmosphere is conducive to study. Work of a very serious nature is demanded by our church-related colleges, and always with a sense of direction.

Question: Why do we support church-related colleges?

Answer: Because the product will strengthen the church. As the church stimulates and supports its youth, the youth in turn swell the forces of the church, and strengthen its reaching power. Whether they find themselves in homeland ministry as evangelists or pastors, or at the far corners of the world as missionaries, or engaged in such pursuits as business, teaching, and farming, they will always be stimulated with the urgency of Christ's message, "Go ye. . . ."

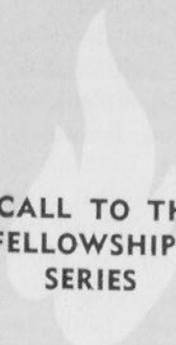
Question: How should the church support its colleges?

Answer: There are various ways. If the church will place just a small amount in its church budget and support the college near it, this will help immeasurably. It may save the college from raising its fees beyond the student's attainment. A church might very well subscribe to a scholarship program, establish scholarships of its own, or contribute toward the college expenses of its local young people. Individuals might establish endowment programs or set up trust funds that can be used for many years to come.

Let church members band themselves together in a determined effort to bring into the ministry of the Church those eager young people who even at this time are searching for a way to fulfill a call that God has placed upon their lives. ◀◀

John Wesley's mother once wrote to him when he was in college, "Would you judge of the lawfulness of a pleasure, take this rule: Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes away the relish of spiritual things—whatsoever increases the authority of your body over your mind, that is sin." —Selected

September Is Education Month



"CALL TO THE
FELLOWSHIP"
SERIES

POINT 10—STRENGTHEN
PENTECOSTAL WORSHIP

PENTECOSTAL WORSHIP

—By G. RAYMOND CARLSON

THE FORM OF WORSHIP IN A PENTECOSTAL MEETING HAS been questioned by non-Pentecostals as much as the doctrinal distinction of the Pentecostal movement. Historically, the movement has had an informal manner and freedom of expression in worship.

In perpetuating the Pentecostal revival we need to safeguard the factors that produce the Pentecostal blessing. This does not mean we make a case for that which is fanatical. The Pentecostal revival has never been a fanatics' revival; fanatics have tried to attach themselves to the revival. Physical reaction to the power of the Holy Spirit must pattern according to that which is choice and edifying, otherwise it will offend true spiritual sensibilities. Paul in his letters to the Corinthians lays down corrective measures for demonstrations which are not of the Holy Spirit.

Worship is a consciousness of the presence of God and a response to that consciousness. It is the outreach of the deepest emotions of the soul in adoration, reverence, homage, exaltation, and praise to the Almighty.

Worship is not dependent upon environment and circumstance. But, most people are not oblivious to environment. Therefore it is the responsibility of leaders to create the right attitudes so that there will be an anticipation of the moving of the Holy Spirit and an appetite for spiritual things. Attitude, appetite, and anticipation create atmosphere.

The Pentecostal church is marked by a wonderful atmosphere of worship. Atmosphere is important. Sinner and saint alike can sense the presence of God in a truly Pentecostal meeting. In such a meeting the Holy Spirit has unhampered opportunity. Herein lies the excitement and attraction. This is the New Testament standard and is in accord with the divine plan. This freedom also poses peril, for true worship is not religious excitement, nor does it appeal to the flesh.

Worship services may take one of two undesirable directions. Either there may be formality with lack of spiritual liberty, or there may be lack of scriptural order and control. It is the responsibility of spiritual leaders to bring the people into the presence of God and to make them realize that "God is a Spirit; and they that wor-

ship him must worship him in spirit and in truth" (John 4:24).

Formality can develop in the "ritual" of the informal church. Neither "Pentecostal routine" nor ecclesiastical liturgy is true worship. When Pentecostal churches follow an order of service that degenerates into meaningless habit they have nothing more than ritual.

The mind of God is the important matter in the service if we are to have a Pentecostal meeting. This Pentecostal climate hinges, to a greater or lesser degree, upon the leader. He must be in vital contact with God, and he must maintain a keenness to the voice of the Spirit. There is constant need of sensing the mind of the Spirit each moment when leading people in worship.

The Holy Spirit must be allowed to settle in conviction or blessing upon a congregation. The spirit of the day is to rush. People need the therapeutic of rest in God. Let us refuse to rush through the order of service; rather may we bring men and women to deliberate and worshipful rest in the Lord. Guard the freedom of Pentecostal worship. Neither wildfire nor fleshly manifestations are to be condoned. But let us never be so painfully nice that we perish from propriety.

There is a beautiful worship pattern outlined for the church. Paul states, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (1 Corinthians 14:26). Paul further states, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). We are told to not forsake "the assembling of ourselves together" and to exhort "one another" (Hebrews 10:25). This is congregational worship based on scriptural instruction. Every member of the whole body of believers shares in worship as they are indwelt by the Holy Spirit and yielded to Him. When this obtains, people are no longer spectators who fill church pews and wonder how they will be entertained.

King Saul was rejected of God in favor of David, a "man after [God's] own heart" (1 Samuel 13:14). Saul intruded into religious action without waiting for the prophet Samuel. He said, "I forced myself" (1 Samuel 13:12). The kingdom was given to David, a man who continually counseled his soul, "Wait thou upon God."

G. Raymond Carlson is President of North Central Bible College, Minneapolis, Minn., and an Executive Presbyter of the Assemblies of God.

When we fail to wait for the coming of God's heavenly Samuel, the Holy Spirit, we are prone to force ourselves. As a result, we have forced singing, forced praying, forced testimonies, forced giving, and forced preaching. How much better it is when the Holy Spirit comes. Then we have Holy Spirit singing, praying, giving, testimonies, and preaching (Ephesians 5:18-21; 1 Corinthians 14:15; Romans 8:26, 27; Ephesians 6:18; Jude 20; 1 Thessalonians 1:5; 1 Corinthians 2:1-5). The gifts of the Holy Spirit will be in operation and controlled according to the scriptural pattern of 1 Corinthians 12, 13, and 14.

May Pentecostal people in Pentecostal churches pray that Pentecostal worship shall be strengthened. May the sound of song and praise and prayer ring forth from our assemblies. Let us give ourselves to waiting upon God. May our altars be filled with seeking souls, and may they not be soon emptied. May the altar service have an important place in our worship.

I pray the Holy Spirit will quicken us with a healthy spiritual *appetite*, a keen *anticipation*, and a faith producing *attitude*. Then we shall have a Pentecostal *atmosphere*. And when the spiritual atmosphere is right, the rain from heaven will fall. ◀◀

Rivers of Living Water

By F. HELEN JARVIS

THERE ARE MANY WORD PICTURES DESCRIBING THE MINISTRY of the Holy Spirit in and through the life of the believer, but none is more vivid than Jesus' prophetic cry at the Feast of Tabernacles: "If any man thirst, let him come to me and drink. From the heart of him who believes in me will flow, as the Scripture said, rivers of living water" (John 7:38, Centenary).

John inserted the explanation that He spoke of the Spirit who had not yet been given. Jesus was promising an indwelling of the Holy Spirit in individual believers, and manifestations that would spring forth from the innermost recesses of the human temple.

The Scriptures indicate that the great *overall* intention of God in the giving of the Holy Spirit was to endue us with power for witnessing, and to confirm His Word and work in the lives and ministry of His followers. But *rivers* suggest there are many manifestations of the Holy Spirit through the believer.

The Holy Spirit comes as a river of *divine comfort*. Jesus spoke of Him as the *paraclete* who would stand alongside to help (John 14:16-18). And those who have this inner divine Source of consolation are made channels of His grace and blessing to others, bringing heavenly healing to the spiritual bruises of mankind.

Jesus also promised a stream of *revelation and understanding*: "The Holy Ghost... shall teach you all things... He will guide you into all truth... He will show you things to come" (John 14:26; 16:13). Those who seek for divine truth in this mighty tide find it and are enabled to present it to others.

There is a *quickenning flood also for the physical being*. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ... shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11). There is a transformation of the human spirit from glory to glory (1 Corinthians 3:18). At best, natural life is subject to deterioration and decay, but in the billows of the Spirit there is spiritual uplift, progression, and expansion. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6).

Divine love is shed abroad by the Holy Spirit (Romans 5:5). This holy bond of fellowship, stronger than the cords of the finest natural affection, nourishes and strengthens the Body of Christ. It is His intent that from believers shall flow precious currents of divine compassion and love to lost mankind.

Ephesians 6:18 speaks of "Praying always with all prayer... in the spirit... for all saints." "Likewise the Spirit also helps our infirmities... the Spirit itself maketh intercession for us with groanings which cannot be uttered... He maketh intercession for the saints according to the will of God" (Romans 8:26, 27).

What a need all believers have for these upholding streams of intercession and prayer. So many times we face issues for which we see no clear answer, problems without apparent solutions. At such times it is our privilege to yield to the Holy Spirit, and to let this river of supplication flow out with unutterable groanings, or with a great sob of the Spirit, or in unknown tongues, thus expressing supernaturally the mind of God for ourselves or others.

Also from within the believer there can spring a *yearning for the promised day of redemption*. Romans 8:23 describes it as a groaning within ourselves for the redemption of the body. The world is full of tension and frustration, suffering and fear. But in the midst of this anguish of soul and the crushing weight of sickness and sorrow upon the minds of men, there flows a river of hope from the innermost being of the child of God, a surge of anticipation of divine release soon to come! Hallelujah!

In the meantime, there is a *restraining influence* flowing forth that hinders the powers of darkness, limiting anti-christian forces, until the Church shall have finished her ministry, and the earth's cup of iniquity shall be full (2 Thessalonians 2:6, 7). If it were not for this countering stream of righteousness flowing from the lives of God's people, a vile torrent of evil would even now be unleashed upon this world. (And when the restraining force is removed, this will indeed be the case.)

Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you... And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:7, 8).

The Holy Spirit is a person, and in order to exert
(Continued on page twenty-three)



Ready to start on an unforgettable journey, the *Revivaltime* choir poses for a picture. On the far right is Stan Michael, *Revivaltime* field representative and tour director. Next to him is Cyril McLellan, choir director.

Revivaltime Choir Tour Diary

BY NANCY HOBSON

Revivaltime Choir Pianist

Friday, May 29. After a chaotic week of final examinations, baccalaureate and commencement services, the long-awaited departure day arrived. As suitcases, risers, instruments, records, and a myriad of odds and ends were loaded on our chartered bus, we bade our fellow CBI students good-bye. Thirty excited *Revivaltime* choir members boarded the bus, headed for the open highway and the greatest experience of their lives!

Our first service was in the Moberly Medium Security Prison, Moberly, Mo. The prison, considered one of the most modern in the western hemisphere, looked much

like a college campus. Before presenting our music, we heard the prison's own 35-voice radio choir, "The Prodigals." Our hearts were moved as they sang, "My desire, to be like Jesus." Tears came to our eyes. Evident on many faces was a sincere longing to live a good life—a meaningful life, "... in deed and word, to be like Him."

As we sang in every subsequent service, this became our theme: to be like Jesus. Although our music could thrill people and move their hearts, unless they saw Jesus in our lives our labor would be in vain.

