



JANUARY 31, 1965
TEN CENTS

THE PENTECOSTAL evangel

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



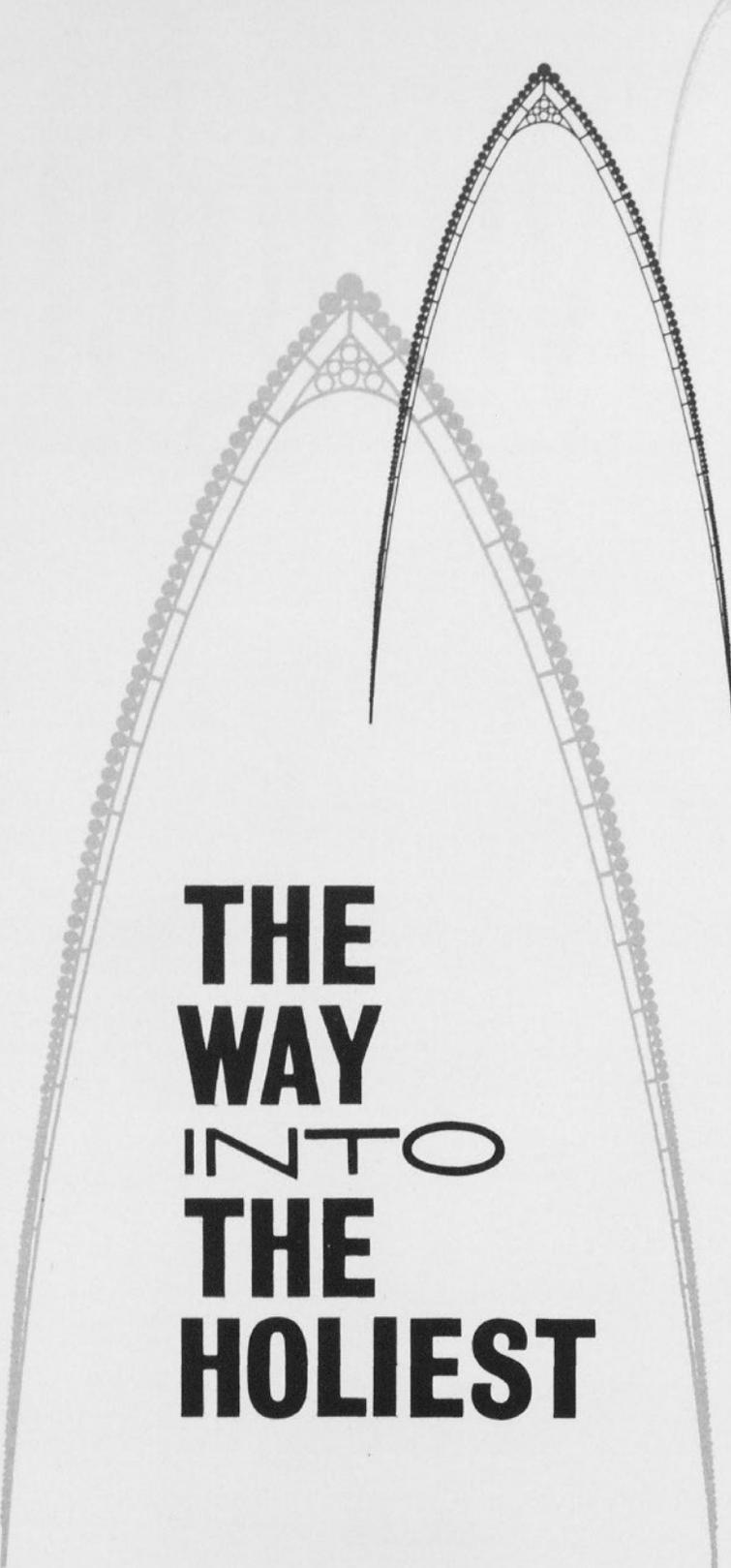
...a time for Dad to help

BGMCDAY

NEXT SUNDAY - FEBRUARY 7

Theme: Africa Calling

THE HOLY GHOST THIS SIGNIFYING,
THAT THE WAY INTO THE
HOLIEST OF ALL WAS NOT YET
MADE MANIFEST, WHILE
AS THE FIRST TABERNACLE WAS
YET STANDING (HEBREWS 9:8)



THE WAY INTO THE HOLIEST

By JOHN WRIGHT FOLLETTE • New Paltz, New York

GOD IS A GREAT TEACHER, AND VERY OFTEN HE TEACHES the most profound and deeply spiritual truth by means of types, parables, and symbols. Especially is this true in regard to the Tabernacle which is a complete picture of the redemptive work of Christ.

The revelation of God to us is more or less of a mystery since much of it is only understood by means of the Holy Spirit. What is a mystery? It is a profound secret, something beyond human comprehension. It is a truth undiscoverable aside from revelation. The human reasoning powers, no matter how advanced or cultured,

are dumb and quite inadequate before a mystery of God. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Read 1 Corinthians 2:10—"But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God"—and then look at Colossians 2:2, R.V.—"To the acknowledgment of the mystery of God, and of the Father, *even* the Christ." This makes Christ a mystery—and how very true! Only the Spirit of God can reveal or unveil this Christ to a human heart. All may see or know Him in the initial steps of truth, but the deeper and more profound aspects of Christ come *only* by revelation of the Spirit. That is why we need the Holy Spirit as an indwelling Guide or Instructor, to make known to us this wonderful Christ whom we took years ago as a Redeemer though we knew so little about Him. It is one of the duties or office works of the Holy Spirit in the life of a saint, to give us this revelation of Christ. "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth... for He shall receive of Mine, and shall shew [declare] it unto you."

Many people approach this blessed Word in what I call "goat fashion." A goat goes at anything *head first*. So many who study the Word go at it with their mind, with human technique of reason and deduction—only to find the secret has eluded them and the *real* Christ is still undiscovered. We must learn to approach it *heart first*. The mind has a place, and a trained mind is always at a great advantage, but the secret is not there. It is in the *heart*—clean, unbiased, unprejudiced—and the *will* absolutely surrendered.

Salvation, the Baptism, reception of gifts are all initial experiences and belong as equipment to the babe in Christ. The Baptism in the Spirit and gifts of the Spirit are precious and necessary but they are no sign of deep spirituality or understanding in the things of God. One may have these and not know the "way into the Holiest" at all.

Jesus said, "Ask, seek, knock." All these are heart attitudes representing degrees of intensity in prayer. Much may be obtained by *asking*. Gifts of any kind are obtained by asking—salvation, the Baptism, gifts of the Spirit, etc.—all these most necessary and delightful gifts may come by asking. But Jesus also said, "Seek." There are places in God—truth, revelations, etc.—which come by *seeking*, never by asking. Read Colossians 2:3—"In whom are *hid* all the treasures of wisdom and knowledge." "If ye then be risen with Christ" (that is, saved, etc.) "*seek* those things which are above, where Christ sitteth on the right hand of God."

So many think of Christ as a sort of Christmas tree, full of delightful things, experiences and gifts, as though all one has to do is, by prayer and asking, pick them off. Christ is rather like a treasure chest, full of treasures, not disclosed, but hidden (see Matthew 13:52).

Many Christians never lift the lid and discover the real Christ; they never dig, seek, and uncover the treasures He holds.

The *first* Tabernacle is still standing in so many lives. In the new creation we are blest with wonderful capacity for the deep things of the Spirit and fuller revelations of God. That is why, after *real* prayer for a closer walk and fuller knowledge of Him, He begins uncovering, as it were, and digging down into the inner life, to make room and enlarge our powers of apprehension and appreciation. There are potential powers for God waiting to be released and set free. But the pain and the cost thereof hinder many. Some have become conscious of a cry for God and a strange hunger for Bread. God does not mock us—let Him work in you and He will feed you.

It is *truth* for which the inner man hungers, and truth is the most costly element in a Christian career. We value the things in life for which we have paid dearly. I had to work to help defray expenses for both my college and seminary training, so never had money for many things the other students had; but I learned to value a dollar and to treasure the privilege of learning. In the Christian life, if you pay a price for truth you will incorporate it into your system and become a "partaker."

These treasures are not found in the broad daylight of life. Much that is sweet and precious may be readily found in the presence of Jesus, as we walk and commune in the way; but in order to discipline us in faith He often withdraws His conscious presence and we are called upon to walk *alone*, sometimes amid shadows, down darkened ways of trial and severe testings. He seems so far away; the soul is dry and our communion seems to have lost much of the original sweetness and vigor. Yet we are not conscious of any sin or failure—our hearts are clear and open—but we must go *alone* into the shadows.

Faith counts, and not feeling. It is there we get rare treasures, very choice and lasting. "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which calleth

thee by thy name, am the God of Israel" (Isaiah 45:3).

This calls for a very real and peculiar death to nature; the natural man, gifted though he may be, has no place here. Even the religious man with works of ministry must let his life and experience go into total eclipse that the treasures may be discovered. There are plenty of Pentecostal Christians today who will have to suffer the going *down* of much that is religious (not spiritual) before they get far into the things of God. In the new creation there is a continual *crowding out* of the *I*, or natural—even the good, religious *I*—from the life, and a displacement and interchanging of positions. Paul voiced it so well: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Paul knew what the falling down of the first Tabernacle cost him, and the value of the life in the Holiest with God. It is this life which the Spirit has come to make a reality in the saints of God. The old, or former, Tabernacle goes *down* and a way is opened whereby the life of Christ is made manifest in us. That is why Jesus said in the last message to His disciples—"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me."

Did you notice what He said in using the word "*witness*"? It comes from a Greek word, *martus*, meaning a martyr. How suggestive! A martyr is one who, by his death, bears witness to the truth of the gospel; one put to death for his faith. This does not sound like the popular idea that as soon as we are baptized in the Holy Ghost we should rush out and *do* something. I know the slogan, "The Baptism is for service," but here He says it is for *witnessing*. And service is only *one* phase of witnessing.

This witnessing suggests martyrdom or death. *We* die that He might *live* in us and thus we become witnesses unto Him. The *whole life* is a witnessing, a process of divine manifestation of Christ through the human instrument. What was it that gave the Early Church the

(Continued on page fourteen)

SHOW ME THY FACE

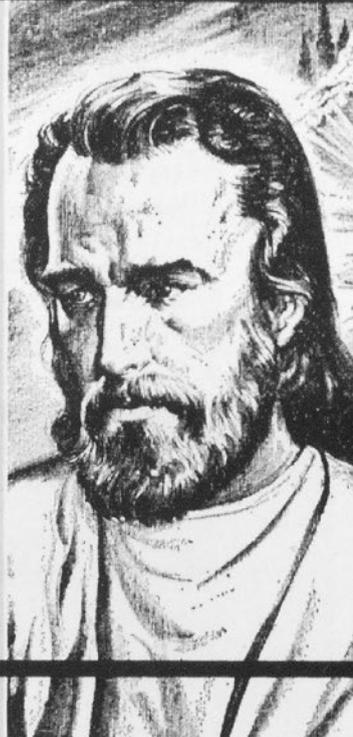
Show me Thy face—
One transient gleam
Of loveliness divine
And I shall never think or dream
Of other love save Thine.
All lesser light will darken quite
All lower glories wane;
The beautiful of earth will scarce
Seem beautiful again!

Show me Thy face—
I shall forget
The weary days of yore;
The fretting ghosts of vain regret
Shall haunt my soul no more;
All doubts and fears for future years
In quiet rest subside,
And naught but blest content and calm
Within my breast reside.

Show me Thy face—
The heaviest cross
Will then seem light to bear;
There will be gain in every loss,
And peace with every care.
With such light feet
The years will fleet—
And seem, while brief, so blest,
Till I have laid my burden down
And entered into rest.

Show me Thy face—
And I shall be
In heart and mind renewed;
With wisdom, grace and energy
To work Thy work endued.
Shine clear, though pale,
Behind the veil
Until, the veil removed,
In perfect glory I behold
The Face that I have loved!

—AUTHOR UNKNOWN





KLAMATH, Calif. (RNS)—One of the towns devastated in December when storms and raging floods paralyzed a large section along the west coast of the U.S. was Klamath, Calif. The photo shows a church standing on slightly higher ground, which was spared, but the Assembly of God building in Klamath was lost in the disaster which totally destroyed the business district and swept away most of the town's residential area.

EMERGENCY FLOOD RELIEF APPEAL

It could be you, tired and discouraged and disheartened, digging your ruined home and church and possessions from mud left in the wake of flood waters.

It is happening at this moment to people very close to you—brothers and sisters in your spiritual family.

You undoubtedly were saddened when you received the news of the storms and floods that ravaged the Northwest, and at the time it was widely publicized you must have felt pity for its victims. The publicity has died away—but the tragedy is still very real to those in the stricken areas.

Can you lend a hand to lift the burden of their disaster by sharing some of your finances to help them rebuild and replace?

It would be a generous, noble, and Christian act of mercy.

Kindly address your contribution to: Disaster Relief, Department of Benevolences, 1445 Boonville Avenue, Springfield, Missouri 65802.

Thank you, in Christ's Name, for whatever help you can give in this emergency.

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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.



By Dr. Max Wertheimer

BORN IN GERMANY OF ORTHODOX JEWISH PARENTS, MY earliest childhood impression was of my parents rising in the morning very early in order to spend a long time reading the Hebrew prayers. Even in the cold winter, before fires were kindled for their physical comfort, they faithfully carried on these early devotions. Insofar as their knowledge of God was concerned, they were a devout and God-fearing couple.

From age five to fifteen my training was in a Jewish school. Here I was trained in orthodox Judaism but my associates led me to sinful pleasures of the world. Although I attended synagogue and read my Hebrew prayers on the Sabbath, I drifted from the faith of my fathers.

A parental decision to send me to America to pursue my classical education brought me to Hebrew Union College in Cincinnati, Ohio. I graduated and later received my Master's degree.

After finishing the rabbinical course we were publicly ordained and inducted into the rabbinical office. My first call was to Dayton, Ohio, where I officiated as rabbi for 10 years, during which I made many friends and received many tokens of love which I treasure highly. In my Friday evening lectures I spoke on social, industrial and economic questions, monotheism, ethical culture, the moral systems of the Jews, etc. In the Saturday morning addresses I took weekly sections of the Pentateuch, followed by a corresponding section of the Prophets. On Sunday I taught Sunday school from eight in the morning until five in the evening, with one hour intermission for dinner.

A series of meetings was held in a Christian Church of Dayton, with various denominational pastors giving addresses on their religion. I stood proudly before that audience of professing Christians and told them why I was a Jew and would not believe in their Christ as my Messiah and Saviour. I gloried in Reformed Judaism that acknowledged no need of an atoning sacrifice for sin; it was a religion of ethics which quieted qualms of conscience through a smug self-righteousness. In the audience sat an humble aged woman, a devout Christian,

who was deeply stirred as she listened. "O God," she prayed, "bring Max Wertheimer to realize his utter need of that Saviour he so boastfully rejects. Bring him if necessary to the very depths in order that he may know his need of my Lord Jesus Christ."

What unforeseen forces were brought into action as a result of that unknown woman's heart-cry! How perfectly satisfied with life I was that day; I was rabbi of the B'nai Yeshorum Synagogue, had a young, attractive, accomplished wife, a beautiful home, a comfortable income, a place of prominence in the community, was an honorary member of the Ministerial association, a member of the Present-Day Club, served as chaplain in the Masonic lodge, and was a popular speaker in churches, at schools, before women's clubs, civic organizations, etc. Had you visited my library at that time you would have found a wide range of reading. I had every book Bob

how a Rabbi found Christ

Ingersoll wrote; I read them, and corresponded with the author.

I was content. My wife and I enjoyed the musical treats. We had a large home, two servants, a beautiful baby boy, and a daughter, Rose.

Suddenly there came a change. My wife was taken seriously ill, and in spite of help from many physicians and specialists, she died, leaving me a distraught widower with two little children. After the funeral I found myself the most miserable of men. I could not sleep. I walked the streets, striving to forget the vacancy in my heart and life. My dreams of a successful career and serene domestic life were all shattered.

Where was comfort to be found? The heavens were brass when I called on the God of my fathers! How could I speak as a rabbi to comfort others, when my own sorrow had brought me to despair? I investigated Spiritism, but found it utter fallacy. I attended meetings and read the literature of Theosophy and Christian Science, only to find it futile and hopeless. My experience was comparable to Job's when he cried: "My days are swifter than a weaver's shuttle, and are spent without hope" (Job 7:6).

The 10th year of my rabbinical office drew to its close. I decided not to accept reelection, and resigned.



Walking with the WORD

SCRIPTURE READINGS FOR JAN. 31-FEB. 7

Sunday—Psalms 15, 16
Monday—Matthew 21
Tuesday—Matthew 22
Wednesday—Matthew 23

Thursday—Matthew 24
Friday—Matthew 25
Saturday—Psalm 17
Sunday—Psalm 18

BLESSED ARE they

by J. M. BRYAN • Bluffton, Ohio

I wanted time to think, to study, to read my Bible.

I studied about Judaism, but it answered no questions, satisfied no craving of my heart. Then I began reading the New Testament and comparing it with the Old Testament. Many passages were read, pondered, meditated upon. One made a definite impression: the 53rd chapter of Isaiah, 11th verse, last clause: "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." Here was the only mention of that phrase, "My righteous servant," I could find. It is found nowhere else in the Word of God in either Testament. We have "David, my servant," "Isaiah, my servant," "Daniel, my servant," but here it is "My righteous servant."