Sunday, May 31. A very practical blessing throughout the tour were the ball-point pens presented to the choir by the Assembly of God in Newton, Iowa. Time after time they were used to fill out decision cards for those who were saved in the services.

The evening service in Des Moines was prefaced, as were all the services, by a season of fervent prayer. The service was made precious by the salvation of a man and wife for whom two teen-age daughters had been praying for some time.

Friday, June 5. The chorus, "We'll give the glory to Jesus," rang out as we began our morning devotions. The testimonies of Thursday evening's service were thrilling and faith-inspiring: a Methodist girl saved, a Church of God girl saved and filled with the Holy Spirit, a young boy baptized with the Holy Spirit. Some choir members were deeply burdened, however, for those in the service who had not responded. For two hours we cried out to God in behalf of the lost.

That evening, the choir had the usual privilege of joining the teen choir of the First Assembly of God, Billings, Mont. Sandra Buck, daughter of Pastor Walter



Stan Michael presents complimentary copies of the choir's latest record, "Glad I'm a Christian," to officials at the joint meeting of the Kiwanis, Sertoma, and Lions clubs in Auburn, Wash.

Buck, said our service was more than an inspiration. It was a pattern by which their local teen choir could build a more effective ministry.

Saturday, June 6. Leaving Billings our morning devotions were made especially meaningful as we viewed the majestic snowcapped mountains surrounding us.

A delicious smorgasbord luncheon was provided at Yellowstone Park. In the lodge near Old Faithful, choir members gathered around the piano to sing, "Glad that I'm a Christian." Many tourists stopped to listen.

Sunday, June 7. After a thrilling service in Bozeman, Mont., we drove to the State Prison in Deer Lodge. A feeling of gloom and despair emanated from formidable stone walls partially hidden by the driving rain. Into this cold atmosphere we came with His warmth, His light, and the hope of the gospel.

Revivaltime soloist Denise Power described the service as follows: "I felt we were on display as we stood before the stares of indifference and defensiveness. I knew what they were thinking—'How can you know, a bunch of kids? What do you know of hate, fear, pain, loneliness? What makes you think you are so holy and self-righteous? Don't do us any favors. We're convicts, criminals, outcasts of society! We don't need your religion.'

"I had prayed as intensely and honestly as I knew. I do not think I ever felt so inadequate as in that service, but Christ was able! I stopped trying and started trusting. I have never experienced such an intense compassion for the lost. When the altar call was given, 26 men raised their hands. They knew what this world had to offer, and they were in prison because it did not have the answer to their confused and longing souls."

Monday, June 8. Rain, rain, and more rain! This was our greeting in Great Falls, Mont., and the preface to a most unusual and unforgettable experience. The road over which we had traveled was closed a few hours later because a bridge had been washed out.

Tuesday, June 9. The telephone awakened us early to inform us that the road ahead to Kalispell was closed. We would have to stay in Great Falls an extra day, canceling the service in the Kalispell Assembly. Throughout the day we saw the flood's devastation of homes



The teen choir of First Assembly in Billings, Mont., joins with the *Revivaltime* choir in an evening rally.

and property. Choir members assisted a family of the Great Falls Central Assembly in evacuating their home, which soon was flooded.

We retired that night with solemn thoughts. The flood had come suddenly, unexpectedly, and some 30 lives had been thrust into eternity. Did they know Jesus Christ? Had they made their peace with God? Once again we felt the urgency of winning the lost.

Wednesday, June 10. A phone call informed us that only one road out of Great Falls was open and we must leave as soon as possible. In an hour we were on our way with a prayer in our hearts for God's protection. At one point the highway was flooded but the bus drove through the shallow water.

After driving 485 miles (with a 350-mile detour) we reached Lethbridge, Alberta, Canada thanking God for His protection.

Saturday, June 13. A highlight of the tour was the day spent in the Banff National Park. The rugged beauty of the Canadian Rockies once again turned our thoughts to the Creator. All around us there stretched a breathtaking vista of incomparable beauty. I stood speechless, overcome by the majesty of it all. The words of Jim Elliot, the martyred missionary, came to my mind: "It is exalting, delicious, to stand with the wind tugging your coattails and the heavens hailing your heart, to gaze and glory and give oneself again to God."

Tuesday, June 16. The first copies of our new record, "Glad I'm a Christian," awaited us at Bethany Temple in Everett, Wash. With great excitement we gathered around a record player to hear the special album for youth.

Relatives of several choir members were in the service that evening. When the unsaved brother of choir member Elizabeth Shuck was approached about his salvation, he asked that his sister be called. It was a beautiful sight as brother and sister walked hand in hand to the altar where they knelt and Joe gave his heart to Jesus Christ. His conversion was the answer to Elizabeth's earnest prayers.

Wednesday, June 17. A full day was ahead of the choir as we left Everett. Our morning service was held in the

(Continued on next page)



Choir members enjoy a refreshing change of pace at a picnic in the Banff National Park, Canada.

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Auburn Assembly of God. Former *Revivaltime* soloist Lee Robbins was in the service and sang "The Ninety and Nine." This was a blessing to the choir as well as to our audience.

Following a picnic lunch in the park we sang at the annual joint business meeting of the Kiwanis, Rotary, and Lions service clubs.

In Yakima, a city-wide rally in the high-school auditorium climaxed a long and thrilling day of ministry.

Friday, June 19. In our devotions before the service at Calvary First Assembly of God, Boise, Idaho, we discussed the qualities of effective intercessory prayer. It was suggested that prayer should be fervent, desperate, specific, expectant, concentrated, sensitive, and believing. Our discussion was followed by a time of prayer in which each choir member endeavored to apply these suggestions.

Evidence of having touched God was in the unusual move of the Holy Spirit during the sermon in song, "Heaven." When the altar call was given, 27 people were gloriously saved. As Pastor Martin Sumner later looked through the decision cards, he rejoiced that many for whom they had long been praying had come to know Jesus Christ.

Sunday, June 21. It was a great day in the life of choir member Dean Sherman, for at the close of the morning service in Idaho Falls he led his own father to Christ. His father's conversion was an answer to the united, fervent prayer of the entire choir.

Tuesday, June 23. A special feature of the service at First Assembly in Grand Junction, Colo., was the singing of Joan Stevens, local C.A., with the *Revivaltime* choir. The choir was especially thrilled with the response of the young people at the close of the service. Many young lives were rededicated to God and refilled with the Holy Spirit. A 12-year-old girl, who was saved in the service, said, "I feel like I've started a whole new life, like everything is going to be different." Yes, Jesus is the answer to every teen-ager's problems.

How thankful we were for Charlie Cook, a Pentecostal Holiness bus driver, who not only drove our bus safely the 6,000 miles of the tour, but also was behind us all the way with his prayerful support.

Sunday, June 28. Back in Springfield, Mo., at last. The

1964 summer tour concluded with our regular live broadcast over the ABC radio network.

In the tour services we had ministered to 11,148 people and had been instrumental in leading 212 souls to salvation. But the *Revivaltime* broadcast presents the gospel to more than 12,000,000 listeners each service! Only God knows the response to that message!

Following the broadcast, we said a tearful good-bye to fellow choir members, particularly to Melvin Kisser, Marianna Schmidt, and our organist, Dennis Young, who graduated from Central Bible Institute and therefore would not be with us next fall. Although we were saddened to part after 30 days of close Christian fellowship, we had the comfort of knowing that should we not be reunited in this life we shall meet around the throne of God in that home prepared for those who love Him. "What a day, glorious day that will be!"

Editor's Note: Many young people desire to participate in the unique ministry of the *Revivaltime* choir. If you are one of these, write Cyril A. McLellan, Choir Director, *Revivaltime*, Box 70, Springfield, Mo., 65801. He will tell you how this may be possible.

It Happened a Century Ago

(Continued from page five)

I asked the boy to say the verse with me. I started and he followed with a weak and trembling voice. "For God so loved the world," "For God so loved the world"; "He gave His only begotten Son," "He gave His only begotten Son"; "that whosoever believeth in Him," "that whosoever believeth in Him"; "should not perish," "should not perish"; "but have everlasting life," "but have everlasting life."

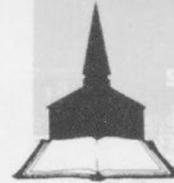
"Now, my boy, my mother said if a person will trust in Jesus he will not perish but have everlasting life."

I referred the lad to another verse my mother taught me, but he closed his eyes, stretched his hands across his breast and in a whisper he quoted slowly, repeating some of the words several times: "For God so loved the world . . . He gave His only begotten Son . . . that whosoever, whosoever . . . whosoever believeth, believeth in Him, believeth in Him."

Then he stopped and said in a clear voice, "Praise God, Wardmaster, it works. I believe in Him! I shall not perish! I have everlasting life! I have been born again. Wardmaster, your mother was right. Why don't you try it? Do what your mother said. It works, Wardmaster. This thing works! Wardmaster, before I go I want to ask you to do something for me. Write to my mother, and tell her what you told me, and tell her that her dying son said it works." I leaned over and kissed him and then as he drew his last breath he said, "It works."

The lad was right. It does work. Whosoever believeth in Him shall not perish, but has now everlasting life. It works. I know it works!

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). ◀◀



Blessing Through Obedience

Sunday School Lesson for September 27, 1964

MALACHI 3:1-18

BY J. BASHFORD BISHOP

Malachi was the last prophetic voice of the Old Testament. After him there were to be 400 years of prophetic silence during which time the nation of Israel would pass through a dark period of struggle, suffering, baffled hopes, and weary waiting for the promised Messiah—whom, when He came, they would not receive.

That Malachi prophesied during the time of Nehemiah may be supposed from the fact that both men ministered under identical conditions and took a stand against the same evils: a corrupt priesthood, mixed marriages, unlawful divorces, the withholding of tithes and offerings, and formalism in worship. And as we read Malachi's message we cannot but feel that it has a vital application in our own times, when conditions are so like those against which he spoke. The book may be summed up as a *threefold* revelation:

I. A REVELATION OF THE UNFAILING LOVE OF GOD

"I have loved you, saith the Lord." Thus opens the message of God through Malachi. Proof of that love was before their eyes in the doom of Edom. Israel had been restored to her land, but Edom, Israel's enemy and persecutor, lay desolate as a result of God's judgment.

Yet God expressed this great love for a people who, because of their sin, were without a king, priest, or prophet—to a people who had turned away from worshiping Him in spirit and in truth and were satisfied with an empty form of religion. Thus God showed the *constancy* of His love (Malachi 1:1-5).

II. A REVELATION OF HUMAN FAILURE

1. *The Nature of the Failure.* By ignoring and transgressing God's laws concerning worship, the people committed sacrilege (cf. Malachi 1:7, 8 with Deuteronomy 15:19-21). They offered imperfect sacrifices—lame and sick animals (Malachi 1:7-9). They withheld tithes and offerings (3:8). They divorced their Israelitish wives and intermarried with the heathen (2:10-16). They blasphemed God and envied the unconverted (3:14, 15).

2. *The Secret of the Failure.* Why had Israel committed all these sins? It was because they had stopped loving God! And not only so, but the death of their love was followed by such hardness of heart that the people evidently were unconscious of their spiritual poverty. Seven times God charged them with failure and seven times they replied with the question, "Wherein?" Bad enough it is to lose one's love for God, but how much more tragic to do so and not realize it!

III. A REVELATION OF FIDELITY IN AN AGE OF FAILURE

God is never without witnesses. In times of apostasy there are always those in whom the fire of devotion to God still burns. Consider the secret of the strength of the faithful ones:

1. "They feared the Lord" (3:16). That is, they had

a holy and wholesome reverence for God and would not displease Him by transgressing His law.

2. "They . . . spake often one to another." The prophet was emphasizing the benefit of constant, continuous fellowship among those who followed the Lord. There is spiritual strength and encouragement in gathering for worship. (See Hebrews 10:25.) Can we today forsake the assembling of ourselves together and not suffer spiritually?

3. They "thought upon his name." That is, they took inventory of the wealth they had in Jehovah their God. And these people had little else to think upon which could encourage them! The glory of the nation had departed. The prophetic voices were dying out. The ministry had degenerated. Formality and insincerity had replaced spiritual power and earnestness. But their God was the same!

4. They had hope in the Coming One. Their attention was called to the future dawning of a new day, which was to have two effects. The Messiah, "the messenger of the covenant," "the Sun of righteousness," would come "with healing in his wings" [rays] for those who loved Him, and with fiery judgment for those who refused Him.

Ponder Malachi's message, for in it is portrayed the present position of the world, the prevalent sins of the world, the possible pitfalls to the Church, and particular prerequisites for the preservation of the Church!

HOW TO OPEN THE FAUCET

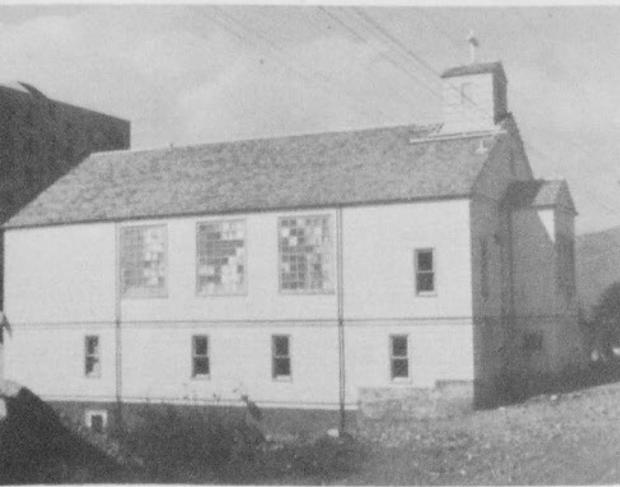


BRING YE ALL THE TITHES INTO THE STOREHOUSE, THAT THERE BE MEAT IN MINE HOUSE, AND PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS, IF I WILL NOT . . . POUR YOU OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT. MALACHI 3:10 *Raymond*

An Armchair Tour of Southern Alaska

Former pastor of church at St. Petersburg, Alaska, presents a bird's-eye view of Assemblies of God work in one of Alaska's four sections.

BY C. L. STROM



The Ketchikan Assembly



The Skagway Assembly



The Pelican Assembly

New church and living quarters in Wrangell



TO ACQUAINT YOU WITH THE WORK of the Assemblies of God in southeastern Alaska, I invite you to accompany me on a tour of our churches here. Alaska has been divided into four sections: Arctic Coast, Northern, Central, and Southeastern. Each section has a presbyter who is responsible to B. P. Wilson, supervisor of the Alaska Assemblies of God work. Robert Cousart is the new secretary-treasurer for the Alaska Assemblies.

First we must board the boat that takes us over the new Alaska Marine Highway on the inside channel. Then we will drive to Prince Rupert, B.C., to board one of the new state ferries with sailings six days a week. This convenient and comparatively economical transportation has provided new travel ease for southeastern Alaskans.

Our first stop after a six-hour ride brings us to the busy city of Ketchikan with its population of 10,000. Lumber, pulp and fishing are its main industries. Brother and Sister Alver Lofdahl pastor a thriving assembly here, where a revival spirit is high and interest is growing. A number have found the Saviour during the past year and several have received the baptism of the Holy Spirit.

Another six-hour ride brings us to Wrangell, one of the old Indian villages which now has a predominantly white population. Lumber and fishing are its main industries. Wrangell is famous for its many totem poles. These are not objects of

worship, as some believe, but historical records. Each carving symbolizes some important event in Indian tribal or family history.

The George Downses are aggressive workers in this field. For many years the church work here was hindered by an inadequate building. When the new ferry system came in, the state requisitioned the former church for a ferry terminal site and the congregation erected a lovely new church, with adequate Sunday school rooms and living quarters, with the sale price.

At the edge of town is Wrangell Institute, a large dormitory-type federal school. Native children come here from many parts of Alaska for elementary education and a number attend our Sunday school.

Our next stop after a four-hour ride is Petersburg on Mitkof Island.

Petersburg, a busy city of about 2,000, was founded 50 years ago by a Norwegian fisherman, Peter Bushmann. Since many of its first settlers came directly from Norway, the town was frequently called "Little Norway." Today Petersburg has several nationalities including Tlingit Indians, Filipinos, and Japanese.

This town is known as the shrimp capital of Alaska, although lumber and fishing are also important industries. Last June we resigned as pastors of the growing Petersburg Assembly which recently was remodeled and enlarged. The Bernard Tewells are the new pastors.

The Haines Assembly



Southeastern Alaska Assemblies

Another eight-hour ride brings us to Juneau, the capital city with over 10,000 people. Its many tourist attractions include the famous Mendenhall Glacier just outside the city limits.

The Roy Davidsons are pastors of the fine Juneau congregation. This church, largest in the section, is on the move for God.

At the edge of the city is the Assemblies of God Children's Home which is the largest Protestant orphanage in Alaska. Brother and Sister Lyle Johnson who supervise the home have been caring for children for over 30 years. They have about 40 children. Many young lives have been salvaged for God and society, and a number of young people raised in the home are now in full-time Christian service. (After the earthquake, the 20 children from the Valdez Home lived temporarily in the Juneau Home. They have now returned to Valdez.)

Another five-hour ride brings us to Haines. Those who have cars may disembark here for road travel to the interior of the state—660 miles to Fairbanks and 780 miles to Anchorage.

The Leonard Olsons are pastors in Haines. Recently several families have moved away, which was discouraging; but the Olsons are working earnestly to reach others and their efforts are being rewarded.

About 11 miles out of Haines is the village of Klukwan where in 1918 Brother and Sister C. C. Personeus, senior missionaries, established the first Pentecostal work in Alaska. It is now an outstation of the Haines Assembly.

Two hours up the channel brings us to quiet little Skagway which was a notorious gold prospectors' town in the 1890's. Some of the old saloons

and hotels are still in use. Those who wish may disembark here for narrow-gauge rail travel to Whitehorse in the Yukon.

The Gil Meroneys are the faithful pastors of the Skagway Assembly. They are planning a construction program since the present building is unsuitable for services, being very cold.

We now backtrack to Juneau and get set for a 10-hour ride to Sitka, the capital when Russia owned Alaska. Sitka, a busy place with over 4,000 population, has many places of historic interest. The main industries are lumber and fishing. Brother and Sister John Phillips are pastors of a thriving church here. Presently handicapped by lack of space for growth, they are planning a building program.

Mount Edgecomb Hospital and School at Sitka is a large federal institution for natives. It provides many opportunities to present the gospel to those who come from the interior for medical help and schooling.

From Sitka we go by plane to Pelican, a small fishing village where Ida Bates ministers. The Assembly of God is the only church in the community, and is doing a good work. The attendance is somewhat unstable, since people come and go with the work season.

Our next stop by plane is Yakutat, our most northwest station in this section, where Donald Von Wald has begun a pioneer work. The people are slow to respond, but Brother Von Wald is faithfully planting the gospel seed and trusting God to bring the harvest of souls.

Our last stop will be Angoon as we fly back to Sitka to board the ferry. Angoon, a little Indian village of 400, is located on Admiralty Is-

land on a point of land jutting into Chatham Straits. Missionary Eva Wright is doing a remarkable work in this primitive village. In spite of extreme opposition, the church has witnessed a mighty move for God. Many have been wonderfully saved, delivered from evil habits and filled with the Holy Spirit.

Here again we see a desperate need for a more suitable building. Ninety Sunday school children meet in a room less than 20 feet square which also serves as the main auditorium. Sister Wright must arrange Sunday school services at separate times for children and adults.

During summer the natives are at their fishing camp but in the winter months, October through April, Sister Wright conducts services almost nightly and presents a daily broadcast over an oscillator set that reaches the village area.

Looking at our watch we see it is time to fly back to Sitka to board the ferry for home. The trip has given us a new appreciation of our faithful missionaries in Alaska who work often under great difficulties. Let us support them in prayer and with our financial contributions to keep the gospel going to the Land of the Midnight Sun. ◀◀



Angoon Assembly (Eva Wright, left, pastor; Dolores Keats, assistant)

The Petersburg Assembly



Interior and congregation of Bethel Assembly, Juneau.



Sharing Our Faith with Our Children



**If there is righteousness in the heart,
There will be beauty in the character.
If there is beauty in the character,
There will be harmony in the home.
If there is harmony in the home,
There will be order in the nation.
Where there is order in the nation,
There will be peace in the world.**

—An old Eastern proverb

MY HUSBAND AND I HAVE A COMMON CONCERN THAT as Christian parents we may so live that our children will naturally share our faith in God. While it is God alone who can save them, and each child must make his own personal decision, we believe we have a responsibility to influence them in every way possible. This we seek to do through Bible reading, prayer, church attendance, and maintaining a Christian atmosphere and standards in the home.

BIBLE READING

We do not have formal family worship every day. Variety seems to work better for us. Sometimes one of us reads from that fine little quarterly, *God's Word for Today*, at the evening dinner hour. Other evenings we sit in a cozy circle in the living room and read a few chapters of the Bible together, taking turns.

This year we gave each child one of the newer versions of the Bible for his birthday. This resulted in an upsurge of interest in the Bible and the children began reading several chapters aloud together every day, comparing versions and thus becoming more familiar with the Word.

The validity of God's Word is taken for granted in our home. The children sometimes read scientific articles which contain statements that might seem to contradict the Bible, but it is thrilling to see how they come to a conclusion that accepts the Biblical viewpoint. Sometimes they work out a reconciliation of the two views that satisfies them, and other times they just take the position that the Bible is right, no matter what anyone else writes.

When our seven-year-old talked to me about scientific studies concerning the gradual cooling of the earth, I told him about Genesis 8:22, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." He was excited over that, and thought someone should show it to the scientists so they might know about it.

The Sunday school lesson usually comes in for some discussion at the Sunday dinner table. After a spontaneous discussion with one of the children on the coming of the Lord, he said hesitantly, "Mother, I'm afraid the Lord might come and I would not be ready." So we knelt together and prayed right then.

As we keep God's Word in focus in our home in various ways, we believe it will not return void, but will bear the fruit of faith in the hearts of our children.