I said to myself: "Who is that righteous servant? To whom does the prophet refer?" I argued: "Whoever that 'righteous servant' of Jehovah is, of one thing I am sure; he is not Israel, because the prophet declares Israel to be a sinful nation, a people laden with iniquity, a leprous nation. The righteous servant of Jehovah must be One who is holy. If it isn't Israel, who could it be?"

I decided it must be Isaiah. But in Isaiah 6 I found it could never be the prophet for he confesses himself to be a guilty sinner and a man of unclean lips. Then I began to study the context of the 53rd chapter and in Isaiah 50:6 I found, "I gave my back to the smiters." I pondered that. Who gave his back to the smiters? In the beginning of the chapter it says: "Thus saith Jehovah." Jehovah is the only speaker in the chapter. Did Jehovah give His back to the smiters? Had God a back? When and why was it smitten? Who smote it?

Further I read: "Who gave his cheeks to them that plucked off the hair." What did all this mean? Who had been so abused? When? Why? Did Jehovah have all these human characteristics? I studied many other prophetic utterances. In Psalm 110:1 it is written: "The Lord said to my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Here was David himself, speaking of his own seed and calling him "Lord." How did he get up there? Why didn't God specify? Why didn't He speak so plainly to Israel that every Jew could understand?

In confusion I decided to begin at the first chapter of Isaiah and read the book through. I was stopped at chapter nine, verse six: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Here was a most incomprehensible thing!

I was faced with the doctrine of the Trinity. We Jews have a popular monotheistic slogan: "Sh'ma Isroel, Adonai, Eloheynu, Adonai, Echod" (Hear, O Israel; the Lord thy God, the Lord is one). The word "echod" means one. Upon that word the doctrine of Jehovah is rooted and grounded and the entire philosophy of Judaism is based. Taught by the rabbis for ages, that word "echod" means absolute unity. Now I could not believe it; my teaching was wrong!

I began to study this word "echod," and I discovered it meant not absolute unity, but composite unity. Let me illustrate: Adam and Eve became *one flesh*; the Hebrew for *one flesh* is *bosor echod*, a composite unity. Moses sent 12 spies into Canaan, and they returned bearing a

HUNGER AND THIRST ARE AS INDISPENSABLE TO SPIRITUAL health as they are to physical health. To retain God's blessing a man must desire to retain it in the same degree that he desired to obtain it. Spiritual blessing is not inevitable or automatic just because we are Christians. God still "satisfieth the longing soul, and filleth the hungry soul with goodness" (Psalm 107:9). "I will pour water on him that is thirsty," God said through Isaiah, "and floods upon the dry ground."

This law is as irrevocable in the New Testament. The fullness of Pentecost can be lost. Its glow and fervency can diminish. If it were otherwise, Paul's exhortation to "maintain the spiritual glow" would have been unnecessary. (See Romans 12:11, Moffatt.)

When a man's lesser appetites become stronger than his hunger for God, his spiritual life enters a critical phase. Failure to live a separated life will cause this. Lot's influence was negligible after his long residence in Sodom. He was too much like his neighbors to be of any spiritual help to them.

This transfer of appetite from spiritual to carnal can be very subtle. But it is deliberate. The church at Ephesus *left* its first love (Revelation 2:4). When we become proud of our riches and content with our attainments, we too must share the judgment of Christ upon such lukewarmness. He said, "I will spue thee out of my mouth" (Revelation 3:16).

The life of Samson, the history of Israel, and the experience of Demas all show the possibility of losing the blessing of God by failure to maintain a separation from the world. "Be not conformed to this age," writes Paul in effect (Romans 12:2). "Whosoever therefore will be a friend of the world is the enemy of God," warns James. "If any man love the world, the love of the Fa-

gigantic bunch of grapes. That cluster of grapes is called in Hebrew *eshcol-echod*. With hundreds of grapes on the stem it could not have been an absolute unity; they are called in Hebrew "one cluster." Composite unity.

There was an uprising of the tribe of Dan, and their carnalities disgraced Jehovah and His name and character. The other tribes rose in rebellion and asked God which of them should go forth first to fight the Danites. God answered: "Let the tribe of Judah go first." That is what I want you to see: at that time Judah was composed of 700,000 fighting men, and they "stood up as one man" (in Hebrew: *ish echod*). Here again was composite unity: thousands acted as one! These and other scriptures showed conclusively that *echod* cannot be an absolute unity.

that hunger . . .

IF WE CEASE TO HUNGER AND
THIRST AFTER RIGHTEOUSNESS, WE
CEASE TO BE FILLED WITH GOD—
FOR SPIRITUAL HEALTH DEPENDS
ON A SPIRITUAL APPETITE.

ther is not in him," states John. Christians are "not of the world," Jesus said as He prayed that they would be kept from the evil one (John 17:14-16).

Willful disobedience to God is another cause of losing spiritual appetite and blessing. He is the author of eternal salvation to all who obey Him (Hebrews 5:9). He gives the Holy Spirit to those who obey Him (Acts 5:32). Christ manifests Himself to those who prove their love to Him by their obedience to His commands (John 14:21). Conversely, we forfeit His blessing, particularly the consciousness of His presence and approval, when we deliberately disobey Him. "Restore unto me the joy of thy salvation," David prayed after his sin (Psalm 51:12). "I am cast out of thy sight," Jonah cried (Jonah 2:4).

Theologically we know that Jonah's fear was not valid. Nothing is hid from God. But for all practical purposes it is true; we feel cut off from God after we become aware that we have disobeyed His Word. Repentance and faith will restore the fellowship, and the blessing will again rest upon us if we leave the path of willful disobedience and do what we know God wants us to do.

It may be we have rebelled against giving our tithes to the Lord, even though we know the Bible refers to this matter over 30 times. Perhaps we refuse to apologize to one we have wronged. Or we may hold back through timidity or self-consciousness when the Holy Spirit desires to use us. Whatever it is, only obedience will bring the blessing, and keep it.

Neglect is probably the greatest cause of the loss of spiritual vigor—neglect of God's Word, His house, and prayer. We become too busy making a living, or even working for the Lord. The cares and riches and pleasures of this life contribute to spiritual fruitlessness and even cause us to be unprepared for the return of Christ (Luke 21:34).

"How shall we escape if we neglect so great salva-

tion?" asks the writer to the Hebrew Christians. The obvious answer to this rhetorical question is that we shall *not escape* if we neglect God's varied means of grace.

Frances Ridley Havergal wrote a tract entitled, "Why I Go to Church on Rainy Sundays." She gave numerous reasons. One was, "Those who stay away from church because it is too warm or too cold or too rainy frequently absent themselves on fair Sundays. I must not take a step in that direction." Another reason was: "An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples follow Christ at a distance, and then, like Peter, do not know Him."

Have you lost your appetite for the Bible? D. L. Moody said, "Depend upon it, my friends, if you get tired of the Word of God, and it becomes wearisome to you, then you are out of communion with Him." The blessed man described in Psalm 1 who enjoyed such spiritual health is one who meditated in His law "day and night."

Has your spirit ceased to hunger for communion with God? Jesus said that "men ought always to pray" (Luke 18:1), and He left His own example of continual prayer—on the mountain, before feeding the multitudes, at the tomb of Lazarus, in the garden. Bunyan wrote: "Prayer will make a man cease from sin, or sin will entice a man to cease from prayer." If we neglect to pray, we shall surely lose the blessing of God no matter how great our early hunger for Him may have been.

Reflect a moment. Have you lost your desire to pray, your love to read the Word, your eagerness to attend every church service? Are your days of greatest spiritual hunger in the past? God's law is absolute but it is not obsolete, "*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*" God has a new blessing, a new anointing, equal to or greater than the old waiting for you. Seek it today. ◀◀

Another problem succeeded it: "Why is the name Jesus never mentioned in the Hebrew Scriptures?" I studied this question. Imagine my surprise when I found that 275 years before Christ, King Ptolemy Philadelphus summoned men from Palestine and bade them translate the Hebrew Scriptures into Greek vernacular. They took the Pentateuch first and when they came to the name "Joshua" they translated it the book of "Yesous," written with a circumflex over it to show there had been a suppression of Hebrew that could not be expressed in Greek. When Joshua went into Canaan with the other 11 spies, he was called "Yehoshua" (Jehovah is the Saviour). That is exactly what the word "Jesus" means.

I could hold out in unbelief no longer; I was convinced of the truth of God as it is in Christ Jesus. I

cried: "Lord, I believe that Thou as Jehovah Yesous hast made the atonement for me. I believe that Jehovah Yesous died for Me! I believe Thou hast made provision for me! I believe Thou hast the ability and power! From henceforth I will publicly confess Yeshua as my Saviour and Lord." Thus after months of searching I was convinced that Jesus was the righteous servant of Jehovah (Jehovah-tsidkenu), "The Lord our righteousness!" I publicly confessed Christ in the Central Baptist Church.

I started out in Bible teaching and God was ever faithful. Were I to write of all the manifestations of His goodness and grace, it would fill a book. He never failed to care and provide for me. In Christ I have found my only abiding comfort for every sorrow. ◀◀

CRY

TOWARD HEAVEN

A MAN SAID TO HIS MINISTER, "I NEVER SEEM TO FIND the right words when I pray." The minister replied, "How are you at groaning?" He then directed the man to a passage in the Letter to the Romans: "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26).

The Scriptures contain a few literary prayers. Quite often the manner in which men pray in the Bible might appear "undignified" to some modern minds! Often prayers in the Book represent men in an almost desperate outreaching after God. It is reported that when Israel was in Egyptian chains "they sighed by reason of the bondage, and they cried, and their cry came unto God. And God heard their groaning."

Sighing, crying, groaning—these words speak of men desperately seeking help from heaven, men praying in "a language beyond a language." Jesus said, "Shall not God avenge his own elect, which cry day and night unto him" (Luke 18:7)?

A cry is a universal language. It is one of the first things a baby does. And what is a baby's cry but a petition for help? As Tennyson says, the infant has no language *but* a cry. There are, of course, all sorts of cries—of anger, joy, victory, grief, anguish, or agony. But for the moment we are concerned with the cry to God which is a prayer, or the groan which is a supplication.

We speak of the final words spoken on the cross as the Seven Sayings of Jesus. Three of these sayings are prayers; but it is possible He made one prayer which does not appear in our list—"Jesus cried with a loud voice, and gave up the ghost." This wordless cry may also have been a supplication climbing up out of the dark toward the Father.

In the human situation there are times when a man is so sorely pressed that a quiet, dignified prayer is not enough! Like a child in great need, constrained by no conventions, with "no language but a cry," man must lift his voice in appeal to his Creator. Who has not felt this tormenting urge at times, whether he acted upon it or not?

In a penitential poem in the Old Testament which Martin Luther called a "Pauline Psalm," we hear the Psalmist say, "Out of the depths have I cried unto thee, O Lord!" (Psalm 130:1) The author of the poem is weighed down with a sense of sin. In our age of sophistication some might attribute his burden to something other than "sin," but that would not make the burden less tolerable! Guilt still smashes men to pieces;

still plunges their minds into terrible darkness. Men who come to know God usually pass through such an experience. At the bottom of a pit, nothing remains for a man but a cry to God, as a baby cries for its mother.

Run through the Psalms and see how prayer is often a soul-groan or an exclamatory call for help. Often it is followed by the testimony that God has heard the call.

"Unto thee have I cried, O Lord."

"I have cried day and night before thee."

"I have cried with my whole heart."

"From the ends of the earth will I cry unto thee."

"I am weary with my groaning . . . I water my couch with my tears."

"Attend unto my cry, give ear unto my prayer."

David faced a great battle with the odds in favor of the foe. But he won the victory, and afterward he wrote a poem of triumph. "The waves of death encompassed me, the floods of ungodly men made me afraid; the sorrows of hell encompassed me about . . . in my distress I called upon the Lord, and cried unto my God; and he did hear my voice out of the temple, and my cry did enter into his ears . . . he delivered me from my strong enemy, and from them that hated me . . . By thee have I run through a troop; and by my God have I leaped over a wall" (1 Kings 8:28).

The literary prayer, of course, has its place in religious worship and service, but does it make quite the same impact on our souls as the passionate petition rising hot from hearts deeply aware of spiritual need? Even in such a rhetorical prayer as the one Solomon prayed at the dedication of the temple a call may leap up like a flame—"O Lord my God . . . hearken unto the cry and the prayer, which thy servant prayeth before thee this day." And who could ever stand up and *read* a prayer such as Jesus prayed in His hour of passion? "He offered up prayers and petitions with loud cries and tears, to God" (Hebrews 5:7, N.E.B.)!

"Their cry came unto God . . . and God heard their groaning." The great Interpreter knows what is in our hearts, and looks into the meaning of our "groanings which cannot be uttered." "God who searches our inmost being knows what the Spirit means, because he pleads for God's own people in God's own way" (Romans 8:27, 28, N.E.B.).

In Hosea, God through His prophet lays charge upon charge against Ephraim. At last He says, "They have not cried unto me with their heart." Well might this be said by any number of men who engage in religious ritual. One wonders how many prayers have been said by those whose hearts have never cried to the Lord. A million prayers may be uttered that find no response from heaven; but a contrite spirit He will not despise. The tragedy of nations is that men's hearts do not cry after God.

We heard a man who had been the worst of derelicts, say that from a gutter he cried two words to the sky—"Oh, God!" And those two words, he said, marked the beginning of his rehabilitation among decent men.

How far our hearts may be from God, yet how near He is! A new life, a new world, eternal hope, joy unspeakable, heaven itself, can be just a cry away! One groan may bring an angel to our house! "This poor man cried . . . !" said a long-ago Psalmist. It seemed such a simple thing to do! But hear what happened—"And

the Lord heard him, and saved him out of all his troubles!"

A cry is an ordinary thing, something a baby does almost every day—but with what results! It seems *too* simple? Too undignified? Too apt to be ignored?

Ask the man who has tried it! ◀◀

HEALED OF ASTHMA through persistent prayer

LIKE SO MANY OTHERS DURING WORLD WAR II, I PROMISED God I would serve Him with all my heart if He would bring me safely home. He kept me through the fierce fighting on the Solomon Islands, and I returned to the States in 1944.

But I did not keep my promise. In 1945 I was discharged from the Navy and secured a job in Columbus, Ga. Then my health began to fail, and I suffered with asthma day and night. The Spirit of God was dealing with me, but I went on in sin.

In 1949 we started attending Sunday school at North Highland Assembly of God. Soon I gave my heart to the Lord, and three weeks later the Lord baptized me with the Holy Spirit. I knew that He who saved me could also heal my asthma.

Prayer was offered for my healing, and for the first time in several years I rested well all night. But it wasn't long before the symptoms returned. Each time this happened I would get on my knees and thank God for complete healing. Sometimes the symptoms would go in a few minutes. At other times it would be several hours, but I would always stay on my knees until relief came.

Once as I was praying, the Lord showed me that Satan would come against me with all his might, and if I withstood this Satan would never try to afflict me with asthma again.

One afternoon after that, the asthma symptoms returned, and as at other times I got on my knees and began to pray. The attack was so severe I hardly had breath to pray. I called my wife to pray with me and together we prayed until 11 p.m. I was still choking, and we were so exhausted we called on a friend to pray with us. At 3 a.m. I went to sleep, but awoke three hours later with the same choking.

This time I went to the church, determined to pray until my healing was complete.

About 10 a.m. as I was praying there in the church I heard Pastor Edgar Bethany praying in his study upstairs. After a while, he came down to the prayer room and laid his hands on me in accordance with Mark 16:18. Together we prayed through and won the victory over this attack of Satan. (Brother Bethany later told me that the Holy Spirit had revealed to him that I was there and needed help.)

From that day in 1949 until the present, I have never again felt the symptoms of asthma. I enjoy perfect health, and God has been pleased to heal several asthma sufferers for whom I have prayed. I am so thankful for the Lord's goodness to all who call upon Him in earnest faith.—J. M. Johns, Tullahoma, Tenn.

(Endorsed by Edgar W. Bethany, former pastor of North Highland Assembly of God, Columbus, Ga.)



Your Questions

Answered by Ernest S. Williams

In Judges 15:15 we read that Samson used the jawbone of an ass to kill a thousand men. Was it this same jawbone out of which the water came to slake his thirst, or was it only from a hollow place in the valley? (Judges 15:18, 19)

Since Samson had thrown away the jawbone which he had used (v. 17), and since Lehi means "jawbone," most commentators believe the water came from a hollow place in the valley (v. 9). The place was called Lehi. Samson renamed it Ramath-Lehi, which is said to mean, "the hill of the jawbone" (v. 17).

How do you understand Isaiah 45:7, in which God says, "I make peace, and create evil"? Does God create sin?

In Scripture, *evil* not only refers to wickedness, but also to the trying experiences of life. "Sufficient unto the day is the evil thereof" (Matthew 6:34). Life has its sorrows as well as its peace. God can permit famines, pestilences, or other means of chastisements which would be evils in the sense that they cause distress. It was said of David, for instance, "An evil disease . . . cleaveth fast unto him" (Psalm 41:8). The Hebrew word *ra*, which is translated *evil* in Isaiah 45:7, is also translated "sorrow" and "afflictions," but it is never once translated "sin."

We are studying the subject of Christ's return. Will you please explain to us the difference between the Body of Christ and the Bride of Christ?

Since the Bible emphasizes the need of overcoming, and we have such parables as that of the Ten Virgins, some have taught that the Bride consists of the Christian overcomers who will be ready to meet Jesus in the air when He comes, while the Body consists of the rest who will be left on earth to go through the tribulation. This teaching may vary with different teachers. The difficulty in this doctrine is that its exponents are never able to say just what is required to make a person an overcomer.

We should emphasize the need of overcoming, with the understanding that he is an overcomer who lives victoriously day by day. Jesus said, "Take therefore no [anxious] thought for the morrow: . . . sufficient unto the day is the evil thereof" (Matthew 6:34).

I think the redeemed Church is spoken of as the Body when referred to as the vehicle through which the Holy Spirit now lives and operates. One illustration of this is 1 Corinthians 12. The Church is spoken of as the Bride when looked upon in its spiritual relationship to Christ (2 Corinthians 11:2; Ephesians 5:25, 26). In other words, I believe there is no difference between the Body and the Bride; both are figures of speech to describe the true Church.

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, Springfield, Missouri, 65802. Brother Williams will answer if you send a stamped self-addressed envelope.



The Tower of Babel

Sunday School Lesson for February 7, 1965

GENESIS 11:1-9; ROMANS 1:21-23

BY J. BASHFORD BISHOP

In point of time, Genesis 11:1-9 should precede Genesis 10. Genesis 10 tells us of the scattering of mankind to various parts of the earth according to language and race. The table of nations given here is very important in that it shows that all nations sprang from one nation. It then shows the division of nations according to their descent from Shem, Ham, and Japheth. Genesis 11:1-9 tells us how and why this scattering of nations came about.

1. THE DEVELOPMENT OF MANKIND (Genesis 11:1-3)

In the years that followed the flood, the people of the earth multiplied and apparently lived a nomadic life. While journeying from place to place they were bound together by unity of language. At last they reached the land of Shinar, the plain in which Babylon was later situated (Genesis 10:10). Due to the fertility of the plain the people conceived the idea of settling there permanently, and they began to make bricks and to build a city and a tower.

2. THE REBELLION OF MANKIND (Genesis 11:4).

Before long their ambitions, which may have been in-

nocent at first, degenerated and became definitely sinful and contrary to the will of God.

"Let us build us a city and a tower, whose top may reach unto heaven." Observe that there is no mention of God in their plans; no altar of worship such as Noah erected before starting upon a new endeavor. The intent of their language must be condemned for its godlessness, if not for apparent pride, self-sufficiency, and arrogance.

"And let us make us a name, lest we be scattered abroad." Here is a direct attempt to thwart God's plan that mankind should scatter and colonize the whole earth—not just a small section of it. It also seems to betray fear and lack of trust in God.

Chapter 10 leads us to believe that Nimrod was the leader of this organized rebellion, and the builder of Babylon which became the most terrible of all strongholds of idolatry and the center of every false cult.

In all of this story there is neither mention of God nor consideration of His will. Man, by his own statements, betrayed himself as being a self-seeking, self-exalting, God-excluding creature. And mankind has not changed!

Today we see that same spirit abroad. Men and nations are organized apart from any real consideration of God, or else in definite defiance of Him. Intellectually, culturally, scientifically, great strides have been made; but the sad thing is that all of these natural gifts of God to humanity have only served to lead our world farther away from Him, and to bring mankind to a state of self-sufficiency, self-exaltation, and self-seeking!

3. THE SCATTERING OF MANKIND (Genesis 11:5-9)

a. *Divine Scrutiny.* "And the Lord came down to see..." Nothing is hid from His eyes which "run to and fro throughout the whole earth." To rebel against God in matters great or small is to court eventual disaster.

b. *Divine Action* (vv. 6-8). "Let us go down," said God. This was the divine answer to man's, "Let us make us a name." God saw that if man were left to himself there would be no limit to his sin and lawlessness. God did the only merciful thing He could do—confused the language of the people so that their organized plans were frustrated and they were forced to scatter.

We see here the futility of a false unity. These people were kept together by a unity that was outward only—a common language and a common dwelling place—but such unity proved insufficient under provocation. People are still misled into trusting in a false unity. Unity of organization, of race, and even of blood relationship will fail. Unity to survive must be inward—a unity of spirit, of love, and of service—if it is to succeed.

One cannot read the story of Babel and the confusion of tongues without thinking of Pentecost as recorded in the second chapter of Acts. At Pentecost, in direct contrast to Babel, men were gathered together positively seeking the fulfillment of God's will for themselves and their posterity. The result was supernatural tongues. This was divinely given evidence of the coming of the Holy Spirit Himself to bind them together in the mightiest unity in the universe. Thus He prepared them to build, not a tower to magnify themselves, but a Church which would magnify and honor God and His Christ. Babel and Pentecost are still being repeated today. They are alternatives we cannot escape. Which will it be for us?

A STUDY IN CONTRASTS

BABEL	PENTECOST
<ol style="list-style-type: none"> UNITED in rebellion against God. BUILDING for self-preservation. SPEAKING in tongues for separation. CURSED for rebellion. DIVISION of people into nations. HONORING man by man. 	<ol style="list-style-type: none"> UNITED in waiting on God. BUILDING a church for God. SPEAKING in tongues for closer communion. BLESSED for obedience. UNITING nations into a people of God. HONORING Christ by the Spirit.

LOVE ALONG LIFE'S HIGHWAY

"Love thy neighbor. . . ." Our neighbors include those women drivers who hold us up in a line of traffic; those drivers who cut in front of us; those pedestrians who hesitate halfway over safety crossings.

Christ once illustrated this point with a very famous story about four other road users. The highway was the one between Jerusalem and Jericho. Three out of four failed in the road courtesy test that day.

—*World Christian Digest*

A PERIL IN EVERY CHURCH

The story is told of a supersalesman who sold an incredibly efficient filing system to a certain business concern. A few months later he dropped by the office of the company to check up on its operation.

"How is the system working?" he inquired eagerly.

"Beyond our wildest dreams," the manager replied.

"And how's business?" the salesman asked.

The manager smiled. "We had to give up our business in order to run the filing system!"

Overdrawn? Of course. But it points to a peril in the life of every church. We can get so busy running the machinery that we have no time for the real purpose for which Christ has left us in this world.

—*Herald of Holiness*

TIME TO TUNE UP

Years ago a Montana herdsman wrote to a radio station asking that a certain note be sounded on one of their programs. He wanted to tune his violin. He said the instrument would mean more to him in his lonely life if it was in tune.

Our lives are like musical instruments. They produce better music if we are in harmony with God and man. At Calvary, God sounded the universal note by which all lives must be tuned. That note is redemption. In Christ "we have redemption through his blood, even the forgiveness of sins." In turn, we are to be "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

When we come to God for tuning, the process involves forgiveness on our part as well as His. When this adjustment is made, our lives will produce sweet melody for the glory of God.

—*Covenanter Witness*

NOT ALL HEARERS ARE DOERS

Memorizing proverbs about honesty will not make us honest. Repeating what Shakespeare said about cowardice through the lips of Julius Caesar will not make us brave. Even the knowledge of Bible verses alone cannot make us good. It isn't what we know that counts, but what we translate into action.

Those who accept into their hearts the meaning behind the truth and try, by the grace of God, to express those meanings in actions, are doers of the Word and not hearers only.

—NINA WILLIS WALTER



THE UNGRATEFUL BEGGAR

Hear the illustration of a Chinese Christian national on a subject that is international:

"A man went to market with a string of seven coins. Seeing a beggar asking for alms, he gave the poor man six of the coins and kept one for himself.

"The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an ungrateful fellow!

"Yes, but there are those to whom God has given six days who steal the seventh also."

—*The Presbyterian*

SPIRITUAL MACROPSIA

Have you heard of the eye disturbance called *macropsia*? This particular affliction is a form of distorted vision in which objects seem to appear larger than they actually are.

In the Old Testament there was a crowd of folk who were so troubled. They saw the enemies of the Lord as giants—and themselves as mere grasshoppers in proportion (Numbers 13 and 14). Because of this defect in spiritual vision they refused to venture obediently upon the promises of God.

The New Testament calls it *unbelief* (Hebrews 3:19). Unbelief always magnifies the negative. If you find yourself continually seeing the commands of God as being impossible, you should consult the Great Physician!

Spiritual macropsia can be corrected by faith in His love and confidence in His precious Word.

—F. HELEN JARVIS

WHY WE NEED THE SPIRIT

We need the Holy Spirit to understand Christ. We need the Holy Spirit to love Christ. We need the Holy Spirit to make us realize that the only role the Christian has to play in today's topsy-turvy world is the role of leading men to Christ.

We need the Holy Spirit to understand so many of the things that we know: sorrow, sadness, fear, regret . . . simple things like the fact that before God the only measure of our success is holiness; that before God it is our intentions and efforts that will bear scrutiny, not our results.

Only the Holy Spirit can make us understand the power of charity, the beauty of chastity, the necessity of bearing witness to Christ in our daily lives. Only the Holy Spirit can fill our hearts with the fire of His love. . . . "Come, Holy Spirit," we pray, "kindle in us the fire of Thy love." Humbly we hope He will take us at our words.

—*Selected*

**WMC GOAL — to enable
every missionary
to say:**

**'I HAVE BEEN
ADOPTED!'**

By Ann Ahlf

JANUARY IS ADOPTION CHECKUP TIME FOR THE WOMEN'S Missionary Council. It is expected that following the examination of the records, each of 55 newly approved missionaries along with all the veterans will be able to confidently declare, "I have been adopted!"

Adoption an Implement

The *Adoption Plan* is an invention mothered by necessity. In January 1918 the *Evangel* reported that a monthly income of \$3,000 was required to cover the demands of the 14 Assemblies of God mission fields. Current statistics show that the approximate monthly budget is \$450,000 to cover the missionary program in 73 fields.

In the face of this marked increase, it became apparent to Women's Missionary Council members who supply many of the missionaries' needs that providing adequate care for over 1,300 persons would require organized planning. Many needs were being reported to the national WMC office; others were being called to the attention of the district presidents. In some instances there was an overlapping of care, while in others there occurred what seemed to be neglect.

Out of a thorough study of the situation the present *Adoption Plan* evolved whereby each district WMC organization attempts to care for each member of the family of all home and foreign missionaries and eligible pioneer workers who are affiliated with that district. The district WMC president revises her records annually and duplicates them for the national office.

Adopting groups commit themselves to a threefold responsibility: intercessory prayer, regular correspondence, and meeting ordinary needs and emergencies.

Recently a missionary couple informed the national WMC office that their teen-age daughter had developed an allergy to wool and needed to have all her clothing changed to synthetic materials. The adopting group was notified and immediately sweaters, skirts, a coat and blankets were sent on their way.

I'm All for It!

The vice-president of one local WMC group, in an unsolicited evaluation of the importance of the *Adoption Plan* to the local church, states:

"I'm all for it! We are a new group in a new church—small but enthusiastic. Correspondence gives us a personal relationship with our adopted missionary and his country. His letters straight from the field give purpose to our prayers.

"My 12-year-old daughter is seeking her *God and Community Scouting* award. As a main project she has chosen to share in the adoption of a missionary's daughter near her own age. The *Adoption Plan* is building missions-consciousness into her character."

A sectional WMC representative reports that the names of district-sponsored missionaries are called at every rally prayertime and that she plans a useful homecoming gift for each family.

A district WMC president says, "While I have the big field outfits to plan for, it takes a load off my shoulders



Mrs. J. E. Overstreet, Wyoming District WMC president, with Eva Davison and Ann Symonds.

to know that our local groups are systematically giving personal attention to their missionaries. The nature of the plan gives women an incentive to pray and work and give."

An unusual adoption arrangement is that of the Wyoming District WMC's. Having no missionaries of their own, yet desiring to fulfill all points of the WMC Guide and to incite an interest in missions throughout the state, they asked to be allowed to adopt someone from another area. Upon recommendation of Brother Phillips, Field Secretary for Africa, two British lady missionaries, Ann Symonds and Eva Davison, were accepted. After the girls spent their furlough in the states the Wyoming District executive requested that they be allowed to offer Ann and Eva full affiliation with their district. Misses

Davison and Symonds have recently spent a second furlough in Wyoming. Mrs. J. E. Overstreet, District WMC President, reports:

"I am still trying to determine exactly how much our WMC's did for our wonderful missionaries. Food, clothing, and other necessities filled 13 drums—probably 3,000 pounds—plus a good cash offering. The adoption of these girls is a real stimulus to our district missionary vision."

Missionaries Like It

Missionaries themselves are full of praise for the *Adoption Plan*. Ruth B. Weitkamp volunteers the word that while she was on furlough some years ago she was invited to minister to a church in her home district and they "adopted" her.



Ruth Weitkamp
Spain

"From that day forward," she says, "their letters and prayers have sustained my spirit. Their gifts in summer and winter have kept my wardrobe in fine shape. It has always given me joy to acknowledge to my friends the home group's excellent care of me."

From Nicaragua Mrs. Mildred Triplett adds her appreciation for the *Adoption Plan*: "For 10 years all members of our family have been adopted by loyal WMC friends who have made every holiday and birthday a special time with their numerous remembrances. One of the acceptable gifts sent to our household was a continuous subscription to *Time* magazine addressed to Mr. Triplett. Its pages keep us abreast of the news so that we don't feel so out-dated when we return to the U.S. It isn't the large gifts but the consistent remembering on the part of WMC members that helps to keep us at our best."



Mildred Triplett
Nicaragua

Mabel Pettenger says: "Having spent over 40 years in Africa, I would be catalogued as one of those *before and after* missionaries—before and after adoption, that is. I well remember the preparation for my first trip to the field. There were extended shopping tours seeking for bargains—every penny had to count—and long hours at the sewing machine for both my mother and me. I was engaged to be married on the field, so the wedding dress and accessories had to be designed and added to the outfit. The procedure required so much time and energy that by the time I boarded the ship, instead of enjoying a pleasant ocean voyage, I was ready for a very long sleep.

"What a transformation the WMC's have wrought! Much of the shopping, sewing, and even packing is already done for the missionary. It is impossible to walk into a mission station without being constantly



Mabel Pettenger
South Africa

reminded that somewhere there is a group of WMC ladies praying—ladies who have given with thoughtfulness to their 'adopted one' so far away."



Martha Pettenger
South Africa

Martha Pettenger, second-generation missionary rearing prospective third-generation missionaries in Africa, says:

"It gives me such a warm feeling to know that I belong to a WMC group that takes a personal interest in me. Their gifts are always chosen carefully and of the best quality. They have told me that I am always in their thoughts and remembered in their prayers. They share my burdens and my victories

because they are always in touch with me. *An adopted missionary is never alone.*

"For some time we had one unhappy member of the family. While special day remembrances arrived for every one else, Alan looked on wondering when someone would remember he lived there too. Finally the day came. He is 12 now and recently the mail brought a letter from a WMC group saying, 'Alan, we have adopted you. Will you please tell us all about yourself—your size, the color of your hair, things you like, hobbies, and about your activities on the field?'

"He answered immediately and by the time the reader sees this page he will have had the first parcel from his adopting WMC's. It takes only a small token to convey the message of friendship to missionary children who are really the sacrificing members of the family."

Adoption Expresses Love and Care

"I am not an adopted child," says Mrs. Ruth Schirman, British Honduras, "so I cannot say how one may feel about that. I am an adopted missionary, however, and can assure you that the *Adoption Plan* makes one feel loved and cared for.

"For years no member of our family has been forgotten at Christmas. Not only do we receive needed clothing but the little extras like cologne, men's lotions, and toys about which the children have been dreaming. At times the gifts are tagged with names of the donors. Then we feel as if we were actually a part of a family gathering. One friend includes chocolates for my husband and me when she sends gifts to the children.

"It has been said that everyone needs love. I think that includes us missionaries. We know, of course, that God loves us but it is heartening to know that friends at home love and remember us too. Being so faithfully cared for makes me determine in my heart to pass on the love that is showered upon me to the ones to whom I am called to minister."

The *Adoption Plan* with its simple slogan, "Caring," sets off a chain reaction from local group to district to mission field and back again. It becomes both a humane and divine implement dedicated to the use of Him who instituted the greatest *Adoption Plan* of all. ◀◀◀



Ruth Schirman
British Honduras

give your child a CHRISTIAN HERITAGE

by C. Roy Heisey

THE CHRISTIAN HOME HAS A DAILY, ROUND-THE-CLOCK opportunity to nurture young lives and bring them through sound, balanced living and loving to total commitment to the Lord Jesus Christ.

The home is the outpost of the church, the medium of extending her borders. No church is stronger than its spiritual influence in the homes of its constituency. Whatever the preacher's message, the community will judge the sermon according to the lives of the people who hear it.

Someone has figured there are 105,000 waking hours in the life of an individual from childhood to maturity. If the person is a regular attendant, one thousand of these hours are spent in the Sunday school. Seven thousand are spent in the public school. This leaves 97,000 waking hours for home influence.

One can readily see the importance of these hours in the development of the child's life and attitudes. Satan bids for them for his own evil purposes. As the child advances toward maturity, an increasing number of outside activities occupy his time and the home begins to lose out timewise. So the influence of the home during the early years is most important.