PRAYER

All of our children can return thanks at the table, and at lunchtime when Daddy is absent I often call on one of them to pray. But when their father is home he usually returns thanks. His humble, sincere prayer, not a form, always blesses me, and I believe that our children will never forget it, though they may not be aware of its impact now. My own mother died when I was quite young, but her prayers at mealtime still live in my memory.

In a world where 10,000 people starve to death every day, we want our children to grow up with grateful hearts for the bountiful provision God has made for us.

One of the best-established moments of prayer for us comes just before the first child leaves for school each morning. Then we all stand together while either their father or I prays for the children and the day's activities.

Bedtime prayers are varied according to the evening's activities. Some evenings we just naturally seem to gather around one of the children's beds, where we all kneel and take turns praying. Other times, after the children are in bed, either my husband or I will go from one to the other, praying personally for each child after he himself has prayed. This is a time for bedtime chats, and for prayer over special problems, and reassurances of our love.

For the child it is a time of preparation for a good night's sleep, secure in the love of God and his parents. For me it is also a time of self-examination (Have I done my best today?), and thanksgiving for the privilege of molding these young lives under the direction of the Master. (I'm so glad we aren't expected to do it alone!)

We believe that as our children hear us pray, confessing our shortcomings as well as making our petitions and giving thanks, they will be encouraged to look to the Lord for their own needs. And there have been signs of this. After a day in which our young teen-ager had been generally out of sorts, he said at bedtime, "Mother, I want to get saved." As we knelt together, his was no usual bedtime prayer, but a sincere prayer for forgiveness and help to live as God wanted him to live.

CHURCH ATTENDANCE

Our family sits together in church—not occasionally, but always. We also sit in the same general area each time. My husband and I feel that this strengthens family ties. But there are some spiritual values too, for sitting with us the children observe our own worship and enter in. They see their father regularly paying tithes, so they begin to learn stewardship. When it is prayer time at the close of the service they go with their father and me to the altar to pray. Thus we share another spiritual experience.

It was during one of these prayer times that our 10-year-old snuggled close to me and I felt led to ask him, "Are you saved?" He replied, "No, not yet." But he wanted to be, and we prayed together for his salvation. I am glad that I could share this experience with him instead of leaving it for someone else to lead him to Christ.

LOVE AND DISCIPLINE

We also believe that a good home atmosphere contributes to the faith of our children. A happy relationship between the parents, and between parents and children, will help in the task of sharing our faith. For if love is not manifested and expressed between the members of the family, how can our children believe in the reality of the love of a God they cannot see?

As most parents will agree, it is sometimes easier *not* to discipline than to discipline. But as we set boundaries and teach our children to operate naturally within these limits, as we forbid the wrong and hold the line, as we promise and keep the promise, are we not preparing them for faith in a God whose plan for us includes discipline and fidelity as well as love?

Children are quick to see through and to despise sham and pretense, but they are just as quick to forgive a failure when they see sincerity and humility. So if as we seek to share our faith with our children we sometimes falter, it is no time to give up. We must not hesitate to let them see us leaning hard on the Everlasting Arms, for by this they will learn to lean on them also.



Your Questions

Answered by Ernest S. Williams

Is it true that some speaking in tongues is in languages that can be interpreted, and that other speaking is in the unknown tongue which cannot be interpreted?

All speaking in tongues is in an "unknown tongue" unless it is an earthly language understood by some present. There is no "unknown tongue" which the Spirit of God cannot interpret. So, "Let him that speaketh in an unknown tongue pray that he may interpret" (1 Corinthians 14:13).

There are times when I feel inspired to give a message in tongues in church, but I hesitate to do so. Should I speak in tongues when I feel this urge?

If others have not already spoken in tongues in that service, you should obey the urge. If an interpretation follows you can assume you were prompted by the Spirit to speak.

If others have already spoken in tongues, I believe you would not grieve the Spirit by communing with your own heart, quietly speaking so that others might not be disturbed. Guidance concerning speaking in other tongues in a service is found in 1 Corinthians 14:23, 27, 28.

According to 1 Corinthians 14:37, not more than two or three utterances in unknown tongues should be given in a single service. Yet some say they cannot keep from speaking when the Spirit comes upon them. Please explain.

Paul made allowance for any who feel the Spirit's quickening in such a situation when he said, "Let him speak to himself and to God" (1 Corinthians 14:28). The person may give quiet expression of his worship in such a way as will not disturb the service. We must never believe it is the Holy Spirit who inspires us to worship contrary to the Scriptures. "If any man speak in an unknown tongue, let it be by two or at the most by three, and that by course" (meaning one at a time) "and let one interpret" (1 Corinthians 14:27, 28).

Does Luke 12:47, 48 mean there will be degrees of punishment hereafter?

These verses all of us may apply to ourselves, but the primary thought is that the Lord knows His servants. He who knows what is right and chooses not to do it, will be beaten with many stripes. He will suffer severe judgment. He who does not understand, and does things he ought not to do, because he is ignorant will suffer less punishment.

Each of us is responsible to obey the light he has. "For unto whomsoever much is given, of him shall be much required" (Luke 12:48). Each child of God will meet his record at the judgment seat of Christ.

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.



Dont Forfeit the Student

By **RUSSELL J. COX**, College Youth Representative

"I READ IT" IS NOT A LOGICAL REASON for establishing belief, but reading does help shape beliefs and actions. This is especially true if the writer is popular or writes about current problems.

A newly literate person may believe anything he reads. Although the college student is more discriminating, what he reads during college will color and perhaps form his life.

To stimulate spiritual growth during the years of intensified learning, the Church must make Jesus Christ relevant. He must be "the same today" as well as "yesterday and forever." To help in this area, the Assemblies of God ministry to college students was born in 1948.

One phase of this ministry is the publication of *Campus Ambassador*, a free magazine for Assemblies of God students on non-Assemblies campuses. The publication insists on the credibility of faith in Christ, and ties the college student to the fellowship and the local church. Articles are written to challenge the mind, strengthen faith, and increase devotion. Students at Assemblies of God colleges and other interested persons may subscribe for \$1 a year. The new size, introduced this year, will fit the pocket and contains 32 pages.

Last year *Campus Ambassador* reached 4,000 students. With approximately 15,000 of our youth on secular college campuses, this list must be increased. You can help us find these students by sending their names and college addresses to *Campus Ambassador*, 1445 Boonville, Springfield, Missouri 65802.

Every college student will benefit also from *Campus Life*. This recently

published handbook of 10 chapters is designed to orient the collegian to the new experiences of the college community. Study and training courses are suggested for campus use. The handbook and the courses are available from the Gospel Publishing House or the Christ's Ambassadors Department at Springfield.

The College Youth Division also fosters the formation of local Chi Alpha chapters, the college fellowship of campus Christ's Ambassadors. Bible study is the heart of Chi Alpha meetings. Worship is included as an encouragement to become active in the local church. Establishing the faith of our youth is part of the program, but "holding out faithful to the end" is not the basis. Aggressive soul winning makes Chi Alpha a service organization. "Person to Person" is an effective collegiate approach to evangelism. Social activity is provided for members of the fellowship.

During the 1963-64 school term there were 35 chartered Chi Alpha chapters. Besides these, Chi Alpha activity was reported on eight other campuses. As few as six interested students and a local pastor can form the nucleus of a local chapter. A monthly newsletter to the officers keeps the chapters in touch with each other and the national office. Personal visitation of the College Youth Representative from Springfield adds impetus to the overall scope of this ministry.

Together we must minister to our college youth, for they are an important part of our constituency. Your prayers and cooperation will assist us to prepare youth for college and to afford them spiritual aid while in col-

lege. *Default in this critical area may send them into the camp of the enemy on a road of immorality, unbelief, covetousness, atheism, or communism. College students must come to grips with Christ—He is the answer!*

HEALED OF ARTHRITIS AND BURSITIS

FOR SEVENTEEN YEARS I HAD SUFFERED with arthritis, and in September 1962 I had an acute attack of bursitis.

However, on October 14, 1962, I heard Pastor George Butrin preach at Hamlin, Pa. As he spoke in the evening service on "The Hands of Jesus Christ," my soul reached out in faith and I was healed instantly of arthritis and bursitis.

Today I am in perfect health. I praise God for His healing power and for all the prayers that He has answered for me.—Mrs. Lucille R. Steele, Montoursville, Pa.

(Pastor George Butrin, First Pentecostal Church, Hamlin, Pa., writes:

"I endorse this testimony as being absolutely true.")

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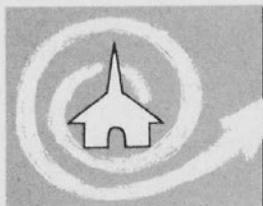
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**PLAN NOW
2 WEEKS AWAY
1964 ENLARGEMENT CAMPAIGN**





OF SPIRITUAL LIFE AND EVANGELISM

BY D. V. HURST

IT WILL BE MY OPPORTUNITY TO CHAT with you each month in this corner. Our subject will be Spiritual Life-Evangelism. The two are related; the one leads to the other. There can be no evangelism without spiritual life. And where spiritual life is present the urge to evangelize arises.



If you followed my former column, "On the Air," in this periodical you are aware I discussed evangelism often. There was a reason. Our great radio broadcast *Revivaltime* is one of the longest evangelistic arms we have. So, in this new column the subject will be much the same although the area more broad.

* * *

It is good to be hungry! Because the hungry reach for food and food is satisfying.

There is a hunger that goes deeper than physical hunger. It is a hunger of soul... of the inner man. Jesus spoke of it often. He said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matthew 5:6).

There are those who "spend their money for that which is not bread, and their labour for that which satisfieth not..." (Isaiah 55:2). They neither understand their hunger nor know the food they seek. On occasion, they have had "great experience of wisdom and knowledge" like the preacher of Ecclesiastes, but ultimately have found even this not satisfying and somewhat a "vexation of spirit" (Ecclesiastes 2:16, 17).

But there are those who have "tasted of the heavenly gift" and found that "the Lord is gracious" and "good." This is a new kind of hunger and blessed is the man who experiences it. This is a new kind of satisfaction... a new kind of "manna"... and blessed indeed is the man who finds it. Jesus is the Living Bread. We partake of Him in knowledge... in truth... in spiritual understanding... in revelation.

But we also partake of Him as we share His love for men! A craving to win men is a hunger related to the

hunger for the Living Bread. Seeing them won is likewise a distinctive "food"—a satisfying food!

After dealing with the woman of Samaria Jesus asserted something of what this meant to His disciples. He said, "I have meat to eat that ye know not of... my meat is to do the will of him that sent me, and to finish his work" (John 4:32, 34).

I believe this kind of hunger is being felt across the land in new intensity. Spiritual hunger is the beginning of revival. It is a good sign. Hunger is always a sign of life and health!

* * *

Let me take a moment to commend our C.A.'s in their literature evangelism drive.

The C. A. Truth for Youth fall crusade is in progress now. It started September 13 and continues through this Sunday, the "back to school" days. The key tools are the "A.S.K." buttons and the "Since You Asked" tract cards. Since the inception of Truth for Youth in January, 1963, our young people have given out over seven million tracts (7,386,405).