Because she is often with the children more than the father is, the mother's influence counts for a great deal during the children's formative years. But fathers share in the responsibility and privilege to influence their children for God before conflicting interests arise.

The child brought up in the Christian home is blessed beyond all others since he usually adopts the Christian point of view. A favorable response to the gospel and a daily example of Christian living in the home will go far in preparing him to accept Christ.

Mrs. Billy Graham has said that if children "have the background of a godly home and this unshakable faith that the Bible indeed is the Word of God, they will have a foundation that the forces of hell cannot shake." This is the privilege of children with a Christian heritage.

Unfortunately, in some homes the name of Christ is honored only in word and not in deed. Unhappy family relations do not honor Christ nor attract young people to Him.

In other homes, where love for Christ is very real, discipline may be neglected because parents do not see the need for it. But the parent who neglects this God-given responsibility, pitying the child and sparing the rod, may build disaster into a child's life before he reaches the age of five!

The truth is that a child who learns to obey his parents will find it more natural to submit himself to God than the child who has never learned obedience. The testimony of our Christian homes, and of our church, is discounted if the children are undisciplined, ill-mannered, self-willed, and disorderly.

It has been suggested that a major key to the problem of discipline lies in family togetherness—parents taking

time to work and play with their children, getting to know them better and establishing communication with them. This is true, but other group activities are no substitute for family devotions around the Word of God, reading the Scripture and discussing its meaning and how to translate it into daily living.

Truly Christian homes are the only effective curb to the delinquency problem. Satan is making every effort to pollute the life-stream of our nation today by contaminating the homes and hearts of our young people. The facts are too well known to require statistical proof. Roger Babson has said, "There is one thousand times the temptation for our children today than we faced 25 years ago."

Our children are beset by vicious forces. Possibly as many as 45 million Americans are not connected with any church. Thirty million children are growing up without religious instruction of any kind. Other millions are growing up in so-called Christian homes which in practice and attitude deny the very Name they profess with their lips. Someone has predicted that if this trend continues, America will become a pagan country in another generation!

There is a desperate need for homes that are truly Christian. It is to this task and privilege we are called. It is for this we shall be held accountable as parents when we stand before the Throne to give account of the stewardship of the children entrusted to us. They are our first responsibility.

—Adapted from *Evangelical Visitor*

The Way into the Holiest

(Continued from page three)

dynamic power to blaze her way through awful odds? Do you think it was her works, her service? It was not service that carried her through—it was witnessing, the willingness to die, that did it. Her witnessing came at a heavy cost. We have not yet suffered. We may have *served* and *done* much, but we have not yet suffered enough as witnesses. The great revivals came after people had suffered and paid the price.

We make the way too *easy*. We think a brass band will get folk to God and a brass band will carry them through. But the Bride of Christ does not go to heaven riding on a bandwagon. She *leans* upon her Beloved. Her Tabernacle has suffered a wrecking and she knows some of the secrets of suffering, discipline, and witnessing. Of course she serves—but she *lives* first—and the new life she lives comes *only* as she lays down her old life.

But let us return to the thought of the Tabernacle. At the entrance of the court stood the brazen altar—a type of Christ on Calvary. Brass means the judgment of sin. It speaks of Christ the Sin-bearer and Redeemer. Many part there and never know Him in any other relation or fellowship. Do not rest there but let the Holy

PRAYER QUIZ

1. Who said, "Where two or three are gathered together in my name, there am I in the midst of them"?
2. Who said, "Lord, teach us to pray"?
3. Who said, "I will pray with the Spirit, and I will pray with the understanding also"?
4. Who wrote, "The effectual fervent prayer of a righteous man availeth much"?
5. In what Bible book is this verse "Ye shall seek me, and find me, when ye shall search for me, with all your heart"?
6. Who said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you"?
7. Complete this verse: "Whatsoever we ask, we receive of him, because we _____ and _____."

ANSWERS:

1—Jesus (Matthew 18:20); 2—Jesus' disciples (Luke 11:1); 3—Paul (1 Corinthians 14:15); 4—James (James 5:16); 5—Jeremiah (Jeremiah 29:13); 6—Jesus (John 15:7); 7—"keep his commandments" and "do those things that are pleasing in his sight" (1 John 3:22).

Spirit lead you on into a fuller life and understanding.

After you leave the brazen altar you meet the laver. This is also of brass. Here is a picture of cleansing through His Word, a picture of daily washings of the saint as a priest in service and communion. How we need this cleansing! Christ's blood cleanses us from sin but the Word (Truth) cleanses us from so much after we are saved. Jesus walked and talked and ministered with His disciples for three years and at the close He said, "Now are ye clean through the word I have spoken unto you." He had not yet shed His blood, so He was not speaking of the cleansing by that. He was speaking of a cleansing by the truth which had to be applied to their hearts and lives to cleanse away tradition, material concepts, etc. Do we not need it today? How much has accumulated in Pentecost in 50 years—traditions, habits, issues, doctrines. The laver comes *after* the brazen altar. How big is your laver? Your conception of grace and the power of truth governs the size. You may have one as small as a dishpan or big enough to swim in.

After the outer door of the Tabernacle is passed we enter the Holy Place. Here the articles are all made of gold, speaking of Christ in His heavenly ministry. The golden candlestick is at the right. Jesus is the Light of the World. There were no windows in the Tabernacle, therefore no natural light. He becomes the Light to the soul now introduced to this heavenly fellowship. Human philosophy and reason are shut out.

At the right is the shewbread table—this is Christ, the Bread from heaven, the Bread of Life. The saints must now live by other means than that which the natural man can produce. We must feed upon the living Bread daily if we would have spiritual life.

Now we stand before the golden altar—Christ in intercession, and the worship born of sacrifice. A coal

from the brazen altar (Christ in sacrifice) was used to light the golden altar of incense, meaning that sacrifice is the basis of all true worship and prayer. His prayers carry us when we have none to offer. He is the High Priest to the trusting saint.

But a way was not made for all to enter the Holiest place. There was a magnificent curtain, or veil, hanging there. This *hid* the ark and the presence of God (the shekinah glory) which rested upon the ark. As we know from the Bible, at the time of Christ's death upon Calvary this veil was supernaturally rent (torn apart) from top to bottom, for it typified the body or flesh of Christ. As His flesh was rent on the cross, so the veil was rent and the way into the Holy of Holies made open.

The real heart of God, as a God of love, was manifested in the death of Christ. Sacrifice is the measure of love, and God *so* loved that He *gave* His Son. In His death we find the full revelation of God's heart. The superb and wonderful life of Christ *before* Calvary was absolutely necessary, for He was the Lamb without spot or blemish. There had to be a perfect life to be sacrificed. The perfect Lamb was slain. We are not saved by His noble character, or sinless life, but by His death. All the teaching of Christ was like the rich fellowship one may know in many phases and yet not enough to introduce one to the heart of God. All the beautiful life of Christ in matchless victory and devotion, His miracles and profound message, were all *unto* His death. The way into the heart of God (a direct access) was not open as long as He lived. The Tabernacle of His earthly manifestation first had to go down in death.

Here is a bit of teaching that is hard to take, for a man does not like death. Yet it holds true in our lives also—the outer Tabernacle of the natural and even good, religious Christian must go down ere he can see the truth for which he hungers. But it is hard to understand why a thing so good as life and service should have to suffer a death stroke. It is easy to see how sin might have to be smitten, but *why* a good natural life should have to go down is hard to understand. That is why there are so many very good people who never seem to know anything about the hidden and secret things of God.

Dear Christian, God is leading us Home. Where is Home? In the heart of God. There are so many parked at the brazen altar who do not press on into a life of faith and of the Spirit. Let Him lead you past the laver of truth cleansing and on to deeper fellowship of Light, Bread, Intercession, and even to rending of the old creation, that you may walk in the way now made open because the old tabernacle has come down. Only then is Christ the reality that your soul demands and so hungers after. The deepest longing of the heart can never be satisfied by service, by doing. Let Him rend the self and dwell inside, and you shall find in "the way into the Holiest" such ecstasy of spirit and perfect rest as tongue cannot express nor words portray.

Our hearts were made for Him. He is after us. Do not allow any step or crisis to be final—all are *unto*. Keep pressing on. Dare to be a witness, a living martyr, and you will see what I mean. Of course, we must all serve, but that is only one phase of the matter. Live! Yes, live to die, and die to live. God will lead any hungry heart, that is willing to pay the price, into the Holiest with Him.

—Reprinted at readers' requests



Left: Urdu-speaking Asians are a special field.

Center: Soul-hungry visitors to the reading room are described in article.

Above: Missionary children invite young Asians to Sunday school.

By Ruth Beckdahl

Missionary to Tanzania

Reaching Asians in Africa

FIRST GLANCES ARE OFTEN DECEPTIVE. Walking down the street or strolling the beach on a Sunday afternoon in Dar es Salaam, East Africa, the tourist could easily be confused into believing his steamer has deposited him on the shores of India—not Africa! Even the smells are of that particular blend. Looking at a few random snapshots we have taken here in Tanzania recently, our missionary friends in India will blink to make sure they are seeing straight.

It is with a deep sense of divine direction and joy we have come to minister among "our" people of India here in Africa where little is being done to reach them for the Master. The Asian population of Dar es Salaam (only one of many East African cities) is 30,000. Other larger centers have 40,000 or 60,000, or 100,000, not to mention countless other smaller towns and cities. Certainly this is a mission field that deserves more than one missionary family to present the message of Jesus Christ.

Asians here are wealthy. They have held and directed the economy of East Africa for generations. Now their position is changing, for nationalism is de-

manding "Africa for the Africans." Fear is gripping their hearts as one after another is being replaced in business and government posts. Those who have become citizens face bold discrimination in jobs even to the ignoring of qualifications. The Asian feels trapped. Many such individuals, having no place to turn for help, find their way into the Assemblies of God Hall and Reading Room right in the heart of the Asian section of Dar es Salaam. Here they discover a place to think, to ponder about life, to pour out their anxieties to a sympathetic missionary.

Certainly we feel their frustrations, and just as certainly it is a God-given opportunity to point them to Jesus, the Author and Giver of peace to their troubled souls.

Whether attracted by colorful posters, spirited singing, personal invitation, or just plain curiosity, they crowd into our Gospel Hall at meeting time. There has been a real move of God's Spirit in the Sunday and weekday services. This week God saved the two men who are pictured. The week before they were deeply distressed and spent many hours in the reading room

searching the Scriptures. Since the Indian man has received salvation, he is expecting divine deliverance from a severe case of ulcers.

Did you notice that the other gentleman is an African? This is not a common sight, for unless God makes them brothers Asians and Africans will not worship together! In these last few weeks we have seen increased African attendance in our Asian meetings. God is no respecter of persons.

The small Indian boy in the same picture is a Catholic youngster who reads everything he can lay hands on. He wouldn't miss Sunday school for anything and always sits in the front row. Recently he was startled when a rock was hurled through the windowpane behind the pulpit and landed on the bench a few inches from him.

Fierce threats have stopped many young Asians from attending, but so far nothing has scared away our young Catholic friend. Pray for him and the other eager young Asians who brave the warnings of Hindu and Muslim relatives to enter the hall and hear about Christ. Pray for the Asians of Dar es Salaam as if their salvation depends on *you*—for it does! ◀◀

FIVE MILLION LIKE MANOEL!

By T. R. Hoover
Missionary to Brazil

IT WAS CARNIVAL TIME IN BRAZIL. The dancing continued in the streets through the early hours of the morning, but it held little interest for Manoel. He was listening to a gospel program.

The words of Jesus, "Come unto me all ye that labor and are heavy laden and I will give you rest," spoke with deep meaning to his heart. He decided to surrender his life to the Saviour, and in that moment he was saved from his sins.

Three days later, in the nearby Assemblies of God church, he told the congregation about his newfound faith. And this faith has never left him. He is now studying, along with 21 others in the Assemblies of God evening Bible school in São Paulo.

Manoel was born into a respectable, hard-working Portuguese family, but before he had finished the second grade he was expelled from school as an incorrigible. By the time he was 16, he knew all too intimately the vices of the teen-age underworld—illicit sex, marijuana, and thievery. At 18 he was an accomplished thief and a marijuana addict. He began to support himself in this libertine life by selling marijuana, which he grew on a small but thriving plantation near São Paulo. He lived in a shack with his common-law wife.

One day four Pentecostal Christians visited this hut and preached the gospel to these two derelicts of humanity. Although his mind was thoroughly befuddled by marijuana, Manoel listened to these believers. After the initial contact they came back twice to testify of Jesus. Manoel was so affected by the gospel as it was preached and lived by these people that he gave up his business, went back to live with his parents, and took an honest job. The seed had been sown. And at the time

of the carnival a radio preacher reaped the harvest.

Manoel began to attend the São Paulo church. After two months in the atmosphere of this praying, Spirit-filled assembly, he was delivered from all his vices. To complete the miracle, his parents, sister, and two cousins, all formerly strong Roman Catholics, accepted Christ as their personal Saviour through Manoel's testimony. Now they too have become faithful church members.

Manoel was baptized in the Holy Spirit just a few hours before he was baptized in water. About one year after his conversion he began studying with us in the Instituto Biblico Betel. (Our students vary in age between 17 and 53 years. Eight of the men are married, and one brings his wife to the classes, although they have three small children.) Manoel and three others are already preaching the gospel.

The past year was our first here and we are painfully aware of our inadequacy. São Paulo, "the world's fastest-growing city," has a population of five million. There are already thousands of Assemblies of God believers in this city and by any standard it is apparent that we need more than a Bible school of three nights a week! But even with our limited program God has definitely blessed us. Though we are operating on a shoestring and have faced great opposition and apathy, the staff and students alike feel secure as we let the Holy Spirit be our chief teacher.

Our most immediate need is for money to establish a library. If you would like to help supply books for our needy students, please send your offering to the Foreign Missions Department, 1445 Boonville Ave., Springfield, Missouri, designated, "Brazil Field—for Bible school books."

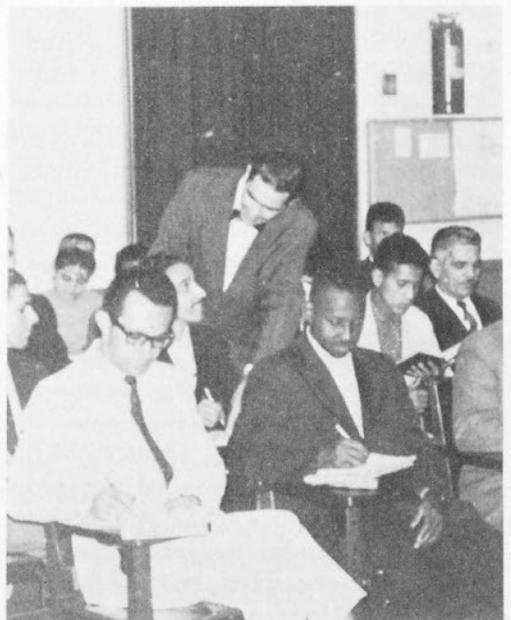


Manoel



Sao Paulo Bible School at present meets three nights a week.

Missionary Hoover assists student during class session.





When Samson held in humble righteousness the power given him for exploits, he was able to do the will of God. Even the massive city gates were not heavy to this humble man when the Spirit of the Lord came upon him.

HUMILITY

By P. S. Jones

IT IS EASIER TO WRITE ABOUT HUMILITY than to cultivate it successfully in the ground work of life.

Pride, the consuming sin of the world, is a big contributing factor in the spiritual powerlessness of the Church.

A pompous prelate of any Christian church is a hideous apparition in divine light. A gorgeously attired ecclesiastical hierarchy is but buffoonery in God's holy sight. Magnificent ritual is a stage-managed endeavor to camouflage a lost reality, and "passion plays" are but confessions of spiritual poverty. Immediately spiritual anointing, in visible and tangible evidence, is removed from God's people, artful acting by defeated clerics is put on stage to deceive the people as to the terrible loss sustained when the Spirit of God no longer manifests Himself in the Church.

Humility is a basic virtue. All the graces and gifts of the Holy Spirit grow out of humble soil. The outstanding characteristic in the life of the Lord Jesus was His humility. Though co-equal with God, He humbled Himself to the depths of divinely designed humiliation. He was lowly in heart. The praise of men left Him unaffected. He shunned notoriety. He used no self-advertising methods in His ministry. Neither the flattery of friends nor the abuse of foes moved Him from His chosen course. He was silent amid the noisy clamorings of false accusers. His seeming degradation as a common criminal produced no retaliation; the only heart cry from His sacred lips came when He sensed that the Father's

smile was removed while atonement was fully paid.

Repentance, after all, represents the humble attitude of a soul in acknowledgment of the Holy Spirit's conviction concerning his sinful state. Gospel truth is filled with facts relating themselves to man's desperate need of God. Until a man is set right in his thinking, he is always self-satisfied, proud of many things. The world applauds human achievement. It is delighted to announce the power of self-expression. Men of the world, expert in many pursuits, will put on a high pedestal anyone who may be termed a genius.

It might sound wrong to say that God is not interested at all in human genius; nevertheless, His chief concern is for the expression of "Christ in us, the hope of glory." Jesus said, "The least shall be greatest," and the Scripture warns, "Let him that thinketh he standeth take heed lest he fall."

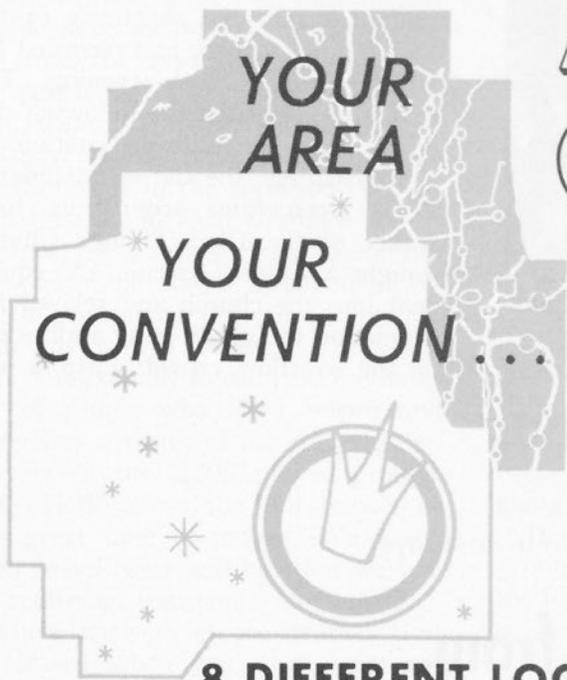
There is reason to believe that this vast universe was primarily disturbed and frightfully desecrated through *pride*. Satan, the beautiful cherub, son of the morning, electing to think more highly of himself than he ought to have thought, was deceived into leading rebellion in heaven. God moved quickly to dethrone the self-exalted creature, setting in motion plans for his final banishment and for the cleansing of the universe.

God's Book has many illustrations making known the principle that spiritual victory comes through humble submission, and defeat through rebellion. The major portion of this world's boasted educational system, which is

exalted by both pagan and Christian, does little more than feed the human "ego." It rejects divine revelation and mocks the atoning Blood. God calls an unregenerate man a "worm," but man calls himself a "god." The Scripture cannot be ignored which says that "the carnal mind is enmity against God." Human parrots are fond of repeating from memory the false conclusions of earth's philosophers and pseudo-scientists; they would sooner quote from the libraries of men than from the counsels of the living God.

Saul, the first king of Israel, did exceedingly well when he was little in his own sight; but when he was lifted up with pride he began his downward career which ended in a suicide's grave. When Samson held in humble righteousness the power given him for exploits, he was able to do the will of God in the destruction of Israel's enemies; but when the lust of the flesh, the lust of the eye, and the pride of life caused him to forget his Nazarite vows and to rebel against God's order of holiness, his eyes were gouged out, his hair was shorn—and he became a sport of the heathen.

King Solomon, endowed by God with wisdom and wealth, played the harlot with such gifts, and wasted his life seeking his own pleasure instead of living in humble obedience to the revealed will of God. The apostle Peter proudly declared that if everyone else quit his Master, he was the one man upon whom the Lord could depend. Such a proud assertion envisaged defeat, and he soon wept in disgrace after the cock crowed.



A SUNDAY SCHOOL CONVENTION

with features to fit the needs of your area

The 1965 Sunday school conventions are being tailored by area committees to meet area needs. All the standard convention elements—exhibits, workshops, special features—will be anything but standard. Speakers, features, and content will offer stimulating variety. There will be a convention near you with your needs and interests in mind. *Plan now to attend!*

8 DIFFERENT LOCATIONS 8 DIFFERENT CONVENTIONS

GREAT LAKES—MARCH 2-4
Abundant Life Memorial Church
Indianapolis, Indiana

NORTHWEST—MARCH 17-19
Calvary Temple
Seattle, Washington

NORTH CENTRAL—APRIL 6-8
Arena Coliseum
Sioux Falls, South Dakota

SOUTHEAST—APRIL 20-22
Municipal Auditorium
Panama City, Florida

SOUTH CENTRAL—MARCH 9-11
Will Rogers Auditorium
Fort Worth, Texas

NORTHEAST—MARCH 23-25
Ambassador Hotel
Atlantic City, New Jersey

GULF—APRIL 13-15
Hot Springs Auditorium
Hot Springs, Arkansas

SOUTHWEST—APRIL 20-22
Long Beach Auditorium
Long Beach, California

Christian nations have arisen, under the providence of God, to serve His purpose in the propagation of the gospel. Kings, presidents, and the statesmen, in humble dependence on God, have pursued their national and international policies under His blessing. History will bear this out. Germany rose to greatness by reason of its godly background. Great Britain has to thank her Bible-loving people and governments for her imperial prestige. Her terrible days have been when God was forgotten—and who knows the awful days which are ahead? America owes her success to the Pilgrim Fathers, and those who walked in their ways in simple trust in God.

The wise of this world pride themselves on their learning. Even gospel preachers sometimes think more of earned or purchased degrees than of God's anointing. The moneyed man revels in the pride of possession. Pride erects its ugly head in every stratum of society.

A man was dying. There was a hush in the sickroom. But coming close to the great divide that man was more

concerned about his funeral than about the hereafter. The boastful nature in life was evidenced in death, and the instructions given with shortening breath were governed by selfish impulses concerning his burial.

General Naaman, stricken by a deadly disease, found his pride terribly hurt when God's prophet refused to be duly impressed with his visitor's importance. The eminent Syrian soldier nearly

missed his healing and a divine revelation because his pride was offended. Criticism is aimed at such absurdity but similar pitiful dramas are re-enacted every day in church and home.

There is no greater danger facing individual Christians than that of pride. Self-importance is a fatal tendency which, if not sensed and repented of, must of necessity lead to spiritual disaster. Ministerial pride will miss the touch of God in the demonstration of the Spirit and power. Church elegance in pride of possession must eventually result in "Ichabod" being written by God's finger over its portals. Ministerial fellowship bonds will lose the golden tinge of love's devotion if pride cracks the whip on its affections.

To be humble, and to keep humble, demands the closest and most prayerful attention. Our spiritual success will never be the result of carnal pressure, nor will it depend entirely on our real humility; for every true Christian will know by the Word and by experience that "power belongeth unto God" and therefore to Him must be ascribed all the praise and glory for everything.

BIBLE VERSE



Wherefore let him that thinketh he standeth take heed lest he fall.
I COR. 10:12



Large crowds filled the Glad Tidings Church in Vancouver, Wash., each night of the week-long Crusade and at the Sunday broadcast origination service.



John Becker, Glad Tidings member, made his closed-circuit TV equipment available.

Pat Coleman of radio station KGAR in Vancouver brought his equipment into the sanctuary of the Glad Tidings Church and recorded the crusade services each evening. The service was released the following day on KGAR, an all-news station.

Anticipating the large attendance at the *Revivaltime* origination, John Becker of the Glad Tidings Church brought his closed circuit TV equipment into the church and relayed the origination to an adjoining auditorium for the overflow crowd. Pastors and

More Than 50,000 Persons Unite in Prayer

Good Reports from WORLD PRAYERMEETING

By LEE SHULTZ, Secretary of Radio

The *Revivaltime* Crusade and the World Prayermeeting origination were conducted in the Glad Tidings Church, Vancouver, Wash., where Wayne Adams is pastor. The week-long crusade preceding the broadcast grew in enthusiasm and interest from day to day as requests began to come to the church office by telephone and letter. Pastor Adams reported that his secretary was constantly kept busy answering the telephone at the church office in Vancouver, and Mrs. Adams likewise kept busy at home giving information about the *Revivaltime* origination and Prayermeeting.

their congregations from surrounding Washington and Oregon communities participated in the week-long crusade.

The origination *Revivaltime* choir was composed of the choirs of Glad Tidings Church, Vancouver, Wash., and the First Assembly of God in Portland, Oreg.

The prayer request table was a "never-to-be-forgotten" scene. Thousands of letters were spread out representing an unbelievable cross section of human needs. The requests for help covered almost all known sicknesses; mental, spiritual and physical problems; marital and other home

AT THE FIRST MENTION OF OUR *Revivaltime* World Prayermeeting theme, "Let Your Requests Be Made Known," requests began to pour into the Radio Department office.

Through the cooperation of the Men's Fellowship and Women's Missionary Council, this World Prayermeeting grew to be the largest ever conducted. Around the world individual prayer groups began to form in local churches. By November 22, the time of the World Prayermeeting, 2,305 prayer groups had been organized with more than 50,000 individuals praying for more than 19,000 prayer requests.

Lee Shultz, secretary of radio, Bartlett Peterson, executive director of *Revivaltime*, C. M. Ward, radio evangelist, and Wayne Adams, pastor of the Glad Tidings Church, stand behind the "prayer request table" piled high with more than 19,000 requests from radio listeners.



needs. Last-moment prayer requests received through the mail and by telephone were included as prayer went up from the great congregation. As the people left the church, they took with them the thousands of requests so they might continue to intercede for the needs in the seclusion of their own homes and local churches.

Since the Prayermeeting there has come into the Radio Department office a continuous flow of testimonies with answers to prayer.

It is impossible to estimate the number of people who were helped and blessed as a result of the concentrated prayers of the 2,305 prayer groups. Only God knows the full impact of this great time of prayer. We know from past Prayermeetings that we will be receiving testimonies for years.

These answers assure us that God is pleased when you "Let your requests be made known." Plans are being made already for next year's great Prayermeeting.

MANY TESTIMONIES OF ANSWERED PRAYER ALREADY RECEIVED

ALREADY SCORES OF TESTIMONIES have reached *Revivaltime* telling of miraculous healings, joyous salvation experiences, and rededications of lives to the work of the Lord. God is answering in a mighty way in response to this year's World Prayermeeting theme, "Let Your Requests Be Made Known."

Many weeks in advance, groups were gathering for prayer in anticipation of a great move of God on Thanksgiving Sunday, the day of the World Prayermeeting. The result of their faith is rekindling a revival spirit in churches across the nation.

"Our Assembly took part in the World Prayermeeting," wrote a woman in Deer Lodge, Mont. "It was a wonderful service with so many praying together. But great things have been happening in our regular church services, too. Only last Sunday evening four were saved. Each service brings a new anticipation as souls are being saved and filled with the precious Holy Spirit.

"The secret, I believe, is that the ladies of the church have been having continual prayer meetings in the mornings since around the first week of October. We are thrilled with *Revivaltime* and praise the Lord it is still going out over the air waves."

It was the determined prayer of groups such as this that made possible the following testimony from a listener in Washington, D. C.:

"Just prior to the *Revivaltime* World Prayermeeting, I requested prayer for my sister who was to undergo surgery for multiple cancerous growths. The next day after surgery the nurse said, 'I've never seen anyone who had this type of surgery in such fine condition and good spirits the second day.'

"She is back to work now, and we thank God for the effectual, fervent prayer of His people."

A woman in Minneapolis, Minn., wrote, "I made two prayer requests on November 22—for my husband's salvation and the healing of an ulcer I had. The Lord has healed my body and is working in behalf of my husband's salvation. Praise His name!" A grateful wife in St. Paul, Minn., sent these words of thanks:

"It has been one week since my husband had a large nerve tumor removed. Before the operation the doctors told us the tumor might be can-

cerous. There was also the possibility of injuring the nerve, which would cause a permanent limp. But my husband and I are praising God that the operation was successful. The tumor was not malignant, and my husband is walking very well."

Another listener who was threatened with the possibility of cancer testified:

"I wrote about a week prior to the World Prayermeeting requesting prayer as I was about to undergo surgery. The doctors have now told me that I did not have cancer as they had previously thought. I went into the operating room feeling God's nearness, and I am recovering rapidly. I know someone has been praying. May God be praised for this and other prayers He has answered for us and others."

Requests for the salvation of a loved one are always prominent at the *Revivaltime* Prayermeetings, and each year scores of persons accept Christ as their personal Saviour. A mother in St. Petersburg, Fla., writes:

"I wrote some time ago, prior to the World Prayermeeting, concerning my son's salvation. He is 19 years old and was a backslider. The same Sunday night you folk were praying, my son was reclaimed. There has been such a change in our home. He is a different person."

"I sent in several requests during the World Prayermeeting," wrote a student of Central Bible Institute, Springfield, Mo. "I went home for Thanksgiving and found one of my brothers had been saved already."

There is true satisfaction in praying for the needs of others. By believing God for the deliverance of friends in Christ, our own needs are met. Many letters from prayer groups across the
(Continued on page twenty-five)

Bartlett Peterson presents Wayne Adams with the *Revivaltime* Honor of Origination plaque. Commenting on the Prayermeeting, Pastor Adams stated that an origination service greatly broadened local perspective.

C. M. Ward thanks Pat Coleman of radio station KGAR, Vancouver, Wash., for his cooperation throughout the Crusade. Coleman's recordings of each service were released the following day on KGAR.



I Was There— I Am a WITNESS

By **W. T. LASKOWSKI**
Bellevue, Washington

WHEN THE ANGRY MOB LED JESUS TO be crucified, I was there. I took part in the whole wicked scheme. I helped to nail Him to the cross. My sin was involved in the sin that sent Him there. "He was made sin for us, who knew no sin" (2 Corinthians 5:21).

Then one day I witnessed His coming into my heart. Well do I remember when He freed me from my sins and gave me the assurance of eternal salvation. That power of redemption is the same power that raised Jesus Christ from the dead. In a very real sense I am a witness to the death and resurrection of Jesus Christ. For this reason, when He commissioned those who had witnessed His death and resurrection—saying, "Ye shall be Witnesses"—He was commissioning me.

History records many examples of witnessing. Martin Luther and not Martin of Basle should be our example. Luther said, "Here I stand, I can do no other." But Martin of Basle kept quiet. At the beginning of what was later called the Reformation, he came to the knowledge of Christ as his Saviour, but was afraid to make a public confession of "justification by faith."

Instead, this man wrote his confession on a parchment: "O most merciful Christ, I know that I can be saved only by the merit of Thy blood. Holy Jesus, I acknowledge Thy sufferings for me. I love Thee! I love Thee!" When no one was looking, he loosened a stone from the wall of his cloister and carefully hid his confession of faith behind it. There it remained a whole century before it was discovered by accident!

Meanwhile Martin Luther had engaged in an active and dangerous life

of public witness. "I will not shrink from confessing Him before kings," he said. As a result, the preaching of salvation by faith brought millions to Christ in his and succeeding centuries.

When the Holy Spirit was poured out at Pentecost, the disciples of Jesus and new converts went everywhere witnessing to the death and resurrection of Jesus Christ. They brought hundreds to a knowledge of His claims, so many that the apostles were kept busy following up the work and establishing churches.

One word of witness can begin a chain reaction of winning many to Christ in any generation. Joel Stratton was a restaurant waiter through whose

DELIVERED FROM TOBACCO

IT WAS NOT UNTIL I SMELLED CIGARETTE smoke after I got home from church service that I discovered God had taken away my smoking habit.

I smoked for 30 years. Then one Sunday night in October, 1963, the Lord led me down the aisle to the altar of the First Assembly of God in Bearden, Ark. There God came into my life as I repented and cried out to Him to cleanse my heart and set me free of all sin.

After I got home from church someone lit a cigarette, and the smoke smelled terrible to me. I went to my knees again and thanked God for the victory.

My husband also was saved and shortly afterward stopped smoking. Thank God! He *really* is REAL!—Mrs. Ray Davis, Bearden, Ark.

(Endorsed by Pastor Harold R. Cobb, First Assembly of God, Bearden, Ark.)

witness John Gough came to the Lord. Gough brought scores to Christ. A Sunday school teacher named Ezra Kimball led Moody to Christ, and Moody brought thousands.

A Danish Christian witnessed to Dr. T. J. Bach on the streets of Copenhagen. Bach followed in the steps of Frederick Franson, founder of the Evangelical Alliance Mission, and became director of its worldwide witness.

In "When You Take the Stand," an article in the February, 1963, issue of *Readers Digest*, Don Murray wrote: "You can have an experienced judge, an intelligent jury, and two able attorneys, but justice will not be produced unless at least one truthful—and believable—witness takes the stand." In the world's judgment hall the Saviour stands condemned as a fake, an ordinary man, a moral teacher, but not recognized as the Son of God with power to save from sin. Unless we stand up and say, "I was there when it happened—I *know* His claims are true," judgment cannot be made in favor of Jesus Christ.

Witnesses often impede the course of justice. One of the worst mistakes is to attempt to impress the court and "wander from the truth—usually because of ego," Mr. Murray said. When we stand before the court of the world—and we are there as long as we are Christians—we must stick to the simple facts of what happened to us when we accepted Christ. The man who was born blind and healed by Jesus said, "One thing I know, that, whereas I was blind, now I see" (John 9:25). When a witness attempts to sermonize he may sometimes confuse the issue and negate his testimony about Jesus Christ.

The article also pointed out that the witness should be well briefed by a lawyer. The lawyer knows best how to convince the judge and the jury. He will tell the witness how much to say and how to say it. In the same manner, every Christian witness ought to be "briefed" every day in the Word of God by his Advocate, the Holy Spirit. The Holy Spirit knows exactly how to convict the world of sin.

The author advised that the witness should not tell the entire story, just the part necessary to the point in question. Only the Christian prepared by the Holy Spirit will be able to cooperate with Him to skillfully convince a sinner in favor of Jesus Christ.