Young people are ready to be challenged and they will work. Let every C.A. have opportunity to "do what others are doing"—share in the Truth for Youth Crusade. It's "never too late to begin, but never too soon either!"

* * *

And let me urge full participation in the October Enlargement effort sponsored by our Sunday schools. Their theme is, "From House to House." The penetration of the Early Church is the example. They talked about Jesus. They went "from house to house!" They "filled Jerusalem with their doctrine!" Let us do no less today.

Key tool of this campaign again will be the special Outreach Issue of the Evangel—last week's issue. It is aimed at the outsider. It is available at \$2.50 per hundred copies (post-paid anywhere in the U.S.).

The emphasis of this year's Enlargement Campaign is on the immediate area around the local church. The "guide book" has many fresh ideas. The church desiring to reach its community will find much benefit in this campaign.

The only place where success comes before work is in the dictionary.



Enjoy Adventures in Generosity

It is a human trait to gather together material things, and to grasp them as one's own. Sometimes it is not easy to let go and share these blessings. But it is only the first experience that is hard—the first freely given gift to a truly worthy cause. When the grasp is broken and you see your gift used to benefit humanity and the Kingdom of God, you enjoy adventures in generosity far beyond the comforts which your gift might buy for you alone. And you can never grasp so firmly again.

An Assemblies of God Gift Annuity can be your joyous experience. The gift which you make is used in the ministry closest to your heart, and you know that it will be blessed and multiplied as your contribution in the furtherance of God's ministry throughout the world.

An Assemblies of God Gift Annuity gives tangible returns also—in the form of a regular percentage payment to you. This payment may be as high as 8½% depending on the specifications of your agreement.

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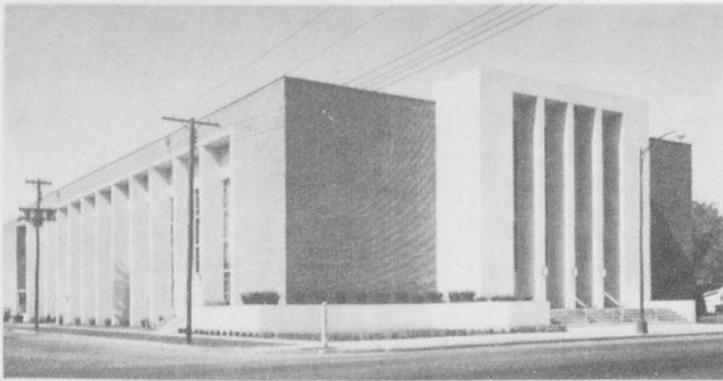
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PFNA Convention to Be Held in Springfield, Mo.

*"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 Bursley, 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 Tuesday (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.

EVERYBODY NEEDS A SMILE

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or so mighty that he can get along without it.

A smile creates happiness in the home, fosters goodwill in business, and is the counter-sign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed, or stolen, for it is of no value to anyone until it is given away. Some people are too tired to give you a smile. Give them one of yours, for none needs a smile so much as he who has no more to give.

—Author Unknown

NO ONE LIKES SQUAWKERS

Philadelphia had a problem with starlings. Thousands of them had been infesting City Hall and the cost of cleaning had been over \$5,000 a year. Attempts were made to drive them away by making loud noises, spreading a sticky substance on their roosts, and waving sticks at them. The starlings remained—nothing seemed to work.

Then somebody came up with a new idea. A starling was captured, and when the bird screamed and squawked the sound was tape-recorded. Loudspeakers were placed around City Hall and the tape was amplified.

The first reaction of the starlings to the tape-recorded uproar was to take off in black clouds. The next few nights, only a few returned. By the end of the week, the problem had disappeared. Squawking drove the starlings away.

It is the same with people: nobody likes to listen to nagging and complaining. Biting, stinging, rasping strife makes life a misery for all. Do not let this happen to you. It's a sure road to unhappiness.

—MICHAEL P. HORBAN

UNLOCKING OUR APPRECIATION

"Why is it that we speak out mainly when we are upset and annoyed, and keep most of our praise and appreciation locked up inside our heads?" asks Dorothy Blake in *Guideposts*.

Mrs. Blake then relates her own experience as a bride, "green as grass in all matters relating to a stove and keeping house." She was helped by her kind husband, and by her mother-in-law "with a heart big enough to include me in all its warmth and generosity."

Dorothy's stumbling efforts brought instant praise from her mother-in-law for any faint sign of success: "What a grand topping you've made on that pie!" "Your silver always looks so nice."

The memory of the glow in her own heart constantly reminds Mrs. Blake to obey the impulse when she can give a word of praise, to go ahead and say it.

—ELLA MAY MILLER

HIS BOSS WAS ALWAYS THERE

Jimmy got a job in a grocery store, working after school. One day a customer entered the establishment and, after making a purchase of some fruit, whispered: "Throw in a few extra! The boy who was here before used to give me a larger order in return for a 'tip.'"

"No," said Jimmy, "I can't do that; the boss wouldn't approve."

"But," said the man, "the boss isn't in."

"Oh, yes, He is!" said Jimmy. "My Boss is always in! You see, I'm a Christian!"

—Our Daily Bread

LIFE WITH AN AFTERGLOW

A match company advertises one brand of matches as having "no afterglow," and, therefore, not so liable to cause fires when thrown aside. That suggests, by contrast, the fact that there is no afterglow in the lives of some Christians. They are honest and decent enough as citizens, and there are other admirable traits in their lives, but there is no warm, helpful, cheering "afterglow."

What is *admirable* in matches is *tragedy* in human character. Is there a glow in your life for Christ now? If there is, then there will be an "afterglow."

Go out and watch the sunset this evening. The most beautiful of all colors come out in the afterglow. So with our lives. We should leave something that will continue to glow.

—The Brethren Evangelist

ARROWS CAN RETURN

History tells us of one of the Caesars who prepared a great feast to which many were invited. At the appointed time a great storm threatened and no one arrived. In anger with the "storm god," Caesar had his soldiers shoot arrows into the sky for revenge.

The shower of arrows fell back to earth to inflict great suffering on many of the soldiers while Jupiter, the fictitious god, was unharmed. Our murmurings are like so many arrows shot towards God. They will return to bring us harm.

—A. H. STAINBACK

RIVERS OF LIVING WATER

(Continued from page eleven)

His convicting, reproving influence, He must have a residence through which to operate. As we give Him full possession of our lives, making them temples of the Holy Spirit, we become channels of His convicting power.

Jesus stressed the need of having the infilling of the Holy Spirit—the importance of being filled with streams of power and love from the great heart of God. As these streams of the Spirit flow from our lives they reveal the awfulness of sin and warn of judgment to come. He wants to express through our lives His intense yearning that the lost and dying come to Him and receive life everlasting!

NOW— a Bible your children can read and understand

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The departmentalized Lautoka Sunday school and branches have nearly 600 members.



Pastor Uluirewa interprets for Ralph Elmore.

After Dedication . . .

REVIVAL CONTINUES

BY RALPH M. ELMORE

Missionary to Fiji

SIX MONTHS AGO THE NEW CALVARY Assembly was dedicated in Lautoka, Fiji. Over 500 persons gathered for the opening of the new building and the guests included the mayor, officials, and businessmen of Lautoka. Ministers and leaders from other denominations were present and gave their best wishes for a bright future for the Assembly.

The work began in 1958 when a family from the First Assembly in Suva moved to Lautoka and opened a Sunday school in their home. Soon afterward Sunday services were added. Late in 1960, Missionary and Mrs. A. M. Heetebry went to Lautoka with plans to begin construction of a new church as soon as land became avail-

able. But the project had to be postponed for a time because Brother Heetebry died a few months after their arrival. Meetings continued in homes until finally an old theater was rented and used by the church for many months.

It was decided to build the new church in memory of Brother Heetebry who had served in the Fiji Islands for 35 years. Friends in many places began to give to this fund. When Mrs. Elmore and I were approved for missionary service in Fiji and were asked to take up this project, we presented the need to our Louisiana District Assemblies and most of the building fund came from the sacrificial offerings of our friends.

When we arrived in Fiji in 1962, we immediately began to plan and prepare for the construction of the new church at Lautoka. In a few months the work began. The entire project was accomplished with free and volunteer labor by the local Men's Fellowship, the pastor and the missionary. The lovely building, 97 by 41 feet, is made of solid masonry, reinforced with steel, and stands as the largest church in Lautoka. It is considered by many to be the most practical and well-built church in all Fiji.

The fires of revival still burn brightly in the hearts of those who attend the new church. Not only did the "glory fill the temple" but it remains there; souls are being brought to Christ in practically every service. May this gospel center ever continue to be the means through which many precious souls find Christ as their Saviour, Healer, Baptizer, and Coming King. ◀◀

Calvary Assembly in Lautoka stands only two blocks from the heart of town.



A VISION AND A VILLAGE SOT

By EDITH COCHRANE, Associate Missionary to Congo

HE CAME STAGGERING DOWN THE VILLAGE road—drunk again. Hardly a day went by without his craving for *masanga* demanding to be appeased. The villagers shook their heads. Poor Arona. He was drinking himself into his grave. Yosefa Nabiniya, the village pastor, saw him too, and his heart was moved. He knew that only God could deliver Arona from the evil of drink.

The dry season passed by and the March rains began to fall. It was still a common sight to see Arona, oblivious of rain or bystanders, lurching down the road, eyes bloodshot, muttering, disheveled and unkempt.

One day Yosefa was amazed to see Arona sitting in the village church. That very morning the power of God fell. Arona wept bitter tears of repentance and was truly saved. He went home sober for the first time in many years. It was the talk of the village: "Arona has been converted at the Protestant Church. He is sober."

Then two days went by when no one saw Arona. Had he gone back to drinking? Was he somewhere in a drunken stupor? Or was he *really* converted?

Pastor Yosefa at last found Arona, and heard him tell this amazing story. "When I came home from the church I went into my house and prayed. A great light shone around me and I saw a beautiful village that was all light. I heard wonderful singing, and there was no sickness or death in that village. It was beautiful, and I wanted to stay there, but I was told that my time had not yet come." Yosefa sat spellbound. Suddenly Arona asked, "What day is it?"

"Two days have passed since you

left the church," Yosefa replied.

"Two days!" Arona was amazed. Two whole days he had spent without eating, without seeing anything but the glories of heaven.

Arona has become Yosefa's helper in the village church. Filled with the Spirit, he is a living testimony to the

change God makes in the life of a man who surrenders to Him. In the past two months many have been added to the Iseye church. Others have been filled with the Spirit. Yet the change in Arona's life has been the greatest testimony of all, and through it many have accepted Christ. ◀◀

Children of God's Love

BY FLORENCE BYERS
Missionary to Japan

SINCE LAST SEPTEMBER THE LORD HAS increased our orphanage family by seven—six girls and one boy. Each has such a sad background, but we are thankful that the Lord has brought them here. Our hearts thrill as we see their sadness turn to true happiness and contentment.

In the picture from left to right—back row—are two little sisters, Maki-ko and Yoshiko. Their mother died four years ago and their father deserted them last October, letting no one know his whereabouts. These girls came to us in February of this year. In front of them, in the fancy sweater, is Masae, another motherless girl who tragically lost her father last April. She came to our home in September.

The two girls at the right of the picture are also sisters, Mitsuka and Kazuko. Their father left them a couple of years after the mother had been placed in a mental hospital. They came to join our family last November.

Koozoo is the little boy in the center. He too has no mother and was abandoned by his father before he remarried. Koozoo has been with us since late December.

Tiny three-year-old Noriko came to us on the 23rd of March, and has won everyone's heart. Her mother is

still living, but is suffering the effects of the atomic bomb which fell on Nagasaki City. So she is not able to make a living for little Noriko. The father deserted the mother before the child was born.

I'm so glad Jesus cares. And because He loves these children, He has sent them to us to be loved and cared for. We have seen a great change in each of them during the short time they have been with us, as they respond to love and Christian training. ◀◀



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Muskogee Pastor Tells How Their Attendance Doubled

Says enthusiastic effort, plus planning and prayer, brought remarkable Sunday school expansion

Reported by

HAROLD BURRIS

National Sunday School Representative



Pastor Colburn (right) of Muskogee, Okla., tells Harold Burris, National Sunday School Representative, how his Sunday school doubled in five years.

"THIS IS THE GOLDEN AGE OF OUT-reach opportunity for our Assemblies of God Sunday schools." So says S. J. Colburn, pastor of First Assembly in Muskogee, Okla.—and his staff is not letting the opportunity slip by. Average Sunday school attendance at First Assembly has almost doubled in the past five years.

Here is the record: 1958—137; 1959—155; 1960—188; 1961—201; 1962—231; 1963—233.

In 1958 the Sunday school had 15 classes and 18 workers. Today it has 48 classes with 60 workers (not including substitute teachers) and has maintained an average attendance of 261 for the current year.

In addition, the church membership has doubled.

To learn some of the secrets behind this steady growth I interviewed Pastor Colburn last month. I learned that he is far from satisfied. Like hundreds of other pastors who are preparing for a vigorous Enlargement Campaign, Pastor Colburn has been getting ready for a great fall push.

"Sunday school growth is not an accident," he says. "It is the result of planning, prayer, and effort."

Outreach is the key principle employed in the achievements of this progressive church. There must be room to grow. The pastor beamed as he told me their experience in remodeling a dismal basement, so typical of many churches. They laid new floors, installed a new ceiling and light fixtures. The space which formerly could house only four classes of beginners and primaries was converted into 10 pri-

mary classes. From here they took additional steps of faith by providing two beginner departments and remodeling the nursery.

In 1958 the Sunday school offerings averaged only 14 cents per person. They set an average offering goal of 25 cents per person. Since that time the increase in offerings has enabled them to equip the cradle roll and three nursery departments with furniture, cabinets, easels, coat racks, rocker boats, etc.

Pastor Colburn said these provisions for nursery and preschool children have attracted many parents. The parents say, "My child may have cried a little when he first came to Sunday school, but now he cries when he cannot come!"

When the radio ministry and church advertising brings visitors, there must be room to house them. Therefore First Assembly expanded its sanctuary and utilized the balcony area for six Sunday school rooms through use of folding doors.

Now the expansion program has jumped across the street where property has been converted into a teen department. Eventually this space will be used for parking, and part of the present parking lot will be used for another wing of educational facilities adjoining the church proper.

Already the adult department is expanding into space vacated by the teens.

The most rewarding side of the outreach efforts, of course, are the spiritual results. "Through Sunday school we reach a lot of unsaved people, and they are being saved," the pastor says.

A young man just recently married was saved and testified that, while still in the teen department, his heart was so impressed—through a loving teacher—with the need of establishing Christian homes, that he had to accept Christ.

"The Sunday school is more than an agency for teaching the Word of God, although that is its basic purpose. It is also a force for evangeliz-

BUILD YOUR SUNDAY SCHOOL THROUGH COMMUNITY WITNESS



ing and bringing lost sinners to the Saviour.

"Also," says Pastor Colburn, "it is an agency for enlisting Christian workers. It provides unlimited opportunities for Christian service so vital to spiritual health and growth in Christ."

But he adds, "Many sincere workers lack one vital ingredient which produces expansion, and that is a heart for the task." Enthusiasm is encouraged at First Assembly. Responsibility is assigned to department superintendents. Attendance goals are set. Visitation and follow-up work is organized.

In shifting from small school organization to that of a larger one, the pastor says, they reexamined the Sunday School Standard values and added to them the elements of faith and enthusiasm. "We set goals to gear ourselves to larger outreach through greater worker responsibility."

Expansion of organization called for better communication among workers. Consequently, more planning now goes into the staff meetings. At present a special workers bulletin, separate from the church bulletin, is put out each month. It is beamed to the staff and contains a personal challenge and inspiration from the pastor, as well as vital reports on Sunday school achievement. Each worker is encouraged to keep these in a notebook.

The efficiency (GCWF) grades of the workers are reported in this bulletin each month. "We dropped this once," the pastor says, "but found that even good workers can leave important things undone. After discussing it with the superintendent I decided this report would be an important ministry to the worker."

With intense enthusiasm and a great expenditure of energy this pastor and church have set a pace worthy of emulation by all Sunday school

leaders as they enter a new Sunday school year.

Pastor Colburn takes little credit to himself for the remarkable success. "The church board is due a lot of credit for long-range vision," he says. "Faithful and dedicated Sunday school workers are inviting a lot of people to church."

And he adds, "Assemblies of God churches would grow so much we would shock the world if we could just get our Sunday schools organized for growth."

Outreach, he says, is the key. "Through our bulletins, the pulpit, and staff meetings we constantly preach outreach. As long as there is one lost soul, we must make room in our facilities and in our hearts for him. Is there someone out there who needs a spiritual home? Our church says, through its advertising and outreach efforts, *We have a place for you and your family.*"

Mother Healed and Restored to Her Family

Mrs. Paul Cooper of South Haven, Mich., is a busy mother, with 10 children at home and seven of those in school. On March 16, 1964, she did not feel well all day, but kept up her work until the evening meal was served.

"By the time the family finished eating," she says, "I had severe pain in the region of my heart and was finding it difficult to breathe."

Pastor Ross Simmons was called and came at once. He states that he found her in "a deep stupor or coma." Of this experience, Mrs. Cooper writes: "Just as my husband went to let the pastor in, I saw a light brighter than the sun. The beauty of it was beyond description. I was afraid at first, then I felt myself being pulled away from my earthly body and I knew that I was seeing the gates of heaven.

"At that moment my husband and our pastor came into the room. I could hear them praying, but they seemed so very far away. I felt my spirit being drawn back from the gates of heaven even as they prayed. I wanted to enter those gates, but I realize my children need a mother's care, and I am glad that their prayers were answered. God knows best!

"I was weak, but after the pastor left I walked into the living room. Oh, God's power is just the same and as real today as it was when Jesus walked on earth! The next day I was still weak and could not speak in a natural voice, but our pastor continued to pray with us and encourage us. God strengthened me so that the following day I was able to mop the floors.

"A few months later my foot and ankle were painfully injured, and again the Lord undertook in answer to prayer. I can truly say just from the experiences I have had with the Lord this year that Jesus Christ is the same, yesterday, today, and forever. Praise His Name."

(Endorsed by Pastor Ross P. Simmons of First Assembly of God, South Haven, Mich., who writes: "If you could see Mrs. Cooper today you would hardly believe that just last March she was so very near to entering the Celestial City. . . . Today she is able to do all her housework and even goes to the fields to pick fruit.")

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Warren F. McPherson, Servicemen's Representative

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New Jersey—Fort Dix
Fort Hancock
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Lakehurst Naval Air Station
McGuire Air Force Base
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Oklahoma—Altus Air Force Base
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Tinker Air Force Base
Oregon—Hebo Radar Base
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October 18—25 to Be NAE Week

WHEATON, ILL.—Plans for NAE Week, to be observed by churches across the nation, were announced here by Arthur M. Climenhaga, executive director for the National Association of Evangelicals. The week-long observance will begin October 18 and culminate with special recognition of Reformation Sunday, October 25.

"The theme for this week will be 'Penetrating Our Culture for Christ,' which dramatizes our vigorous and constructive involvement in the issues of our time," says Dr. Climenhaga. All member churches are urged to participate in NAE Week.

There are more than 28,000 member churches in the association, representing 43 denominations. The Assemblies of God has been an active part of NAE since its beginning 22 years ago. T. F. Zimmerman, general superintendent of the Assemblies of God, was president of NAE for two years (1960-62) and other Assemblies officials have had prominent positions in the association. Cordas C. Burnett, secretary of the NAE, is president of Bethany Bible College, an Assemblies of God school at Santa Cruz, Calif.

Evangelist Billy Graham addressed some 1800 persons at this year's annual NAE convention which was held at the Pick-Congress Hotel in Chicago. He said the need of the hour is for renewed preaching of the "old-fashioned gospel of the cross." He charged

that there is emerging today a "radicalism" in theology which "goes beyond the old modernism and is in some cases pantheistic and even atheistic."

Dr. Graham said: "There is a place for unity and I pray that God will bring on us a unity of the Spirit." He said that Christians would not "reach the world" through unity, but by the work of the Holy Spirit. "The need of the hour is to turn the gospel loose."

Other evening speakers were Dr. Oswald Hoffman of the Lutheran Radio Hour and Dr. K. Owen White of the Southern Baptist Convention.

The new president of NAE is Dr. Jared F. Gerig, head of Fort Wayne Bible College, Fort Wayne, Ind. He succeeds Dr. Robert A. Cook who served as NAE leader two years (1962-64).

Through its 15 agencies NAE serves the interests of 10 million Protestants. Church bulletins and other information about the NAE work are being offered free by the association to churches which schedule the week for special NAE emphasis, according to Harvey C. Warner, director of information services and editor of *Action*, the official NAE magazine. Write to: National Association of Evangelicals, Box 28, Wheaton, Ill. 60188. State how many of the 8½ x 11 bulletins your church will need. The inside of the bulletins is blank for your local announcements.



Evangelist Billy Graham addressing 22nd annual NAE convention in Chicago.



Jared F. Gerig



Arthur Climenhaga



Harvey C. Warner



Some of the NAE delegates enjoying fellowship at the convention. Top: T. F. Zimmerman, third from right. Bottom: C. C. Burnett, first from left. Right: Evangelist Billy Graham.



Officers of NAE. Seated: Clyde W. Taylor, general director (who also serves as head of NAE's Washington office); and Jared F. Gerig, president. Standing: Rufus Jones, first vice president; C. C. Burnett, secretary; Arthur M. Climenhaga, executive director; Carl Gunderson, treasurer; Arnold T. Olson, second vice president; Robert A. Cook, retiring president. (Mr. Gunderson, a builder and real estate developer who was very active in numerous evangelical organizations, passed away soon after this photo was taken.)

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We sing "Oh, for a Thousand Tongues" and do not use the one we have.

We sing "Blest Be the Tie That Binds" and let the slightest offense sever.

We sing "Serve the Lord with Gladness" and gripe about what we have to do.