Author Murray recalled an incident from his own experience. "Being a witness can be time-consuming, exasperating, and exhausting. In order to testify I lost time from work, had to reschedule a business trip, and sat for hours before I reached the stand. Neverthe-

less, I was the only witness in the case, the only person who had been willing to give his name to the police. Because of my appearance a man was not unjustly punished. . . . I wasn't much help, but I was all that justice had."

In every situation where the claims

of Christ have been called into question and He is being judged in the minds of men, He is counting on us to take the stand. We may feel we are not much help, but we must take the stand as His witness.

Remember, *we are all He has!* ◀◀

We can weather the storms of life through faith in the Faithful One.

Sustained by the Spirit of God

By MRS. MAX JOHNSON

Oskaloosa, Iowa

MAN'S CONTINUED EXISTENCE ON earth is as much a miracle of divine power as his first introduction into life. Only divine care could keep the delicate organism of the human mind and body from falling into disrepair and dissolution. In a meaningful but unstudied testimony a young lady said recently, "If it had not been for the Lord, I would have fallen apart!" No truer words could she have spoken.

Man has many requisites, and unless God in His divine goodness waits on him daily he must deteriorate, disintegrate, and die. The words of the Psalmist declare, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds" (Psalm 36: 5).

Job recalled the time when he was the object of God's concern. He was lingering over sweet memories which refreshed his soul. Against the dark background of his present sorrow these tender memories touched and softened his heart. There was a deep desire in his soul for the return of the divine love that fashioned and favored him. In recalling the old times to God, he may have thought it possible to excite some pity in the divine heart of God toward him. The first part of the text declares, "Thou hast granted me life and favor."

Sometimes trouble comes, crash after crash, and like Job we are utterly crushed. Everything seems to go wrong. Trouble is a depressing experience. It produces fixed weariness, fixed fretfulness, and fear of some

new reverse. Because nothing seems to go right, we are prone to say that nothing ever will be right. The heart is taken out of us; our troubles increase. But those troubles we make for ourselves are always the hardest to deal with. Job in the midst of his troubles knew his source of strength, and we hear him say to God, "Thy visitation hath preserved my spirit."

Man lives his life surrounded by unfinished things. He is constantly saying, "My purposes are broken off." We think we are almost ready to realize our ambitions, then suddenly something comes along to interrupt our plans. We have a bank account reserved for the future. Unforeseen expenses come and eliminates it. We are ready to retire and take life easy; sickness or death intervenes. Man is always attempting something he cannot finish—beginning what he cannot carry through—when he ought to be saying, "Not my will, but Thine, be done."

God always has a distinct purpose in every situation. He is always active until His purpose is realized. Thoughtless action is never associated with God. People drift into things, not knowing where they are going. Men talk about waiting for something to turn up, but God never does. He knows the end from the beginning. There are no accidents with God! He is never surprised, never taken unawares. There is a loving purpose and meaning in all that He does.

David walked in trouble the greater

part of his life. When his persecution from Saul was over, trouble with foreign enemies began. When these things were subdued, domestic troubles began. We need to remember that no trials have come upon us except those that are common to mankind; but God is faithful and He will not let us be tried beyond the limits of our endurance. By our trials He makes us to know "the exceeding greatness of His power to usward who believe." He revives us through the power of the Holy Spirit, renews our hope, our confidence and courage. Until the morning of joy which He has promised, He will give us songs during the night of sorrow and trouble to sustain our spirit. We learn to glory in infirmity, because the power of Christ rests upon us.

God will not abandon us. We must ask for His continued care, His guidance and replenishment. And as we count on it, He will sustain us. His interest is in us. His kindness toward us will never lessen, nor His grace slacken. He will guide us all the way by His wise discipline and His blessed Holy Spirit, until we are suitably prepared for the post in His heavenly kingdom which He is preparing for us.

Job of old realized His spiritual existence depended on the visitation of the Spirit of God from time to time. May we look to Him in these perilous times for His continued visitation in our lives, that we too may be able to say, "Thy visitation hath preserved my spirit." ◀◀

TITHING-

Stewardship in action

By CHARLES W. HOLT • Baldwin Park, California

A MAN'S ATTITUDE TOWARD MONEY, and the way he uses it, is often an index to his character.

The Bible says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6:9, 10).

The rich young ruler who came to Jesus inquiring about eternal life failed in the test of money. The one thing in which he fell short proved to be the dearest thing to his heart. As a result, he turned from Jesus "very sorrowful: for he was very rich" (Luke 18:23).

On a previous occasion Jesus had already set down the conditions for discipleship when He said, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). The Christian whose money is yielded to the Lord, and who is willing to forsake all in order to take up the Cross and follow Him, must have a practical method of demonstrating that inner attitude and consecration. Tithing supplies this avenue of expression.

Commenting on Malachi 3:10 ("Bring ye all the tithes..."), G. Campbell Morgan said, "Do not imagine because we are living in a spiritual dispensation we are no longer bound in the matter of material giving. We are to bring the tithes. It is not only the tithe God asks from you, but everything! You may have a proportionate statement of it if you will. As the Christian dispensation is greater than the Jewish, so must my giving be greater than a tithe, and when you have worked out the first ratio you

will begin to understand the second."

The basic principle underlying the Old Testament tithing plan, and that of the New Testament teaching on giving, is the same. In the Old Testament the system is spelled out in detail. But it is just as carefully woven throughout the whole fabric of New Testament truth. Tithing was used by the Lord in Israel as a means of teaching them His claims upon them. When they offered their tithe to the Lord it was because they recognized that *all* they possessed belonged to Him. This is the Biblical principle of stewardship, and it is not limited to the Old Testament.

TITHING IS A MEANS OF GIVING PRACTICAL EXPRESSION OF OUR LOVE.

Abraham must have been compelled by love for the Lord and recognition of the fact that all he possessed belonged to Him, when he gave to Melchizedek "tithes of all" (Genesis 14:20). In that act he became an example for us to follow. We are to give, "not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:7).

John appealed, "Let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18). Love is the motivating force in everything a Christian does, and thus should be the motivating force behind the offering of our tithe to the Lord.

TITHING IS A MEANS OF GIVING PURPOSEFULLY.

"Every man according as he purposeth in his heart, so let him give" (2 Corinthians 9:7). Without direction and purpose, our Christian walk loses its meaning and effectiveness. When Barnabas came to the church in Antioch, he "exhorted them all, that with

purpose of heart they would cleave unto the Lord" (Acts 11:23).

Just as living for Christ should not be spasmodic but constant, so our giving should not be left to whims and fancies, but should be under the control of a dedicated purpose. Many people will accept heavy financial obligations to provide for their personal comfort and convenience, yet hesitate to commit themselves to a systematic plan of giving to God's work. This leads to irregular giving, based on impulse and a possible small surplus which *might* be left over after the other obligations are met. Ought we not to show the same purposeful commitment in serving the Lord as we do in obligating ourselves for our temporal needs?

TITHING IS A MEANS OF GIVING EQUALLY.

Every member of the Body of Christ should have the same concern for the spreading of the gospel. Not everyone, however, can give as much in terms of actual dollars and cents as others. The burden of giving should not rest upon only a few—either of the wealthy, or of those who have less. Paul says, "For I mean not that other men be eased, and ye be burdened: but by an equality" (2 Corinthians 8:13, 14). Tithing offers the easiest way to establish equality in giving, for then, "It is accepted according to that a man hath, and not according to that he hath not" (2 Corinthians 8:12). Tithing is the minimum answer to the question, "How much shall I give?"

TITHING IS A MEANS OF GIVING CONSISTENTLY.

Paul outlined to the Corinthians a definite plan for the receiving of the offering. He said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Corinthians 16:2).

The whole program of world evangelization would suddenly and dramatically take on a new dimension of effectiveness if every Christian who is now giving fitfully would begin to give faithfully. Tithing helps the Christian maintain a consistent level in giving. Such faithful giving would make the Church consistently strong financially. This would enable it to carry on more effectively and efficiently the task of reaching the lost until Jesus comes.

NOTICE OF BOND REDEMPTION

by
The General Council of the Assemblies of God
 Springfield, Missouri
 to

Holders of General Council of the Assemblies of God Administration Building Bonds

A call for redemption of certain bonds of The General Council of the Assemblies of God, Springfield, Missouri, known as its First Mortgage Serial 5% Bonds Series A, dated September 1, 1960, is hereby given.

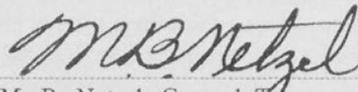
The General Council of the Assemblies of God, a corporation, in accordance with the terms of the Indenture of Trust securing said bonds which is recorded in the office of Recorder of Deeds of Greene County of Missouri, in book 1204 at page 509 and supplemental in book 1258 at pages 296-298, has elected to redeem and pay to the bearer or if the bond is registered as to principal, then to the registered holder thereof, the following listed bonds on March 1, 1965.

C-106	154	203	CCL-277	428	206	D-306	397	407	586
107	155	204		429	207	307	398	408	587
108	156	205	CCL-357	430	208	308	399	409	588
109	157	206		431	209			410	589
110	158	207		432	210	D-353	M-281	411	590
111	159	208		360	211	354	282	412	591
112	160	209	CCL-437	212	212	355	283	413	
113	161	210		362	213	356	284		M-640
	162			363	214	357	285		M-457
C-121	163	CCL-133		364	215	358	286		641
122	164			365	216	359	287		642
123	165	134		366	217	360	288		643
124	166	135			218	361	289		644
125	167	136	CCL-370		219	362	290		462
126	168	137			220	363	291		M-692
127	169	138			221	364	292		693
128	170	139			222	365	293		694
129	171	140	CCL-374			366	294		695
130	172						295		696
131	173	CCL-145			D-236				M-486
132	174								487
133	175	146			237				M-325
134	176	147			238				488
135	177	148			239				M-699
136	178	149			240				700
137	179	150			241				701
138	180	151			242				702
139		152			243				703
140		153			244				704
141	C-189	154			245				M-337
142		155			246				495
143		156			247				496
144		157							497
145		158	CCL-389						M-364
146		159			D-259				498
147		160							499
148		161			D-197				367
149		162							M-558
150		163	CCL-397						559
151		164			D-200				M-711
152			CCL-398						712
					D-263				M-368
			CCL-399						560
									561
			CCL-220						M-834
					D-202				835
									562
									563
									564
									M-405
									M-1058
C-153	C-201	202	CCL-243	CCL-427	205	268	396	406	M-585
					205	268	396	406	1059

The above listed bonds which were selected by lot according to provisions of said Indenture will be redeemed at face value March 1, 1965, plus the amount of interest coupons payable to March 1, 1965. The above bonds should be presented to the Trustee, The Citizens Bank, 1661 Boonville, Springfield, Missouri, for payment on March 1, 1965, or the first business day thereafter. Interest on the above listed bonds will cease to accrue from and after March 1, 1965. Interest coupons due on the above date must be detached and presented to The Citizens Bank for payment. All remaining coupons must remain attached to the bonds.

DATED: January 8, 1965

THE GENERAL COUNCIL OF THE
 ASSEMBLIES OF GOD


 M. B. Netzel, General Treasurer

thou how faith wrought with his works, and by works was faith made perfect?" (James 2:22). The Christian's attitude should be, "Lord, all I possess belongs to You [faith] and to demonstrate my recognition of Your love and claims upon all I possess, I dedicate the tithe to Your service [works]." Thus his faith is demonstrated by his work.

The tithe therefore serves for the Christian and the Church the same basic purpose it served for Abraham, Jacob, and those who served under the Law of Moses. It offers support to the Church's ministries at home and abroad, and at the same time gives us a practical means of demonstrating the fact that all we possess belongs to the Lord. ←

ANSWERED PRAYER

(Continued from page twenty-one)

nation assure us that they have been blessed as a result of interceding for others.

"Our *Revivaltime* Prayermeeting was just wonderful," testified J. W. Woolridge, pastor in Ashford, Ala. "We only asked for 25 requests and prayer reminders, but we had close to 40 present. The Spirit of God was truly felt."

One prayer group in Greenwood, Ind., enlisted the cooperation of seven churches in the city. Their prayer leader wrote:

"What a blessing it is to pray for the needs of others. We all prayed for each person on the list, and then I called different churches and asked if they would accept a sheet of requests. The power of God was really thrilling to each heart, and we are expecting great things to happen."

No one knows exactly how many lives will be touched through the fervent prayers of the 50,000 persons who participated in the World Prayermeeting. *Revivaltime* extends thanks to everyone who had a part in making it a success. Through united efforts such as this, the radio ministry will continue to expand until the ultimate goal, an evangelized world, is attained.

Continue to support the broadcast, and tell your friends to listen each week. Please let us know if your life has been blessed by the broadcast. Send your letter of testimony to *Revivaltime*, Box 70, Springfield, Mo. 65801.

TITHING IS A MEANS OF PERFECTING OUR FAITH

James has made it very clear that "faith without works is dead" (James 2:20). Tithing is not a means of obtaining faith, or salvation, or any merit

with God, but it helps the Christian express his faith in a practical manner. Pointing out that Abraham expressed his faith by his works when he prepared to offer Isaac on the altar of sacrifice, James then says, "Seest



H. H. Davis, pastor of the Ardmore Lighthouse Assembly (seated, facing camera) attempts to read the Braille copy of the Book of Psalms, with some coaching from Jesse Lyons, a blind deacon of the church. Mrs. Davis, wife of the pastor (left) and Mrs. Jesse Lyons look on. The two large volumes in front of Brother Davis contain the Gospels of Matthew, Mark, Luke and John. The whole Bible in Braille requires 18 volumes like these.

The Blind, too, can serve

By **JESSE LYONS**

Lay Member, Lighthouse Assembly of God, Ardmore, Oklahoma

THE ASSEMBLIES OF GOD CHURCHES in Wilson and Ardmore, Okla., have accepted my wife and me with open arms in spite of our visual handicap, and no distinction is made between us and the sighted people.

Jesse Lyons tunes the grand piano in the auditorium of Lighthouse Assembly.



We were both converted in the Wilson Assembly in December 1937. A short time later Marie, my wife, received the baptism of the Holy Spirit, and about a year later I was filled. What a wonderful experience!

During our 18 years as members in the Wilson Assembly we were privileged between us to serve in almost every church office and position. While I was Sunday school superintendent (which position I filled for 12 years), one of the greatest thrills in our church work came when the church was awarded its first Gold Crown certificate. We were among the first in Oklahoma to receive that honor. I was privileged to attend the district Gold Crown banquet.

We moved to Ardmore in 1955 and have since been members of the Lighthouse Assembly. I learned to tune and

service pianos while attending the Oklahoma School for the Blind and thus was able to establish a business in the Ardmore area. I am a registered member of the Piano Technicians Guild, craftsman status. My wife assists me in my business. We are thankful to be able to contribute financially to the church and to missions.

At the present time I am a member of the church board of deacons. I also enjoy taking an active part in the Men's Fellowship, and Marie works in the Women's Missionary Council. We appreciate the missionary vision of Lighthouse Assembly.

Because of our visual handicap, we are interested in the problems of blind people, especially the spiritual problems. One of the greatest problems of the blind is the lack of reading materials. In my own state we have close to 4,500 legally blind people, and less than 30 are receiving Pentecostal Braille literature.

For many years other denominations and cults have been placing their publications in the hands of blind people all over the world. It is too late to get our message to many of them, but the Assemblies of God is now attempting to reach as many as possible. Printing Pentecostal Braille literature is one of the newer ministries of the Home Missions Department.

We enjoy the *Adult Student* quarterly and *The Pentecostal Digest* which we receive regularly free of charge from the Home Missions Department. These free publications and others are available to the blind upon request. This ministry to the blind is supported entirely by contributions of interested individuals and churches. I would like to see our literature in the library of every school for the blind.

Another great problem among the blind is the lack of church attendance. They should be encouraged to participate in worship services and other church activities. Blind people who are not acquainted with our type of worship do not know when to stand up, or sit down, etc. This makes them uncomfortable.

Someone in the church should take the responsibility of acquainting the blind visitors with the order of worship. He should sit by them and tell them when to stand, sit, etc. He need not be reticent to coach the blind. He should realize it was a challenge for them to attend the service in the first place.

The spiritual needs of the blind must be met. When the blind receive salvation, they will rejoice; when they receive the baptism of the Holy Spirit, they will speak in other tongues as sighted persons do.

Let the great spiritual need of the blind be a missionary challenge to you. The blind division of the Home Mis-

sions Department is only a few years old, and needs financial help if it is to continue to grow.

Offerings for this ministry should be sent to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. Be sure to clearly designate your offering for *Braille Literature*. ◀◀

By JOHN D. SWANK
Tucson, Arizona

Witnessing at an ALL- INDIAN RODEO



This elderly Indian listened to recordings of Scripture in the Papago language for two hours.

THE ANNUAL ALL-INDIAN RODEO TOOK place in Sells, Ariz., October 24 and 25. We, the missionaries of Sells, Ajo, Stanfield, and the two churches in Tucson, felt this was an opportunity for witnessing that should not be passed by.

We therefore rented space on the rodeo grounds and built a small booth, constructing it in such a way that it could be dismantled and used again and again. Some of the churches in Tucson helped to supply us with about 500 copies of the Outreach Issue of *The Pentecostal Evangel*. We had some outdated *Evangels*, too, along with many tracts and pamphlets.

A number of our Indian Christians volunteered to help us distribute the literature. Some of the women took tracts into the parking lot and put one in or on each car. Our young people went among the crowds to give out tracts. Still others stood around in strategic places handing out *Evangels* on which we had stamped the addresses of our five Indian churches.

We were the only churches doing anything of this nature. Toward the end of the rodeo nearly everyone walking around was carrying a piece of

literature from the Assemblies of God.

The booth was a beehive of activity. The large display of Bibles and books interested many. We played recordings of the Scriptures in the Papago language. This was quite an attraction, for we noticed many of the older people, especially, listening to these. One old man in particular listened for two hours. God says His Word will not return void but that it will accomplish the purpose for which it was sent.

On Saturday evening we had a live musical service. The pastor of Faith Assembly in Tucson, Wayne Smith, and his wife, and the Marvin Boyles, also of Tucson, sang quartet numbers. As they began their singing and playing a group soon gathered around the booth. The crowd grew so large that the operator of a chance game next to our booth complained we were taking away his business.

The booth afforded us the opportunity to contact and witness to many Indian people and also to many "pale-faces" we had never met before. All who participated are so enthusiastic over the results of this year's venture that already we are planning for a larger and better booth next year.

BGMC
gives
HOME MISSIONARIES
a lift

ALTHOUGH THE BOYS AND GIRLS missionary crusade was organized as a Foreign Missions project, in the last few years BGMC has helped home missionaries too by sending them backdated Sunday school literature upon request.

Some of the American Indians speak only Spanish, and BGMC has sent their missionaries backdated Spanish literature as it has been available.

Many of the churches in the Special Ministry fields of Home Missions are financially unable to buy the current literature for their Sunday schools. They have been grateful for the backdated literature which comes to them free of charge, on which BGMC pays the postage.

Since various cults are operating on Indian reservations and in Alaska, it is important for our home missionaries to be able to place Assemblies of God literature in the hands of those they contact. BGMC has enabled many of them to do this. The missionaries wish to express their appreciation to BGMC for the "boost" it is giving their work.

At the 1963 General Council in Memphis, Tenn., it was decided that BGMC would furnish Sunday school literature at half price for the first year to new schools in the districts. BGMC has set up a District Literature Fund for this purpose. Application forms are available from the district offices. Each application must be signed by the district superintendent and the district Sunday school director before it is sent to the national BGMC office at Springfield, Mo.

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

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



Homefront Highlights

FOREIGN LANGUAGE MINISTRY

El Paso, Texas

The Latin American Bible Institute at El Paso has a record enrollment of 87 students this year. A revival spirit prevails and three have received the baptism of the Holy Spirit. The school needs to enlarge its borders to accommodate the increasing number who wish to attend.

Miami, Florida

Andres and Hilda Roman report they have found many of their Miami night Bible school students to be willing workers in the Spanish churches. They are active in Sunday school, C. A. WMC and MF groups.

Sister Roman is suffering with cancer of the face, but is trusting the Lord for healing. She has been able to teach some in the school. She will appreciate your prayers.

Los Angeles, California

Billy Wofford, who operates a Chinese Mission in Los Angeles, reports that seven young people were saved in October.

Miami, Florida

Attendance at the Evangelical Refugee Center Chapel averages about 60 now. Many others who were saved in the Center and moved to a different part of the city return for night services.

Brother Caride, pastor of the Center Chapel, writes that recently a woman, discouraged and desperate, came to the chapel for help. She was alone in the States. Her husband was a prisoner in Cuba and she feared he would lose his life at any moment. The staff members prayed with her and the Lord gave her peace. Several days later, the woman answered a knock on the door and there was her husband! By a miracle he had escaped from Cuba in a boat.

Among the 30 persons present at the workshop were two pastors, a pastor's wife, and five deaf persons from the Calvary Chapel of the Deaf in Elizabeth, N. J. Brother Pentz interpreted some of the convention services for the deaf. More than 700 hearing persons attended this year's annual convention.

Oklahoma City, Oklahoma

Little Norma Beth joined the Elmo Pierce family on November 18, 1964, weighing 7 lbs. and 14 oz.

Sedalia, Missouri

The Sedalia First Assembly of God hosted the November rally which included deaf groups from Kansas City and Overland Park, Kans., and Independence, Springfield, and Sedalia, Mo. The rally speakers were William Terrell, minister to the deaf in Springfield, Mo., and Fred Watterson, minister to the deaf in Independence, Mo. The deaf joined the hearing congregation in their morning worship service with Leroy W. Morgan, evangelist to the hearing, as speaker. Special songs were provided by the guest deaf groups, including the Central Bible Institute deaf choir.

Floyd Buntenschach is pastor of the church and Ruth Baldwin teaches the deaf class.

TEEN CHALLENGE MINISTRY

Brooklyn, New York

Don Wilkerson, director of evangelism at the New York Teen Challenge Center, writes:

"We are now operating our evangelism and rehabilitation program under one department. Assisting me is John Kenzy, a graduate of Central Bible Institute in Springfield, Mo. He has worked with us the past three summers. Also assisting me is Don Wilkins, who came to work this past summer and felt God would have him stay on with us. John and Don are God-sent, for it has been through their dedicated work and sacrifice that many needy souls have come to Christ.

"The heavy evangelism thrust has been terminated for the fall and winter, except for the Catacomb Chapel at Greenwich Village and follow-up work. In the fall and winter we concentrate on a program geared to rehabilitating the drug addicts, alcoholics and others who come to us for help. Some of these are coming as a

result of summer evangelism contacts. A number have been saved and miraculously delivered from sinful habits.

"About 80 per cent of those who go through the program, both here in New York and at the Training Center in Rehrersburg, Pa., or at the Girls' School in Rhinebeck, N. Y., remain steadfast Christians. But our hearts are saddened as we see some leave without victory. Some are dismissed because of disciplinary reasons. Some who leave do return to live for Christ."

Nicky Cruz, now engaged in field evangelism, is specifically interested in challenging other young people to dedicate their lives to Teen Challenge ministry. He is in California.

Nineteen former addicts and gang members have entered Bible schools through the sponsorship of Teen Challenge.

Los Angeles, California

The Teen Challenge staff is working untiringly to "conserve the fruit" of the summer. To help continue the fight, 50 Bible college students from four schools have joined the staff for street evangelism in the evenings.

A new bimonthly magazine *The Challenger* is available from Teen Challenge, P. O. Box 585, Los Angeles 53, Calif.

The Los Angeles Center has witnessed a special move of God among the female drug users. Several have been saved and are now living at the Center. One was paroled to the Center from Corona Women's Prison where there are over 700 female drug addicts in custody!

ALASKA MINISTRY

Stevens Village

In October half of the sod roof on the main room of the missionaries' cabin caved in. The Arvin Glandons, scheduled to hold a Bible school session there, arrived while the missionaries, Brother and Sister Robert Lantz, were digging out.

Stevens Village has no schoolteacher, so public school has not opened. A Christian schoolteacher in this area would be a great blessing.

Clear

Darrell Redfearn, who is pastor at Anderson, is now holding services each week at Clear Site Air Force Base, where he has been appointed chaplain. Many doors of



The Men's Fellowship of the Church for the Deaf in Riverside, Calif., has good times of fellowship. Here they are on a fishing trip. They help sponsor the deaf Royal Rangers and often take them on outings. The boys (at right) have just returned from a trip to the mountains. To show there was snow up there, they brought some back.



DEAF MINISTRY

Lawton, Oklahoma

In November Elmo and June Pierce began regular biweekly Sunday afternoon services for the deaf at the Lawton Heights Assembly of God. The Pierces also conduct regular services for the deaf at the Fellowship Assembly of God in Oklahoma City.

Riverside, California

John and Bea Berry are the proud parents of Ronald Lee, born August 21, 1964. He weighed in at nine pounds. Mrs. Berry is minister to the deaf in Riverside.

The Men's Fellowship of the Riverside Church for the Deaf

helps with church and bus maintenance. The men distribute tracts and help in homes of needy people. They also support a Korean deaf boy. The group sponsors the deaf Royal Rangers and bought uniforms for them.

Somerset, New Jersey

The New Jersey District Sunday School Convention conducted on November 7, 1964, included a workshop, "Ministry to the Deaf." Croft Pentz, minister to the deaf in New York and New Jersey, was the workshop leader, and Jill Havener, member of the New Jersey District office staff, was the chairman.

ministry are opening which would otherwise be closed. The new church at Anderson, constructed by Richard Rutledge, pastor at Nenana and former pastor at Anderson, is 24 by 65 feet and is appraised at \$16,000.

Kaktovik (Barter Island)

The Mel Cooleys, pastors at Kaktovik, write that in October they moved their church building approximately one-half mile to the new village site. Three skids, consisting of 70-foot telephone poles, were connected and used as a sled. As a result of this move, cracks appeared in many places in the building, but the Cooleys were able to repair most of them before winter.

Barrow

On October 28, 1964, the McKenziez adopted a little six-month-old baby girl named Sharon Renee.

Kodiak

William L. Cummins, pastor at Kodiak, reports 11 children and one adult saved and two baptized in water in October.

PRISON MINISTRY

Crime Trends Upward

At the end of the first nine months of 1964 crime in the United States showed a 13 per cent rise over the same period in 1963. Increases were recorded in all crime categories.

The suburban area continued its sharp upward trend recording a 20 per cent rise. In the group of cities with populations of 25,000 or more crime increased 12 per cent whereas the rural area had an 8 per cent rise. All city groups reported average increases from 6 per cent in cities over a million population to 22 per cent in places with less than 10,000 inhabitants.

—from *FBI Uniform Crime Reports*

Demand for Bible Courses Increasing

The Prison Division reports a 25 per cent increase in the number of Bible correspondence courses completed by inmates serving time in federal and state penitentiaries.

AMERICAN INDIAN MINISTRY

Mescalero, New Mexico

The Carl Conleys have moved into their new parsonage. They did all the finishing work themselves.

Owyhee, Nevada

George Effman, Klamath Indian evangelist, was with the Alfred Elgins at Owyhee for several days of meetings in October. He was followed by John McPherson, Cherokee Indian evangelist. Several backsliders came back to the Lord and the meetings were a spiritual uplift to the church. During November, attendance



Mr. and Mrs. Jerry Triemstra



Mr. and Mrs. Clifford L. Irwin



N. L. Shawchuck



Ethel Goddard

CHOSEN FOR SERVICE

THE RECENT APPOINTMENT OF seven new Home Missions workers increases the number of appointed home missionaries to 376.

Mr. and Mrs. Jerry Triemstra of Hollister, Calif., have been appointed to work with Cuban refugees and teach in the Bible school in Miami, which is directed by the Andres Romans. The Triemstras were formerly missionaries in Peru. Brother Triemstra managed a printshop on the Peruvian field for eight years. He recently has assisted with the services in Evangel Temple in Miami. He is ordained and Mrs. Triemstra is licensed with the Peruvian Council.

Mrs. Triemstra (Libia) attended the Latin American Bible School in San Diego, Calif., (which is now located at LaPuente, Calif.). In addition to her Bible school work, she teaches in the Sunday school of the Hialeah, Fla., Assembly, and helps in the Cuban Refugee Center with children's services on Saturday.

Mr. and Mrs. Joseph Catesi of Brooklyn, N. Y., have received appointment to Teen Challenge work in which they are now engaged in New York. Both are graduates of

Central Bible Institute, Springfield, Mo. Brother Catesi is licensed with the Eastern District. He is experienced in surveying (topographical), office work and teaching. Mrs. Catesi has had secretarial experience.

Norman L. Shawchuck of Staten Island, N. Y., has received appointment as Director of Urban Missions in the New York District, under a Board of Administration. He is a graduate of Hub City Bible Institute, Aberdeen, S. Dak. Brother Shawchuck has had pastoral experience and has been a Home Missions worker in the New York City area. He also has a background of four years in civil engineering. He is ordained with the New York District. The Shawchucks have three young children.

The Clifford L. Irwins of Sawyer, N. Dak., have been appointed to American Indian ministry at Selfridge, N. Dak. Brother Irwin attended Lakewood Park Bible School (now Hub City Bible Institute), Aberdeen, S. Dak., for three years. He is licensed with the North Dakota District and has had experience as an interim pastor. The Irwins have 3 children.



Mr. and Mrs. Joseph Catesi

Agnes Rodli has been reappointed to the Alaskan field. She spent 14 years in Alaska and is presently located at the village of North Pole. She is licensed with the Northern California-Nevada District. Sister Rodli attended Bethany Bible College, Santa Cruz, Calif. She has had considerable experience as a schoolteacher and a missionary in Alaska.

Mrs. Ethel Goddard of Compton, Calif., has been appointed to deaf ministry. She has been assisting Elsie Peters in deaf ministry in the Maywood, Calif., church since 1960, but is now helping Betty Pannattom with the deaf work in First Assembly of God, Santa Ana, Calif. Sister Goddard also assisted in ministry to the deaf in the Los Angeles area for 17 years.

climbed into the fifties, which Pastor Elgin attributes to the recent meetings with the two evangelists.

Lower Brule, South Dakota

Halloween brought vandalism to the church at Lower Brule, which has just been built. Windows were broken and the steeple was pushed off the roof. The community was shocked that teen-agers would do such a thing to a church. The young people were tried at the Tribal Court and ordered to pay for the damage. One, a ward of Welfare, was put on probation for the rest of the school year. The other boy and girl were each put on three months' probation. They are all being assigned work by the tribe in order to earn money to pay for the damage.

Sanders, Arizona

Charles Kumley was pleased with the response to a course on "Standards of Christian Doctrine and Practice" which Pauline Mastries recently taught in his church. Eleven received certificates.

Mexican Hat, Utah

The Grant B. Croasmuns who have been ministering at Mexican Hat for some time resigned October 1 to take up new missionary duties among the Acoma Indians on the reservation near Grants, N. Mex. A new missionary will be taking their place in Utah. The Jerry Holders are the missionary-pastors in Grants.

Shiprock, New Mexico

Viola Whitehead, who has been assisting the missionaries at Shiprock, is now in charge of the work at Bloomfield.

Cedar Creek, Arizona

The Silas Rexroats supplied for Pearl Foster while she was taking a needed rest.

Shonto, Arizona

Edith Jerry, our Navajo missionary at Shonto, reports several conversions and some remarkable healings in her area. Sister Jerry is urgently in need of a church building for her people.

San Ysidro, New Mexico

Mrs. Grace Humphrey has joined the W. L. Barbarys at San Ysidro to assist in the work.

Escondido, California

The Fred Cruses have accepted the pastorate of the Full Gospel Indian Church on the Rincon Indian reservation near Escondido, Calif., upon the resignation of the William Henshaws. They will live on the reservation.

Lakeside, Arizona

The Bert Parkers are rejoicing over an attendance of 40 on a recent Sunday and the salvation of five persons. This is a new work and the Parkers will appreciate prayer.

Rapid City, South Dakota

God has opened another door of service for the Floyd Beckstrands who are now permitted to minister to the Sioux Indians twice a month in the Tuberculosis Sanatorium. Approximately 30 to 35 Indians attend the services.

SMALL CONGREGATION BUILDS NEW CHURCH



New church in De Soto, Mo., is built of Hackberry brick and block.

DESOTO, MO.—On November 1, around 275 were present for the dedication of the new First Assembly of God. N. Cleo Tapp, district superintendent, brought the dedicatory message. This is a remarkable testimony of a small group of people who sacrificed and worked together to make their dream a reality. The congregation consisted of only 28 members when the decision was made to construct a new church on property next to the parsonage on Wine Street.

The building was erected for a fraction of its value through careful buying and donated labor.

Pastor Robert S. McGarity served as architect and general contractor and laid most of the brick. The building, constructed of Hackberry blend brick and haydite block, has aluminum window frames with hammered cathedral glass. It contains a 40- by 45-foot auditorium, six classrooms, pastor's study, office, youth chapel, nursery and rest rooms. The church is attractively decorated; the front and rear paneling is pecan. A large cross fills the center of one end of the building. The pews are oak finished in fruitwood. A large parking lot adjoins the church.