We sing "We're Marching to Zion" and fail to march to Sunday school and church.

We sing "I Love to Tell the Story" and never mention it to others.

—Selected

Evangelism **BREAKTHROUGH**



IRVINGTON, ALA.—Some people were saved, others filled with the Spirit, and many Christians drawn closer to the Lord during Evangelists Michael and Peggy Lord's "God Save America" crusade at the Assembly of God here. There were unusually large crowds and the Sunday school attendance record was broken.

—Douglas Bartlett, Pastor

KELLOGG, IDAHO—Every service was different as the Holy Spirit moved in a recent meeting with Evangelist Charles Meppelink of Grand Rapids, Mich., at the Assembly of God here. About seven received Christ as Saviour, and nine received the baptism in the Holy Spirit.

—Earl Hollis, Pastor

GREENVILLE, TEX.—First Assembly of God here concluded one of its greatest revivals on July 26 with Evangelist Quentin Edwards of Dallas, Tex. The evangelist's unique ministry through illustrated sermons, prophetic messages, and timely preaching brought a real breakthrough in giving, attendance, and altar services. The exceptional attendance of neighboring churches caused it to surpass the attendance of former meetings.

—James K. Bridges, Pastor

SOUTH ROXANA, ILL.—The Assembly of God here just closed a three-week revival with Evangelist and Mrs. Bill Heady, and daughter, of Prescott, Ariz. Four were saved including a 19-year-old boy saved and filled with the Holy Spirit on the last night. Three persons were reclaimed, five filled with the Holy Spirit, and several refilled. Among a number of healings was that of a 10-year-old boy who wore glasses with extra-thick lenses. Both he and his mother testified he no longer needs them.

—C. M. Twente, Pastor

CAIRO, GA.—Young and old alike sought a deeper experience with God during a revival closing Aug. 2 at the First Assembly of God here. Under the ministry of Evangelist David Grant of the West Florida District, tarrying services lasted until late in the night and the Holy Spirit was outpoured in the "old-fashioned" way. There were 14 saved, 10 reclaimed, 11

baptized in the Holy Spirit, two refilled, and 12 baptized in water. Seven joined the church. Throughout the services the attendance was unusually good, and a long-standing Sunday school record was broken.

—Young J. Bolin, Pastor

BROKEN ARROW, OKLA.—During a 10-night revival led by John L. Human, Pastor of the First Assembly of God, Nederland, Tex., 10 were saved and five filled with the Holy Ghost. It was the best-attended meeting in the history of the church; the building was filled nightly, and some services lasted until after midnight. Revival fires continue to burn.

—Glen E. McGuire, Pastor

BRYAN, OHIO—The Assembly of God here was encouraged in a two-week revival conducted in May by Evangelist and Mrs. Roy Brooks, formerly of Colorado Springs, Colo., and now of Lyons, Ind. Four were saved and one refilled.

—E. J. Smith, Pastor

BRIDGE, TEX.—Revival fires have been burning at the First Assembly of God here the past two months. On the closing day of VBS seven children accepted the Lord. The following Sunday, the backslidden father and mother of three of them came back to the Lord. Then they were filled with the Holy Spirit the next week in services conducted by Pas-

tor Joseph B. Galloway of Vidor, Tex. Evangelist Gary Galloway of Beaumont, Tex., also held a campaign here. Christians were stirred by the Holy Spirit, several received the Baptism, and some were healed. Eight were baptized in water. An increase in church and Sunday school attendance was noted.

—A. T. Valentine, Pastor

LUCEDALE, MISS.—The Spirit of God was outpoured on the Movella Assembly of God here during the ministry of Evangelist William A. Johnson of Mobile, Ala. Some were saved; others received the Holy Spirit or were refilled.

—Percy Salter, Pastor

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ala.	Phenix City	Golden Acres	Sept. 25-Oct. 4	Michael & Peggy Lord	James Worrill	
Ark.	Brinkley	First	Sept. 21—	Larry Moore	Orvil L. Holden	
	Horatio	First	Sept. 22—	J. B. & Mrs. Essary	J. L. Walker	
Calif.	Jacksonville	First	Sept. 15—	Carl L. Tillery	Lester Burton	
	Lavaca	First	Sept. 20-Oct. 4	Royce & Mrs. Lowe	Arlin B. Elmore	
	McGehee	First	Sept. 20-27	A. G. & Mrs. Caloway	Dibrell Helton	
	Wynne	A/G	Sept. 22-Oct. 4	R. L. Courtney	Howard Watkins	
	Auburn	*First	Sept. 21-27	Lynn & Becky Wickstrom	Paul Keeth	
	El Cajon	Central	Sept. 20-Oct. 4	E. T. Quanabush	R. L. Davis	
	Hermosa Beach	A/G Tab.	Sept. 20-Oct. 4	J. W. Henegar	Glenn Rogers	
	La Puente	Glen Grove	Sept. 20—	David O. Bunch	Milton Barfoot	
	Napa	First	Sept. 20-25	Loretta Kaupangers	R. Gaither	
	Oakland	Calvary Temple	Sept. 20-27	Watson Argue	Jim Argue	
Colo.	Richmond	Central	Sept. 21-27	Gary Archer	Russell Griffin	
	Salinas	Alisal	Sept. 15-27	Marvin Schmidt	Joe Wright	
	San Diego	Pacific Beach	Sept. 20-27	Doug Payne	R. D. Turner	
	Sebastopol	A/G	Sept. 22-Oct. 4	Don R. Merrill	Richard Jeffers	
	Watsonville	Pajaro	Sept. 22-Oct. 4	Waymon Rutledge	Robert Florence	
	Commerce City	First	Sept. 23-Oct. 4	Sara E. Sharp	Richard D. Emerson	
	Fla.	Panama City	St. Andrews	Sept. 22-Oct. 4	I. D. Rayborn	Howard J. Ridings
	Ga.	Cartersville	A/G	Sept. 22-Oct. 4	Peter DeLeon	Mary C. Richards
		Savannah	Central	Sept. 20—	Nettie Parham	Charles Oswalt
	Ill.	Chicago	First	Sept. 22—	Dave Collins	A. G. Phillips, Jr.
Coffeen		A/G	Sept. 22-Oct. 4	Bob & Paughnee Bornert	C. A. Bates	
Edwardsville		A/G	Sept. 22-Oct. 4	Bob & Jeri Winford	J. M. Graham	
Harvey		*Calvary Temple	Sept. 21-25	Dedelow-Friederici	William J. Sawyers	
Hoopeston		First	Sept. 22-Oct. 4	Cox & Brown Team	Harry B. Livengood	
Oak Park		Bethel Temple	Sept. 23-Oct. 11	William Caldwell	Edward Hartman	
Greencastle		Calvary	Sept. 16-27	J. E. Friend	J. Palmer	
Ind.		Afton	A/G	Sept. 20-Oct. 4	K. E. & Mrs. Matschulat	George Edgerly
Iowa		Ottumwa	Benton Street	Sept. 22-Oct. 4	Bob & Joan Brantley	Clifford Gannon
		Garden City	A/G	Sept. 16-27	Musical Lebsacks	J. J. Krimmer
Kans.	Manhattan	A/G	Sept. 23—	James & Beulah Pepper	George Flora	
	Wichita	First	Sept. 16—	Glen Shinn	Don McKinney	
La.	Baton Rouge	Calvary	Sept. 20—	W. A. Johnson	W. L. Swaggart	
	Crowley	First	Sept. 22—	Jimmy & Lenete Merritt	Robert Owens	
Md.	Dundalk	A/G	Sept. 22-Oct. 4	Giannattasio Team	O. G. Coulson	
	Haver De Grace	First	Sept. 23-27	David & Mona Lewis	John Pittam	
Mass.	Springfield	Bethany	Sept. 20-Oct. 4	Paul Olson Party	David Flower	
Minn.	Little Falls	*A/G	Sept. 21-25	M. Larson & L. Stiver	Robert Abbott	
	Mankato	A/G	Sept. 20—	Bob Ludwig	Bob Strand	
	Minneapolis	Gos. Tab.	Sept. 23-Oct. 4	Tanner Team	Frank J. Lindquist	
	Mound	Minnetonka	Sept. 22-27	Ray Collver	David Nelson	
	Pallisade	A/G	Sept. 15-27	Darryl & Kathy Olson	Jerry Smith	
	Miss.	Laurel	Faith	Sept. 20-Oct. 4	Don Logan	Jimmy Mayfield
Mo.	Aurora	First	Sept. 21-Oct. 4	Billy Don & Pat Heady	Charles F. Brown	
	Bonne Terre	A/G	Sept. 21-Oct. 4	Loyd Middleton	V. R. Ledbetter	
	Cape Girardeau	Bethel	Sept. 15—	Donald & Mrs. Lunsford	Joe Shoults	
	Chillicothe	First	Sept. 20-Oct. 4	DeGreef & Cooper Team	Orville Grace	

DULUTH, MINN.—Glad Tidings Assembly of God experienced a move of the Holy Spirit during a recent two-week meeting conducted by Evangelist Eddie Barg of St. Paul, Minn. A good number were saved; many were filled with the Holy Spirit. Backsliders found their way back to God, and 13 were baptized in water.

—Harland W. Upton, Pastor

NEW YORK STATE CAMPS REPORT GOOD SEASON

SYRACUSE, N.Y.—Ernie Eskelin's evangelistic ministry was received with enthusiastic interest in both Lakeview and Mountainview camps this summer. Seventy-five persons were saved and forty-five were filled with the Holy Spirit. Brother and Sister Eskelin's ministry in music added greatly to the preached Word. Camp altars were the scene of many wonderful healings.

Robert Cummings was the Bible teacher at the Lakeview Camp situated at Troutburg, and



Camp Evangelist Ernie Eskelin (right) and District Superintendent Joseph R. Flower are pictured beside the combined youth recreation and dining hall under construction at Mountainview Camp, Sherburne, N.Y.

at the Mountainview site in Sherburne, Bible teaching was given by Howard Carter. Both ministries were greatly blessed of God to the hearts of His people.

New buildings are under construction at both of these camps. Several thousand dollars were raised for these projects by Brother Eskelin.

—Joseph R. Flower
District Superintendent

SCRANTON ASSEMBLY PLANS FIFTIETH ANNIVERSARY SERVICES

SCRANTON, PA. — The Pentecostal Assembly of God at 825 Green Ridge Street will celebrate its 50th Anniversary in special services November 27-December 6, according to Pastor Parker B. Hayes.

At a special Sunday afternoon Homecoming Service on November 29, Eastern District Superintendent Russell Williams will be guest speaker.

Other anniversary highlights will include a series of services December 1-6 with Frederick H. Huber, assistant superintendent of the New Jersey District. A special invitation is extended to all former pastors and members.

Former pastors include Frederick D. Drake, J. Roswell Flower, Thos. S. Johnson (deceased), Alexander Lindsey, David H. McDowell, Frederick Reidenbach, Leo Starner, and Kenneth Wilkerson (deceased).

ANNOUNCEMENTS

17TH ANNUAL CONVENTION of the Pentecostal Fellowship of North America, Oct. 27-29, at Central Assembly of God, Springfield, Mo. For information write: T. F. Zimmerman, PFNA Convention Coordinator, 1445 Boonville, Springfield, Mo. 65802.