SANCTUARY ADDED TO TEXAS CHURCH

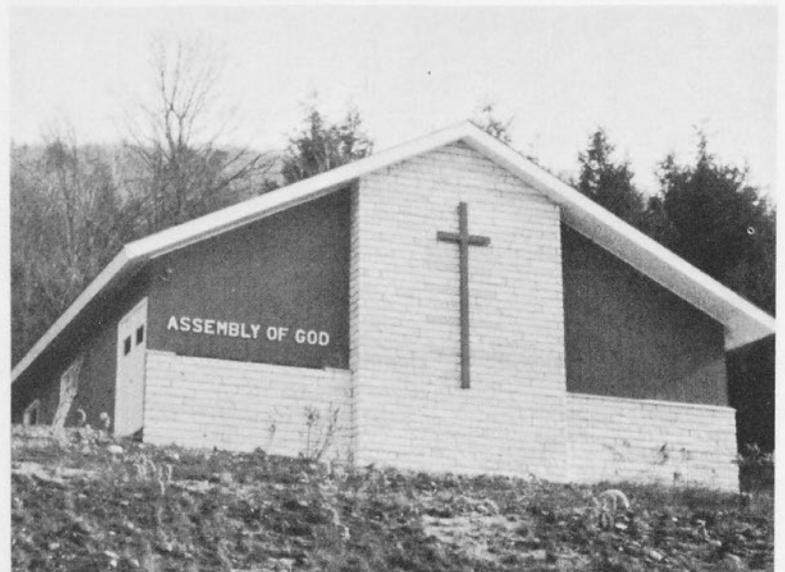
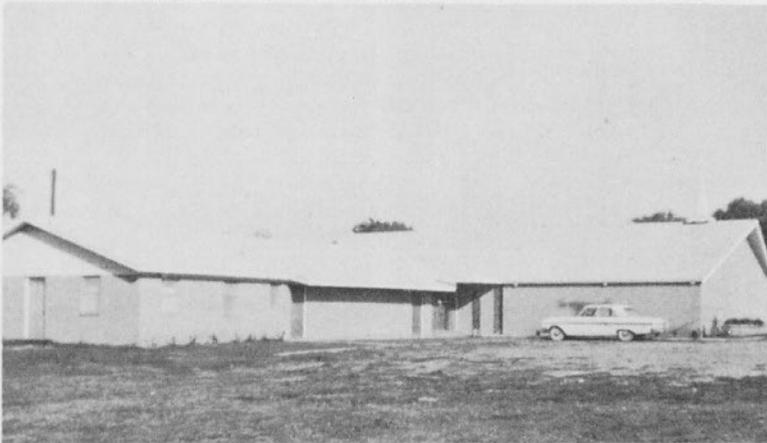
DENISON, TEX.—With joyful and grateful hearts the congregation of Faith Assembly of God moved into its new sanctuary last August. M. E. Collins, president emeritus and professor at Southwestern Assemblies of God College, spoke at the dedication.

The church was begun in 1961 in a rented building. The small congregation called Lester Ames as pastor in February, 1962. Under his leadership two acres of ground was purchased at the west edge of Denison. In January, 1963, ground was broken for the first unit of the building consist-

ing of a small auditorium, eight Sunday school classrooms, and rest rooms. This served the church until the present sanctuary was completed.

Pastor Ames designed the building and served as general contractor. The sanctuary, which seats 225, has exposed laminated trusses, brick sidewalls, ash paneling, natural oak furniture, and red carpets. Other features include a large nursery with rest rooms, two offices, a baptistry and two more classrooms. This gives a total of nearly 5,000 feet of usable floor space. The church is valued at \$60,000 and has a total indebtedness of less than \$20,000.

New sanctuary of Faith Assembly in Denison, Tex., is dedicated.



The new Proctorsville Assembly is easily seen from Route 103.

CHURCH DEDICATED IN VERMONT

PROCTORSVILLE, VT.—On November 9, 1964, 140 people attended the dedication of the new Assembly of God. Evangelist Daniel Mariano delivered the dedication address and Carl O. Lindberg, superintendent of the Northern New England District conducted the dedication ceremony. Open house was held in the afternoon followed by a fellowship supper in the church basement. Pastor E. R. Fiddler and his father, assisted by members of the congregation, did much of the major construction work. The south end of the church, facing the highway, is constructed of white Danby marble veneer. The exterior siding is finished with a light stain, and the interior knotty pine paneling has a light antique stain. Members of the church made plastic upholstered cushions for the hand-wrought pews.

NEW CHURCH DESTROYED BY FIRE

ATLANTA, ILL.—The Assemblies of God church, valued at \$100,000 was destroyed by fire about 10:30 p.m., November 20. The new church and parsonage were dedicated on November 2, only a few weeks before the fire.

Pastor E. C. Cunningham and the congregation prayed and labored together to build the beautiful stone and redwood church, which was begun in May, 1962. The building consisted of an auditorium, seating approximately 300, pastor's study, large Sunday school office, 12 Sunday school rooms, and a children's church au-



The church in Atlanta, Ill., looked like this before the fire.

EVANGELISTIC EVENTS

ditorium. The entire church was air-conditioned. The church was partially covered by insurance and was a great loss to the town of 1,600 population. Plans are being made to rebuild the church, and the pastor and congregation ask the prayers of the *Evangel* readers.

REVIVAL NEWS

TULSA, OKLA.—The presence of the Lord was evident in each service during a revival with Evangelist Kenneth Harris at West Tulsa Assembly of God here. Twelve were saved and five received the baptism in the Holy Spirit during the three-week meeting.—*W. H. Kennemer, Pastor*

* * *

MILWAUKEE, WIS. — December 13 marked the close of an outstanding revival here at Parklawn Assembly of God with the Tanner Team of Willmar, Minn. God moved in an unusual way in the first service and the tide of revival continued to grow. Twenty were saved, five filled with the Holy Spirit and many reconsecrated their lives to God.

—*John B. Bryant, Pastor*

* * *

TUCUMCARI, N. MEX.—First Assembly of God here was blessed in a 10-day revival conducted by Evangelist and Mrs. C. L. Stewart of Ft. Worth, Tex. The Holy Spirit moved upon the entire congregation and the people are still rejoicing over the unusual visitation.

—*E. R. Winters, Pastor*

MISSIONARY CONVENTION

FIRST ANNUAL MISSIONARY CONVENTION—Feb. 4-7 at Assembly of God, Carlton, Oreg. Speakers: Wilfred Morris, Venezuela; and R. E. Book, Oregon district missions director.—by G. L. Cowart, pastor.

WITH CHRIST

MRS. SUSIE EARLS, 88, of Pascagoula, Miss., passed away November 13 following a heart attack. Sister Earls was a licensed minister and served as an evangelist. She is survived by her husband Clarence, four children, 15 grandchildren, 29 great grandchildren, and one great great grandchild.

EDD BOAN, 60, of Eldon, Mo., passed away due to cancer December 14. A member of the Southern Missouri District, he was ordained in 1943 and served as a pastor and evangelist. His pastorates included Eldon, Excelsior Springs, and Holt, Mo. He is survived by his wife Elsie, one child, and two grandchildren.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Mobile	First	Feb. 7-14	H. L. Carroll	Frank Martin
Ark.	Ashdown	A/G	Feb. 14-28	Royce L. Lowe	S. E. Teehee
	Clinton	A/G	Feb. 1-7	J. C. Nichols	J. R. Adams
	El Dorado	First	Feb. 8-14	J. C. Nichols	Erling Saxelid
	Gentry	First	Feb. 9	Carl L. Tillery	Dennis Jeck
	Little Rock	Central	Feb. 7-21	Roland & Leanna Hastie	Bird Campbell
Calif.	Avenal	A/G	Feb. 2-7	Steve & Pat Rexroat	Ken George
	Baldwin Park	First	Feb. 7-21	S. B. Douglas	Marvin Douglass
	Bell Gardens	First	Jan. 31—	Don Brankel	O. H. Mitchell
	El Centro	First	Feb. 3-14	Marvin Schmidt	Claude White
	El Rio	Bethany	Feb. 8-21	Neville & Beulah Carlson	J. C. McIntosh
	Paso Robles	A/G	Feb. 2-14	Ted & Hazel Silva	Leo Duncan
	Red Bluff	Bethel Temple	Feb. 2-7	Garfield J. Unruh	James A. Benney
	Salinas	Northside	Feb. 3—	Paul W. & Mrs. Thompson	Lehman Myatt
	San Bruno	*A/G	Feb. 7-12	Charles Senechal	Ardon Schmidt
	Sunnyvale	First	Feb. 7-24	E. T. Quanabush	Ralph W. Hillegas
	Torrance	Walteria	Feb. 9-14	Steve & Pat Rexroat	Ed Hughes
	Tulare	First	Jan. 31-Feb. 7	Lindy L. Lummer	Paul Smith
	Watsonville	*Pajaro First	Feb. 14-19	Charles Senechal	R. G. Florence
Colo.	Delta	First	Feb. 9-21	Wesley F. Morton	Donald Farmer
Fla.	Brandon	A/G	Feb. 3-14	Don & Sharon Parker	William Wynn
	Durant	Pleasant Grove	Jan. 12-31	Clark-Peterson Team	R. L. Beavers
	Jacksonville	Arlington Glad T.	Feb. 7-21	J. Earl & Mrs. Douglas	T. I. Reeves
	Jacksonville	Riverview	Feb. 2-7	Frank J. DePolo	A. B. Wainwright
	Lake Wales	Victory	Feb. 2-14	Clark-Peterson Team	James F. Ferrell
	St. Petersburg	Glad Tidings	Jan. 31-Feb. 13	Paul & Evelyn Graban	K. Squires
	St. Petersburg	Faith	Feb. 2-14	Peter DeLeon	Roy W. Carroll
	Tampa	Sulphur Springs	Feb. 2-14	Arnold & Anita Segesman	Joseph Hardt
	Trilby	Trilcoochee	Jan. 31	Gladys Voight	P. T. Holland
Ill.	Belleville	Full Gospel	Feb. 2-14	Joel & Mrs. Palmer	R. D. Shaw
	Edwardsville	First	Feb. 2-14	John A. Stallings	J. M. Graham
	Lincoln	Faith	Feb. 2-14	Bob & Paughnee Bornert	J. G. Strickland
	Rockford	First	Feb. 2-14	William Caldwell	E. A. Manley
Ind.	Gary	Black Oak	Feb. 9-14	Harry V. Vibbert	Jim Johnson
	Kokomo	South Side	Feb. 2	Donald & Mrs. Lunsford	Dave Dishman
	South Bend	Calvary Temple	Jan. 3-Feb. 14	Sunshine Party	Roy Wead
Kans.	Agra	Pleasant Green	Feb. 1-14	Knott-Olson Team	Eugene Shaw
	Chanute	First	Feb. 3-14	Kenneth Broadus	Raymond Owen
	Great Bend	First	Feb. 2-7	I. D. Rayborn	J. O. Rosenberg
	Kansas City	Victoria Tab.	Feb. 14	Eddie Wilson	H. W. Barnett
	Liberal	First	Feb. 2-14	Norman & Evelyn Hays	Dean Nygren
Md.	Baltimore	Bethel Tab.	Feb. 12-14	David & Pat Johnson	Jack Morris
	La Vale	Chapel	Feb. 10-21	Bob & Jeri Winford	H. L. Wigfield, Sr.
Mich.	Benton Harbor	Fairplain	Jan. 27-Feb. 13	Musical Vanderploegs	D. G. Foote
	Kalamazoo	First	Feb. 2-14	Ray C. Eskelin	Carl Ausbury
	Niles	First	Feb. 2-14	Arthur & Anna Berg	A. O. Marialke
	Wyandotte	A/G	Feb. 3-14	Steve & Vada Allen	Warren B. Tyler
Minn.	Rochester	A/G	Feb. 14	Lindy L. Lummer	O. E. Carter
Mo.	Florissant	A/G	Jan. 27-Feb. 7	Edgar Bethany	Lester E. Shockley
	Independence	Englewood	Feb. 9-21	Lindy L. Lummer	P. K. Witten
	Grandview	First	Feb. 3-14	Musical Lebsacks	Burrell White
	Kansas City	Blenheim	Feb. 7-21	Wilburn H. Fisher	Milton Beckett
	Kansas City	Calvary	Feb. 2-14	John W. Smith	L. S. Carpenter
	Kansas City	Central	Feb. 2-14	The Tanner Team	Paul Brewer
	Viburnum	First	Feb. 1-14	Robert V. Holland	D. Harris
Nebr.	Dalton	A/G	Feb. 3-14	Ralph A. Creider	G. W. Harmon
Nev.	Sparks	A/G	Feb. 10-21	Dave Tonn	G. Fischer
N. J.	Burlington	A/G	Jan. 31-Feb. 5	David & Pat Johnson	Joseph Sutera
N. Mex.	Alamogordo	First	Feb. 7	Glen Shinn	Eugene McClain
	Truth or Conseq.	First	Jan. 31-Feb. 7	E. Dale Franks	Harold E. Hill
N. Y.	Friendship	A/G	Feb. 9-21	Werner & Mrs. Johnson	Robert Campbell
	Holley	A/G	Feb. 3-Mar. 7	Werner & Mrs. Johnson	Gerald Glidden
Ohio	Cleveland	Bethany	Feb. 7	Bob Ludwig	Ellis Damiani
	Girard	Summit	Feb. 14	Bob Ludwig	Richard Barth
Okla.	Ada	First	Feb. 7-21	H. A. & Mrs. Strange	F. M. Jones
	Drumright	A/G	Feb. 2—	James & Beulah Pepper	M. A. Malone
	Oklahoma City	Capitol Hill	Feb. 14-28	Harry J. Steil	Melvin Brewer
	Ponca City	Glad Tidings	Feb. 14-28	Franklin A. & Mrs. Burns	D. D. Bobbit
Oreg.	Aloha	A/G	Feb. 7-21	D. L. Nultemeir	John H. Fuiten
	Gresham	A/G	Feb. 2-7	Wallace S. Bragg	O. L. Triplett
	Woodburn	A/G	Feb. 3-14	Raymond Miller	Richard Martin
Pa.	Akron	A/G	Feb. 5-14	Paul & Becky Cox	J. Wesley Clark
	Rainsburg	A/G	Feb. 2-14	Albert Wm. Klyer	Daniel Brubaker
S. C.	Greenville	First	Feb. 10-21	H. Syvelle Phillips	Edward Blount
Tenn.	Fayetteville	First	Jan. 25-Feb. 7	Loyd Middleton	J. L. Campbell
	Memphis	Calvary	Jan. 31-Feb. 14	B. R. Minton	H. M. Yandell
Tex.	Austin	Central	Jan. 26—	Doyle H. Thompson	John P. Joyner
	Ft. Worth	Riverside	Feb. 14	J. Nathan Phillips	Elbert Wilkinson
	Garland	Southside	Feb. 10	Sara E. Sharp	V. E. Tipton
	Houston	Long Point	Feb. 10-21	Burnie Davis	G. W. Davis
	Mauriceville	A/G	Feb. 7-12	A. G. & Mrs. Caloway	A. V. Walters
	McKinney	Southside	Feb. 2	Jimmy & Lenete Merritt	R. B. Ring
	Mineral Wells	First	Jan. 27-Feb. 7	Tommy & Esther Lance	R. E. Maxwell
	Nocona	First	Feb. 14-28	Mathers-Pharr	M. L. Milton
	Wichita Falls	Southside	Feb. 3-15	Ernie Eskelin	Carl Arclon
Va.	Emporia	A/G	Feb. 2-14	Peiffer & Harden Team	Robert O'Berry
	Newport News	First	Feb. 9-21	Jim & Tammy Bakker	M. E. Boyce
Canada	Regina, Sask.	Exhibition Aud.	Feb. 14-28	Crusade for Christ	Watson Argue
	Prescott, Ont.	Calvary Pent.	Feb. 7-21	J. W. & Mrs. Beam	G. H. Chrissley
Egypt	Assiout	Lillian T. Orph.	Jan. 31	Mel Jennings	B. W. Company
India	Trivandrum	Soccer Stadium	Feb. 2-7	Tommy Barnett	P. D. Johnson

*Children's Revival

Due to printing schedule, announcements must reach *The Pentecostal Evangel* five weeks in advance.

Don't Pet the Starlings!

By Normand J. Thompson



WHEN A JET AIRLINER CRASHED INTO BOSTON HARBOR, federal investigators were amazed to discover what caused the wreck—starlings!

Sucked into the air scoops, those birds had choked one or more of the big jet engines, crashing the plane and killing 60 passengers.

Even while the nation mourned this tragedy, California fruit growers and government officials were busy fighting an invasion of starlings which were destroying millions of dollars' worth of grapes, figs, peaches, citrus fruit, and grain. Many were trying one starling repellent or another.

"We're doing all we can to get rid of these pests, one county agriculture Inspector assured a group of anxious farmers. "We are using traps, poison bait, and explosives. It was a sorry day for the American farmer when starlings were brought here from England."

A New Yorker named Eugene Schieffelin fell in love with the handsome, iridescently purple-black cousins of the blackbird while touring in England in 1890. Ignorant of their bad habits, he brought several pairs to New York. Soon there were thousands, then millions of them. Finally the voracious flocks presented a grave national problem.

When Mr. Schieffelin petted his pretty starlings, he little dreamed their progeny would cause such terrible damage. Little things have a way of developing into frightening proportions. Little sins, for example, can grow amazingly and cause incalculable damage—broken homes, tears, despair, prison, ruin! And, like the starlings, sins often seem attractive. Eden's forbidden fruit looked very alluring to Eve. And the bright neons and merriment of "the broad way" attracts her modern sons and daughters.

"How can I get rid of sin?" a man asks skeptically. "I've tried going to church, but..."

You *can* defeat the destructive starlings of sin, but you can't frighten them off by beating the old tin cans of hollow "churchianity." You will need a reliable "starling repellent," and the Bible name for this is salvation.

In a mysterious transformation that follows every sincere prayer for mercy and forgiveness, God has not only promised to cleanse the life from all sin, but also to provide a new nature that does not, of itself, commit sin. It is up to you to see that the starlings of sin never return to roost in the hidden places of your soul. They will devour your prayer time, hinder your church-going and Bible reading, and rob you of all hope of heaven. Drive them off, as Abraham heroically fought off the fowls that swooped down to devour his sacrifices to the Lord.

Through prayer, the Holy Spirit will show you how to protect the fruitfulness of your new life from raiding starlings. John Bunyan said, "Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan." Treasuring God's Word in your heart is another protective weapon. The Psalmist David declared, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

Don't pet the starlings! Don't let their glamor fool you. If you allow them to multiply they will destroy you!