MISSIONARY CONVENTION —Sept. 24-27, at Assemblies of God Church, Worthington, Minn. Orville Carlson and Melvin Hodges, speakers.—by John W. Everett, pastor.

MISSIONARY CONVENTION —Oct. 7-11, at Calvary Tabernacle, Schenectady, N. Y. Speakers include Rose Klob, Liberia; Mr. and Mrs. W. Mark Bliss, West Pakistan; Mr. and Mrs. Joseph De Julio, Greece; Mr. and Mrs. Angelo Nesta, Italy; Mr. and Mrs. Anthony Giordano, Uruguay; and Mr. and Mrs. Leslie Bedell, Korea. C. M. Ward, Revivaltime evangelist, guest speaker on Oct. 7-9. Northeast Sectional C. A. Rally on Oct. 9 with Brother Ward and missionaries.—Mary R. Corvene, pastor.

SPECIAL SERVICE with R. G. LeTourneau on Sept. 20 at Country Assembly of God, Buckner, Mo.—Lloyd W. Nelson, pastor.

HOMECOMING—Oct. 4 at Bartons Chapel Assembly of God near Murchison, Tex. Dinner served on the grounds. Former pastors, members and friends invited. F. H. Wolf is pastor.—by Cora Voyles, church secretary.

WITH CHRIST

EVA PARKER, 73, of Warren, Ark., fell asleep in Jesus June 5. Sister Parker had been licensed 38 years and was a member of the Arkansas District. She is survived by her husband Ira Parker.

CLIFFORD EDGAR LANDIS, 56, of Waldport, Ore., passed away due to a heart condition June 16. Affiliated with the Oregon District, Brother Landis held pastorates in 5 Oregon cities and also served as an evangelist. Survivors include his wife, Lola, and six children.

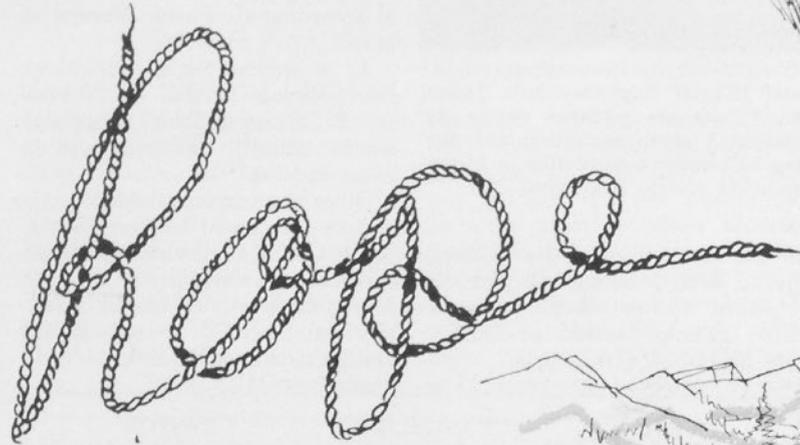
GLADYS CHURCH, 63, of Eskridge, Kans., passed away due to pneumonia June 13. Licensed with the Kansas District, Sister Church was a faithful pastor's wife. Survivors include her husband, Hugh S. Church, and three children.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
	Elvins	A/G	Sept. 21-Oct. 4	Robert Holland	C. A. York
	Lexington	First	Sept. 20-Oct. 4	Maxine Willis	Carl Bolin
	Steelville	First	Sept. 23-Oct. 4	G. A. & Mrs. Snavelly	Joe Massey
Mont.	Billings	First	Sept. 13-27	Musical Murphys	Walter Buck
	Missoula	First	Sept. 20-27	Wallace Bragg	Carl E. Parry
Nebr.	Lincoln	Glad Tidings	Sept. 22-27	Doyle Thompson	Jerry Spain
N. Y.	New York	Glad Tidings	Sept. 20-27	Diehl Family	Stanley Berg
	Oyster Bay	Wightman Mem.	Sept. 23-27	Marie Brown	Maurice Q. Spencer
	Schenectady	Calvary Tab.	Sept. 18-20	Lee Robins	Mary R. Corvene
N. Dak.	Grand Forks	A/G	Sept. 20-27	Hardy Steinberg	Darrell Meyer
Ohio	Cleveland	Chapel Hill	Sept. 23-Oct. 4	Don & Sharon Parker	Bob McConnell
	Eaton	First	Sept. 21-27	Culpepper-Gourlas	Harold Duncan
	Lancaster	Trinity	Sept. 22-Oct. 4	Tommy Wilson	H. D. Yeager
	Mount Vernon	Trinity	Sept. 22—	L. Gillam Lyon	Norman Nethers
	Warren	A/G	Sept. 23-Oct. 4	Paul Hild	H. Eicher
Okla.	Bartlesville	First	Sept. 20-Oct. 4	B. R. Minton	L. A. Haymaker
	Chickasha	First	Sept. 21-Oct. 5	Al Davis	Bob Campbell
	Mt. Park	A/G	Sept. 20—	Hazel Burns	Kathlyne Riddle
	Soper	A/G	Sept. 22—	Tommy & Esther Lance	L. R. Helms
	Tulsa	Brunner	Sept. 20—	Kenneth Harris	P. H. Wootton
	Tulsa	Faith Tab.	Sept. 20-27	Gene Burgess	Don Mallough
Oreg.	Gresham	A/G	Sept. 20-Oct. 4	L. A. Duke	Otis Triplett
	Milwaukie	First	Sept. 20—	N. D. Davidson	Bennie R. Harris
Pa.	Allentown	First	Sept. 20—	Richard Vinyard	Chester Jenkins
	Harrisburg	First	Sept. 22-Oct. 4	Eddie Wilson	J. L. Pittman
	Kantner	A/G	Sept. 22-Oct. 4	V. M. & Mrs. Dullabaun	Charles Decker
	Philadelphia	Kensington	Sept. 22-Oct. 4	Stanley MacPherson	Walter Wilhelm
	Shickshinney	Sunshine Pent.	Sept. 22-27	H. Wm. Pongee	Lewis Jones
	Shrewsbury	Full Gospel	Sept. 22-Oct. 4	Clark-Peterson Team	Alfred Boyd
	Turtle Creek	A/G	Sept. 22-Oct. 4	Samuel & Mrs. Clutter	Howard Sproull
S. Dak	Lake Preston	A/G	Sept. 22-Oct. 4	D. L. & Mrs. Nultemeier	Robert Abbott
Tex.	Clarendon	A/G	Sept. 20-Oct. 4	Franklin Burns	Roy Eason
	Dallas	Evangel Temple	Sept. 13-27	Dwight & Mrs. Thompson	Bracy I. Greer
	Dallas	Piedmont	Sept. 20—	John G. Hall	Jack Pruitt
	Garland	First	Sept. 20—	J. Nathan Phillips	Leonard Wood
	Orange	First	Sept. 16-27	Tommy & Mrs. Beard	R. A. Buck
	Seagraves	First	Sept. 22-27	Winferd Mack	Harry Klepper
	Seguin	First	Sept. 20-25	James Morris	C. A. Caylor, Jr.
	Stamford	A/G	Sept. 22-27	Neville & Mrs. Carlson	Ardis B. Moon
Va.	Arlington	Calvary Gos.	Sept. 22-27	Harry J. Steil	Elmer Bilton
	Portsmouth	A/G	Sept. 22-Oct. 4	Ralph Creider	Homer Peterson, Jr.
Wash.	Mineral	A/G	Sept. 20-27	Elmer Scott	Clyde Sofie
	Seattle	Richmont	Sept. 20-27	Lowell & Mrs. Wood	Roy Southard
	Spokane	Glad Tidings	Sept. 23-Oct. 4	Ernie Rogers	L. R. White
	Winlock	A/G	Sept. 15-27	Lloyd Perera	Robert Stott
Wis.	Merrill	A/G	Sept. 22-Oct. 4	Norman & Evelyn Hays	Gale Center
	Milwaukee	Full Gospel	Sept. 22-Oct. 4	Ray & Elaine Leonard	R. M. Davis
	Monroe	A/G	Sept. 22-27	Steve & Pat Rexroat	Gilman A. Hanson
Wyo.	Torrington	A/G	Sept. 20-Oct. 4	Lula M. Ware	E. R. Williams
B. C.	New Westminster	*Connaught Hgts.	Sept. 20-25	Christian Hild	Marvin Forseth
Alta.	Edmonton	Central Tab.	Sept. 25-27	Forseth-West Party	R. W. Taitenger

* Children's Crusade

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

The Broken



IN THE ALPINE MUSEUM AT ZERMATT IS A BROKEN ROPE. It is stout; it looks strong; yet it failed at a critical moment. Here is the story:

Edward Whymper, a famous wood engraver and Alpine climber, had for many years been ambitious to scale the dizzy heights of the Matterhorn, but although he many times reached the great shoulder on the Italian side, he had never reached the top. On a certain day he started again, the more eagerly because a party of Italians were to attempt it also on the same morning.

His party consisted of four climbers and three guides. The guides were two brothers named Tangwalder, and a famous guide, Michel Croz. All went well until the top was reached. They stood on the dizzy peak enjoying a wonderful view, and as Whymper described it, "One uncrowded hour of glorious life!"

Then they roped themselves to descend in the following order: Michel Croz, the guide, went first; then three climbers; then the senior Tangwalder in front of Whymper; and the younger Tangwalder in the rear. Carefully they were letting themselves down the fearful precipice; Michel Croz, out of sight of the rear members, was helping the next man to find a footing over the yawning abyss.

A startling cry rang out as the man fell on top of Croz, hurling him off his slender foothold. The next two men were dragged after them, but the experienced climbers above tightened the rope between them and stood firm to bear the shock. The rope ran its length, and the blow came, *but the thick cord snapped like a thread!*

The horrified trio above saw their friends spreading their arms and legs in a hopeless attempt to stop their slide over the precipice. The four men fell on the great glacier 4,000 feet below.

For nearly an hour the remaining climbers stood in terrified silence—petrified. The Tangwalder brothers began to weep, saying they could never attempt the fearful descent. Edward Whymper, however, nerved them to the effort, and hours later they arrived in Zermatt to tell their sad story.

The broken rope was examined. They soon found why it had not held. It was not a genuine Alpine Club rope! Alpine Club ropes are distinguished by a red strand running through them, and this rope did not have one. How a substitute rope ever could have been carried on such an occasion remains a mystery to this day.

It has often been said that the redemptive power of the blood of Christ runs like a red cord through the whole of the Bible. Are you joined to the Saviour by this unbreakable cord? Are your sins remitted? Is your debt paid? "Without shedding of blood is no remission" (Hebrews 9:22). Or have you some substitute rope to which you are trusting? No other power will stand the strain; every substitute will break when it is needed most.

The Bible says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Do not trust in "being religious," or to a vague feeling that you "hope everything will be all right." None of these will save you; the only unbreakable hope is a personal trust in a living Saviour. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Jesus died to save us, He lives to keep us, and one day He will come again to receive us into His presence forever. ◀◀◀